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أحكام زكاة الفطر

The Rulings of Zakatul-Fitr

Given by:

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First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

فَإِنْ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَأَحْسَنُ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

As for what follows:

أَيُّهَا النَّاسُ

Oh People!¹

Allah says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower [9:103] [See: Sharh Bulugh al-Maram Shaikh Attiyah Ibn Muhammad Ibn Salim (135/14)]

And Ibn `Umar (may Allah be pleased with him) said:

قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ

Allah's Messenger (ﷺ) enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the `Id prayer [Bukhari no. 1503]

In this khutbah, I will focus on Zakatul-Fitr and its rulings. Since the last ten nights are upon us, it is important we learn about this act of worship that is part of Ramadan.

¹ This is from the Sunnah of the Prophet sallahu alayhi wa salam as found in many Ahaadith. For more, see Shaikh Yahya ibn ali al-Hajoori's excellent work *Abkaam ul-Jumma wa bida'iba* pg. 364

What is Zakatul-Fitr:

Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon) said:

"Zakatul-Fitr is Saa' of food given by a person at the end of Ramadan. The reason for it is in order for the servant to show gratitude to Allah, the Exalted for breaking the fast of Ramadan and completing it. So like this it is called Zakatul-Fitr or Sadaqatul-Fitr. If the sun sets on the night of Eid, it is obligatory" [Majmoo' al-Fatawa wal-Rasaail (18/255)]

Why is it called Zakatul-Fitr or Sadaqatul-Fitr?

Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon) said:

"Is Sadaqatul-Fitr from the angle of ascribing something to its cause or to its time? What is apparent is its time because Zakatul-Fitr is obligatory upon a person if he does not fast. If a person is sick, for example, sadaqatul Fitr is obligatory upon him even though he did not fast Ramadan...the intent of Fitr: is breaking the fast of Ramadan" [Fath Dhil Jalal wal-Ikraam Sharh Bulugh al-Maram (3/87)]

What is the Ruling on Zakatul-Fitr:

It is obligatory due to the previous Hadith:

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the `Id prayer [Bukhari no. 1503]

The Wisdom of Zakatul-Fitr

عَنِ ابْنِ عَبَّاسٍ، قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللُّغْوِ وَالرَّفَثِ
وَطُعْمَةً لِلْمَسَاكِينِ مَنْ آدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) prescribed the sadaqah (alms) relating to the breaking of the fast as a purification of the fasting from idle speech and obscene talk and as food for the poor. If anyone pays it before the prayer (of 'Id), it will be accepted as zakat. If anyone pays it after the prayer, that will be a sadaqah like other sadaqahs (alms) [Saheeh Sunan Abi Dawood no. 1609]

Who is it Obligatory Upon?

It is obligatory upon anyone who has more than his/her day's worth of food on the night of Eid.

This includes the rich and the poor. Imam Shawkani (may Allah have mercy upon him) said:

وهذا هو الحق ; لأن النصوص أطلقت ولم تخص غنيا ولا فقيرا

"This is the truth because the texts generalize and do not specify a rich one or a poor one [in giving the Zakatul-Fitr]" [Nayl al-Awtar (4/256)]

Even though someone may be poor, he/she can still give Zakatul-Fitr. This is because if a person has his/her food for their day, they have met one of the essentials of life as the Messenger of Allah (ﷺ) said:

مَنْ أَصْبَحَ مِنْكُمْ مُعَافَى فِي جَسَدِهِ آمِنًا فِي سِرْبِهِ عِنْدَهُ قُوَّةٌ يَوْمِهِ فَكَأَنَّمَا حَيَّرَتْ لَهُ الدُّنْيَا

‘Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world" [Saheeh Ibn Majah no. 3357]

It is to be paid by the head of the household. If those in the household have wealth, they can pay it themselves.

However, it is not necessary to give Zakatul-Fitr for a child in the womb or one who died. Shaikh Yahya ibn Ali al-Hajoori (may Allah preserve him) said:

ولا دليل على إخراج الصدقة على الذي في بطن أمه ولا على الميت أيضا.

"There is no evidence for giving charity for [the child] which is in the stomach of his mother and also not for the deceased" [<http://aloloom.net/vb/showthread.php?t=1442>]

What Should be Given?

It should be given from the grain of the land, specifically:

1. Foodstuff (which includes rice and other than it from what the people eat)
2. Barely
3. Dates
4. Cottage Cheese
5. Raisins
6. Flour [<http://aloloom.net/vb/showthread.php?t=1383>]

It must be grains or that which is measured in Saa'. So food such as meat are not to be given.

The Scholars mention that if a people are from a land where these five types of grains are not present, then they give it according to their grain or what they eat.

Imam Ibn Qayyim (may Allah have mercy upon him) said:

وَأَنَّ كُلَّ بَلَدٍ يُخْرِجُونَ مِنْ قُوَّتِهِمْ مِقْدَارَ الصَّاعِ ، وَهَذَا أَرْجَحُ وَأَقْرَبُ إِلَى قَوَاعِدِ الشَّرْعِ ، وَإِلَّا فَكَيْفَ يُكَلِّفُ مَنْ قُوَّتُهُمُ السَّمَكُ مَثَلًا أَوْ الْأُرْزُ أَوْ الدُّخْنُ إِلَى التَّمْرِ

"And that every land gives it [the Zakatul-Fitr] in their grain in the amount of a Saa'. This is what is more preferred and closer to the principles of the Legislation. Otherwise, how can a people be burdened to give it in dates when their grain is fish, for example, or rice or millet..." [Ilaam al-Muwaqi'een (2/17)]

This is because the Companions (may Allah be pleased with them) gave the fitr in their grains that were common with them. Abu Sa'id al-Khudri (may Allah be pleased with him) said:

قَالَ كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ. وَقَالَ أَبُو سَعِيدٍ وَكَانَ طَعَامَنَا الشَّعِيرُ وَالزَّبِيبُ وَالْأَقِطُ وَالتَّمْرُ.

In the lifetime of Allah's Messenger (ﷺ), we used to give one Sa' of food (edible things) as Sadaqat-ul-Fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), cottage cheese or dates. [Bukhari no. 1510]

The best of what can be given of our food nowadays is rice. Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon him) said:

فَالأُرْزُ فِي وَقْتِنَا الْحَاضِرِ قَدْ يَكُونُ أَنْفَعُ مِنَ الْبُرِّ؛ لِأَنَّ الأُرْزَ لَا يَحْتَاجُ إِلَى تَعَبٍ وَعِنَاءٍ فِي طَحْنِهِ وَعَجْنِهِ وَمَا أَشْبَهَ ذَلِكَ

"So rice in our present time is more beneficial than flour because rice does not need effort and care in milling it, kneading it, and what resembles that" [Majmoo' al-Fatawa wal-Rasaail (18/277)]

How Much Should Be Given?

A Saa' should be given for each person in the household. A Saa' is the amount of four cupped hands <http://aloloom.net/vb/showthread.php?t=1442> . Some of the Scholars mention it is approximately 3 Kg [See: Fataawa Noor 'ala Darb (14/146) of Shaikh Bin Baz]

As for wheat, half a Saa' can be given based on the Hadith:

عَنِ ابْنِ، عُمَرَ قَالَ فَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكْرِ وَالْأُنْثَى صَاعًا
مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ . قَالَ فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ

Ibn 'Umar said that the Messenger of Allah (ﷺ) prescribed the Sadaqa of Ramadan (Sadaqat-al-Fitr) one sa' of dates or one sa' of barley for every free man or a slave, male or female, and then the people equalised (one sa' of dates or barley) with half a sa' of wheat [Muslim no. 984]

Second Khutbah

الحمد لله رب العالمين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين

As for what proceeds:

Zakatul-Fitr is not Zakatul-Mal

Zakatul-Mal is different than Zakatul-Fitr. Zakatul-Mal has conditions and rulings that do not pertain to the Zakatul-Fitr. For example:

1. **Zakatul-Mal must be held in one's possession for one year before it is due:**

لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحْوَلَ عَلَيْهِ الْحَوْلُ

"No zakat is payable on property until a year passes away on it [Saheeh Sunan Abi Dawood no. 1573]

2. **Zakatul-Mal is given in money, livestock, crops, gold and silver etc.** For example, Allah says:

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَعَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ

Eat of their fruit when they ripen, but pay the due thereof (its Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest [6:141]

3. Zakatul-Mal can be given in Ramadan and outside Ramadan depending on one's situation. As for Zakatul-Fitr, it must be given in Ramadan etc.

When is it given?

فَكَانَ ابْنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ وَالْكَبِيرِ، حَتَّىٰ إِنْ كَانَ يُعْطَىٰ عَنِ بَنِيٍّ، وَكَانَ ابْنُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - يُعْطِيهَا الَّذِينَ يَقْبَلُونَهَا، وَكَانُوا يُعْطُونَ قَبْلَ الْفِطْرِ بِيَوْمٍ أَوْ يَوْمَيْنِ

Ibn `Umar used to give Sadaqat-ul-Fitr to those who had been officially appointed for its collection. People used to give Sadaqat-ul-Fitr (even) a day or two before the `Id. [Bukhari no. 1511]

So it should not be preceded before that. The Scholars have said that it should not be given at the beginning of Ramadan or midway through Ramadan.

However, if one is sending it overseas and entrusting someone, then he can give it earlier.

Shaikh Ibn ul-Uthaymeen rahimahullah was asked:

Question: You mentioned that preceding Zakatul-Fitr that the person will be rewarded but it will not count. There are some brothers who sent the Zakat outside the country. For example: from Saudi and send it to Sudan. So in this condition: is it counted for him?

Answer: "If a person gives Zakatul-Fitr, that is: sends it to a person and says: give it on my behalf. So this person, the trustee, holds it until one or two days before Eid and gives it. There is no harm [in this]. May Allah bless you" [Liqaa Bab al-Maftooh no. 128]

Who should it be given to?

Zakatul-Fitr should be given to the Masaakeen (the poor) as was mentioned the Hadith previously:

وَطُعْمَةً لِلْمَسَاكِينِ

“..And food for the poor...” [Saheeh Sunan Abi Dawood no. 1609]

Shaikh Ibn ul-Uthaymeen (may Allah have mercy upon him) said:

“Those who deserve the Zakat al-Fitr are the poor and those in debt who cannot pay or fulfill it. They are given in accordance to their need. It is allowed to distribute the fitrah to more than one poor person. It is also allowed to give a number of fitrahs to one poor person because the Prophet (ﷺ) determined the obligatory amount and he did not determine the one who it is given to. So like this, if a group combines their fitrah in one container and measure it and they give it out without measuring it a second time, they will be rewarded for it. However, it is necessary to inform the poor person that they do not know what they gave him because perhaps he may be deceived and he does not know his weighted amount. It is allowed for the poor person if he takes the fitrah to give it to

himself or someone from his family if he weighs it or is informed by the one who gives it to him that it is complete and they know him to be trustworthy” [Majaalis ar-Ramadan pg. 331-332]

We ask Allah to aid us upon the truth. Verily He is the Guardian of that and capable of it.

قُومُوا إِلَى صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ

Stand for you Prayer, may Allah have mercy upon you²

-----End of the Khutbah-----

² This is how Abu Bakr as-Sideeq radiallahu anahu ended his first Khutbah as found in *Seerah Ibn Hisham* with a **Saheeh** chain.