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WEEKLY BOOKLET:288

Ameer-E-Ahl-E-Sunnat

Say Zakat Kay Baaray Mayn Suwal Jawab

(Qist: 1)

Roman



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Bani-e-Da'wat-e-Islami,
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kay Malfuaat ka Tahreeri Guldastah

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Ameer-E-Ahl-E-Sunnat Say Zakat Kay Baaray Mayn Suwal Jawab (Qist: 1)

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوَّةِ
أَكَابِخُدُّ فَكُوْدُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ يُسَوِّ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

Kitab parhnay ki Du'a

Deeni kitab ya Islami sabaq parhnay say pehlay zayl mayn di hu'ee Du'a parh li-jiye ان شاء الله jo kuch parhayn gay yaad rahay ga. Du'a yeh hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَالْجَلَالِ وَالْاَكْرَامِ

Tarjama:

Ay Allah (عَزَّوَ جَلَّ)! Ham par 'ilm-o-hikmat kay darwaazay khool day aur ham par Apni rahmat naazil ferma! Ay 'azamat aur buzurgi waalay!

(Al-Mustatraf, jild. 1, Safhah. 40)

Note: Awwal aakhir aik baar Durood Shareef parh layn.

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ

Yeh Risalah Ameer-e-Ahl-e-Sunnat دافتہ کائیفیتِ العالیة say kiyay ga'ay Suwalat
aur un kay Jawabat par mushtamil hay.

Ameer-e-Ahl-e-Sunnat Say Zakat Kay Baaray

Mayn Suwal Jawab (Qist:1)

Du'a-e-Janasheen-e-'Attar:

Ya Rabb-e-Mustafa! Jo ko'ee 19 safhaat ka Risalah "Ameer Ahl-e-Sunnat Say Zakat Kay Baaray Mayn Suwal Jawab" parh ya sun lay, usay Sadaqa-e-Wajibah-o-Naafilah ada karnay ki taufeeq ata ferma aur us kay maal-o-'umr mayn barakat 'ata ferma.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Durood Shareef Ki Fazeelat

Farman-e-Aakhiri Nabi ﷺ: Farz Hajj karo, bayshak is ka ajar bees ghazwaat mayn shirkat karnay say ziyadah hay aur mujh par ayk martabah Durood-e-Pak parhna is kay barabar hay.¹

صَلَّى اللَّهُ عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

¹ Musnad Firdaus, Jild 1, Safhah 339, Hadees 2484

Suwal: Zakat nah daynay kay kiya nuqsanaat hay?

Jawab: Piyaray Aqa ﷺ ka farman-e-'Aali shan hay: khushki aur tari, darya mayn, zameen mayn, samundar mayn jo maal za`ay' huwa hay wo zakat na daynay ki wajah say talaf huwa hay.¹ Ayk aur maqam par irshad farmaya: Zakat ka maal jis mayn mila hoga (ya'ni mix ho ga) usay tabah-o-barbad kar day.²

Suwal: Zakat Kab Farz Hoti Hay?

Jawab: Agar Kisi Kay paas zaruriyat-e-zindagi masalan reha`ish kay li`ay makan, sawari kay li`ay gari, karigar kay li`ay awzaar waghayrah say za`id saarhay baawan (52.5) taulay chandi ki maaliyat ka maal-e-naami aaja`ay (aur digar shara`it pa`ee ja`ayn) to us par zakat farz ho jaati hay. Neez zakat teen chizon par farz hoti hay: pehli cheez saman-e-asli ya'ni sona, chaandi aur naqdi. Agar yeh zaruriyat-e-zindagi say za`id hon to in par zakat farz hogi. Doosri cheez tijarat ka maal aur teesri cheez chara`ee kay janwar jin ko fiqh ki islah mayn "Sa'imah" kaha jata hay.³ Agar cheh in janwaron say har ayk ko wastah nahin parta, laykin fiqh mayn in ka bhi pora chapter maujood hay. Tajir hazraat ya wo 'awratayn jin kay paas sonay chaandi kay zaywaraat maujood hayn aur un ki maaliyat nisaab ko pohonchti hay to zakat farz hogi. Agar kisi kay paas sirf sona hay to saarhay saat (7.5) taula sonay par zakat farz hogi aur agar kuch sona aur kuch chaandi hay aur kuch raqm bhi maujood hay agar cheh ayk rupiya hi sahi to un sab ko mila kar

¹ Majma'-ul-Zawa'id. Jild 3, Safhah 200, Hadees 4335

² Shu'ab-ul-Iman, Jild 3, Safhah 243, Hadees 3522 (Malfuzaat Ameer-e-Ahl-e-Sunnat, Jild 7, Safhah 73

³ Bada' Al-Sana', Jild 2, Safhah 75, Fatawa`-e-Hindiyyah, Jild 1, Safhah 174

maaliyat laga`ee ja`ay gi, agar yeh maliyat saarhay bawan taulay chaandi ki raqm kay barabar ban jaati hay aur us par saal bhar guzar chukka hay to zakat farz ho ja`ay gi. Zakat ki miqdaar kul maal ka dha`ee fisad hay ya`ni so rupay mayn dha`ee rupiyah zakat banay gi.¹ ⁽²⁾

Suwal: Saal pora honay par zakat farz hoti hay, magar sarmayah daar tabqah balkeh mazhabi nazar aanay waalay afraad ko bhi yeh ma`loom nahin hota keh zakat farz honay kay li`ay saal kay pora honay say kiya murad hay? Bil khusoos sarmaya daar tabqah yeh samajhta hay keh Ramzan-ul-Mubarak mayn zakat dayna hoti hay, layhazah is hawalay say rahnuma`ee farma diji`ay.

Jawab: Mashhoor yehi hay aur loog bhi yehi samajhtay hayn keh zakat Ramzan-ul-Mubarak mayn dayni chahi`ay, halan-keh aysa nahin hay. Yaad rakhi`ay! Jab bhi ko`ee sahib-e-nisaab ho ja`ay aur zakat ki shara`it pa`ee ja`ayn to wo tareekh chahay Ramzan-ul-Mubarak ki ho ya Muhamarram-ul-Haraam Shareef ki, khuwah ko`ee sa bhi mahina ho saal pora honay par zakat farz ho ja`ay gi, masalan ko`ee shakhs Muhamarram-ul-Haraam Shareef ki 2 tareekh ko dupeher kay 12 baj ka 12 mint

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 6, Safhah 209*

² *Sadr-ul-Shari`ah, Badr-ul-Tareeqah Hazrat 'Allamah Mufti Amjad 'Ali A'zami* رحمۃ اللہ علیہ *Zakat wajib honay ki shara`it zikr kartay huway farrmatay hayn: zakat wajib honay ki das shara`it hayn: (1) musalman hona (2) buloogh (baligh hona) (3) 'aqal (4) aazaad hona (5) maal baqadar-e-nisab uski milk mayn hona, agar nisab say kam hay to zakat wajib na hu`ee (6) puray taur par us ka malik ho ya`ni us par qabiz bhi ho (7) nisab ka dayn say farigh hona (8) nisab hajat-e-Asliyyah say farigh ho (9) maal-e-Nami hona ya`ni barhnay wala khuwah haqeeqatan barhay ya hukman (10) saal guzarna, saal say murad qamri saal hay ya`ni chaand kay mahinon say baarah mahinay. (Bahr-e-Shari`at, Jild 1, Safhah 875, hissah 5 Makhuzan)*

par sahib-e-nisaab huwa to ab jab aa`indah saal Muharram-ul-Haraam Shareef ki 2 tareekh ko dupeher kay baarah baj kar baarah mint hon gay to us par zakat farz ho ja`ay gi, jab-keh dauran-e-saal nisab bilkul khatam na huwa ho agar-cheh is mayn kami bayshi waqay' hu`ee ho, layhazah ab agar yeh shakhs Ramzan-ul Mubarak ka intizar karay ga keh Ramzan-ul-Mubarak mayn ziyadah sawab milta hay, is li`ay Ramzan-ul-Mubarak mayn zakat dun ga to gunahgaar ho ga.¹ Zakat ka waqt pora hotay hi agar ko`ee rukawat na ho to haqdaar ko foran zakat ada karni ho gi. Jo loog tukron tukron mayn zakat ada kartay aur apnay paas bheer laga kar das das rupay bantay hayn, ho sakta hay is tarah baant kar wo lutf uthatay hon, magar un ka zakat ada karnay ka yeh tariqah durust hona zaruri nahin hay. Agar ko`ee Ramzan-ul-Mubarak mayn is li`ay zakat dayna chahta hay keh sawab barh jata hay to wo Ramzan-ul-Mubarak mayn advance mayn zakat day sakta hay.² Masalan jo shakhs Muharram-ul-Haram Shareef ki do tareekh ko dupeher kay baarah baj kar baarah mint par sahib-e-nisab tha wo (saal pora honay say) teen mahinay pehlay Ramzan-ul-Mubarak mayn advance zakat ada kar day.³

Suwal: Logon ki ayk bari ta`daad aysi hay keh jin kay baray baray karobaar hayn magar unhayn is baat ka `ilm hi nahin keh wo kab sahib-e-nisab huway? To kiya wo apna yeh zehen bana saktay hayn keh wo har saal yakum Ramzan-ul-Mubarak ko apnay maal ki zakat ada karayn gay?

Jawab: Jee nahin! Agar wo Ramzan-ul-Mubarak say pehlay

¹ *Fataawa-e-Hindiyyah Jild 1, Safhah 170, Makhuzan*

² *Fataawa-e-Hindiyyah, Jild 1, Safhah 176*

³ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 6, Safhah 27*

maslan Shawwal-ul-Mukarram ya Zul-Qa'da-til-Haraam mayn sahib-e-nisaab hotay rahay to ab agar yeh das giyarah mah ba'ad Ramzan-ul-Mubarak mayn zakat ada karayn gay to gunah-gaar hotay rahayn gay. Unhayn zann-e-ghalib karna chahi'ay keh un par kis din zakat farz hu'ee thi aur jahan un ka khayal jam ja'ay keh un par is din zakat farz hu'ee thi to phir wo usi din kay hisab say zakat ada karayn gay. Yaad rakhi'ay! Jis par zakat farz hay us par zakat kay zarori ahkam jaan-na bhi farz hay. Aaj kal dunyawi ta'leem to bohat seekhi jaati hay, School College aur University balkeh America aur Germany kay ta'limi idaron tak ki digriyan hasil ki jaati hayn, magar nahin sikhi jaati to namaz nahin sikhi jaati, wuzu nahin sikha jata aur wo zaroori masa'il nahin sikhay jatay jin ka seekhna farz hota hay aur na sikhnay kay sabab bandah gunah-gaar hota hay.¹⁽²⁾

Suwal: kiya zakat kay li'ay naqad raqm dayna hi zaroori hay?

Jawab: Zakat kay li'ay naqad raqm dayna hi zarori nahin hay balkeh ko'ee bhi cheez market value kay hisab say zakat mayn di ja sakti hay. Masalan mujh par zakat farz ho ga'ee, jis ki raqm Das hazaar (10,000) rupay hay aur mayray paas soot pees rakha hay jo market rate kay hisab say dha'ee hazaar (2500) rupay ka hay. Agar mayn wo soot pees bataur-e-Zakat kisi shar'ee faqeer ko day dun to mayri kul zakat kay dha'ee hazaar rupay ada ho ja'ayn gay. Isi tarah agar Sofa Set ho aur bartan

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 6, Safhah 28*

² *Zakat saal pura honay say pehlay bhi ada ki jasakti hay, saal pura honay par is maal ki zakat dubarah farz na hogi. Haan maal mayn agar kami ziyyadati ho ga'ee ho to us ka hisab laga layn jitni ziyyadah banay wo saal pura honay par foran ada kar dayn aur agar maal kam ho gaya to jitni ziyyadah ada kar di ga'ee wo doosray saal ki zakat mayn bhi shumar kar saktay hayn.* (*Fataawa-e-Ahl-e-Sunnat, Ahkam-e-Zakat, Safhah 150-151*)

bhi rakhay huway hon to un kay zari'ay bhi zakat ada ki ja sakti hay. Neez agar anaaj rakha huwa hay ya iftar kay li`ay sharbat ki khobsurat botalayn rakhi hu`ee hayn to market value kay hisab say un kay zari'ay bhi zakat ada ho ja`ay go aur ko`ee shar'ee faqeer yeh cheezayn zakat mayn laynay say mana' bhi nahin karay ga balkeh khushi khushi choom kar lay ga.

Yaad rakhi`ay! Zakat har haal mayn dayni hay. Layhazah yeh khayal Zahn say nikaal diji`ay keh zakat mayn sirf raqm hi dayni hoti hay, halan-keh aap chahayn to zakat mayn Qalam aur paid bhi diya ja sakta hay, dukan ka maal bhi diya jasakta hay. Albattah jo bhi cheez zakat mayn dayn uski maaliyat market rate kay hisab say laga`ayn neez wo cheez maal-e-Mutaqawwim ho.¹⁽²⁾

Suwal: 1000 rupay par kitni zakat banay gi?

Jawab: 25 rupay zakat banay gi. Agar aaj kay daur mayn kisi kay pas 1000 rupay hajat-e-asliyah say za`id maujood hon to us par zakat nahin banti, zakat farz honay kay li`ay aur raqm (ya`ni nisab ki miqdaar) chahi`ay.³

Suwal: Raqm daytay waqt zakat ki niyyat nahin ki thi ba'd mayn yaad aaya to ab kiya karay?

Jawab: Zakat ki ada`igi kay li`ay niyyat karna farz hay, laykin agar kisi nay niyyat kay baghayr zakat ki raqm day di to shari`at nay is mayn yeh gunja`ish rakhi hay keh jab tak wo raqm zakat laynay wala kharch nahin kar dayta tab tak yeh zakat daynay

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 6, Safhah 224*

² *Maal-e-Mutaqawwim: wo maal jo jama' kiya ja sakta ho aur shar'an us say nafa' uthana mubah ho. (Rad-ul-Muhtar, Jild 7, Safhah 8)*

³ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 4, Safhah 115*

wala zakat ki niyyat kar sakta hay, us ki zakat ada ho ja`ay gi. Agar wo raqm zakat laynay wala isti'mal kar chuka hay to ab niyyat nahin ki ja sakti.¹ Jaysay kisi nay mustahiq-e-zakat ko 100 rupay di`ay magar zakat ki niyyat nahin ki to jab tak yeh 100 rupay us kay paas bi`ainihi maujood hayn aur us nay ko`ee cheez us raqm say nahin khareedi to ab zakat ki niyyat ho sakti hay aur agar raqm kharch kar di to niyyat nahin ho sakti.²

Suwal: Kiya Advance zakat day saktay hayn?

Jawab: Jee haan. (Ameer Ahl-e-Sunnat دامت برگانهٗ العالیہ kay qareeb baythay huway Mufti sahib nay farmaya:) Jis par zakat farz ho chuki hay wo advance zakat day saktay hay. Is mayn yeh zaroori hogा keh jis waqt zakat ka saal pora ho raha hay, us waqt tak agar ada kardah zakat say ziyadah zakat ban rahi ho ya'ni advance mayn zakat ada karnay kay ba'd maal mayn kuch izafah ho gaya ho, is ka hisab kar kay baqiyah maal ki zakat bhi ada kar day.³

Suwal: kiya isti'maal waali jewellery par bhi zakat lazim hay?

Jawab: Sona chaandi chahay isti'mal mayn hon ya na hon, shara`it pa`ee jaanay ki soorat mayn un par zakat farz ho jaati hay.⁴ Jo `awratayn sonay kay zaywaraat pehenti hayn un par bhi zakat dayni hogi jab-keh shara`it pa`ee ja`ayn.⁵

¹ Durr-e-Mukhtar Ma' Rad-ul-Muhtar, Jild 3, Safhah 222

² Malfuzaat-e-Ameer Ahl-e-Sunnat Jild 4, Safhah 69

³ Fatawa-e-Hindiyyah, Jild 1, Safhah 176, Bahar-e-Shari'at, Jild 1, Safhah 891, Hissah 126 (Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 5, Safhah 126)

⁴ Bahar-e-Shari'at, Jild 1, Safhah 882, hissah 5

⁵ Fatawa-e-Razawiyyah, Jild 10, Safhah 129, Fatawa-e-Ahl-e-Sunnat, Ahkam-e-Zakat, Safhah 333 (Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 7, Safhah 15,

Suwal: Jis par Hajj farz ho gaya wo zakat day ya Hajj karay?

Jawab: Agar zakat ki had tak us kay paas maal hay aur zakat ki tareekh aga`ee to zakat farz ho ga`ee. Zahir hay ab usay apnay maal ka chaliswaan hissa zakat mayn dayna ho ga aur Hajj farz ho to Hajj bhi kaarna ho ga.¹

Suwal: Hamaray paas paanch taula sona aur das taula chaandi hay, kiya hamayn zakat dayni hogi?

Jawab: Paanch taula sona aur das taula chaandi ki raqm ko mila`ayn gay to yeh saarhay baawan taula chaandi ki raqm say bohat ziyadah raqm banay gi, layhazah is kay sath sath agar digar shara`it ya`ni saal ka guzarna waghayrah paya gaya to zakat farz ho ja`ay gi.²

Suwal: Ayk baywah ‘Awrat ko kisi nay ghar khareednay kay li`ay chaar laakh rupay di`ay, agar us raqm par ayk saal guzar ja`ay to kiya us ki zakat dayna hogi?

Jawab: Char laakh rupay baywah ‘awrat ki milk mayn aa-chukay hayn, layhazah agar yeh raqm hajat say za`id hay to us par zakat farz ho ja`ay gi. Ba`az logon par zakat nikalna farz hota hay aur wo yeh soch kar zakat nahin nikaaltay keh ghar mayn jawaan bayti baythi hu`ee hay, layhazah jab us kay farz ya`ni shadi waghayrah say farigh ho ja`on phir zakat dun ga. Halan-keh jab zakat farz ho ga`ee to bhalay jawan bayti ghar mayn baythi rahay zakat dayni ho gi. Isi tarah agar kisi nay Ghaus-e-Pak ki niyaz kay li`ay paysay jama` ki`ay aur zakat

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 3, Safhah 62*

² *Bahr-ul-Raa`iq, Jild 2, Safhah 397, Fataawa-e-Ahl-e-Sunnat, Ahkam-e-Zakat, Safhah 213 Mulakkhasan Malfuzaat-e- Ameer Ahl-e-Sunnat, Jild 5, Safhah 214*

nikalnay ka waqt aagaya to unki bhi zakat dayni hogi (jab-keh wo sahib-e-nisab ho aur digar shara`it-e-Zakat pa`ee ja`ayn.)¹

Suwal: Ka`ee maal-daar logon par lakhon karoron ki zakat farz hoti hay magar un ka kehna yeh hota hay keh hath mayn paysay nahin hayn to hum zakat kaysay dayn? Un kay baaray mayn kuch irshaad farma diji`ay.

Jawab: Zakat ada karnay kay li`ay currency hona zarori nahin. Kapra, libas, qalam, kaapiyan, sofa, palang aur ghar kay parday ya`ni har wo cheez jisay maal-e-mutaqawwim kaha jata hay, jis kay zari`ay paysay aatay hayn aur us cheez mayn ko `ee shar`ee kharabi bhi na ho ya`ni wo maal-e-ja`iz ho to aysay maal ko bhi zakat mayn diya ja sakta hay² balkeh dayna paray ga jaysa keh anaaj isay bhi zakat mayn day saktay hayn.

(Is mauqay' par Nigran-e-Shura nay farmaya:) Un logon kay paas wo sona chaandi maujood hoti hay jis par zakat farz hu`ee, dukan ya godam mayn maal-e-tijarat rakha huwa hay ya ghar mayn wo saman maujood hay jis par zakat farz hu`ee thi. Karoron rupay kay pilot tijarat kay taur par lay kar rakhay hotay hayn laykin unkay dimagh mayn yehi baat baythi hu`ee hay keh paysa phansa huwa hay, kahan say zakat dayn? Un ka yeh zahn kyun nahin ban raha keh apnay us sona chaandi ya maal say hi utna hissah zakat ada kar dayn.

(Ameer-e-Ahl-e-Sunnat دامت برگلیه اللہ عزیز nay farmaya:) logon ko sochna chahi`ay keh wo apna khaana peena to nahin chortay,

¹ Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 6, Safhah 213

² Jis cheez say zakat ada ki ja`ay us ka maal-e-mutaqawwim hona zaroori hay chahay wo usi maal ki jins say ho jis mayn zakat wajib hu`ee ya us kay `ilawah ho. (Bada` Al-Sana', jild 2, Safhah 146, Multaqatan)

refreshment karni ho to wo bhi kartay hayn, apni tan asani kay tamaam kaam kartay hongay laykin jahan Rah-e-Khuda mayn daynay ki baat aa`ay to paysay nahin hayn! Bahar-haal zakat daynay kay li`ay currency shart nahin hay, apnay paas maujood maal say bhi zakat day saktay hayn. Agar sona hay to usi mayn say zakat ada kar dayn, kahin aysa nah ho keh qiyamat kay din usi ko aag mayn tapa kar daagh diya ja`ay.¹⁽²⁾

Suwal: Hamaray yahan loog Rajab-ul-Murajjab, Sha`ban-ul-Mu`azzam aur bilkhusoos Ramzan-ul-Mubarak mayn zakat ada kartay hayn to un mahinon mayn ba`az loog zakat kay paysay nikal kar apnay office ya dukan mayn rakh laytay hayn aur jab ko`ee maangnay aata hay to zakat kay maal mayn say kuch paysay nikal kar unhayn day daytay hayn to kiya is tarah zakat ada ho ja`ay gi?

Jawab: Agar wo faqeer nazar aa raha hay aur usay zakat day di to zakat ada ho ja`ay gi.

(Is moqay' par madani Muzakaray mayn shareek mufti sahib **nay farmaya:**) maangnay wala agar fuqara kay sath aya keh jis

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat Jild 7, Safhah 72*

² *Jaysa keh Qur`aan-e-Majeed mayn hay:*

وَالْيَتَّمِينَ يَكُنُونَ الْلَّهَبَ وَالْفَضَّةَ وَلَا يَنْفُقُوهُنَّا فِي سَبِيلِ اللَّهِ فَبَتِّرْهُمْ بِعَذَابٍ أَنْهِمْ لَيْلَةً مُّحْنَى عَلَيْهَا فِي نَارٍ
جَهَنَّمَ فَتُكَوَى بِهَا چَبَاهُمْ وَجَنُوَّهُمْ وَظَهُورُهُمْ هُنَّا مَا كَنَّا نَعْمَلُ فَلَذُقُوا مَا كُنْتُمْ تَكْنُونَ وَنَوْنَ

(Parah 10, Surah Al-Taubah, Aayat 34,35) *Tarjama`-e-Kanz-ul-Iman:* Aur wo keh joor kar rakhtay hayn sona aur chaandi aur usay Allah ki rah mayn kharch nahin kartay unhayn khush khabari suna`o dardnaak `azab ki. Jis din wo tapaya ja`ay ga Jahannam ki aag mayn phir us say daaghayn gay un ki payshaniyan aur karwatayn aur pithayn yeh hay wo jo tum nay apnay li`ay joor kar rakha tha ab chakho mazah is jurnay ka.

say us kay faqeer honay ka pata chal raha hay to is soorat mayn zakat ada ho ja`ay gi aur agar maangnay waalay mayn faqeer honay ki nishaniyan nazar nahin aa rahin to ab zakat daynay walay ko sochna paray ga.⁽¹⁾ aaj kal loog ya to zakat say jaan chura rahay hotay hayn ya zakat ada kartay huway tawajjah nahin rakh rahay hotay aur baarha aysa hota hay keh jo maangnay aa rahay hotay hayn un mayn say bohat say afraad qat'an zakat kay mustahiq hi nahin hotay bal-keh un mayn say ba'az to musalman tak nahin hotay, laykin loog zakat ka maal utha utha kar unhayn day rahay hotay hayn. Isi tarah ba'az makhsoos gharon mayn har tarah kay loog aarahay hotay hayn aur wo la'inay banwa banwa kar un mayn zakat baant rahay hotay hayn aur is baat ka bilkul khayal nahin rakhtay keh laynay waala musalman bhi hay ya nahin? Bas unki yeh 'adat bani hoti hay keh har saal yahan bheer lagay gi aur jo laynay aa`ay ga hamayn us ko paysay daynay hayn. Zakat ki ada`ig i ka yeh tariqa-e-kaar bilkul ghalat hay aur zakat kay maqasid ko khatam karnay wala hay, layhazah jo mustahiq ho us tak zakat pohnchani chahi`ay.²

¹ *Sadr-ush-Shari`ah, Badr-ut-Tareeqah Hazrat-e-'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami* رحمۃ اللہ علیہ farmatay hayn: *Jis nay taharri ki ya'ni socha aur dil mayn yeh baat jami keh is ko zakat day saktay hayn aur zakat day di ba'd mayn zahir huwa keh masraf-e-zakat hay ya kuch haal nah khula to ada ho gaee. Agar bay sochay samjhay day di ya'ni yeh khayal bhi nah aaya keh usay day saktay hayn ya nahin aur ba'd mayn ma'loom huwa keh usay nahin day saktay thay to ada nah huee, warna ho gaee aur daytay waqt shak tha aur taharri nah ki ya ki magar kisi tarf dil nah jamaya taharri ki aur ghalib guman yeh huwa keh yeh zakat ka masraf nahin aur day diya to in sab soorton mayn ada nah huee magar jabkeh daynay kay ba'd yeh zahir huwa keh waqa'e wo masraf-e-zakat tha to ho gaee.*

² *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 2, Safhah 434*

Suwal: Zakat kisko di ja sakti hay? Mayn nay suna hay, agar kisi kay paas sirf ayk taula sona ho to us ko zakat nahin day saktay, halan-keh mayn nay aysi baywah khawateen ko daykha hay jin ki baytiyan bhi hoti hayn aur pandrah bees hazar mahinay ka ata hay usi par bamushkil guzarah kar rahi hoti hayn.

Jawab: Zakat usay di jaati hay jo shar'ee taur par faqeer ho aur Hashimi nah ho.¹ Chodah ya pandrah hazar mahana ata hay aur ayk taula maujood hay in cheezon ka daykhna zaroori nahin hay. Ho sakta hay un kay pas ayk taula sona to ho magar yeh is say ziyadah ki maqrooz ho tab bhi wo shar'ee faqeer kay taht aa`ay gi.²

Suwal: Jo shakhs taqreeban 10 hazar rupay mahana kamata ho aur uskay paas saarhay baawan taula chaandi kay barabar maal bhi nah ho to kiya us ko zakat day saktay hayn?

Jawab: Zakat mayn yeh nahin daykha jaata keh insaan kam kamata hay ya ziyadah neez das bees hazar aamdani hona bhi zakat ki shara`it mayn shamil nahin hay, kyun-keh ba`az awqaat aadami 50 hazar kamata hay laykin khandan bara honay aur akhrajaat ziyadah honay ki wajah say zakat lay sakta hay warna nahin lay sakta.³ ⁽⁴⁾

¹ Durr-e-Mukhtar, Jild 3, Safhah 203, 206 Makhuzan

² Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 2, Safhah 434

³ Malfuzaat-e-Ameer Ahl-e-Sunnat , Jild 6, Safhah 245

⁴ Zakat laynay ka haqdar shar'ee faqueer hay, shari`at-e-Mutahharah nay shar'ee faqueer honay ka ayk khaas ma`yaar bayan farmaya hay. Chuna-cheh mustahiq-e-zakat honay ki buniyadi shart yeh hay keh baligh shakhs hajat-e-Asliyyah say za`id kam az kam miqdar-e-nisab ka malik na ho, nisab ki miqdar saarhay baawan taula chaandi ki raqm hay. Layhazah agar kisi kay paas hajat-e-Asliyyah say za`id kapray hon ya za`id ashya` hon maslan T.V

Suwal: Mayri Behan kay paanch chotay bachay hayn aur unkay shohar bay rozgaar hayn to kiya mayn unko apni zakat aur fitray ki raqm day sakti hun?

Jawab: Behan bhai aapas mayn ayk doosray ko zakat day saktay hayn jab-keh zakat ka haqdar hona paya ja`ay.¹

Suwal: kiya 'Alawi ko zakat day saktay hayn?

Jawab: 'Alawi ko zakat nahin day saktay kyun keh wo Hashimi hay.² ⁽³⁾

Suwal: Kiya 'Alawi bhi Sayyid hotay hayn neez 'Alawi aur Sayyid mayn kiya farq hay?

Jawab: Hazrat 'Ali-ul-Murtaza رضي الله عنه ki Hazrat Bibi Fatimah say jo awlad hay ya`ni Hazrat Imam Hasan aur Imam Husain رضي الله عنهما say jo nasal chali, wo Sayyid kehlatay hayn.⁴ Jab tak Bibi Fatimah رضي الله عنها hayat rahin tab tak Hazrat 'Ali صلى الله عليه وآله وسلم ko Huzoor Akram صلى الله عليه وآله وسلم ki taraf say doosray

ho aur unki mushtarkah qimat saarhay baawan taula chaandi ki raqm kay barabar pohonch ja`ay to aysa shakhs zakat ka mustahiq nahin. (*Fataawa-e-Ahl-e-Sunnat, Kitab-uz-Zakat, Safhah 447*)

¹ *Fataawa-e-Razawiya, Jild 10, Safhah 110 makhzan (Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 2, Safhah 394)*

² *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 2, Safhah 394*

³ *Banu Hashim aur Banu Abdul Muttalib say muraad paanch khandan hayn, Aal-e-Ali, Aal-e-'Abbas, Aal-e-Ja'far, Aal-e-'Aqeel, Aal-e-Haris Bin Abdul Muttalib. In kay 'ilawah jinthon nay Nabi Kareem صلى الله عليه وآله وسلم ki I'anat nah ki masalan Abu Lahab keh agar-cheh yeh kafir bhi Hazrat Abdul Muttalib ka bayta tha magar uski awladayn Bani Hashim mayn shumar nah hon gi.* (*Fataawa-e-Hindiyyah, Jild 1, Safhah 189*)

⁴ *Ajmaal Tarjama-e-Akmaal Hamish 'Ala Mirat-ul-Manajih, Jild 8, Safhah 102*

nikkah ki ijazat nahn thi.¹ Jab Bibi Fatimah ﷺ ka wisaal huwa to Hazrat ‘Ali ؓ nay doosra nikkah kiya. Un say jo nasal chali wo ‘Alawi kehlata hayn, yeh sirf Hashimi hayn, Sayyid nahn. Sayyid aur ‘Alawi donon Hashimi hayn aur yeh donon zakat nahn lay saktay.²

Suwal: kiya Sayyid apni ghareeb behan ko zakat day sakta hay?

Jawab: Zakat daynay wala chahay Sayyid ho ya ghayr-e-Sayyid donon Sayyid ko zakat nahn day saktay aur na hi Sayyid zakat lay saktay hay.³ Agar Sayyid khud sahib-e-nisab hon to zakat ki baaqi shara`it bhi pa`ee jaanay ki soorat mayn Sayyid sahib ko zakat nikaalni ho gi.⁴

Suwal: Zakat daytay waqt ma`loom nahn tha keh yeh Sayyid zaaday hayn aur unhayn Zakat day di, ba`d mayn yeh baat ma`loom hu`ee to kiya karayn?

Jawab: Zakat daytay waqt pata nahn tha keh yeh Sayyid sahib hayn aur inhayn mustahiq-e-zakat samajh kar zakat day di to yeh zakat ada ho ja`ay gi.⁵ Aaj kal loog ghaur-o-fikr karnay ki zahmat bhi gawarah nahn kartay keh pehlay achi tarah daykh layn, aaya saamnay waala mustahiq hay bhi ya nahn, bas jo ma`zoor ya nabina ya aysa waysa ko`ee nazar aaya usko zakat ki raqm day daytay hayn balkeh ba`z to saamnay walay say

¹ *Mir`at-ul-Manajih Jild 8, Safhah 456,*

² *Bahar-e-Shari`at, Jild 1, Safhah 931, Hissah 5 (Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 7, Safhah 207*

³ *Bahar-e-Shari`at, Jild 1, Safhah 931, Hissah 5*

⁴ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 1, Safhah 408*

⁵ *Rad-ul-Muhtar, Jild 3, Safhah 353*

pouch rahay hotay hayn kiya zakat logay? Chahay wo khata peeta hi kyun nah ho.

Bahar-haal jab zakat day rahay hon to ma'lumat kar layni chahi'ay laykin jis ko zakat day rahay hayn agar wo haq-daar ho to us say nahin pochna chahi'ay keh zakat logay? Na usko yeh batana chahi'ay keh yeh zakat hay keh is say 'izzat-e-nafs ka mas'ala hota hay.¹

Suwal: Kuch loog ghareeb honay kay bawajod zakat, sadaqaat ya gosht waghayrah laynay say inkaar kar daytay hayn, unhayn yeh chizayn kis tarah di ja'ayn?

Jawab: Sufaid posh aadami zakat laynay say katrata hay, layhazah usay zakat keh kar nahin dayni chahi'ay, yeh bhi nah kahayn keh yeh zakat nahin hay balkeh gift keh kar day dayn ya munh say kuch bhi na bolayn. Agar ko'ee haqdar hay to usay sadaqah ya zakat keh kar dayna zaroori bhi nahin.² Dil mayn zakat ki niyyat hona kaafi hay balkeh agar kisi ko zakat daytay waqt niyyat nahin thi to jab tak wo cheez zakat laynay waalay kay paas hay, masalan raqm thi aur us nay abhi tak kharch nahin ki ya khanay ki ko'ee cheez thi aur us nay ab tak nahin kha'ee to ab bhi zakat ki niyyat kar saktay hayn.³

Suwal: kiya aysa tangdast aadami jis kay ghar mayn zaroorat say za'id cheezayn bhi maujod hon, wo zakat lay sakta hay?

Jawab: Zakat laynay waalon ko khoob soch samajh kar zakat

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 6, Safhah 208*

² *Fatawa Hindiyyah, Jild 1, Safhah 171*

³ *Durr-e-Mukhtar, Jild 3, Safhah 222 (Malfuzat-e-Ameer Ahl-e-Sunnat, Jild 2, Safhah 134*

layni chahi`ay, kyun keh aysa bhi hota hay keh un kay paas zaruriyat-e-zindagi say za`id cheezayn bhi hoti hayn. Masalan zarorat say za`id bartan, zarorat say za`id furniture aur izafi malbusaat kay ka`ee ka`ee joray hotay hayn. Haan agar wo zarurat kay hayn phir to theek hay, jaysay sardi aur garmi kay `alehdah joray, yeh zaruriyat mayn shamil hayn¹ magar bohat si cheezayn za`id bhi hoti hayn. Ka`ee logon kay gharon mayn lakhon rupay kay shopees (showpiece) rakhay hotay hayn to yeh sab daykh layn keh agar kisi kay paas zarorat say ziyadah itni cheezayn maujood hayn jinki raqm nisab jitni ho to aysa shakhs zakat nahin lay sakta.² Is kay bawajood sochay samjhay baghayr daba dab zakat lay rahay hayn.

(Is moqay' par Nigran-e-Shura nay farmaya:) Hamaray yahan ayk ma'mool ban chuka hay keh har tang dast ko ghareeb qaraar day diya jaata hay, ya'ni bunyaadi taur par wo shakhs ghareeb nahin hota, ghar mayn zarorat ki har cheez maujood hoti hay magar sirf paysa hath mayn nahin, kuch karobar tang hay to kharcha na honay kay ba's wo zakat laynay ki taraf barh jata hay. Daykha gaya hay keh kuch biradriyan jab apni community kay mustahiq afraad mayn zakat bant-ti hayn to janch partal ka may'ari nizam na honay ki wajah say aysay logon mayn bhi zakat bantdi jaati hay jo zakat kay mustahiq nahin hotay.³

Suwal: Ko` ee zakat day aur ye kahay keh yeh sirf 'ilaj kay li`ay hay to kiya zakat ada ho ja`ay gi?

¹ Rad-ul-Muhtar, Jild 3, Safhah 347

² Rad-ul-Muhtar, Jild 3, Safhah 346

³ Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 7, Safhah 71

Jawab: Agar us maal ka usay malik kar diya to zakat ada ho ja`ay gi, yeh shart lagana keh ‘ilaj kay li`ay hay, yeh shart-e-fasid hay. Us ki marzi hay keh wo us raqm say ‘ilaj karwa`ay ya na karwa`ay, zakat mayn ko`ee farq nahin parta. ‘Ala Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ farmatay hayn: zakat sadaqah hay aur sadaqah shart-e-fasid say fasid nahin hota jaysay ‘ilaj ka kahay keh yeh raqm ‘ilaj kay li`ay hay balkeh wo shart hi fasid ho jaati hay, masalan zakat di aur yeh shart kar li keh yahan rahay ga to dun ga warna na dun ga, is shart par dayta hun keh tu yeh rupiya fulan kaam mayn sarf karay is ki masjid banwa day ya kafan-e-amwaat mayn utha day to qat'an zakat ada ho ja`ay gi aur yeh shartayn sab batil-o-muhmal thehrayn gi.¹ Isi tarah ko`ee zakat day kar kahay keh is zakat say fulan kaam karna hay aur us nay zakat qabool kar li yeh shart fasid ho ja`ay gi to ab us ki marzi hay keh wo kaam karay ya nah karay. Aysa hi hibah mayn hota hay jaysay ko`ee kapra day aur kahay keh khud pehenna hay, yeh shart fasid hay, layhazah uski marzi hay keh wo pehnay ya na pehnay.²

Suwal: Ba`az Biradriyon mayn zakat fund ka system ra`ij hota hay, jis kay ba`is biradri kay logon ko zoor diya jata hay keh wo apni zakat ki raqm isi fund mayn jama` karwa`ayn, layhazah unhayn majboran biradri kay fund mayn apni zakat jama` karwana parti hay. Is raqm ka isti'mal kuch is tarah hota hay keh biradri mayn kisi bhi shakhs ka intiqal ho ja`ay agar-cheh wo Ameer kabeer hi kyun na ho, us kay janazay waghayrah kay intazamaat mayn jo bhi raqm lagay gi wo isi zakat fund say di jaati hay, halan-keh wo iska mustahiq nahin hota. Is hawalay say suwal yeh hay keh bayan kardah soorat mayn is fund kay

¹ Fataawa-e-Razawiyyah, Jild 10, Safhah 67

² Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 7, Safhah 55

li`ay zakat jama` karwana aur phir zakat ki raqm ka is tarah isti`maal karna durust hay ya nahin?

Jawab: ko`ee bhi idarah ho us kay li`ay mashwarah hay keh wo `Ulama`-e-Kiraam say rahnuma`ee hasil kar kay hi kaam karay. Yeh haqeeqat hay keh biradri system, samaji idaron aur haspatalon mayn jo zakat li jaati hay us kay Misuse (ya`ni ghalat isti`maal) ho raha hota hay. Humnay ayk baar biradriyon kay zim-e-daran ko jama` kar kay un ka ijlas rakha tha. Mayn nay unkay samnay zakat kay hawalay say yeh bayan kiya keh biradri kay fund waghayrah mayn jama` honay wali zakat ki raqm ko sab par bila imtiyaz isti`mal karna durust nahin hay, laykin is ka ko`ee khayal nahin rakha jata. Isi tarah agar ko`ee bimar aata hay to us ko usi raqm say injection waghayrah lagwa diya jata hay ya doctor ki fees ada kardi jaati hay, laykin yeh injection ya wo raqm is kay qabzay mayn nahin di jaati aur is tarah wo zakat ki raqm za`ay` ho jaati hay, kyun keh zakat ki ada`igi kay li`ay zaroori hay keh us raqm ka kis mustahiq-e-zakat ko Malik bana ja`ay warna zakat ada hi nahin hogi.¹ Haan! agar aysa silsilah ho keh injection us faqeer-e-Shar`ee mareez ko day kar usko Malik bana diya ja`ay phir wo khud kahay keh yeh injection mujhay laga do to yeh ja`iz hoga aur is tarah zakat bhi ada ho ja`ay gi agar ko`ee mustahiq-e-zakat mareez haspatal mayn admit hota hay to intazamiya us kay Bed ka kiraya, dawa`on ki raqm aur doctor ki fees waghayrah zakat kay fund say kaat layti hay aur yun zakat kay li`ay jama` ki ga`ee raqm za`ay` ho jaati hay, halan-keh agar yeh loog raqm aur dawa`on ko is faqeer-e-shar`ee mareez ki milk karnay kay ba`d is ki ijazat say isti`mal kartay to zakat ada ho jaati, laykin aysa nahin kiya jata to yun jis nay yeh

¹ *Fatawa-e-Razawiyyah, Jild 10, Safhah 255*

raqm jama' karwa'ee hoti hay us ki zakat ada hi nahin ho rahi hoti, balkeh ulta gunahon ka ambaar lag raha hota hay aur intazamiyah kay arakeen bay charay yeh samajh rahay hotay hayn keh hum qaum ki khidmat kar rahay hayn. Yeh sab 'Ulama'-e-Kiraam say rahnuma'ee li`ay baghayr qadam uthanay ka natija hay aur yeh khud ko Risk (khatray) mayn daalnay wali baat hay. Jo loog is tarah kay kaam kar rahay hotay hayn bad qismati say wo 'Ulama'-e-Kiraam say rabitah bhi nahin rakhtay, un baycharon ko to itni bhi samajh nahin hoti keh zakat kab farz hoti hay? Kaysay ada ki jaati hay? Aur us ka ista'maal kis tarah hota hay? Layhazah unhayn chahi`ay keh qadam qadam par 'Ulama'-e-Kiraam say rahnuma'ee laytay huway kaam karayn aur yeh baat zahn nasheen kar layn keh yeh mansab sirf 'Ulama` hi ka hay. Islam aur shari'at kay mu'amlaat mayn apni 'aqal ista'mal karnay kay baja`ay 'Ulama` ko hi yeh mu'amlaat hal karnay di`ay ja`ayn.¹

Suwal: Kehtay hayn paysay gin kar rakhay ja`ayn warna shaytan utha kar lay jaata hay, kiya yeh baat sahih hay?

Jawab: Paysay zaroor ginnay chahi`ay takeh zakat waghyrah kay hisab mayn aasani rahay. Rahi baat shaytan say bachanay kay li`ay ginna to yeh kisi nay aysay hi mashhoor kar diya hay.²

Note: Safhah number 1 aur 6 ka pehla Suwal "Al Madina-tul-'Ilmiyyah" ki taraf say qa'im kiya gaya hay jab-keh jawab Ameer Ahl-e-Sunnat دامت برگانه العالیہ کا hi 'ata furmudah hay.

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 3, Safhah 240*

² *Malfuzaat-e-Ameer Ahl-e-Sunnat, Jild 2, Safhah 514*

Farman-e-Aakhiri Nabi

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Apnay maal ki Zakat
nikaal keh woh Pak
karnay waali hay, tujhay
Pak kar day gi.”

(Musnad Imam Ahmed, jild 4, Safhah
274, Hadees: 12397)



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