

# What is the Ruling on Giving Unlawful Wealth to a Sayyid as Charity?

Darulifta Ahlesunnat (Dawateislami)

## Question

What do the scholars of Islam and the jurists of the sacred law state regarding the following matter: The ruling concerning money acquired through interest is that it must either be returned to the one who gave it, or given to the faqīr sharī (someone with little or no savings as defined by Shariah). The question is, can it be given as charity to a Sayyid if he is such a faqir?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is impermissible to give interest money to a Sayyid or any member of the Banū Hāshim (i.e., the progeny of Sayyidunā ‘Alī, Sayyidunā Ja‘far, Sayyidunā ‘Aqīl, Sayyidunā ‘Abbās, and Sayyidunā Ḥārith bin ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُمْ, and their freed slaves, i.e., mawālī).

This is, firstly, because disposing of this money falls under necessary charity (wājib ṣadaqah). The esteemed jurists have explained in detail that no form of compulsory charity—such as Zakat, ‘Ushr, Kaffārah, etc.—can be given to the Banū Hāshim. They may only be given voluntary charity (nafl ṣadaqah).

Secondly, the legal cause (‘illah) cited for not giving zakat and other compulsory charities to the Banū Hāshim also applies in the case of giving interest money. The reasoning is that by paying Zakat and other compulsory charities, a person purifies and cleanses themselves. As a result, the wealth given as charity becomes [spiritually] unclean, representing the impurities of people's wealth, and is thus not befitting the noble rank of the Banū Hāshim.

If we examine interest money from this perspective, the same legal cause is present to an even greater degree. By taking interest, a person becomes sinful, and the wealth acquired thereby is not only impure but is classified as foul wealth (māl khabīth). To be purified from this sin, it is incumbent upon the person, along with repentance, to rid themselves of this impure wealth by either returning it to its payer or giving it to the poor as charity. In reality, the charity given in this case is also for one's own purification, the removal of impurity, and the expiation of sin. Therefore, if wealth that is merely tainted is not befitting the station of the Banū Hāshim, then wealth that is far more impure and foul is even less suitable

for them. Consequently, just like zakat, ‘ushr, and other compulsory charities, interest money cannot be given to the Banū Hāshim.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knows best.)

**Answered By: Mufti Fuzail Raza Attari**

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**Dar-ul-IftaAhlesunnat (Dawat-e-Islami)**



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