

Mawlana Shaykh Muhammad Adil ar-Rabbani

ZAKĀT IS A DEBT OWED TO ALLĀH ﷻ

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātub.

A‘ūdhu BiLlāhi Minash-shayṭāni r-rajim. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwalina wa l-Akhirin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

“Al-Ladhīna Yuqīmūna Aṣ-Ṣalāata Wa Yu’utūna Az-Zakāat”, “Who establish prayer and give zakah.” (Qur’ān 31:04). Ṣadaqa Llāhu l-‘Azīm. Allāh ‘Azza wa-Jalla praises and bestows favors upon those who believe, who perform their prayers and give their zakāt. Zakāt, of course, is something that must be given from year to year; it is a debt owed to Allāh ‘Azza wa-Jalla. One cannot evade this debt. Our Prophet ṣallā Llāhu ‘alayhi wa-sallam says, “If a person takes on a debt with the intention of not paying it back, they will never be able to repay it. But if they take it with the intention of repaying it, it will be easy.” Therefore, this is a debt owed to Allāh ‘Azza wa-Jalla. Paying it should be easy for a believer, not difficult. It will not diminish. Our Prophet ṣallā Llāhu ‘alayhi wa-sallam says, “Money and possessions do not diminish from zakāt and sadaqah.” Do not think that way. You mustn’t say, “My money is little, it will decrease if I give.” It will not decrease at all. It will not decrease if you give. It will decrease if you don’t give.

Therefore, this matter of zakāt is one of the fundamentals and pillars of Islām. Those who do not pay it commit a great sin. The harm is upon themselves. Because Muslims nowadays don’t pay it. Most don’t pay zakāt at all. Besides, they don’t pray and so. Let alone those, even those who pray don’t pay their zakāt. Most don’t give it. They do tricks and do this and that. Or it doesn’t even occur to them that they have to pay zakāt. Therefore, they don’t pay it; they think they’ve gained something. Whereas they don’t realize what they’ve lost. They have both material and spiritual losses. There’s loss from both sides. A person who rejoices thinking he has gained something is deceiving himself. He has acted foolishly.

Therefore, it’s better to pay zakāt during Ramaḍān because the rewards are greater then. And people don’t miss it; they pay it from Ramaḍān to Ramaḍān. Because the time for paying zakāt should be once a year; a year must pass. How can it be paid before a year passes? It’s possible. One can pay it along with the other zakāt. If someone says, “I’m

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giving it now as my zakāt,” and gives it upfront, that’s fine. That’s also acceptable. Because it’s uncertain whether they’ll live to see the next year. And it’s very good to give it now, at this time. Of course, the zakāt on each thing is different. The most important thing is money, gold, whatever you have; their zakāt is fixed, two and a half percent. For crops, livestock, etc., there’s a different calculation. Giving it according to their own calculation means being freed from debt. You’ll feel relieved. Allāh ﷻ looks upon you with satisfaction and pleasure. Allāh ‘Azza wa-Jalla looks upon that servant and says, “This servant of Mine has given his zakāt. He has fulfilled My ﷻ command. He ﷻ has pleased me.”

Therefore, giving zakāt during Ramaḍān is very good. Of course, it coincides with the hijrī year, and you earn many times more reward. May Allāh ﷻ not leave us in debt. May He ﷻ not leave anyone indebted. Being indebted to Allāh ﷻ is difficult. Unfortunately, some people love to borrow money; especially provided that they don’t give it back. They think they’ve gained something. They’ll never be free from debt throughout their lives. And it won’t do them any good. Therefore, if a person has a debt owed to Allāh ﷻ or to people, they should pay it. If they can’t pay it, if they are poor, they can ask for forgiveness from people and say, “Consider this as zakāt.” That’s also possible. In that way, those people will have fulfilled their zakāt obligations, and they will be free from the debt. Therefore, when taking on debt, one should intend, “May Allāh ﷻ never make me in need of anyone to take debt from. I will take it and repay it.” Then Allāh ﷻ will make it easy for them.

May Allāh ﷻ help us. May it be easy for us to obey Allāh’s ﷻ command, in shā’a Llāh. Obeying the command is difficult because there is the ego, shayṭān and dunyā. They all push you to disobey the command. Push them away, and obey the command, Allāh’s ﷻ command. May Allāh ﷻ help us all, in shā’a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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