

Mawlana Shaykh Muhammad Adil ar-Rabbani

Ḥadīth Lesson: On What Is Zakāt Due?

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

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

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwalīna wa l-Akḥbirīn.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥabi RasūlīLlāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad

Nāzim al-Ḥaqqāni. Madad.

1- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

ليس في البقرِ العوامِلِ صدقةٌ ولكن في كلِّ ثلاثين تبعُ وفي كلِّ أربعين مسِنٌ أو مُسنَّةٌ

Our Holy Prophet ﷺ is saying, **“There is no Zakāt to be paid on working cattle.”** In the past, cattle were either used to pull carts or to plow gardens. Our Prophet sallā Llāhu ‘alayhi wa-sallam said that there is no Zakāt on them. Otherwise, **“From 30 cattle, one male cow up to one year old is given, and from every 40 cattle, one female cow up to two years old is given.”** These are the rulings regarding Zakāt.

2- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

ليس في الخضراواتِ زكاةٌ

Our Holy Prophet ﷺ is saying, **“There is no Zakāt on green herbs or vegetables.”**

3- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

ليس في العبدِ صدقةٌ إلا صدقةُ الفِطْرِ

Our Holy Prophet ﷺ is saying, **“There is no sadaqa on his slave except that given at Fitrāh (the breaking of the fast.)”** Because he is not free – Zakāt must be on the free. And that only applies to giving Fitrāh sadaqah.

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- 4- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*
The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ

Our Holy Prophet ﷺ is saying, **“No Zakāt is payable on property until a year passes away on it.”** For example, a year has passed upon your wealth since the Zakāt due date. And then you attain more money. You can add that to the Zakāt and pay the Zakāt on it. But the Zakāt on that money is not due before a full year has passed. One has to wait a year before paying Zakāt.

- 5- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*
The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ مِنَ الْوَرِقِ
صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ

Our Holy Prophet ﷺ is saying, **“No sadaqah is payable on less than five camel-loads (wasq) of dates,”** That is, dates that are worth five camel loads, there is no Zakāt on them. **“There is no Zakāt on camels worth less than five.”** That is, Zakāt is due only on camels worth more than five. **“There is no Zakāt on silver less than five ounces.”** Zakāt applies to silver weighing 200 grams; anything less than that is not subject to Zakāt.

- 6- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*
The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

لَيْسَ فِي مَالٍ الْمُسْتَفِيدِ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ

Our Holy Prophet ﷺ is saying, **“Whoever acquired wealth (money from trade), then there is no Zakāt on it until a year has passed while it is in his possession.”**

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- 7- *Qala RasuluLlah salla Llähu 'alayhi wa-sallam*
The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

مَنْ اسْتَفَادَ مَا لَمْ يَكُنْ فِيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ

Our Holy Prophet ﷺ is saying, **“There is no Zakāt due on wealth from which one benefits until a year has passed.”** So if there is anything else available after Zakāt applies on what you already have, it can be given along with that. But if there is nothing of this kind yet, a year must pass first for Zakāt to be due.

- 8- *Qala RasuluLlah salla Llähu 'alayhi wa-sallam*
The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

لَا زَكَاةَ فِي مَالٍ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ

Our Holy Prophet ﷺ is saying, **“There is no Zakāt due on wealth before a year has passed.”** Zakāt is important, so to avoid sin, one doesn't need to give it before it becomes obligatory. However, as we said, if one has other assets, they should give it all together. For example, people give their Zakāt from Ramadan to Ramadan. They can give it all together at once. Because when it's paid from Ramadan to Ramadan, a year has passed. It doesn't have to be paid in the Hijri year. But if it's paid in the Gregorian year, there's a loss of days. Therefore, it's best to give it from Ramadan to Ramadan; it brings more reward and helps one not forget. Also, one can set aside the Zakāt during Ramadan and give it later whenever they wish. There is no problem in that as long as they don't spend it.

- 9- *Qala RasuluLlah salla Llähu 'alayhi wa-sallam*
The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

لَا زَكَاةَ فِي حَبْرٍ

Our Holy Prophet ﷺ is saying, **“There is no Zakāt on rubies, pearls, and similar precious stones.”**

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10- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

أَدْوَابِاعٍ مِنْ طَعَامٍ فِي الْفِطْرِ

Our Holy Prophet ﷺ is saying, **“Give Zakāt al-Fitrah as one sa’ of food.”** Of course, this applies to everyone; the poor and the rich should give Zakāt al-Fitrah according to the amount of food they have.

11- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

شَهْرُ رَمَضَانَ مَعْلُوقٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَلَا يُرْفَعُ إِلَّا بِزَكَاةِ الْفِطْرِ

Our Holy Prophet ﷺ is saying, **“Undoubtedly, the fast of Ramadan remains suspended between heaven and earth.”** That is to say, all our acts of worship—prayers, fasts, Tarawih prayers, etc.—all remain suspended, **“but they ascend only through the Zakāt al-Fitrah.”** In other words, they reach their destination only when Zakāt al-Fitrah is given. That is the key; it must be paid.

12- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

زَكَاةُ الْفِطْرِ عَلَى الْحَاضِرِ وَالْبَادِي

Our Holy Prophet ﷺ is saying, **“Zakāt al-Fitrah is obligatory for everyone, city dwellers, villagers, and travelers alike.”** So, whether one is settled or traveling, it is obligatory to give Zakāt al-Fitrah. It should be given to everyone, young and old. Even villagers are obligated to give it.

13- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

لَيْسَ فِي الْحَيْتِلِ وَالرَّقِيقِ زَكَاةٌ إِلَّا زَكَاةُ الْفِطْرِ فِي الرَّقِيقِ

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Our Holy Prophet ﷺ is saying, **“No sadaqah is due on a horse or a slave except that given at the breaking of the fast (at the end of Ramadan).”** So, there is no Zakāt on horses. Zakāt Al-Fitrah is given on slaves.

14- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

زَكَاةُ الْفِطْرِ فَرَضَ عَلَى كُلِّ مُسْلِمٍ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنْ الْمُسْلِمِينَ صَاعٌ مِنْ
تَمْرٍ أَوْ صَاعٌ مِنْ شَعِيرٍ

Our Holy Prophet ﷺ is saying, **“Zakāt al-Fitrah is obligatory upon every Muslim, slave and freeman, male and female, among the muslims on closing the fast of Ramadan one sa’ of dried dates or one sa’ of barley.”** So, everyone, young or old, must give Fitrah. It must be given in the equivalent amount of dates or barley, whatever that may be, before the Eid prayer so that the worship is accepted. May Allāh ﷻ accept from us.

Sadaqa RasuluLlah fi ma qal, aw kama qal.

The Messenger of Allāh ﷺ says the truth in what he ﷺ said or as he ﷺ said.



Ihda’ – Dedication:

Ziyadatan ila sharafi’ ‘n-Nabi, sallaLlahu `alayhi wa sallam wa Alihi wa Asahabihi l-kiram, wa ila arwahi jamee’i al Anbiya’i wa l-Mursalin wa Khudama’i sharai’ihim wa ila arwahi al ‘Aimmati al arba’a, wa ila arwahi Mashayyikhina fi t-Tariqati n-Naqshbandiyyati l-Aliyyah, khassatan Imamu t-Tariqah wa Ghawthu l-Khaliqah Khwaja Bahauddin Muhammad al-Uwaisiyi l-Bukhari, Sayyidina Abdul Khaliq al Ghujduwani, Mawlana Shaykh Sharafuddin al Daghestani, Mawlana Shaykh Abdullah al Faiz al Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, wa sai’ri Sadatina wa s-Siddiqiyun, wa man nahnu fi hadratihim wa jiwarihim. To the souls of all the ones who’d passed away. For the souls of all Shaheeds. For goodness to come and evil to be gone. Li-Llahi Ta’ala, Al-Fatiha.

[(*Translation*)] To the honor of the Prophet, Prayers and Peace be upon Him, and his family, and his companions, and the souls of all the prophets as well as of His messengers and of those who served their Sharia, and to the souls of the four Imams.

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And to the souls of our Mashayikh of the Most Distinguished Naqshbandi Tariqa, in particular to the soul of the Imam of the Tariqa Ghawth al-Khaliqa (the Help of Creation), Khwaja Bahauddin Muhammad al-Uwaisiyi l-Bukhari, Sayyidina Abdul Khaliq al Ghujduwani, Mawlana Shaykh Sharafuddin al Daghestani, Mawlana Shaykh Abdullah al Faiz al Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, and the rest of our masters and Siddiqiyun, and to whom we are in their presence and near them. To the souls of all the ones who'd passed away. For the souls of all Shaheeds. For goodness to come and evil to be gone. To Allah Almighty. Al Fatiha.]

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