

Q1: What is meant by the uses of Zakaat?

A. The uses of Zakaat means to give to or spend on those destitute and needy people who deserve Zakaat.

Q 2: How many uses of Zakaat are there?

A. There are seven uses of Zakaat i.e.(1)."Faqeer", (2). "Miskeen", (3). "Aaamil", (4). "Riqaab", (5). "Ghaarim", (6). "Fee-Sabee Lillaah" and (7). "Ibnus Sabeel".

Q 3: Who is "Faqeer" under Shari'ah?

A. "Faqeer" is that person who has some assets but are less than the Nisaab or has assets which reach the standard of Nisaab but are of "Haajat-e-Asleeyah" (essential needs) like a house, cloths etc. Likewise, if he is in debt and after deduction (payment) of the debt from his assets he is no more solvent then he is, in such condition, a "Faqeer" (poor, indigent) even though he has several Nisaabs at a time.

Q 4: Can Zakaat be given to an "Aalim" or not?

A. Giving Zakaat to an "Aalim" (religious scholar) is better than giving to an illiterate person provided he is insolvent. In doing so all care should be taken to ensure that his self-respect is not hurt. Expression even imagination of any sort of disdain or disrespect to 'Aalim will bring about ruin. It should be given to him with respect as "Nazar" (gift, present).

Q 5: Who is "Miskeen"?

A. "Miskeen" (destitute) is that person who has nothing even to eat and clothe himself and is compelled to beg alms.

Q 6: Is it lawful or not for a Miskeen and Faqeer to beg alms?

A. It is lawful for Miskeen to beg alms but unlawful for Faqeer because it is forbidden and unlawful for one who has food and cloth to feed and clothe oneself, to beg alms without any necessity and compulsion.

Q 7: Will giving Zakaat to beggars relieve one of the obligation?

A. There are three kinds of professional beggars i.e. (1). those beggars who are affluent like "Jogi" and "Sadhu" (magician, Hindu ascetic). Giving Zakaat to such people will not relieve one of the obligation and it will remain due. (2). Those beggars who are real "Faqeer" i.e. are insolvent but are healthy and have become habitual of begging instead of earning livelihood. It is forbidden to give them alms as it is tantamount to help flourish the scourge of begging. If they are not given alms, they will be compelled to do some work for their living. However, giving Zakaat to them will relieve one of the obligation as they are after all beggar provided that there is no other Shar'ee restriction and (3). Those ones who are, in fact, poor and indigent and it is also beyond their reach to earn livelihood. It is lawful for such people to beg alms to meet their essential needs. Giving Zakaat to them is one of the best uses of Zakaat and is also highly rewarding act. Rebuking such people is "Haraam" (unlawful).

Q 8: What does "Aamil" mean?

A. "Aamil" is that person who is deputed by the ruler, government to collect Zakaat and Ushr. He should be paid commensurate with his work so that his and his assistants' needs are adequately met. However, this payment should not exceed half of what he collected as Zakaat and Ushr. Being Faqeer is no condition for Aamil.

Q 9: What is meant by "Riqaab"?

A. "Riqaab" means to get a slave freedom by payment. It is Islaam only which helped slaves first of all and worked out ways and means to get them liberty from slavery. Use of Zakaat for their freedom is one of those ways and means. But now slavery is nonexistent that's why there is no need to use Zakaat fund for "Riqaab".

Q10: What does "Ghaarim" mean?

A. "Ghaarim" means the one who is in debt i.e. he is so much in debt that if he clears it his assets will remain no more equal to Nisaab even though his own money is stuck up with the borrowers and he is unable to recover that from them. However, he must not be "Haashmi". This is one of the great favours of Islaam to its adherents, followers that it devised a way to help out the debtors from Zakaat fund. As against this, the banking system which is said to have been established to help debtors defray their debt has done no good to the poor but instead their properties have been confiscated by the banks thereby promoting poverty and destitution.

Q11: What is meant by spending "Fee-Sabee-Lillaah"?

A. "Fee-Sabee-Lillaah" means to spend in the way of Allah. For example, one wishes to take part in "Jihad" (holy crusade) but he has no money and animal to ride on. Such person can be paid from Zakaat fund to serve in the way of Allah even though he is able to earn his living or one wants to perform "Hajj" (pilgrimage to holy Ka'bah) but he has no wherewithal. He can be paid Zakaat for the purpose. However, it is impermissible to beg others for Hajj or a student who is seeking religious knowledge and has devoted himself to it can be paid Zakaat to carry on his religious education even though he is able to earn livelihood. Likewise, spending Zakaat on every good work is "Fee-Sabee-Lillaah". But the condition of "Tamleek-e-Faqeer" must be fulfilled in every case.

Q12: What does "Ibnus Sabeel" mean?

A. "Ibnus Sabeel" means a traveller. This traveller is that one who has become penniless in a foreign land where he has no relative or friend to help him out. Shari'ah has allowed such traveller to seek aid from Zakaat fund even though he has enough wealth at his home. But he should get from Zakaat fund just to meet his needs not more than needed. It is better for him to borrow money if possible or sell any of his belongings like watch to meet his needs thereby to save himself from the disgrace of begging others.

Q13: Can such traveller use Zakaat money on reaching home or not?

A. The traveller who in need got Zakaat for his essential requirements if found his assets like he reached his home can use whatever amount of Zakaat money is still with him.

Q14: Are there also other uses of Zakaat than these seven ones?

A. Yes, the Holy Quran tells of another use of Zakaat than these seven ones: "Walmu-allafati Quloo-buhum" that is those ones who are consoled and comforted by Islaam by meeting their temporal needs even though they be non-Muslims thereby to make them aware of how Islaam teaches to treat one another with love and altruism. But during the caliphate of Saiey-yidinaa Siddique Akbar (may Allah be pleased with him) this eighth kind of people was finished with the consensus of all companions of the Holy Prophet then alive, for, by then Islaam had become dominant and its truthfulness was dawned on all. So the use of Zakaat in this way was no more needed.

Q15: Should Zakaat be given to all the seven kinds of people or any of them?

A. It is optional for one to give Zakaat to all the seven kinds of people or to some people of one kind or to any of these kinds. However, it is better to give Zakaat money to only one person if it is not equal to Nisaab.

Q16: Is it permissible or not to give one Zakaat money equal to Nisaab?

A. It is "Makrooh" (undesirable) to give one so much Zakaat money that reaches the standard of Nisaab. Zakaat will be deemed to have been paid if given. However, it can be given to that "Faqeer" who is in debt i.e. if his debt is cleared by the said money the remaining balance does not reach the standard of Nisaab or to the one who maintains a family comprising minor children and the share of each child, if money distributed among them, remains less than the Nisaab.

Q17: Who are those to whom Zakaat can not be given?

A. Zakaat can not be given to (1). One's origin i.e. parents, maternal and paternal grand-parents etc. (2). Posterity i.e. son(s) and daughter(s) and grandson^ and grand-daughter(s) etc. (3). Wife can not give to her husband and (4). husband to his wife (5). the one who is solvent and his Nisaab is free from essential needs, (6). to children of a wealthy man, (7). "Bani Haashim" (posterity of the Holy Prophet), even Bani Haashims can not give Zakaat to one another and (8). to "Zimmi" unbeliever.

Q18: Is it lawful to give Zakaat to one's poor parents through "Heelah"?

A. It is "Makrooh" (odious) to give Zakaat to one's poor parents through "Heelah" i.e. to give Zakaat money to a "Faqeer" who may, taking possession thereof, give it to one's parents. Likewise, to give Zakaat to one's children, posterity through "Heelah" is also Makrooh.

Q19: Can a husband give Zakaat to his divorced wife or not?

A. A husband who has divorced his wife can not give Zakaat to her so long as she is in "Iddat" (three months probationary period for a divorced woman) but after completion of "Iddat" he can give to.

Q20: Can Zakaat be given to the mature children and wife of a rich man or not?

A. Zakaat can be given to the mature children and wife of a rich man and likewise to his father provided that they are Faqeer i.e. are not solvent if are solvent then Zakaat will not be deemed to have been paid.

Q21: Can Zakaat be given to a child of solvent one?

A. Zakaat can be given to a child whose father has died and his mother, who is solvent, is his sole supporter.

Q22: What is meant by "Bani Haashim" to whom Zakaat can not be given?

A. "Bani Haashim" means the posterity of Hadrat AH, Ja'far, Aqeel and Hadrat 'Abbaas and Haaris bin Abdul Muttalib (may Allah be pleased with them all) and the posterity of other ones who opposed the Holy Prophet except these revered personages, like Abu Lahab, an unbeliever, who was also a son of Hadrat Abdul Muttalib will not be taken as descendent of Bani Haashmi.

Q23: Can Zakaat be given to the one whose mother is Haashmi but father is non-Haashmi?

A. The one whose mother is Haashmi, nay, Saiey-yidaani i.e. hailing from the descendants of Hadrat Fatimah (may Allah be pleased with her) and his father is non-Haashmi, is not Haashmi as lineage of one develops from father under Shari'ah. Zakaat can be given to such person if there is no other Shar'ee restriction. It is pertinent to mention here that those who claim to be Haashmi, Saieyyid because of their mother's being Haashmi, Saieyyidaani deserve, according to a Hadees, curse. May Allah Almighty protect us - Aameen.

Q24: Can any other "Sadaqah" be given or not to the ones to whom Zakaat can not be given?

A. "Sadaqah Waajibah" like "Nazar" (oblation, offering), "Kaffarah" (atonement) and "Sadaqatul Fitr" (charity prescribed for Eidul Fitr) can not be given to the ones to whom giving Zakaat is unlawful. Sadaqatul Fitr should not be given to Hindu beggars at all who throng to cities and roam about in streets on the occasion of Eidul Fitr. If given unknowingly, be paid again to the deserving one.

Q25: Can Zakaat be given or not to the one whose beliefs are erroneous?

A. It is impermissible and unlawful to give Zakaat to the one who claims to be a Muslim but is cut off from "Ahle Sunnat wal Jama'at" i.e. Hanafi, Shaafa'i, Hanmbli and Maalki creeds and has adopted a separate way to follow the religion. He is "Bad-Mazhab" and "Bad Aqeedah" (the one who has erroneous beliefs). In the present age, there is a sect - "Wahaabi" which claims to be Sunni Hanafi but in fact the followers of this sect are insolent to Allah and His Prophet Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him). They try to denigrate the greatness of the Holy Prophet. Giving Zakaat to such people is absolutely forbidden and unlawful. If given, the obligation will remain unfulfilled and it will have to be given again to the deserving one.

Q26: Can a woman possessing costly dowry take Zakaat or not?

A. The dowry a woman receives from her parents is her property. It consists of two types of things i.e. necessary commodities like family goods, cloths, vessels, utencils etc. How costly these items may be, woman will not be deemed to be solvent because of these necessities. And non-essential things like jewellery, ornaments, valuable commodities, costly cloths etc. If the value of all such items reaches Nisaab then woman is solvent and hence she can not take Zakaat.

Q27: Is it must for the recipient of Zakaat to be a Faqeer?

A. Being Faqeer is must for all those kinds of people about whom it has been explained that Zakaat can be given to them i.e. recipient of Zakaat should not be solvent except for "Aamil" (being Faqeer

is no condition for him) and "Ibnus Sabeel" who falls within the category of Faqeer even though he may be rich at home. Zakaat can not be given to one who does not fall within the category of Faqeer.

Q28: Can Zakaat be given to one's servant and any other of the ilk or not?

A. Giving Zakaat to one's servant or family servant or to the one who brings good news or to the one who sends gift, is permissible, lawful. But if it is given as return or compensation to them then Zakaat would not be deemed to have been paid. It would however be deemed to have been paid if given to servant or maid as "Eidi" (Eid's gift).

Q29: Will Zakaat be deemed to have been paid or not if given to the one who looks like beggar?

A. If one gave Zakaat to a person who keeps company with beggars, on his beseech or gave to a person who does not look like beggars but supplicated him for aid, considering the supplicant poor, Zakaat would be deemed to have been paid.

Q30: Will Zakaat be deemed to have been paid or not if given to a stranger without any consideration?

A. If one gave Zakaat to a stranger without considering as to whether he deserved it or not and later it came to know that he was not deserving, Zakaat would not be deemed to have been paid. If came to know that he was deserving then it would be deemed to have been paid.

Q31: Will Zakaat be deemed to have been paid or not if the giver was in doubt whether the recipient is deserving or not but even then he gave him?

A. If the giver of Zakaat was in doubt while giving Zakaat but even then he paid to the doubtful person without any consideration or he considered but remained uncertain or he had an idea that the recipient was not deserving but even then he gave Zakaat to him, then it would not be deemed to have been paid. But if he came to know later-on that he was deserving one then Zakaat would be deemed to have been paid.

Q32: What is the excellent way of paying Zakaat?

A. The excellent way of paying Zakaat and Sadaqah is that one should first of all give to his brother(s) and sister(s) and then (in descending order) to their son(s) and daughter(s) i.e. nephew(s) and niece(s), uncle(s) and aunt(s), their son(s) and daughter(s), relatives, neighbours and inhabitants of one's village, town or city. A Hadees reports the Holy Prophet saying: "O' the community of (Saieyyidinaa) Muhammad! by Him Who sent me with the truth, Allah Almighty does not accept Sadaqah of that person whose relatives deserve his aid but he gives it to un-related people. By Him in Whose hand my soul is, Allah Almighty will not show kindness to him on the Doomsday." Giving Zakaat and Sadaqah to relatives earns one double reward.

Q33: Can Zakaat be given or not to an emergency subscription?

A. It is impermissible and unlawful to give Zakaat money to any emergency subscription, fund. The obligation of Zakaat is not fulfilled by this act i.e. if given it would be deemed to have not been paid because those who collect money for such subscription, fund mix Zakaat money with non-Zakaat ones and even collect from non-Muslims. Such mingled collection of money is neither Zakaat nor fit

for Zakaat uses. However, if one gives Zakaat money to a reliable Faqeer who taking its possession gives to the subscription, fund at his own behalf then it can be used for any good work. In doing so both the giver of Zakaat and recipient (Faqeer) will get reward.

Q34: How is that for sending Zakaat money to other city?

A. It is "Makrooh" (undesirable) to send Zakaat money to other city (than one's own city) except for one's relatives who live there or the people of that city are in dire need or more pious people live there or sending there is in the greater interest of the Muslim community or for a student seeking religious knowledge there or one sent Zakaat money to the other city before the completion of his Zakaat year. In all such cases Zakaat can be sent to other city without any undesirability.