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Se'âdet-i Ebediyye
Endless Bliss

FIFTH FASCICLE

Hüseyin Hilmi Işık

Thirteenth Edition



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NOTE

This book is a translation of **Se'âdet-i Ebediyye**, which was originally written in Turkish.

The Turkish original of the book **Se'âdet-i Ebediyye** consists of three parts, all of which add up to well over twelve hundred pages.

We have translated the entire book into English and published our translations in six individual fascicles.

Se'âdet-i Ebediyye is a book prepared according to the Hanafi Madhhab. There is not a single bit of knowledge or a word which contradicts the creed of Ahl-i Sunnat wa'l Jamâ'at in this book.

This is the fifth fascicle. We pray for the help of Allâhu ta'âlâ, so we may have it reach our dear readers.

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Bismi'llâhi 'r-rahmâni 'r-rahîm.

With the Basmala, let us begin reading this book!

The name Allah is the best shelter.

His blessings are immeasurable, incalculable.

He is the Rabb, the most Compassionate, the most Merciful!

P R E F A C E

I begin writing the book **Endless Bliss** in the name of Allah. Pitying all the people in this world, He creates and sends useful things to them. In the next world, favouring whomever He wishes of those Muslims who are to go to Hell by forgiving them, He will put them into Paradise. He, alone, creates every living creature, keeps every being every moment in existence, and protects all against fear and horror. Trusting myself to the honourable Name of such a being as Allah, I begin to write this book.

Allâhu ta'âlâ has created everything, the living and the non-living, out of nothing. He alone is the Creator. Because He pities mankind very much, He creates and sends everything that is necessary for a comfortable, sweet and cheerful existence in this world and the next. As the most superior and valuable of His endless blessings, He has made distinctions for us between the way of truth leading to felicity and the way of falsehood, which brings about misery and sorrow. He has always commanded goodness, diligence, and helping others. He has declared that He will call all people to account following the rising after death, that those who do good deeds will live in endless happiness in Paradise, whereas those who do not believe in the teachings of His prophets 'alaihi-s-salâm' will remain in endless torment and pain in Hell. Therefore, we begin writing this work with the dhikr of His Name, trusting ourselves in His help. We also see it as an honourable duty upon us to express our gratitude and love for those superior men called "Prophets", and especially, for the most superior of them, the Last Prophet, Muhammad 'alaihi-s-salâm', whom He has selected as an intermediary and messenger to guide human beings to the way of felicity and comfort.

Islam's adversaries, who are against Islam as a result of sheer ignorance, learned from the bloody, dismal experiences they had had for centuries that it would be impossible to demolish Muslim people unless their îmân was demolished. They attempted to mispresent Islam as hostile against knowledge, science and bravery, while, in fact, it is a protector encouraging every kind of progress and improvement. They aimed at depriving younger generations of knowledge and faith, thus shooting them on the moral front. They spent millions of sterling for this purpose. Some ignorant people, whose weapons of knowledge and belief had been rusted and who had been seized by their ambitions and sensuous desires, were easily undermined by these attacks of the enemies. A part of them took shelter behind their etiquettes, pretended to be Muslims, disguised themselves as scientists, authorities and religious savants and even, protectors of Muslims, and embarked on stealing the belief of pure youngsters. They misrepresented

evil as a talent, and irreligiousness as a virtue, a mode. Those who had faith (îmân), were called fanatics, retrogressive bigots. Religious knowledge, valuable books of Islam were said to be reactionary, retrogressive and bigoted. By imputing the immorality and ignominy, which is their own characteristic, to Muslims and to great men of Islam, they strove to slander those noble people and sow discord between children and fathers. Also, they spoke ill of our history, attempted to darken its shining and honourable pages, to blemish the pure writings, to change the events and proofs in it, to sever the youth from faith and belief, and to annihilate Islam and Muslims. In order to untie the sacred bond which placed into the young hearts the love of our ancestors, whose fame and honour had spread all over the world owing to their knowledge, science, beautiful morals, virtue and bravery, and to leave the youth deprived of and estranged from the maturity and greatness of their ancestors, they attacked hearts, souls and consciences. However, they did not realize that as Islam got weaker and as we got further away from the path of Messenger of Allah, not only were our morals corrupted, but we also gradually lost our superiority in making every kind of means, and in the modern knowledge which the century necessitated, and we, let alone maintaining any more the accomplishments of our ancestors in militarism, in science and arts, became worse. Thus, these masked disbelievers tried, on the one hand, to cause us to remain behind in knowledge and science, and on the other hand they said, "Islam causes us to remain behind. In order to cope up with western industries, we have to abolish this black curtain and get rid of this oriental religion, the laws of deserts." Consequently, they demolished our material and spiritual values and did our country the harm which the enemies from outside had been wishing, but failed, to do for centuries.

He who wants to attain happiness in this world, in his grave, and in the Hereafter must, after adapting his îmân to the Ahl-as-sunnat, live in obedience to one of the four Madhhabs. In other words, all his worships and actions must be suited to one Madhhab. Of the four Madhhabs, he must choose the one that is the easiest for him to learn and follow; after learning it, he must act in accordance with it in everything he does. The savants of the Ahl-as-sunnat declared unanimously that when doing a certain thing, it is not permissible to mix the four Madhhabs with one another. That is, it is never permissible to do one part of something or a worship according to one Madhhab and another part according to another Madhhab. If one does so, one will have disobeyed the unanimity of the savants and will have followed none of the Madhhabs. To follow one Madhhab means to learn it and to intend to follow it. It is not acceptable to follow it without the intention.

A person who does not follow a Madhhab is called a **lâ-madhhabî**. A lâ-madhhabî person cannot be **Ahl-as-sunnat**. His worships are not sahih (correct, valid). It is harâm to change one's Madhhab for worldly advantages in order to get the desires of one's nafs (lower self). Each Muslim must learn at least one Madhhab and do all his deeds accordingly.

May Allâhu ta'âlâ protect us all from being deceived by the insidious enemies of Islam, from being trapped by lâ-madhhabî people or by religion reformers who bear Muslim names! Âmîn.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

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TAM İLMİHÂL SE'ÂDET-İ EBEDİYYE ENDLESS BLISS

FIFTH FASCICLE

1 – PAYING ZAKÂT

It was during the month of Ramadân in the second year of the Hegira when it became fard to pay zakât. Zakât has one fard: It is to reserve at a certain time a certain amount of one's **property of zakât**, which is one's full property and which has reached the amount of nisâb,^[1] with the intention of zakât, and to give it to those prescribed Muslims as commanded. Full property means one's own property that has come through halâl (legitimate) means and which is possible and halâl (permitted) for one to use. The property of a waqf is no-one's property. If one has not mixed one's own possessions with the harâm possessions such as those obtained through usurpation, theft, bribery, gambling or by selling alcohol, or if one has not mixed with one another those harâm possessions which one obtained from various people, such property never becomes one's own property. It is not halâl for one to use them or to make them one's means of subsistence. One cannot use them to make mosques or in any other pious deeds. It is not fard for one to pay their zakât. That is, they are not counted in calculating the nisâb of zakât. If their owners or their heirs are known it is fard for one to return those goods to them. If they are not known one may distribute all of the (harâm) possessions to the poor as alms though one will (still) have to compensate for the possessions if, later, their owners or their owners' heirs appear with a demand for compensation. If the possessions are not durable and will deteriorate until one finds their owners, it is permissible to

[1] Nisâb means border. The border between richness and poverty prescribed by Islam is termed nisâb.

use them and to indemnify afterwards, that is, to pay their equivalents or, if their equivalents are not available, to pay for them. Please see the definition of **Mulk-i-khabîth** given in pages ahead and also in the forty-second chapter of the first fascicle of **Endless Bliss**. A person who holds a share in a company of commerce, if his share is as much as the nisâb, has to calculate the zakât of his share and pay it. Ibnî 'Âbidîn says in the subject of *Bey' wa Shirâ* (buying and selling)^[1]: “Religious officials are not permitted to sell the provisions they are to obtain from pious foundations before they take possession of them. For, though they are rightful entitlements, goods rightfully entitled to a person do not become his property before he takes possession of them. The booties (*ghanîma*) taken away from the enemy rightfully belong to the soldiers when they are taken to the Dâr-ul-islâm. But they do not become their property before they are divided into shares and distributed.” For this reason, the salaries and wages that civil servants and employees are to receive do not become their property before they receive them. The zakât of a salary or a wage is not given before it is received. The money deducted from them by unions or insurance companies, or the deductions for savings, bonds, are not included in the calculation of zakât. When it is received years later, only the money received is added to the basic amount for the year’s zakât. The case is not so with the bonds taken in exchange for what is sold. These and stocks and securities are included in the zakât every year.

The 'ulamâ of the Hanafî Madhhab stated that it is fard for every male or female Muslim who is **mukallaf**, that is, who is discreet and has reached the age of puberty [the age when he or she has begun to become junub and must perform the ablution of *ghusl*], and who is free, to pay zakât when he or she has the conditions. To pay zakât it is necessary to put the goods into the poor person’s possession, that is, to hand them to him. If a poor and discreet orphan’s walî feeds him, this does not count as zakât. But if he hands the food to the orphan, or if the walî clothes the orphan, zakât has been paid. If he eats with the poor orphan who has not reached the age of discretion, he has paid zakât. Being a walî is possible by being appointed the orphan’s guardian by the orphan’s father or by a judge. Because the appointed person has the right to take the presents to be given to the orphan and give them to him, he can also buy clothes, food and other necessary

[1] Please see the twenty-ninth chapter for **Bey' and Shirâ**.

things with his own zakât, (which he has to pay,) and give them to him. It is written in **Bezzâziyya** that the maintenance given to one's poor relatives by a judge's decision is comparable to this. Yet the zakât intended (to be paid) to other poor people must be paid (only from the property of zakât concerned) without any substitution. Imâm Nasafî 'rahmatullâhi 'alaih' wrote in **Zahîra**: "It is written in **Ziyâdât**^[1] that a rich person will not have paid zakât by buying food and giving it to the poor." It is written in **Bezzâziyya** and in **Fatâwâ-i Hindiyya**: "If one gives the flesh of one's Qurbân to the poor with the intention of the zakât of one's sheep, it will not be zakât." It is written in **Îdâh**^[2]: "The zakât which is to be given to a child or to an insane person can be given to his father, to his relative who is his walî, or to his wasî."

In all four Madhâhib (Madhhabs), there are four types of **property of zakât**:

1 - Quadruped animals that graze freely in the fields for the major part of the year.

2 - Gold and silver.

The author of **Durr-ul Muntaqâ** 'rahmatullâhi 'alaih'^[3] states: "When over twelve carats, the zakât of gold and silver is to be paid, whether they be used as currency or used in a halâl way, such as jewelry by women, or used in a harâm way, such as men's wearing gold rings, or they be kept in order to buy a residence, food or shrouds or even if they are necessities like a sword [or a gold tooth]." Hence, it is harâm for men to wear gold rings. Please see the final pages of the second chapter of the sixth fascicle of **Endless Bliss**.

3 - Commercial property or commodity which is bought for trade and kept for trade.

While explaining the causes and the conditions of zakât, Hadrat Ibni 'Âbidîn 'rahmatullâhi 'alaih' stated: "The property should have been bought with the intention of trading. Even if one intends to trade in things that come out of land areas liable to the 'Ushr, or which are obtained through inheritance, or which have become one's property when one has accepted them, such as

[1] Written by Muhammad Shaybânî 'rahmatullâhi ta'âlâ 'alaih', (135 [752 A.D.], Wâsit – 189 [805], Ray.)

[2] Or **Izâh**, a commentary, rendered by Kermânî, to the **Mukhtasar-i Qudûrî**, which in turn had been written by Abul-Husayn 'Ahmad bin Muhammad Baghdâdî 'rahmatullâhi 'alaih'.

[3] Alâ-ud-Dîn Haskafî, (1021, Haskaf – 1088 [1677 A.D.].)

presents and bequests, they do not become commercial property. For, the intention of trading is valid only in buying and selling. For example, if a person who obtains wheat from his field pays its 'Ushr or who has obtained urûz through inheritance keeps it with the intention of selling it, and if it is more than the amount of nisâb and is kept for more than a year, it is not necessary to pay its zakât." If he sows in his field the wheat which he has bought for trade [in order to sell], or if he intends to use personally the animal or the cloth which he has bought for trade, it is no longer commercial property. If later he intends to sell it, it does not become commercial property. The goods that he obtains by selling it or by renting it out become commercial property. If after buying he intends to sell the property which he has bought for use, or if when obtaining he intends to sell the urûz which he has obtained by inheritance or such things as presents, bequests and alms which become his property by his accepting them, or if he intends to sell the wheat he gets from his field, they do not become commercial property. If he sells them and if while selling them he intends to use in trade the urûz which (he gets in exchange for them and which) are their themens (badals), these badals (prices, values) become commercial property. For, trade is an activity. It does not happen only with an intention. It is necessary to begin it as well. But desisting from trade happens only with an intention. In fact, desisting from everything can be done with an intention only. Likewise, one does not become a musâfir and break one's fast only with an intention. Nor does a disbeliever become a Muslim or an animal **sâima**^[1]. But the reverse of these happen only with an intention. One's gold and silver belongings and paper money are property of zakât, by whatever means one has obtained them.

4 - Things coming out from all kinds of land that are watered by rains, rivers or brooks and which are not taxed with kharâj, (even if they are not kinds of land with 'Ushr), or from the land belonging to a Waqf (pious foundation). Their zakât is termed '**Ushr**. It has been commanded in the hundred and forty-first âyat of An'âm Sûra of the Qur'ân to pay the 'Ushr,^[2] and has been elucidated in a hadîth-i-sherîf to give one-tenth. 'Ushr is one-tenth of the crops. But **kharâj** can be one-fifth, one-fourth, one-third, or half. It is necessary to pay either the 'Ushr or the kharâj of land. A

[1] See THE ZAKÂT OF ANIMALS, in the following pages.

[2] "**...Eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. ...**" (6:141)

person who is indebted to people does not deduct the amount of his debt, but pays the precise amount of his 'Ushr.

There is one fard in zakât: To make an intention (niyyat). An intention is made with the heart. When reserving or giving the zakât of one's property, if one intends, "I shall pay the zakât for Allah's sake", and then says that one lends it or that one gives it as a present while giving it to the poor or to the person whom one has appointed one's deputy to pay it to the poor on one's behalf, it is acceptable. Words are not important. If one intends for zakât and for alms at the same time, it becomes zakât according to Imâm-i-Abû Yûsuf. According to Imâm-i-Muhammad 'rahmatullâhi ta'âlâ 'alaih', however, it is alms, and one has not paid one's zakât. The debt of zakât of a person who has died intestate is not to be paid from the property he has left behind. For, he should have intended to do so. His inheritors may pay it from their own property. [In this case the isqât^[1] of the zakât will have been performed]. If one does not intend while reserving the zakât or while giving it to the poor and intends long after giving it, it is acceptable as long as the property is in the poor's possession. The intention which one makes while giving the zakât to one's deputy is enough. It is not necessary for the deputy also to intend while paying it to the poor. It is also permissible for one to appoint a zimmî, that is, a countryman who belongs to another religion, one's deputy to pay one's zakât to the Muslim poor. Yet it is not permissible to send a zimmî as one's deputy for Hajj (pilgrimage). For, only the rich person himself has to intend for zakât. However, for Hajj the deputy also has to intend. If the rich person says (and intends) that it is alms or that it is kaffârat or that it is a present while handing the zakât to his deputy and if he intends for zakât before his deputy has given it with the former intention to the poor, it will be acceptable.

If a person who is the deputy of two rich people mixes their zakâts with each other without their knowing of it and then gives it to the poor, zakât has not been paid. The deputy has given alms. The deputy will pay for the zakâts. While explaining this on the eleventh page, Ibnî 'Âbidîn states: "He having mixed the two amounts of zakât with each other, they have become his property. He has given the poor his own property." If he has mixed them with the permission of the two rich persons or if he has gotten permission after mixing them and before giving them to the poor, it is acceptable. It is permissible for a person who is the deputy of the

[1] Please see the twenty-first chapter for 'isqât'.

poor to mix the zakâts he received without letting them know and then to pay them to the poor persons. It has been said (by some savants) that it is also permissible for the deputy of the two rich persons to pay them after mixing them without permission. If a rich person says to another person, [or writes to a person living overseas,] “Give this much gold as zakât on my behalf,” (or if he writes to a person in another city by letter), and if the latter buys the gold ordered with his own money and gives it to the poor, it is acceptable. According to Imâm-i Yusûf ‘rahmatullâhi ‘alaih’, this person will ask for his money from the rich person later. Imâm-i Muhammad ‘rahmatullâhi ta’âlâ ‘alaih’ said: “He can ask for it if the rich person told him that he would pay him later. Otherwise he cannot ask for it.” It has been said (by savants) that if the deputy gives the zakât he has to poor people not nominated by the rich person and if the rich person agrees to it later, it is acceptable. If a person who has said (to his deputy), “Give alms to the poor on my behalf,” has not also said, “I shall pay you later,” he will not (have to) pay him. A rich person can give his deputy as much zakât as he would like to have distributed to the poor. The deputy of poor people cannot receive zakât more than the amount of nisâb for each poor person. A poor person’s deputy’s getting possession of his (the poor person’s) zakât, means the poor person’s possessing his own zakât. The property thereby paid is the poor person’s property. The zakât is not paid for animals and commercial goods belonging to a Waqf, (which is explained in the forty-fourth chapter.)

THE ZAKÂT OF GOLD, SILVER, AND COMMERCIAL PROPERTY

Living or non-living, every kind of property, such as salts obtained from earth or from the sea, oxides, petroleum and the like, when they are bought for trade, that is, for selling, become **commercial property**. Gold and silver are always commercial property for whatever purpose they are bought.

Debts that are results of borrowing and floating debts to other people that are due to be paid before the day on which it is fard to pay zakât are not included into the calculation of nisâb. In other words, first these debts are subtracted from the total of what one has of gold and silver and commercial property and one’s dues. Then, if the remainder is the amount of nisâb, one year later it will become fard to pay zakât for them. Debts that are gone into after zakât has become fard are not excusable; their zakât is to be paid. The unpaid zakâts of past years are counted as debts to other

people. That is, they are not included into the new nisâb. Ibnî 'Âbidîn gives a record of the books stating that those debts that are muejjel, that is, floating debts that are to be paid back at a definite time in the future after the zakât becomes fard, such as the mahr^[1] that has been made muejjel till the time of divorce,^[2] are to be included into the nisâb, but it is written in **Durrulmukhtâr**, in **Hindiyya**, in **Durr-ul-muntaqâ**, in **Dâmâd**^[3], and in **Jawhara-t-un-nayyira** that it is acceptable not to include into the nisâb these debts or the debts that are to be paid by instalments at definite times in future. The zakât of the money kept for hajj, nazr, or kaffârat is to be paid. For, they are not debts owed to other people. If a person who has the nisâb amount of gold and silver borrows a few sacks of barley towards the end of the year and still holds the barley at the end of the year, he does not have to pay zakât. For, the property of zakât takes priority as a source from which to pay debts. The barley, which has not been included in the calculation of zakât, cannot be considered as a source from which to pay the debt.

As for dues; there are three kinds of dues according to Imâm-i-a'zam:

1 - **Deyn-i-qawî** is the property of zakât that has been lent or the **themen** that is to be received for the selling of the property of zakât. It is included into the calculation of nisâb. When one year has passed over the nisâb of the dues or of the summing up of the dues with the money one already has, it is wâjib to pay immediately one-fortieth of each amount (of them) that one has obtained. One pays the two years' zakât of what one receives two years later and three years' zakât of the amount that one receives three years later. For example, if a person who is owed three hundred pounds receives two hundred pounds three years later, he pays fifteen pounds' value of zakât for three years, it being five pounds for each year. It is not necessary for him to pay zakât before he receives the money. If a tenant repairs a house in return for the rental with the permission of the landlord, he will have lent

[1] Please see chapter 12.

[2] ... that can be postponed until divorce takes place.

[3] **Mejma'ul-anhûr**, written by 'Abd-ur-Rahmân bin Muhammad 'rahmatullâhi 'alaih', (d. 1078 [1668 A.D.].) His book was named after his nickname, Dâmâd (Son-in-law), because he was the son-in-law of the Ottoman Shaikh-ul-islâm in his time. The book is a commentary to **Multaqâ**, by Ibrâhîm Halabî 'rahmatullâhi ta'âlâ 'alaih'.

the expenditure to the landlord. (**Ibni 'Âbidîn**).

2 - **Deyn-i-mutawassit** is the dues that are to be received for the selling of those animals of zakât which are not commercial property and of the items of necessity such as slaves, houses, food and drink, and for the rentals of houses. They are included into the calculation of nisâb. One year after one's property reaches the amount of nisâb one immediately pays one-fortieth for each year of what one has received.

3 - **Deyn-i-daif** is the inherited property or mahr. It is included in the calculation of nisâb. One year after the nisâb amount of it is obtained, you pay the zakât of that year only. If the property (of zakât) you already possess has reached the amount of nisâb, you add to it any amount of the dues you (thereafter) receive and pay also the zakât of that (newly) received amount when the year of the nisâb that you already have possessed is over. You do not wait till one year after the date of obtainment (of that amount of the dues), to pay its zakât. In fact, if you take possession of those dues that are qawî and mutawassit (and which are explained above) before one year has passed (since you obtained the nisâb amount of the property that you already have had), you add them to the amount in your possession, and pay the zakât of the entire sum at the same time. According to the two imâms, (that is, Imâm-i-Abû Yûsuf and Imâm-i-Muhammad) 'rahmatullâhi ta'âlâ 'alaihiâ', if any dues are the amount of nisâb their zakât is to be paid after one year has passed, even if the amount received is less than the nisâb.

Property that is lost, which has fallen into the sea, which has been usurped, or the place where it was buried has been forgotten, and dues that are denied are not one's property in the full sense; so they are not included in the calculation of nisâb, and if they are recovered the zakâts of previous years are not paid.

Dues for which there are written proofs or two witnesses for each or which are confessed by the debtors, are included in the nisâb even if they are kept by an insolvent or poor person. When you receive them you pay their zakâts for the past years as well.

VITAL NEEDS — Are things that protect one from death. The first of them is subsistence. There are three kinds of subsistence. Food, clothing, and housing. Food includes things needed in the kitchen as well. And housing includes things needed in the house. One's beast of transportation or a car, weapons, servants, tools of art, and necessary books are counted among vital needs.

Going on hajj also requires having money and property more

than these vital needs. Subsistence is the subsistence for you and for those who it is wâjib for you to support. Of these things the ones that are more than you need and all books other than religious and professional ones are sold to make money for hajj and are included in the nisâb of Qurbân and Fitra. But they are not included in the nisâb of zakât unless they are intended for trade. To go on hajj, if you have a house other than the one you live in, you sell it. But you do not sell the spare rooms of one house. It is not necessary to sell the house you live in and then rent another house. It is permissible to buy your vital needs before the time of hajj comes. After hajj has become fard, it is not permissible to spend the money of hajj to buy them. You should go on hajj first. While explaining the hajj, Ibnî 'Âbidîn says: "Your food or money for one year is counted as subsistence. You sell what is more than that and go on hajj. A tradesman's, a craftsman's, an artisan's or a farmer's capital customary in his region is of the vital needs when the hajj is concerned. Your subsistence and that of those who it is wâjib for you to support are calculated in accordance with the customs of your city and with your friends. It is necessary to eat good food and to wear good, clean and beautiful clothes. But one should not be a spendthrift. Human rights are to be paid before Allah's rights. You should not borrow money in order to go on hajj, unless you are sure that you will be able to return it."

Money which you have reserved for buying your vital needs or for meeting the expenses of your funeral is included in the calculation of nisâb. If a person has only that money and if it is still not below the amount of nisâb one year after it has reached the amount of nisâb, he pays zakât of what remains in his possession of that money. For, zakât, fitra and qurbân are not conditional on having the vital needs. What you have of these things is not included in the calculation of nisâb.

If gold or silver or commercial property remains in your possession for one hijrî (Arabic) year (354 days) from the day its weight or value has reached the amount of nisâb, it is fard for you to reserve with the intention of zakât one-fortieth of what has remained and pay it to poor Muslims. It is wâjib to pay it as soon as possible. It is makrûh to delay it without any good excuse ('udhr) to do so. It is not necessary to intend or to say that it is zakât while giving it. This is so in all four Madhâhib.

The nisâb of gold is twenty mithqâls. A mithqâl is a unit of weight. Weight, length, volume, time, and value [money] measures are designated as shar'î and 'urfî units. Shar'î units were used

during the era of our Prophet Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ and are referred to in hadîth-i sherifs. The four Madhhabs’ imâms reported the definitions of the values of these units in different ways. ‘Urfî units denote customary usage or units of measure adopted by the government. The four Madhhab imâms have described mithqâl equivalents differently. For example, the mithqâl equivalents in the Hanafî, Shâfi’î, and Mâlikî Madhhabs differ. Similarly there are also various ‘urfî mithqâls. In the Hanafî Madhhab, one mithqâl is twenty qirâts (carats). One qirât-i-shar’î equals five peeled cut-ends of dry barley seeds. During my experiments, (the blessed Walî and profound scholar Hüseyin Hilmi Işık ‘rahmatullâhi ‘alaihi’ meant Himself,) [made on a very accurate balance in a pharmacy] I observed that 5 seeds of barley weighed twenty-four centigrams (gr. 0.24). Hence, one shar’î mithqâl is a hundred seeds of barley, while it is written in (Zahîra)^[1] that one mithqâl is seventy-two seeds of barley according to the Mâlikî Madhhab. Hence one mithqâl is three and a half [3.456] grams in Mâlikî and four point eighty [4.80] grams in Hanafî. Hence, the nisâb of gold is 96 grams. The last adopted measure of ‘urfî mithqâl, during the time of the Ottoman Empire, was 24 qirâts and one qirât was 20 centigrams (gr. 0.20). Therefore, an ‘urfî mithqâl equals 4.80 grams. In this case, shar’î mithqâls and ‘urfî mithqâls are of the same weight. Since the Ottoman and Republican gold coins both weigh one and a half mithqâls and one gold coin weighs 7.20 grams, the amount of nisâb is $20 \div 1.5$ or 13.3 gold coins. 13.3 gold coins weighs 96 grams. In other words, it is fard to pay zakât for one who owns thirteen and one third (13.3) gold coins or its paper money equivalent. When one says, “A mithqâl equals 20 qirâts” one must specify shar’î mithqâl. It is necessary to multiply 20 by the 0.24 gram weight of the shar’î qirât to find out how many grams a mithqâl weighs. If the calculation had used the weight of the ‘urfî qirât (0.20 gr.) the product of 4 grams would not be the correct weight of a shar’î mithqâl or an ‘urfî mithqâl. It is incorrect to say the nisâb of gold will equal $4 \times 20 = 80$ grams by using the wrong qirât designation.

The nisâb of silver is two hundred dirham-i-shar’î. One dirham-i-shar’î is fourteen qirât-i-shar’î, which is equal to seventy seeds of barley. According to the Mâlikî Madhhab it is equal to fifty-five seeds of barley, or [2.64] grams. The weight of ten dirhams is equal

[1] Zahîra-t-ul-fiqh-ul-kubrâ, by Tâhir Muhammad Suleymân Mâlikî of Sudan ‘rahmatullâhi ta’âlâ ‘alaihi’.

to the weight of seven mithqâls in the Hanafî Madhhab. When three-tenths of a mithqâl is subtracted from one mithqâl the remainder is one dirham. When three-sevenths is added to one dirham the total is one mithqâl. One dirham-i-shar'î is three grams and three hundred and sixty miligrams (3.360 gr.) [$0.24 \times 14 = 3.36$]. Therefore, in the Hanafî Madhhab the nisâb of silver is 2800 qirât or 672 grams. One majidiyya [An Ottoman silver coin] is five mithqâls, that is, one hundred qirât-i-shar'î, or twenty-four grams. So, zakât is fard for a person who has twenty-eight majidiyyas. Since twenty mithqâls of gold and two hundred dirhams of silver indicate one common amount of nisâb, their values must be equal. Accordingly, in Islam, one mithqâl of gold has the value of ten dirhams of silver, which has the weight of seven mithqâls of silver. Then one gram of gold has the value of seven grams of silver. In Islam, the value of gold used for money is seven times the same weight of silver money. Today, silver is not used as money. The value of silver is very low. For this reason, the value of silver cannot be taken as a basis in calculating the nisâb of paper money or commercial property today. Ibnî 'Abidîn 'rahmatullâhi ta'âlâ 'alaihi', says in the section about zakât of property: "The qirât-i-'urfî is four grains of barley. The dirham-i-shar'î is equal to seventy grains of barley. One dirham-i-'urfî has the weight of sixteen qirâts, that is, sixty-four grains of barley; so the dirham-i-'urfî is smaller." [Then, this dirham-i-'urfî, which was formerly used, is approximately three grams. The one qirât which was used during the latest times of the Ottomans was the weight of four seeds of wheat. It was twenty centigrams, and the dirham was 16 qirâts=3.20 grams.]

It is written in the book **al-Muqaddemat-ul Hadramiyya**: "In the Madhhab of Shâfi'î, one mithqâl weighs 24 qirâts. So one dirham-i-shar'î is 16.8 grams." It is said in the books **Misbâh-un-nejât**, and **Anwâr li a'mâl-il-abrâr**: "In the Madhhab of Shâfi'î, one mithqâl equals 72 seeds of barley. One mithqâl exceeds one dirham by three-sevenths of one dirham. The value of a commodity or commercial property is computed through its themen, that is, its purchase price." Since one mithqâl is 24 qirâts, and this equals 72 seeds of barley, then in the Shâfi'î Madhhab one qirât weighs three seeds of barley or 14.4 centigrams. Therefore, if one mithqâl equals 3.45 grams, hence twenty mithqâls equals 69 grams, which is approximately nine and a half gold coins. Because one dirham is three-tenths a mithqâl less than a mithqâl in the Madhâhib of Shâfi'î and Hanbalî, one dirham is 16.8 qirâts, that is,

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