



companions of the mosque

Indeed praised be Allah, we praise Him, we rely upon his help, and seek his forgiveness.

Zakaatul-Fitr

Zakaatul-Fitr (Fitra) or, Due Charity of ending the fasting month.

Prepared By the slave of Allah Abdullatif Osman

(Last revised: 12 Ramadan 1435)

Zakaatul-Fitr is an obligation upon every Muslim who is capable of paying it. **The threshold** of Zakaatul-Fitr is food that is enough for a day and a night for the person and his family and whom he is obliged to feed. (**The threshold** means the minimum amount a person should have in his position before Zkakaht become obligatory upon him/her).

Who needs to pay it?

One should pay Zakaatul-Fitr on his own behalf and on behalf every person in his household for whom he is responsible to provide sustenance for e.g. wife, children, parents, slaves, servants etc. Why ?;-

It was narrated by Abdullah son of Omar, may Allah be pleased with them both, he said: **“The Messenger had ordained that charity of ending the fast, should be paid on behalf of the infant or the adult (the free or the slave) of whom you are responsible for”**.

This hadeeth is produced by Al-Daarqattney and checked to be good by Al-Albani in the Irwaa`a (835).

How much is it (in volume)?

It is calculated per person and is given as ONE “Saa`a” volume measurement (one “Saa`a” is four “Muedds” and a Muedd is the volume of how much a man can scoop in his both hands)

One Saa`a can be made up of dates or barley or sultanas rice wheat or anything that is classed as storable food.

Why?;-

It was narrated by Abi-Sa`eed al-Khudri, may Allah be pleased with him:

“We used to pay Zakaatul-Fitr as one Saa`a of food, or one Saa`a of barley, or one Saa`a of dates, or one Saa`a of dry yogurt, or one Saa`a of sultanas, or raisins”. Reported by Al-Bukhaari 1506 and Muslim 985.

Calculating it:

It has been calculated (converted to nowadays units of volume) by varieties of scholars and I have taken the average Saa`a to be 2.7 litres in volume.

If one were intending to pay Zakaatul-Fitr abroad:

- Firstly, he would need to decide what food he wants to give,
- Secondly, calculate the price of that volume,
- Thirdly, send the equivalent monetary value.

Example 1 (Rice):

If good quality rice costs £2.00 per kg, and one litre of rice weighs almost 1kg, then:

$$£2.00 \times 2.7\text{litres (or one Saa`a)} = £5.4 \text{ per person}$$

For ease of calculations and assurity of paying enough to cover the cost lets round up this amount to £6.00 per person.

Example 2 (Raisins):

If good quality **raisins** costs £3.75 per kg, and 1 litre of raisins weighs almost 1.4kg, then one Saa'a, (which is 2.7 litres), weighs:

$$2.7 \times 1.4 = 3.78 \text{ kg of raisins is ONE Saa'a equivalent}$$

Hence, the amount to send for buying raisins is:

$$3.78 \text{ kg} \times £3.75 = £14.18 \text{ per person is payable}$$

So as you see from the examples above the amount transferable into Zakaht depends on what food you intend to distribute it as.

Can Zakaatul-Fitr be paid in the form of money?

No. It is not allowed to be paid as money because the texts of all the Hadeeths, regarding Zakaatul – Fitr, it refers to it as food. Hence, it is essential that if one sends money overseas to be paid as Zakaatul –Fitr on his behalf, it is important to tell the people to buy with it storable-food (in accordance with the amount of money sent), and then distribute the food to the poor and needy **who are Muslims**.

According to Imam al-Nawawi: "Of the majority of scholars only Abu-Haneefah allowed Zakaatul –Fitr to be paid as money". But again, all the strong evidence indicates that it can only be given in food as above.

Interestingly, Imam Abu Haneefah, may Allah bestow his mercy upon him, said if evidence came to you - after whatever I said - then the evidence is my math-hab (my jurors-prudence/ school of thought). So, if one adheres to giving the Fitrah as food, then he is effectively following Imaam Abu Haneefah's math-hab too!

When should it be paid?

It was narrated by Abdullah, son of Omar, may Allah be pleased with them both:

"That the prophet, -may prayers of Allah be upon him-, ordered that Zakaatul - Fitr be handed to the needy before people go out to the Eid prayers".

He therefore used to delay the prayers of Eidul-Fitir to very late morning - almost midday - to give people chance to distribute their due Zakatul-Fitir, before they prayed.

It is acceptable if one is paying it on someone`s behalf to pay it overseas in food form as detailed above, **BEFORE** Eidul-Fitr , by one two or three days - this was done by son of Omar, may Allah be pleased with them both.

Who is recipient of it?

It should be for the poor and needy of the Muslim Ummaht. Priority should be given to one`s relatives` nearest then furthest etc.

Eid Prayers and Takbeer (glorifying Allah)

It was narrated in the two Saheehs that Ummu Attiaht, may Allah be pleased with her said: "The messenger of Allah ordered us to come out in the day of Breaking Fast, Eidul-fitr, and in the day of Sacrifices, Eidul-addhha, **INCLUDING** the disabled the menstruated, and the housebound. As for the menstruated let them not pray," -and in other text "the prayer hall" – "but let them participate in the goodness and the Muslims festival. So I said o messenger of Allah one of us may not have a Jilbaab he said: let her sister give one of her Jilbaab to wear."

Hence everyone should go out to celebrate the Eid in the prayer gathering except that the menstruated who do not sit in the prayer hall, or the prayer area.

It is recommended that one should wear his best clothes, and wear something new. As always women should not wear clothes that draw attention, nor put on perfume. And men should not wear gold or silk but should put on nice perfume oil or essence.

We should say takbee: Allahu Akbar, Allahu Akbar, Allahu Akbar, laa ilaaha illa Allah, wa Allahu Akbar, Allahu Akbar, wa lillahi-hamd. These takbeers should be said repeatedly from sunset on the eve of the Eid till the Eid prayers.

The Takbeer should be said loudly by men, but women should say them quietly. It is essential that one should break his fast and eat after Fajr time, and before he or she goes to the prayers. One should eat an odd number of dates.

It was narrated by Anas son of Malik that "The prophet did not go out to the day of Eid until he ate dates and he used to eat them witr" i.e. odd number of dates. This hadeeth is collected by Albukhari in the book of Friday's section of eating in the day of Fitr before going out (953).

I pray to Allah to forgive my errors and shortfalls for He is The Most Forgiving and The Most Merciful.

O Allah the all merciful all forgiving, forgive our brother Abdullatif Osman.