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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Ṣadaqatul Fiṭr Masā'il



## An Obligation

**Ibn 'Abbās** رضي الله عنهما **said: “The**

**Messenger of Allāh** صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**enjoined zakāt al-fiṭr**

**as a purification for**

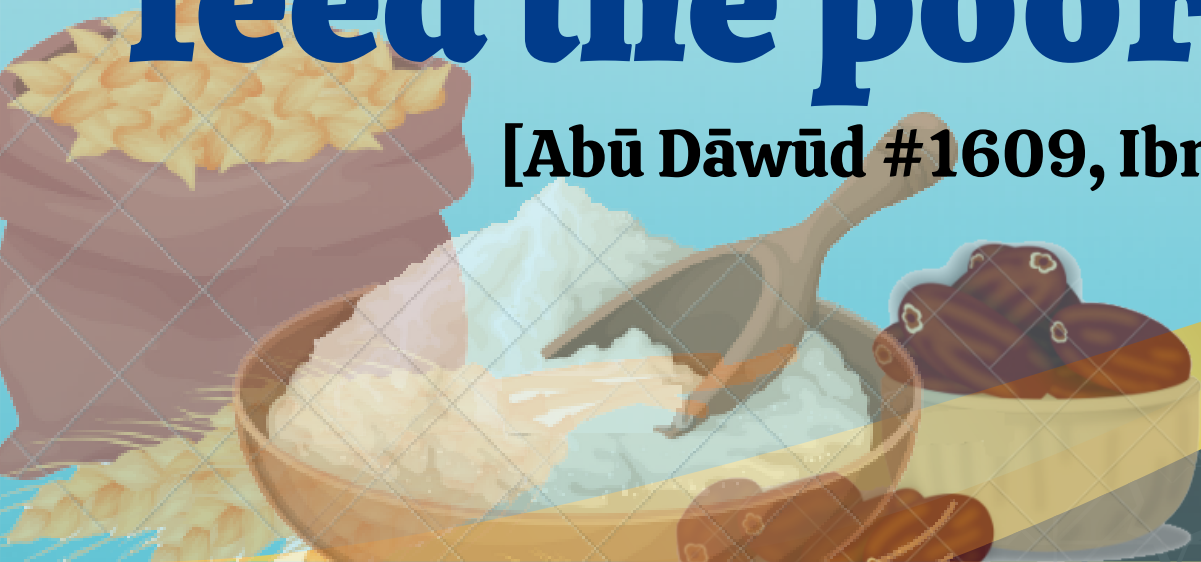
**the fasting person**

**from idle talk and**

**obscenities, and to**

**feed the poor.”**

[Abū Dāwūd #1609, Ibn Mājah #1872]



# Şadaqatul Fiṭr Masā'il



## On Whom Is It Wājib?

- 1. Every free Muslim who has the value of *nişāb* in excess of his necessities and basic debts at *ṣubḥ ṣādiq* (true dawn) on the day of 'Īd.**
- 2. A person upon whom *zakāh* is not *wājib* but owns surplus possessions equivalent to the value of the *nişāb* of *zakāh* over and above his basic needs.**

**Note: The surplus wealth over and above his basic needs does not have to be:**

- productive (gold, silver, cash)**
- for the purpose of trade**
- in his possession for a full year.**

Nişāb:  
\$1003.98

BDS  
17-04-23

[See: Marāqī al-Falāḥ & Ṭaḥṭāwī pg.723, Sharḥ Jāmī Şaghīr by Qāḍī khān 1/308]



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# Şadaqatul Fiṭr Masā'il



It Is Wājib On The One Who Has Surplus  
Possessions Valued to Nişāb

**Şadaqatul fiṭr** is **wājib**  
on a person who has an  
extra property, extra  
utensils, livestock, tools  
or produce which is  
equivalent to the value  
of *nişāb*.

[Fatāwā Maḥmūdiyyah 14/395-395]



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# Ṣadaqatul Fiṭr Masā'il



It is Wājib on The One Who Has Vacant Houses Valued To Niṣāb

**If a person has multiple properties and he resides in one and the others are vacant and their value is equivalent to or more than the niṣāb and his livelihood is not dependent on them, ṣadaqatul fiṭr is wājib on him.**

[Kitābul Masā'il 2/274]



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# Şadaqatul Fiṭr Masā'il



**When is Sadaqatul Fiṭr Wājib?**

**It is wājib at the time of true dawn (ṣubḥ ṣādiq) on 'Īd ul Fiṭr.**

**Therefore, ṣadaqatul fiṭr is wājib on whoever possesses the niṣāb at this time.**

[Kitābul Masā'il 2/279]



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# Şadaqatul Fiṭr Masā'il



A Poor Person Becomes Wealthy  
Before Subh Sādiq Of 'Īd ul Fiṭr

**Şadaqatul fiṭr is wājib**  
**on a poor person who**  
**becomes wealthy before**  
**ṣubḥ ṣādiq of 'Īd ul Fiṭr**  
**and also remains**  
**wealthy at ṣubḥ ṣādiq**  
**time on the day of 'Īd.**

[Kitābul Masā'il 2/280]



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# Şadaqatul Fiṭr Masā'il



A Poor Person Becomes Wealthy  
After Subh Sādiq Of 'Īd ul Fiṭr

**Şadaqatul fiṭr is not  
wājib on a person who  
is poor at *ṣubḥ ṣādiq* of  
'Īd ul Fiṭr but becomes  
the owner of *niṣāb*  
later on that day.**

[Kitābul Masā'il 2/280]



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# Ṣadaqatul Fiṭr Masā'il



Sadaqatul Fiṭr on Behalf of  
Immature Children

**Ṣadaqatul fiṭr is wājib on  
the father of such an  
immature child who does  
not own the niṣāb.**

**If the minor is the owner  
of niṣāb, ṣadaqatul fiṭr is to  
be discharged from his  
wealth [unless the father  
pays it].**

[Kitābul Masā'il 2/280]



# Ṣadaqatul Fiṭr Masā'il



## Ṣadaqatul Fiṭr on Behalf of Insane & Mentally Unsound People

**Ṣadaqatul fiṭr** should also be discharged on behalf of a person who is mentally unsound even if he is mature.

If he is poor, the father will discharge it on his behalf from his [i.e., the father's] wealth.

If he is wealthy, it is to be discharged from his [i.e., the mentally unsound person's] wealth.

[Kitābul Masā'il 2/280]



# Ṣadaqatul Fiṭr Masā'il



Sadaqatul Fiṭr on Behalf of  
Mature (Bāligh) Children

**It is not compulsory on the father to discharge ṣadaqatul fiṭr on behalf of his sane and mature (bāligh) children.**

**However, if that child is under the guardianship of the father and he discharges it on behalf of the child, it will be fulfilled.**

[Kitābul Masā'il 2/281]



# Şadaqatul Fiṭr Masā'il



## Sadaqatul Fiṭr on Behalf of The Wife

**It is not compulsory on the husband to discharge şadaqatul fiṭr on behalf of his wife.**

**However, if he discharges it on her behalf, it will be fulfilled whether he sought her permission or not.**

[Kitābul Masā'il 2/281]



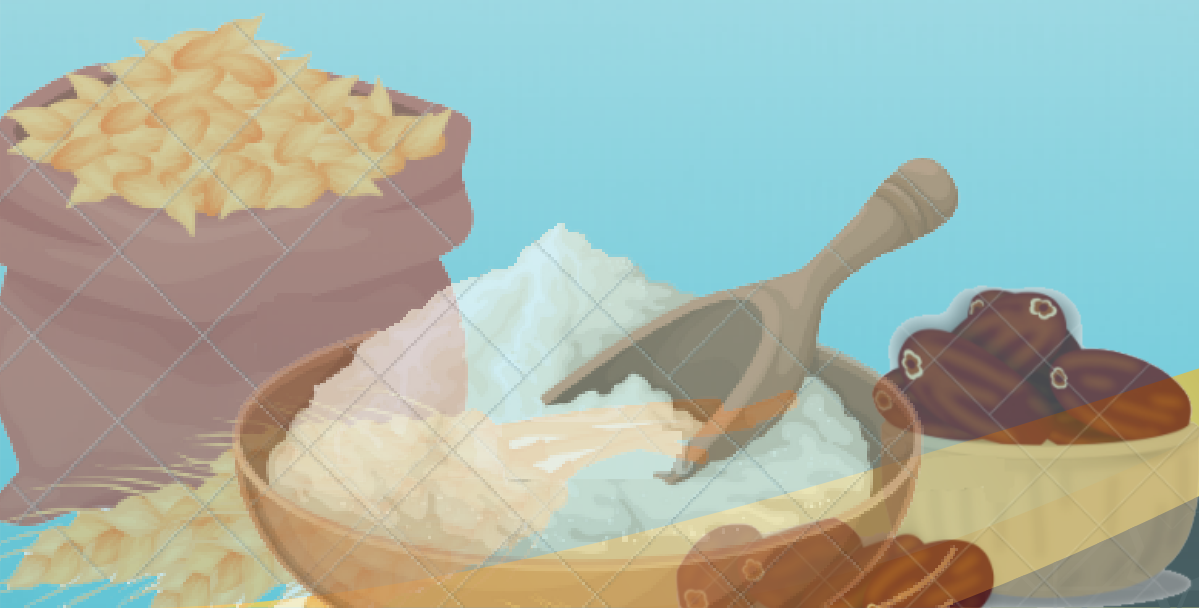
# Ṣadaqatul Fiṭr Masā'il



Sadaqatul Fiṭr on Behalf of  
An Unborn Child

**It is not compulsory on  
the father to discharge  
ṣadaqatul fiṭr on behalf  
of an unborn child  
who is still in the  
womb on the day of 'Īd.**

[Kitābul Masā'il 2/281]



# Şadaqatul Fiṭr Masā'il



The Ruling of Sadaqatul Fiṭr On An  
Ill Person Who Was Unable To  
Observe the Fasts

***Şadaqatul Fiṭr* is wājib on  
a person who was unable  
to observe the fasts of  
*Ramaḍān* due to an illness  
but possesses the *niṣāb* at  
the time of *ṣubḥ ṣādiq* on  
*Īd-ul-Fiṭr*.**

[Kitābul Masā'il 2/279]



# Ṣadaqatul Fiṭr Masā'il



## The Ruling of Ṣadaqatul Fiṭr For a Traveller

**Just as *ṣadaqatul fiṭr* is *wājib* on a resident who owns the *niṣāb*, it is also *wājib* on a traveller who owns the *niṣāb*.**

**He would have to give the value of whichever city he is present in on 'Īd day.**

**For example: An Indian resident who is in Saudi Arabia on 'Īd day will discharge his *ṣadaqatul fiṭr* based on the value of 1/2 *ṣā'* of wheat in Saudi Arabia.**

[Kitābul Masā'il 2/274, 285]



# Ṣadaqatul Fiṭr Masā'il



## The Ruling of Ṣadaqatul Fiṭr For A person Who is a Temporary Resident in A Foreign Country

**If a temporary resident in a foreign country wishes to discharge his ṣadaqatul fiṭr in his hometown, it should be discharged based on the value of the city he is temporarily residing in and not based on the value of his hometown.**

**For example: If a citizen of India has temporarily migrated to another country for employment purposes and he requests his family members in his hometown (India) to discharge his ṣadaqatul fiṭr there, it should be discharged according to the value of ½ ṣā' of wheat in the country which he is temporarily residing in and not based on its value in India.**

[Kitābul Masā'il 2/286]



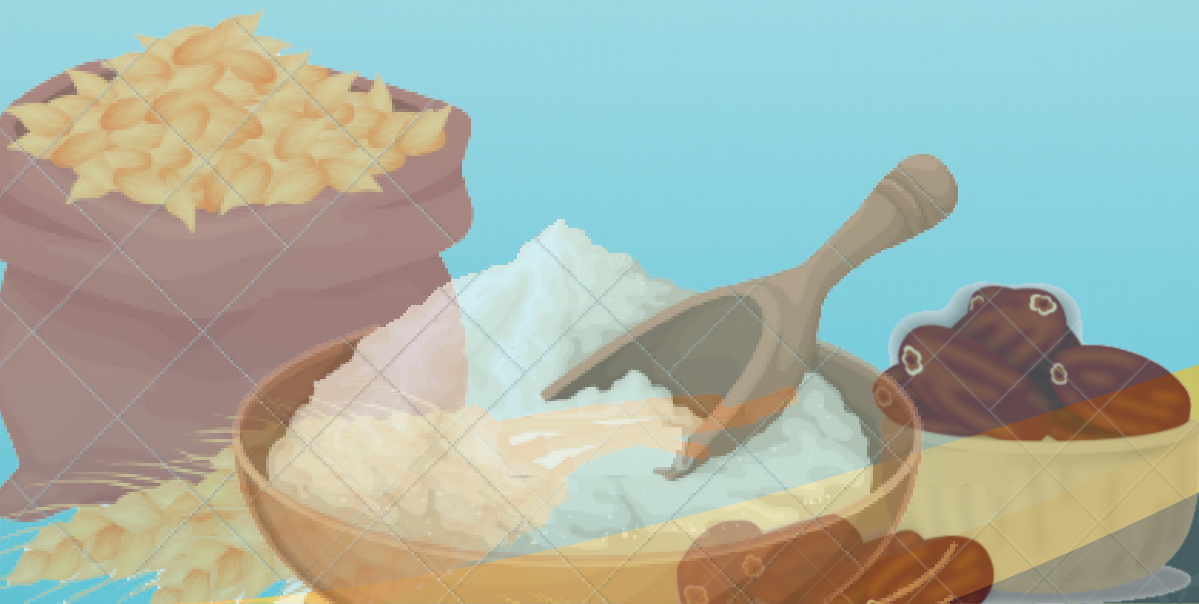
# Şadaqatul Fiṭr Masā'il



## The Mustahab Time to Discharge the Sadaqatul Fiṭr

**It is *mustaḥab* (preferable) to discharge the *şadaqatul fiṭr* on the day of 'Īd before going for 'Īd ṣalāh.**

[Kitābul Masā'il 2/282]





# Ṣadaqatul Fiṭr Masā'il



## Discharging the Ṣadaqatul Fiṭr In Ramaḍhān

**It is also permissible to discharge the ṣadaqatul fiṭr in Ramaḍān.**

**However, according to the opinion upon which the fatwā is issued, it will not be fulfilled if it is discharged before Ramaḍān.**

[Kitābul Masā'il 2/282]



# Ṣadaqatul Fiṭr Masā'il



Discharged Ṣadaqatul Fiṭr In Advance  
But

The Price of Wheat Increased on 'Īd Day

**If *ṣadaqatul fiṭr* was discharged before 'Īd day and the price increased on 'Īd day, the surplus amount by which it increased would also have to be paid.**

[Fatāwā Maḥmūdiyyah 14/392]

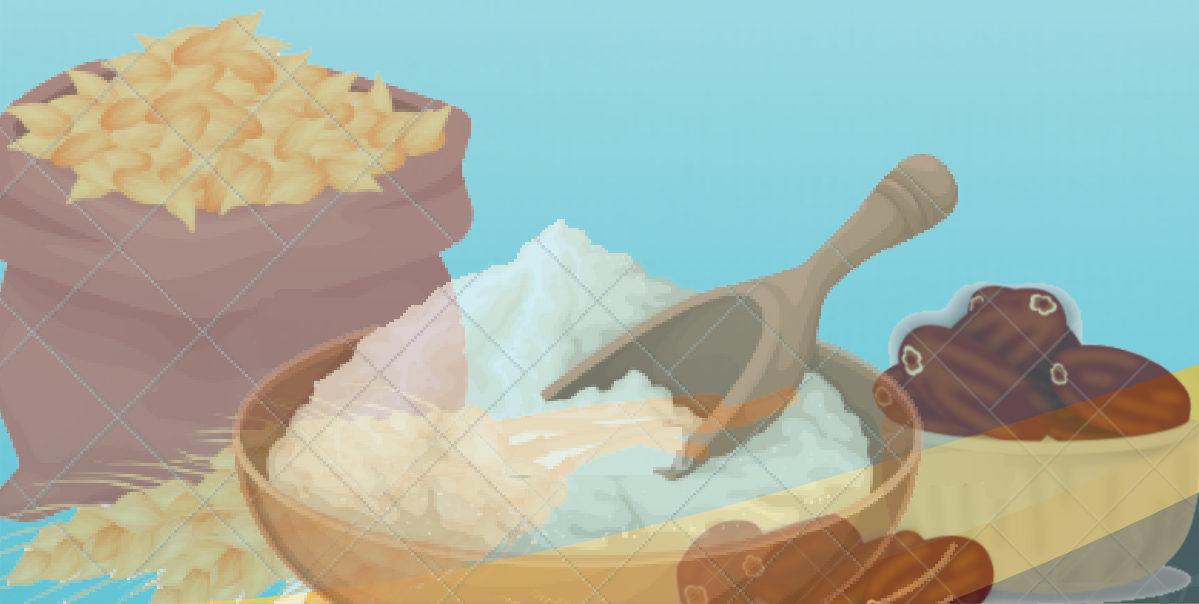


# Ṣadaqatul Fiṭr Masā'il



## Discharging the Ṣadaqatul Fiṭr After The 'Īd Salāh Part 1

**Ibn 'Abbās رضي الله عنه said: “The Messenger of Allāh enjoined *zakāt al-fiṭr* as a purification for the fasting person from idle talk and obscenities, and to feed the poor. Whoever pays it before the ('Īd) prayer, it is an accepted *zakāh*, and whoever pays it after the prayer, it is (ordinary) charity.”** [Abū Dāwūd #1609, Ibn Mājah #1872]



# Şadaqatul Fiṭr Masā'il



## Discharging the Şadaqatul Fiṭr After The 'Īd Salāh Part 2

**It is best to discharge the şadaqatul fiṭr before 'Īd şalāh.**

**However, if it was not discharged at that time, its obligation is not absolved by delay, regardless of how long it may be. It will be regarded as fulfilled whenever it is discharged. Despite this, delaying it is lamentable.**

[Makhūdh min : Kitābul Masā'il 2/282 wa Majmā'ul 'Anhur 1/337]

[Also see: Fatāwā Raḥīmiyyah 7/200]



# Ṣadaqatul Fiṭr Masā'il



## Discharging the Ṣadaqatul Fiṭr With Rice and Other Food Commodities

**If ṣadaqatul fiṭr is discharged with food commodities other than those mentioned in the ḥadīth (wheat, barley, dates, raisins), it should not be discharged based on weight. Rather, it should be discharged based on value.**

**The rice should be bought with the money equivalent to the market value of ½ ṣā' of wheat or one ṣā' of barley, raisins or dates and given in charity.**

[Kitābul Masā'il 2/284]



# Ṣadaqatul Fiṭr Masā'il



## A Request to The Well-to-Do

Nowadays, the value of half of a ṣā' (1.75 kg) of wheat is very little. This is a very insignificant, unsubstantial and trivial amount for the wealthy. This is why they are encouraged to pay the price of one ṣā' (3.5 kg) of dates or raisins instead of paying the price of half a ṣā' of wheat in ṣadaqatul fiṭr. They will reap tremendous rewards and it will be more beneficial for the poor.

"Ibn 'Abbās رضي الله عنه preached towards the end of Ramaḍān on the pulpit of Baṣrah: 'Rasūlullāh ﷺ prescribed this ṣadaqah as one ṣā' of dried dates or barley, or half a ṣā' of wheat upon every free man or slave, male or female, young or old.' When 'Alī رضي الله عنه came (to Baṣrah), he found that the price had declined. He said: 'Allāh has granted you prosperity, so if only you were to make it one ṣā' of everything.'" [Abū Dāwūd #1622, Aḥmad #2018]

From this, we learn that the well-to-do should give the higher price when paying ṣadaqatul fiṭr.

[Kitābul Masā'il 2/283]

# Ṣadaqatul Fiṭr Masā'il



## Recipient of Sadaqah

**A Muslim who does not have:**

- 1. Productive wealth (cash, gold, silver) equivalent to the *niṣāb* over and above his basic debts.**
- 2. Surplus possessions (such as clothing, furniture, properties etc.) equivalent to the value of *niṣāb* over and above his basic necessities.**

[See: Durr Mukhtār with Raddul Muhtār 6/72-73]

[See: Fatāwā' Usmānī 2/135]



# Ṣadaqatul Fiṭr Masā'il



Ṣadaqatul Fiṭr Is Not Ḥalāl  
(Lawful) For Sayyids

**It is not permissible  
to give ṣadaqatul  
fiṭr to Sayyids (the  
Banū Hāshim i.e.,  
the relatives of the  
Nabī ﷺ).** [Kitābul Masā'il 2/284]





# Şadaqatul Fiṭr Masā'il



Utilising The Money Given as  
Şadaqatul Fiṭr For  
the Masjid or the Graveyard

**The recipients of şadaqatul fiṭr  
are the same as those for zakāh.**

**Therefore, just as it is not  
permissible to utilize zakāh  
money for masjids and  
graveyards, it is also not  
permissible to do so with the  
money collected for şadaqatul  
fiṭr.**

[Kitābul Masā'il 2/284-285]



# Şadaqatul Fiṭr Masā'il



## Giving All the Şadaqatul Fiṭr to One Poor Person

**It is best that the *şadaqatul fiṭr* of one individual is only given to one eligible poor person.**

**It is *makrūh tanzīhī* to distribute the *şadaqatul fiṭr* of one individual to multiple poor persons.**

**However, there is nothing wrong in giving the *şadaqatul fiṭr* of multiple individuals to one poor person.**

[Kitābul Masā'il 2/284]



# Şadaqatul Fiṭr Masā'il



**Sadaqatul Fiṭr Is Never Waived**  
**If *şadaqatul fiṭr* was *wājib***  
**upon someone and it was not**  
**discharged at its appointed**  
**time, and thereafter one's**  
**wealth was destroyed or**  
**decreased below the amount**  
**by which it becomes *wājib*, its**  
**obligation will **not** be waived.**

[See: Durr Mukhtār with Raddul Muḥtār 6/143-45]

[See: Badā'iuş Şanā' 2/69]

[See: Kitābul Fatāwā 3/355]

