

# Rulings of Zakat al-Fitr

(Its Time – Its Ruling – Upon Whom Is It Obligatory?  
– On Behalf of Whom Is It Given? – Its Wisdom –  
The Type of What Is Obligatory in Zakat al-Fitr)

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Translated by Abu Zakariyya  
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**In the Name of Allah, the Most Gracious, the Most Merciful**

**Indeed, all praise is due to Allah. We praise Him, and seek His help, and seek His forgiveness. And we seek refuge with Allah from the evils of our own souls and from the evil of our deeds. Whomsoever Allah guides, none can misguide him, and whomsoever He allows to go astray, none can guide him.**

**I bear witness that there is no deity worthy of worship except Allah, alone with no partner, and I bear witness that Muḥammad is His servant and His messenger.**

**“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. And die not except in a state of Islam (as Muslims) with complete submission to Allah.”**

**[Āl-‘Imrān: 102]**

**“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him He created his wife, and from them both He created many men and women; and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”**

**[An-Nisā’: 1]**

**“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement.”**

**[Al-Aḥzāb: 70–71]**

**To proceed:**

**Verily, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muḥammad ﷺ.**

**And the worst of affairs are the newly-invented matters, and every newly-invented matter is a bid‘ah (innovation), and every bid‘ah is misguidance, and every misguidance is in the Fire.**

**To proceed:**

## The Rulings of Zakat al-Fitr

### Its Time:

Indeed, Allah, the Most High, has legislated for us — at the conclusion of this month of ours, the month of Ramadan — that Zakat al-Fitr is to be given before the Eid prayer.

### As for its ruling:

Then indeed, it is an obligation which the Messenger of Allah ﷺ made obligatory upon the Muslims. And whatever the Messenger of Allah obligated or commanded, then it carries the ruling of what Allah, the Most High, obligated or commanded.

Allah the Most High said:

"He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them."

[An-Nisā': 80]

And Allah the Most High said:

"And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!"

[An-Nisā': 115]

And Allah the Most High said:

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)."

[Al-Hashr: 7]

### Upon whom is it obligatory?

And Zakat al-Fitr is an obligation upon the old and the young, the male and the female, and the free and the slave — from among the Muslims.

‘Abdullāh ibn ‘Umar (may Allah be pleased with them both) said:

The Messenger of Allah ﷺ made Zakat al-Fitr obligatory from Ramadan — a sā‘ of dates or a sā‘ of barley — upon the slave and the free, the male and the female, the young and the old from among the Muslims.

And the hadith is in al-Bukhārī and Muslim (1).

And it is not obligatory upon the fetus in the womb — except if someone gives it voluntarily on his behalf, then there is no harm in that — for indeed, the Commander of the Believers, ‘Uthmān ibn ‘Affān (may Allah be pleased with him), used to give it on behalf of the fetus.

### **On behalf of whom is it given?**

It is obligatory to give it on behalf of oneself, and on behalf of those whose financial support one is responsible for — such as a wife or a relative — if they are unable to give it on behalf of themselves. But if they are able, then it is more appropriate that they give it on behalf of themselves, because they are the ones addressed by it in origin.

And it is not obligatory except upon the one who possesses more than what he needs for the day and night of Eid. So if he only finds less than a sā‘, then he gives that amount, due to the saying of Allah, the Most High:

"So keep your duty to Allah and fear Him as much as you can."

[At-Taghābun: 16]

And due to the saying of the Messenger of Allah ﷺ:

"If I command you with a matter, then do of it as much as you are able."— as is found in al-Bukhārī and Muslim (2).

### **And the wisdom behind Sadaqat al-Fitr:**

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(1) Ṣaḥīḥ al-Bukhārī, Book of Zakāh, 70, no. (1503), and in other places; and Ṣaḥīḥ Muslim, Book of Zakāh, 4:1, no. (984).

(2) Ṣaḥīḥ al-Bukhārī, Book of Al-I‘tiṣām bil-Kitāb wa-Sunnah, 2:12, no. (7288); and Ṣaḥīḥ Muslim, Book of Ḥajj, 73, no. (1337).

**And the wisdom behind Sadaqat al-Fitr is very clear, and from that:**

- In it is kindness toward the poor and restraining them from asking on the Day of Eid, so that they may share with the rich in their joy and happiness with it, and so that it becomes a day of Eid for everyone.
- And in it is embodying the characteristic of generosity, and love of mutual support.
- And in it is purification for the fasting person from what occurs in his fasting of deficiency, idle talk, and sin.
- And in it is manifesting gratitude for the blessing of Allah in completing the fasting of the month of Ramadan and standing (in prayer during it), and doing what has been facilitated of righteous deeds within it.

Ibn ‘Abbās (may Allah be pleased with them both) said:

The Messenger of Allah ﷺ made Zakat al-Fitr obligatory as a purification for the fasting person from idle talk and obscene speech, and as food for the poor. Whoever gives it before the prayer, it is accepted Zakat, and whoever gives it after the prayer, it is just a charity from the charities.

Narrated by Abū Dāwūd and Ibn Mājah, and it is a ḥasan (good) hadith. (1)

**And the type of obligatory food in the Fitrāh — that is, Sadaqat al-Fitr:**

It is food of the children of Adam, such as dates, or wheat, or rice, or raisins, or aqit (which is dried milk that has not had its butter removed) — and other than that from the food of the children of Adam.

And the evidence: From Ibn ‘Umar (may Allah be pleased with them both), who said:

The Messenger of Allah ﷺ made Zakat al-Fitr from Ramadan obligatory — a ṣā‘ of dates or a ṣā‘ of barley — and at that time, barley was from their food.

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(1) Narrated by Abū Dāwūd in Kitāb az-Zakāh, 17, no. (1609), and Ibn Mājah in Kitāb az-Zakāh, 21:3, no. (1827), and it was graded ḥasan by al-Albānī in Irwā’ al-Ghalīl (843).

Abū Sa‘īd al-Khudrī (may Allah be pleased with him) said:

We used to give on the day of Fitr during the time of the Prophet ﷺ one ṣā‘ of food. And our food used to be barley, dried yogurt (aqiṭ), raisins, and dates.

And this was recorded by al-Bukhārī in al-Ṣaḥīḥ (1).

**The ṣā‘ is:** four mudds.

**The mudd is:** a handful with the two hands of a man of average-sized palms.

**So four mudds = one ṣā‘.**

Thus, the ṣā‘ is four mudds.

**Pay attention:**

The mudd is to scoop with your two hands full — that is one mudd. Four mudds is one ṣā‘.

It is not valid to give food for animals — because the Prophet ﷺ made it an offering for the poor, not for animals.

It is also not valid to give it from clothing, furniture, utensils, bedding, or other than that from things other than the food of human beings, because the Prophet ﷺ made it from food, so do not go beyond what the Messenger ﷺ specified.

**Is it valid to give the monetary value of the food as Zakat al-Fitr?**

It is not valid to give the value of the food.

**Why?**

Because that is contrary to what the Messenger of Allah ﷺ commanded, and it has been authentically reported from him that he said: “Whoever...” [hadith continues].

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(1) Ṣaḥīḥ al-Bukhārī in Kitāb al-Zakāh, 73, no. (1506), and in other places; and Muslim also reported it in Kitāb al-Zakāh, 4:6, no. (985).

“Whoever does an action that is not in accordance with our command, it is rejected.” Narrated by Muslim in al-Ṣaḥīḥ (1).

“Rejected”: meaning invalid — because giving the monetary value is contrary to the command of the Messenger of Allah ﷺ, and contrary to the companions of the Messenger of Allah ﷺ; for indeed, they used to give it as a ṣāʿ of food.

And the Messenger of Allah ﷺ said: “You must adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me.” (2)

And because Zakat al-Fitr is a prescribed act of worship from a specific type, it is not valid to give it from other than the specified type — just as it is not valid to give it at a time other than the specified time.

And because the Prophet ﷺ specified it from different types, and their monetary values differ greatly — so if the value were what mattered, then the obligation would be a ṣāʿ from one type, or its equivalent in value from other types.

And because giving the monetary value transforms the Fitr into a hidden charity, instead of being a visible ritual; for giving it as a ṣāʿ of food makes it something apparent among the Muslims, known to the young and the old.

They witness its measurement and its distribution, and they exchange it among themselves — contrary to when it is money, which a person gives secretly between himself and the recipient (\*).

And the Ḥanafīs say regarding Zakat al-Fitr — that it is to be given in monetary value, and no one differed in this except Abū Ḥanīfah.

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(1) Ṣaḥīḥ Muslim, Kitāb al-Aqḍiyah, 8:2, no. 1718.

(2) Reported by Abū Dāwūd in Kitāb al-Sunnah, 6:4, no. 4607; al-Tirmidhī in Kitāb al-ʿIlm, 16:1, no. 2676; Ibn Mājah in al-Muqaddimah, 6, no. 42, 43, 44.

Authenticated by al-Albānī in Irwāʾ al-Ghalīl (2455) and in al-Ṣaḥīḥah (937).

(\*) From the Friday sermon: Farewell to Ramadan, delivered on the 24th of Ramadan 1434 AH – corresponding to 2nd August 2013 CE.

May Allah have mercy on him — and he is a respected and followed imam; there is no dispute about that. And it is not considered belittling the status of any of the imams from among the imams if it is said that he opposed the Sunnah of the Messenger ﷺ.

This does not diminish his rank, because it has been authentically reported from all of them their statement:

“If the hadith is authentic, then it is my madhhab.”

This great statement has been authentically reported from the four imams. And just as Imam ash-Shafi'i (may Allah have mercy on him) said:

“If a statement comes to you from me that contradicts what came from the Messenger of Allah ﷺ, then throw my statement against the wall, and do not pay attention to my statement.”

And who is a person that he would be followed in opposition to the Messenger of Allah ﷺ?!

So if you oppose the imam in what he opposed in — because the Sunnah had not reached him, or because the hadith was not with him in a way that necessitates acting upon it — such as if it was opposed (in his view) by something stronger than it, or he saw that it was abrogated, or the indication was not clear to him — or other than that which may occur to the imams — for it is not conceivable that any imam from the imams of the Muslims would intentionally oppose the Sunnah of the trustworthy Prophet ﷺ. However, Abū Hanīfah (may Allah have mercy on him) opposed (the Sunnah) in this matter, just as he opposed in the issue of the walī (guardian in marriage).

Therefore, we say to those who say: “We say with the value, all of us with one saying — and we have an accepted imam.”

He is accepted, and he is an imam — but he opposed in this matter, because this has not been established from the Prophet ﷺ, nor from the Companions, nor from those after them until his time.

And the three imams, are they not also accepted?

Imam Mālik, Imam ash-Shāfi'ī, and Imam Aḥmad — all of them are unanimously upon the opinion that the value is not sufficient.



So the issue is not one of selective choosing, meaning: that you pick and choose — because if you take the concession of every imam, all evil will be combined in you.

So we say to those who say: “It is only the value — one opinion” — taking the view of Abū Ḥanīfah (may Allah have mercy on him) — we say: Abū Ḥanīfah also held that a woman may marry herself off — so will you accept that your daughter marries herself off, then brings her husband and enters with him upon you?!

He says: There is no problem with that. Will you accept that — for your daughter or for your sister?!

We ask: Why do you accept this but not that?

So if the imam opposes in one issue from the issues, we return to what has been authentically reported from the Messenger of Allah ﷺ — and this does not diminish the status of the imam at all.

Because when I oppose him, I am actually following him.

How can I be following him while opposing him?

Because of his own statement — and all of them have been authentically reported to say:

“If the hadith is authentic, then it is my madhhab.”

So then — if I take the authentic hadith, I am following the imam when I oppose the imam — because he is the one who commanded me and said:

“If the hadith is authentic, then it is my madhhab.” (\*)

### **The amount of Sadaqat al-Fitr:**

One ṣāʿ — according to the ṣāʿ of the Prophet ﷺ, which equals in weight by standard mithqāl:

Four hundred and eighty mithqāl of good quality wheat.

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(\*) From the lecture: Zakat al-Fitr — Tuesday, 23rd of Ramaḍān, 1432 AH / corresponding to 2011-08-23 CE.

And by grams, it equals: (two kilograms and forty grams of good quality wheat).

So if a person wants to know the Prophetic ṣāʿ, then he should weigh two kilograms and forty grams of wheat, and place it in a container that fits that amount, such that it fills it — then use it as a measuring vessel.

He then measures with it what he gives of rice, or dried milk (aqiṭ), or flour, or similar foods from the food of the children of Ādam. What matters is that he now has the ṣāʿ of the Messenger of Allah ﷺ.

### **The Time of Obligation of the Fitrah – Sadaqat al-Fitr:**

**The time of obligation:** it is sunset on the night of Eid. So whoever is among those upon whom it is due at that time, then it is obligatory upon him — otherwise, it is not.

Accordingly, if he dies before sunset, even by a few minutes — then Sadaqat al-Fitr is not obligatory upon him. But if he dies after sunset, even by a few minutes — then it is obligatory to give his Fitr.

And if a person is born after sunset, even by a few minutes — then his Fitr is not obligatory, but it is recommended to give it on his behalf, as ʿUthmān (may Allah be pleased with him) did.

And if he is born before sunset, even by a few minutes — then it is obligatory to give the Fitr on his behalf.

And the time of its obligation being sunset on the night of Eid is because it is the time by which the fasting of Ramadan is completed — and it is linked to that, for it is said:

“Zakat al-Fitr of Ramadan.” So the point of obligation is tied to that time.

### **As for the Time of Giving It:**

**It has two times: a time of virtue, and a time of permissibility.**

As for the time of virtue: it is the morning of Eid, before the prayer, due to what was narrated from Abū Saʿīd al-Khudrī:

“We used to give, on the day of Fitr, during the time of the Prophet ﷺ, a ṣā‘ of food.” (1)

And also in the hadith of Ibn ‘Umar (may Allah be pleased with them both): “That the Prophet ﷺ commanded that Zakat al-Fitr be given before the people go out to the prayer.” (2) Narrated by Muslim.

Ibn ‘Uyaynah said in his tafsir: from ‘Amr ibn Dīnār, from ‘Ikrimah, who said: “A man gives his Zakat on the Day of Fitr before his prayer.” (3)

For Allah says: "Indeed, he succeeds who purifies himself, And remembers the Name of his Lord, and prays."

[Al-A‘lā: 14–15] (4)

And for this reason, it was from the preferable acts to delay the Eid prayer on the Day of Fitr, so that there is sufficient time for giving the Fitr. This is the time of virtue.

**As for the time of permissibility:** it is a day or two before Eid.

In al-Bukhārī’s Ṣaḥīḥ (5), from Nāfi‘, he said: “Ibn ‘Umar used to give on behalf of the young and the old — even giving on behalf of my children. And he used to give it to those who would accept it, and they used to give it a day or two before Fitr.”

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(1) Previously cited.

(2) Previously cited.

(3) Reported by Ibn Abī Shaybah in al-Muṣannaf, Book of Zakāh, 67:9, no. 10329. He said: Ibn ‘Uyaynah narrated to us. Also reported by ‘Abd al-Razzāq in al-Muṣannaf (no. 5847) — and this wording is his — from Ibn Jurayj, both from: ‘Amr ibn Dīnār, from ‘Ikrimah, who said:

“The people used to give their Zakat and eat before they went out to the musallā (prayer place).”

And this chain is authentic.

(4) Fatḥ al-Bārī by Ibn Ḥajar (3/375).

(5) Ṣaḥīḥ al-Bukhārī, Book of Zakāh, 77, no. 1511.

And it is not permissible to delay it beyond the Eid prayer.

So if one delays it beyond the Eid prayer without an excuse, it is not accepted from him — because that is contrary to what the Messenger of Allah ﷺ commanded: “Whoever gives it before the prayer, it is an accepted zakah; and whoever gives it after the prayer, it is a charity from the charities.” (1)

But if he delays it due to an excuse, then there is no harm — such as if the Eid comes and he does not have anything to give from, or he does not have someone to give it to, or the news of the confirmation of Eid comes suddenly in a way that he is not able to give it before the prayer, or he is relying on someone to give it on his behalf and that person forgets to give it — then there is no harm in giving it even after Eid, because he is excused in that.

And what is obligatory is that it reaches its rightful recipient or his agent in its time, before the prayer (\*).

The time of permissibility, as previously mentioned, for giving Zakat al-Fitr — is a day or two before Eid, not a week or two before.

As for the Ḥanafīs, they hold that it is permissible to give Zakat al-Fitr from the beginning of Ramadan — so how can it be a meal for the poor on the Day of Eid?

And how can it be a means of sufficing them?!! This contradicts the wisdom for which it was made obligatory.

Then, indeed, it is meant to be a manifestation of Allah’s blessing — exalted and blessed is He — upon the servant, through the success granted by the Lord, and His favour upon him in fulfilling the obligation of fasting, the sunnah of night prayer, and what has been facilitated from righteous deeds. All of this is lost when we say: “We give Zakat al-Fitr from...”

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(1) Reported by Abū Dāwūd in Kitāb al-Zakāh, 17, no. (1609), and Ibn Mājah in Kitāb al-Zakāh, 21:3, no. (1827), and graded ḥasan by al-Albānī in al-Irwā’ (843). Previously mentioned.

(\*) From the sermon: “Farewell to Ramaḍān” — 24th of Ramaḍān 1434 AH / 2nd August 2013 CE.

The first day of Ramaḍān” — and indeed, we only follow what has been reported from the Messenger ﷺ and from his Companions. (\*)

#### The Place of Giving It:

It is to be given to the poor of the place in which the giver is located at the time of giving, whether it is his place of residence or other than it from the lands of the Muslims — especially if it is a virtuous place, such as Makkah or Madīnah, or its poor are in greater need.

And if he is in a land where there is no one to give it to, or he does not know the rightful recipients in it, then he appoints someone to give it on his behalf in a place where there are those entitled to receive it.

#### Those Entitled to Receive Zakat al-Fitr:

They are the poor — the poor and the needy — as explained by the Messenger of Allah ﷺ, for he said:

“A provision for the needy.”

So it is not to be given according to the eight categories of Zakat al-Māl. Rather, it has only one category, and they are: the poor and the needy.

So he gives Zakat al-Fitr to them. (\*)

Indeed, the Muslim society is a cooperative society. This is the society that Allah, the Lord of the worlds, intended with the establishment of the Ummah of Muḥammad ﷺ and with the sending of the Messenger of Allah ﷺ.

If the Muslims truly feared their Lord — Blessed and Exalted is He — there would not be found on the earth a needy one from among the Muslims.

They would have supported one another, and aided one another, and stood together.

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(\*) From the lecture: Zakat al-Fitr — Tuesday, 23rd of Ramaḍān, 1432 AH / 23 August 2011 CE.

(\*) From the sermon: Farewell to Ramaḍān — 24th of Ramaḍān, 1434 AH / 2 August 2013 CE.

And they would have shown compassion to one another, and supported one another, and stood in mutual strength, like a single body — if one limb complains, the rest of the body responds with sleeplessness and fever. (1)

But the souls contain many defects and diseases; we ask Allah to purify all of our hearts.

So this is the summary of what is connected to this matter — from this obligation which the Messenger ﷺ has obligated.

And I ask Allah, Lord of the worlds, by His Most Beautiful Names and Loftiest Attributes, to teach us that which benefits us, and to benefit us with what He has taught us, and to increase us in knowledge.

And may peace and blessings be upon our Prophet Muḥammad, and upon his family and all of his companions. (\*)

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(1) Reported by al-Bukhārī in al-Adab (Book 78, Chapter 27, Hadith no. 6011), and by Muslim in al-Birr waṣ-Ṣilah (Book 45, Chapter 17, Hadith no. 2586), from the narration of al-Nu‘mān ibn Bashīr (may Allah be pleased with him) who said:

The Messenger of Allah ﷺ said:

"The example of the believers in their mutual love, mercy, and compassion is like that of a single body — if one part complains, the rest of the body responds with sleeplessness and fever."

(\*) From the lecture: Zakat al-Fitr — Tuesday, 23rd of Ramaḍān 1432 AH / corresponding to 23 August 2011 CE.

## Zakat al-Fitr Measurements

<b>Item</b>	<b>Şā‘ in Kilograms</b>
Zero Flour – Regular	1.400 kg
Rice	2.300 kg
Cooked Fava Beans	1.700 kg
Lupin Beans	2.050 kg
Dates	1.500 kg
Black-eyed Beans	2.125 kg
White Beans	2.125 kg
Brown Lentils	2.125 kg
Yellow Lentils	2.125 kg

The background is a deep blue with white and light blue decorative elements. At the top, there are two white lanterns hanging from dotted lines. The central text is enclosed in a large, white, stylized archway. At the bottom, there are two white minaret-like structures on either side, also with arches. The overall design is clean and modern with a traditional Islamic aesthetic.

# Rulings of Zakat al-Fitr

Rulings of Zakat al-Fitr .pdf

A concise and beneficial book on the rulings of Zakat al-Fitr.

By Sheikh Dr. Muhammad ibn Saeed Raslan – may Allah preserve him.

This book contains:

- The ruling on Zakat al-Fitr
  - Its time
- Upon whom is it obligatory?
- On behalf of whom is it paid?
  - What is its wisdom?
- The type of Zakat al-Fitr
- The ruling on giving Zakat al-Fitr as money instead of food
  - The amount of Zakat al-Fitr
- The time when Zakat al-Fitr becomes obligatory
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- Those eligible to receive Zakat al-Fitr
- A table of Zakat al-Fitr quantities