

Q 1: What is meant by "Sadqatul Fitr"?

A. "Sadqatul Fitr" is, in fact, Sadaqah (charity) of the fasts of the holy month of Ramadaan. It aims at cleansing one's fasts of any expected absurd and indecent action and works, helping the poor and indigent people on the occasion of religious festival - Eid and expressing one's gratitude to Allah Almighty for the bounties and favours he gained through the fasts.

Q 2: Upon whom is Sadqatul Fitr binding?

A. It is binding (Waajib) upon every free Muslim who is solvent and his Nisaab is also free from essential needs to pay Sadqatul Fitr. Being sane and mature and for assets to be "Naamee"(productive assets) is no condition. If a minor and an insane are solvent then Sadqatul Fitr is binding on them and their guardian should pay it from their asset.

Q 3: When should Sadqatul Fitr be paid?

A. Sadaqatul Fitr should be paid before Eid prayer which is "Masnoon" (accepted way). If not paid, pay it any time in whole life. This "Waajib" (essential act) is not annulled on non-payment and likewise its delayed payment is also not "Qada" (accomplishment of Waajib after due time). Whenever Sadaqatul Fitr is paid in life it is deemed to be "Aada" (accomplishment of Waajib on time).

Q 4: When does Sadqatul Fitr become due?

A. Sadqatul Fitr becomes due (Waajib) soon after dawn on Eid day. So if one died or became insolvent before it was dawn, there would be no Sadqatul Fitr for such person and in case one died or became insolvent after dawn then Sadqatul Fitr would be due.

Q 5: Will Sadqatul Fitr be due or not if assets,cattle are anyway destroyed, killed?

A. It is no condition that assets should remain intact and cattle alive for paying Sadqatul Fitr. It will remain due even if assets,cattle are destroyed,killed unlike Zakaat and Ushr which stand annulled in such cases.

Q 6: Who should pay Sadqatul Fitr for a minor child?

A. If the father of minor child is solvent then he should pay his own and his child's Sadqatul Fitr and in case the child is himself solvent then it should be paid from his asset.

Q 7: Who should pay Sadqatul Fitr for an orphan child?

A. Paternal grand-father of an orphan grand-son or grand-daughter should pay Sadqatul Fitr for him/her. However, it is not binding (Waajib) on a mother to pay Sadqatul Fitr for her children.

Q 8: Is it essential or not for the one to pay Sadqatul Fitr who did not observe fasts?

A. Observance of fasts is no condition for paying Sadqatul Fitr. If one could not observe fasts owing to old age or journey or God-forbid! without any valid reason even then Sadqatul Fitr is Waajib.

Q 9: Who should pay Sadqatul Fitr of an insane?

A. Father of the insane child should pay Sadqatul Fitr for him even though he is mature and if the insane is solvent then it should be paid from his assets.

Q10: Who should pay Sadqatul Fitr of a married immature girl?

A. If an immature girl who is able to serve, enjoy the company of her husband, has been married and sent to her husband's home, her Sadqatul Fitr is neither binding on her husband nor on her father and in case she is not able to serve her husband or has not been sent to her husband's home then her Sadqatul Fitr is binding (Waajib) on her father as usual provided that she is not solvent. If solvent then it should be paid from her assets.

Q11: Is Sadqatul Fitr of one's wife and sane and mature children binding on him or not?

A. Sadqatul Fitr of one's wife and sane and mature children is not binding on him even though they depend on him or are disabled.

Q12: Will Sadqatul Fitr of one's family be deemed to have been paid or not if paid by him?

A. If one paid Sadqatul Fitr of his wife and mature children without their permission, it would stand paid provided that they depend on him otherwise Sadqatul Fitr of his children will not be deemed to have been paid but his wife's would stand paid. And if a wife pays Sadqatul Fitr for her husband without his permission then it would not be deemed to have been paid.

Q13: Is Sadqatul Fitr of one's parents binding on him or not?

A. It is not the responsibility of one to pay Sadqatul Fitr of his parents, paternal grand-parents and other relatives. If paid without their permission it would not be deemed to have been paid.

Q14: What is the quantity of Sadqatul Fitr?

A. The quantity of Sadqatul Fitr is half "Sa'a" of wheat or its flour or parched barley meal or one Sa'a of dates or large raisins or barley or its flour or parched barley meal.

Q15: What is the weight of a Sa'a?

A. The research and care to this effect which benefit the poor, indigent much suggest that a Sa'a of barley should be taken and then wheat be weighed according to it. The wheat so weighed will be equal to the weight of 351 rupee coins. Thus half Sa'a is of 175.8 rupee coins. A Sa'a is of about 4 1/2 "Sair" and half Sa'a of 2 1/4 Sair. According to decimal system the quantity of Sadqatul Fitr is 2.41 kg. Giving more in the way of Allah is greatly rewarding for oneself.

Q16: Should Sadqatul Fitr be paid in accordance with weight or price?

A. If Sadqatul Fitr is paid by wheat, barley, dates and large raisins then their weight would be countable not price. For example, one gave half a Sa'a of barley of fine quality in Sadqatul Fitr which carried the price of one Sa'a of coarse quality of barley or a quarter of a Sa'a of fine quality wheat which carried the price of half a Sa'a of low quality wheat. It is not permissible. Only the weight of grain not price would be countable towards Sadqatul Fitr. Thus the Sadqatul Fitr would be deemed to have been paid to the extent of what quantity of cereals has been given and the remaining quantity thereof will have to be given.

Q17: Is it permissible or not to give wheat and barley fifty-fifty in Sadqatul Fitr or only the prescribed weight of each of them is to be given?

A. It is also permissible to give half a Sa'a of barley and a quarter of a Sa'a of wheat or half a Sa'a of barley and half a Sa'a of dates.

Q18: If wheat and barley are mixed then the weight of which one is to be counted?

A. That one will be countable which is more in quantity. For example, if wheat is more in the mix then give half a Sa'a in Sadqatul Fitr otherwise one Sa'a.

Q19: Can price of the prescribed weight of commodity be given in Sadqatul Fitr or not?

A. It is also permissible to give price of the prescribed weight of wheat, barley etc. in Sadqatul Fitr. But in case, one gave price of low quality wheat and barley, then he should calculate price of the fine quality and give the remaining amount thereof.

Q20: Is it permissible or not to give other cereals like rice, corn, millet etc. in Sadqatul Fitr?

A. If one wants to give other cereals like rice, corn, millet etc. or any other thing in Sadqatul Fitr than the four ones (wheat, barley, dates and large raisins) then price of the commodity will be countable irrespective of weight i.e. the intended commodity should be given, how much or less it may weigh, equal to the price of half a Sa'a of wheat or one Sa'a of barley.

Q21: Is "Tamleek-e-Faqeer" a precondition for Sadqatul Fitr or not?

A. Tamleek-e-Faqeer (to make a poor, indigent full owner of asset, commodity) is also a precondition for Sadqatul Fitr and after taking possession of asset, commodity the poor, indigent may spend, use it of his own accord like that of Zakaat.

Q22: Is it permissible or not to give Sadqatul Fitr in advance?

A. It is permissible to give Sadqatul Fitr before Ramadaan or in advance even of year(s) like that of Zakaat provided that the person on behalf of whom it is given is alive.

Q23: Can Sadqatul Fitr of one person be distributed among some destitutes or not?

A. It is better to give Sadqatul Fitr of one person to only one destitute. However, it is also permissible to distribute it among some destitutes.

Q24: Is it permissible or not to give Sadqatul Fitr of some persons to only one destitute?

A. It is also permissible to give Sadqatul Fitr of some persons to only one destitute even if those are joint.

Q25: What are the uses of Sadqatul Fitr?

A. The uses of Sadqatul Fitr are the same as that of Zakaat meaning the deserving one of Zakaat is also entitled to Sadqatul Fitr and the one who is not deserving of Zakaat is also not entitled to Sadqatul Fitr except "Aamil" who is entitled to Zakaat but not entitled to Sadqatul Fitr.

Q26: Is it lawful or not for a solvent person to take Sadqatul Fitr?

A. It is unlawful for a solvent person to take "Sadqa-e-Wajibah" such as Sadqatul Fitr like that of Zakaat even though he is an Imaam of a mosque. If given, neither Zakaat nor Sadqatul Fitr would be deemed to have been paid.

Q27: Can Sadqatul Fitr be given to a student seeking after religious knowledge or not?

A. Yes, indeed. It is more rewarding to give Sadqatul Fin-to a student seeking after religious education, knowledge than giving to others. Giving charity earns the giver ten-fold reward but helping a student get religious education by charity will earn the giver at least seven hundred times more reward particularly when there is an apprehension that he might give up religious education for want of money or may (God forbid) fall into the hands of disbelievers or of those who have incorrect beliefs about Islaam.