

Sadaqatul Fitr

Virtues and Rulings



Maulana Muhammad Ilyas Ghuman DB

Translation by: Fazlul Rehman Tagari, UK

Ahnaf media services English +447424179528
Markaz Ahlus-Sunnah Wal-Jamaat, Sargodha, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Many Ahadith have been narrated mentioning the virtue of Sadaqatul Fitr. Here we present a few of them:

(1) عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ فَمَنْ آدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ

Ibn Abbas RA said: “The Messenger of Allah (ﷺ) enjoined Zakatul-Fitr as a purification for the fasting person from idle talk and obscenities, and to feed the poor. Whoever pays it before the (Eid) prayer, it is an accepted Zakah, and whoever pays it after the prayer, it is (ordinary) charity.” [Ibn Majah 1827]

(2) عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "شَهْرُ رَمَضَانَ مُعَلَّقٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ. لَا يُرْفَعُ إِلَّا بِزَكَاةِ الْفِطْرِ"

Jarir RA said: The Messenger of Allah (ﷺ) said: “The fasts of the month of Ramadhan are held between the earths and the skies and are only lifted after the Sadaqatul Fitr has been given.” (the fasts aren't accepted fully until the Sadaqatul Fitr is given). [Al Targheeb Wal Tarheeb Vol 2 Pg 97]

(3) عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ وَقَالَ: " أَغْنَوْهُمْ فِي هَذَا الْيَوْمِ "

Ibn Umar RA said: “The Messenger of Allah (ﷺ) enjoined Zakatul-Fitr and said: Make them (the poor) wealthy on this day.” [Sunan Darqutni 2157]

Who is Sadaqatul Fitr compulsory on?

Whichever individual meets the following requirements will have to give Sadaqatul Fitr:

- 1) Is a Muslim... (Disbelievers will not have to give it because it is a worship and they are not required to carry it out)
- 2) Is a free person... (A Shar'i slave/maid will not have to give Sadaqatul Fitr, in this day and age there are no Shar'i slaves/maids)
- 3) Meets the amount of Nisaab... (More detail to come)

Note:

1: For Sadaqatul Fitr to be compulsory, being a resident (Mugeem) is not necessary, just like it isn't necessary for the one carrying out Qurbani. Therefore if a person is a Shar'i traveller and meets the above criterion then he will have to give Sadaqatul Fitr.

2: For Sadaqatul Fitr to be compulsory, being mature (Baaligh) isn't necessary. Therefore if the child has money which meets the amount of Nisaab then Sadaqatul Fitr will be given from his wealth. If the child doesn't have money which meets the amount of Nisaab but the father does, then the father will give Sadaqatul Fitr on behalf of his child and this is Waajib.

3: For Sadaqatul Fitr to be compulsory, it isn't necessary for the individual to be fasting. Therefore if due to some valid reason a person isn't able to fast in Ramadhan, but he meets all the above requirements, then he will have to give Sadaqatul Fitr.

The Nisaab of Sadaqatul Fitr:

Some details pertaining the Nisaab for Sadaqatul Fitr:

- 1) If someone owns 87.84 grams or more of gold (in any form e.g. coins, bars, jewellery etc) then Sadaqatul Fitr will be compulsory (Waajib) on him.

- 2) If someone owns 612.36 grams or more of silver (in any form e.g. coins, bars, jewellery etc) then Sadaqatul Fitr will be compulsory (Waajib) on him also.
- 3) If a person has cash which is equal to or more in value than 612.36 grams of Silver (in any currency e.g. Rupees, Riyals, Dollars etc) then Sadaqatul Fitr will be compulsory (Waajib) on him.
- 4) If a person has business stock which is equal to or more in value than 612.36 grams of Silver then Sadaqatul Fitr will be compulsory (Waajib) on him.
- 5) If a person has excess personal belongings which are not necessary (e.g. a Television) which is equal to or more in value than 612.36 grams of Silver then Sadaqatul Fitr will be compulsory (Waajib) on him.
- 6) If someone has all of the above or a combination of the above which totals to or is more in value than 612.36 grams of Silver then Sadaqatul Fitr will be compulsory (Waajib) on him.

Business Stock:

If someone purchased an item and at the time of purchase he made the intention that i will sell this later on, and this intention remains till now then this will be classed as 'Business stock'. However if someone purchased an item and didn't make the intention to sell later on, or he had this intention but later changed his mind then this will not be classed as 'Business stock'.

Non necessary excess personal belongings:

These are those items which if one doesn't have, living a normal life would totally be possible. Elaborating on this, food and drink items, the house which one resides in, clothes which are worn daily, necessary household items (e.g.

washers and sewing machines, fridge freezers, utensils for the house etc), workers tools will all be classed as necessary personal belongings. Those items, clothing, utensils which are excess and don't get used throughout the year will be classed as non necessary excess personal belongings.

When will Nisaab be considered?

For the above mentioned Nisaab, the passing of a year is not required (like in Zakat) but if on the day of Eid ul Fitr, at sunrise, one has an amount equal to or more than Nisaab then Sadaqatul Fitr will be compulsory (Waajib) on him. Some more information pertaining to this:

- 1) If a child is born before dawn then giving Sadaqatul Fitr will be compulsory (Waajib).
- 2) If a disbeliever accepts Islam before dawn and he possesses an amount equal to or more than Nisaab then Sadaqatul Fitr will be compulsory (Waajib) on him.
- 3) If before dawn, a poor person receives wealth and he now possesses an amount equal to or more than Nisaab then Sadaqatul Fitr will be compulsory (Waajib) on him.
- 4) If a possessor of Nisaab passes away on the day of Eid ul Fitr after dawn or a possessor of Nisaab suddenly loses his money after dawn then Sadaqatul Fitr will still be compulsory (Waajib). (If the one passing away has instructed for the payment of Sadaqatul fitr, then it is compulsory on the heirs to pay Sadaqatul Fitr from one third of the deceased's wealth. However, if the deceased did not give any instruction, then it is not obligatory for the heirs to pay Sadaqatul Fitr. However, if all the heirs are adults and are willing to pay Sadaqatul Fitr from the deceased's wealth, then it is hoped that Allah will accept it and will not question the deceased. It should be clear that if there are any children among the heirs,

their consent will not be valid. Therefore, if there is no will, the payment of Sadaqatul Fitr from the share of the child will not be correct.)

5) If a child is born or a disbeliever accepts Islam or a poor person becomes wealthy after the dawn of Eid ul Fitr, Sadaqatul Fitr is not obligatory on them.

When will Sadaqatul fitr be given?

1) Sadaqatul Fitr is compulsory on the morning of Eid ul Fitr at the time of dawn, and it is paid before the Eid prayer. However, if someone pays it before the day of Eid, during Ramadhan, then that will be permissible.

2) If someone gives Sadaqatul Fitr before Ramadhan has even started, then it would still be valid. However, caution demands that it be paid a day or two after ramadhan has started.

3) If someone did not pay Sadaqatul Fitr until the completion of the Eid Salah, it will still be necessary for them to pay it. Whenever they do pay, it will be considered valid, however they should seek forgiveness for delaying it.

4) If someone appointed another person to pay Sadaqatul Fitr on his behalf, and this person did not fulfil his responsibility, and due to negligence he paid it after the Eid Salah, the appointed person will be accountable for the delay, but this giving will be considered valid.

The amount of Sadaqatul Fitr:

In the Hadith, Sadaqatul Fitr has been mentioned according to the weight of four different items:

- Raisins: 1 Sa'a (3.5 kg)
- Dates: 1 Sa'a (3.5 kg)

- Barley: 1 Sa'a (3.5 kg)
- Wheat: 1/2 Sa'a (1.75 kg)

Some rulings pertaining to the above:

- 1) The best Sadaqatul Fitr is the one which is given according to one's capacity. Raisins, Dates, Barley and thereafter Wheat. One should give Sadaqatul Fitr according to the means given to us by Allah. To consider wheat as the standard measure is incorrect.
- 2) It is also acceptable to give any of these four items, or to give the value of one item in cash.
- 3) If someone gives a different type of grain, such as millet or rice, the value of one of the four mentioned items (Raisins, Dates, Barley, Wheat) will be considered. Such that he will give this different grain according to the value of any of the above four.

Who must give Sadaqatul Fitr, and who is exempt from it?

- 1: It is obligatory for a man to pay Sadaqatul Fitr for himself and his immature (Non Baaligh) children.
- 2: It is not obligatory for a man to pay Sadaqatul Fitr on behalf of his mature (Baaligh) children, even if they are living with him in the same house.
- 3: It is not obligatory for a man to pay Sadaqatul Fitr on behalf of his parents or wife.
- 4: If a mature child is mentally ill or insane, then they come under the ruling of an immature child. The parents have to pay Sadaqatul Fitr on their behalf.

- 5: It is not obligatory to pay Sadaqatul Fitr on behalf of one's younger siblings, brothers, or other relatives, even if they are under one's care and supervision.
- 6: If a woman is financially capable, then it is compulsory for her to pay Sadaqatul Fitr for herself. And it is not necessary for anyone else, including her children, parents, or husband, to pay on her behalf.

Who will Sadaqatul Fitr be given to and who will it not be given to?

- 1: It is permissible to give Sadaqatul Fitr to those who receive Zakat.
- 2: It is not permissible to give Sadaqatul Fitr to one's immediate family members (such as ones parents, grandparents, children, grandchildren) or their descendants (such as their sons, daughters, grandsons, granddaughters) or ancestors (such as their great-grandparents, great-great-grandparents) or their spouses.
- 3: A husband cannot give Sadaqatul Fitr to his wife, and vice versa.
- 4: It is permissible to give Sadaqatul Fitr to other relatives such as brothers, sisters, nieces, nephews, aunts, uncles, in-laws, and stepsiblings, but only if they are poor and eligible.
- 5: It is not permissible to give Sadaqatul Fitr to disbelievers.
- 6: It is not permissible to give Sadaqatul Fitr to the descendants of Banu Hashim, i.e. the family of the Messenger, except through other forms of charity.
- 7: If in a couple, one spouse is from Banu Hashim and the other is not, then Sadaqatul Fitr can be given to the non-Banu Hashim spouse. If the father is from Banu Hashim then the children will also be considered from Banu Hashim, and if he isn't from Banu Hashim then the children will also not be considered from Banu Hashim, Because the lineage continues from the father.

8: If the teacher is needy and does not own the amount of Nisaab, then it is permissible for the student to give Sadaqatul Fitr to the teacher, and it will be more virtuous for a student to give to such a teacher.

9: It is not allowed to give the amount of Sadaqatul Fitr as a salary to needy employees. However, it can be given to them as assistance, on top of their salary.

10: The Sadaqatul Fitr of multiple people can be given to one person. Similarly, one person's Sadaqatul Fitr can also be given to many people.

11: It is not permissible to give Sadaqatul Fitr to such NGOs and institutions that are not considerate of the boundaries of the Shariah.

Note:

For individuals living outside their home country, it is recommended to give Sadaqatul Fitr according to the currency of the country they are residing in. A fatwa has been issued on this matter, which includes all possible angles with a ruling.

According to which country should those living abroad give their Sadaqatul Fitr?

Question:

Dear respected and honourable Mutakallim-e-Islam Maulana Muhammad Ilyas Ghuman DB

السلام عليكم ورحمة الله وبركاته

I am originally Pakistani and working in Saudi Arabia. At the time of Ramadhan and Eid ul Fitr, my wife and children sometimes stay with me in Saudi Arabia and other times go back to Pakistan and celebrate Eid there. I want to send

mine, my wife and childrens Sadaqat ul Fitr to Pakistan while living here in Saudi Arabia. The question is, according to which country should I calculate the value of the items of Sadaqat-ul-Fitr (wheat, dates, raisins, barley), Saudi Arabia or Pakistan? Whether my wife and children are here with me or in Pakistan, what will be the ruling in each case? Jazakallah Khaira for your assistance.

Questioner: Muhammad Azhar Iqbal, Saudi Arabia

Answer:

و عليكم السلام ورحمة الله وبركاته

Please understand a few things regarding this matter:

- 1) If a person has to pay Sadaqatul Fitr, their current location is taken into account when determining the amount. Since you reside in Saudi Arabia, you should pay Sadaqatul Fitr according to the rates in Saudi Arabia, whether you pay it in Saudi Arabia or send it back to Pakistan.
- 2) Men have to pay Sadaqatul Fitr not only for themselves but also for their immature (Non Baaligh) children. Therefore, you are responsible for paying their Sadaqatul Fitr. whether they are with you in Saudi Arabia or are in Pakistan. The amount you pay for their Sadaqatul Fitr should also be according to the rates in Saudi Arabia.
- 3) If your wife and mature (Baaligh) children are eligible to pay Sadaqatul Fitr, then it is their responsibility to pay it. If they are residing in Saudi Arabia, they will pay it according to the rates in Saudi Arabia, and if they are residing in Pakistan, they will pay it according to the rates in Pakistan.
- 4) If you want to pay Sadaqatul Fitr for your wife and mature (Baaligh) children with their permission, and your wife and children are residing in Saudi Arabia,

you will pay according to the rates in Saudi Arabia. If they are in Pakistan, you can pay according to the rates in Pakistan, but it is better to pay according to the rates in Saudi Arabia as it is more benefitting for the poor and needy.

Allama Alaauddin Muhammad bin Ali bin Muhammad al-Hasqafi al-Hanafi (d. 1088 AH) writes:

"وفي الفطرة مكان المؤدي عن محمد وهو الأصح لأن رؤوسهم تبع لرأسه"
(الدر المختار: ج 3 ص 358، 359 باب المصرف)

"The payment of Sadaqatul Fitr will be according to the place where the one paying is. This is what has been narrated from Imam Muhammad bin Al-Hasan Al-Shaybani, may Allah have mercy on him, that this opinion is correct. This is because the people on whose behalf the payment is being made are subject to the individual making the payment.

Allama Muhammad Amin bin Umar bin Abd al-Aziz bin Abideen Ash-Shami (d. 1252 AH) writes:

(قوله: وهو الأصح) بل صرح في النهاية والعناية بأنه ظاهر الرواية، كما في الشرنبلالية "وهو المذهب كما في البحر
(رد المحتار مع الدر المختار: ج 3 ص 358، 359 باب المصرف)

(Explanations of Al Hidayah) It is in Al-Nihayah and Al-I'nayah that this saying (that the place of the payer will be considered) is Zahir Al-Riwayah as mentioned in Shurunbulali, and this is also the major view of the School as written in Bahr al-Raiq.

والله أعلم بالصواب

محمّد رياس

If there are any errors please contact:
Ahnaf media services English +447424179528