



WIFAQUL ULAMA

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Question:

How should Zakāh and Sadaqat-ul-Fiṭr be given and to which charities? What should people check for in a charity?

Answer: (WU/1440/026)

1 Shawwāl 1440 | 5 June 2019

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
هُوَ الْمَوْفِقُ
حَامِدًا وَمُصَلِّيًا وَمَسَامِنًا

المجواب ومنه الصواب

Each person is responsible for the dispensing of their Zakāh and Sadaqat-ul-Fiṭr themselves. However due to our inability in some cases, charities were set up to assist in collection and dispensing. However as time has progressed the charities have grown to become institutions, and as a result have salaried staff, CEOs etc. This has meant that the admin costs and management costs have significantly increased.

Due to the unpredictable nature of Sadaqah and Lillāh, the institutes cannot function effectively, so as a result they need to rely on the compulsory forms of donations which are Zakāh and Sadaqat-ul-Fiṭr. This then leads to uses of Zakāh which are not permitted, like, but not limited to, advocacy, interfaith, research, media monitoring, staff wages, fundraising functions etc. So how does one decide?

One has to see if the charity has an independent (not salaried) reputable 'Ulamā trustee board/panel who oversee and ensure the correct application of Zakāh (the board/panel may charge for this but should not be directly employed staff). If that is not the case then charities do also release their portfolios as to where funds have been used. So the bottom line, as with all matters in minority settings where the government does not take responsibility for religious affairs, is on trust and knowledge. We can not list names as we have not gone through each and every charity. It is for this reason that we have set our own charity up on a totally voluntary basis.

والله أعلم وعلمه أتم

Answered by: Muftī Amjad Moḥammed on behalf of Wifāq-ul-'Ulamā` Dār-ul-Iftā`

ولا يبنى بها مسجد ولا يكتفن بها ميت لأنعدام التلييك وهو الركن، ولا يقضى بها دين ميت لأن قضاء دين الغير لا يقتضى التلييك منه، لاسيما في الميت (أحسن الهداية ج ٣ ص ٧٢)

ولا تدفع إلى غني لقوله عليه السلام لا تحل الصدقة لغني (أحسن الهداية ج ٣ ص ٧٣)