



# Last Day of Ramaḍān & Day of 'Eid

Part 1



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# Important Matters: Last Day of Ramaḍān & Day of ‘Eid<sup>1</sup>

## *Part One*

*Shaykh Sulaymān Ar-Ruhaylī (Allāh preserve him)*

Allāh, the Mighty and Majestic, has legislated for us certain actions at the end of the month of Ramaḍān and the day of ‘Eid through which we express gratitude to our Lord and through which we can earn huge rewards. From these tremendous actions is:

### **Zakāt Al-Fitr**

- It is obligatory upon every single Muslim who is alive at the time of sunset on the last day of Ramaḍān.

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<sup>1</sup> [TN] – Title is mine.  
Last Day of Ramaḍān & Day of ‘Eid<sup>1</sup>

- Wisdom: Firstly, to purify the fasting person from any indecent speech and action committed during Ramaḍān and thus safeguarding the reward of his fasting. Secondly, to help the poor and needy.
- Zakāt Al-Fitr is obligatory upon every single Muslim, the young and the old, and the male and the female. Even if the new-born is only half an hour old at sunset on the last fasting day, Zakāt Al-Fitr must be given for him. It is also obligatory to give it on the behalf of a Muslim who is senile and very old as well as a Muslim who is insane.
- Zakāt Al-Fitr is only obligatory provided that a person has food surplus to the food needed for him and his family (dependents) for the night and the day of 'Eid and surplus to his and his

dependents' basic needs for the night and day of 'Eid.

- Zakāt Al-Fitr becomes obligatory at sunset on the last day of Ramaḍān. So if a person dies before sunset on the last day of Ramaḍān, it is not obligatory to give Zakāt Al-Fitr for him. On the other hand, it is obligatory to give it for a newborn even if he was born just a few moments before sunset.
- It is recommended (not obligatory) to give Zakāt Al-Fitr on behalf of an unborn child. Both Ibn Abī Shaybah and 'Abdur-Razzāq reported in their Musannaf that Abū Qilābah – a senior student of the Companions – said regarding the Companions, *“They used to give Zakāt Al-Fitr and they used to give it even for an unborn child”*, and this narration is authentic.

➤ Zakāt Al-Fitr must be given as food. The Prophet (ﷺ) obligated Zakāt Al-Fitr as food and did not obligate it as money despite the availability of money at the time and the need for it. The Prophet (ﷺ) himself gave it as food and likewise the Companions. And this is why the majority of the jurists have stated that it is obligatory to give it as food and that if it is given as money, then it will not suffice and it will not be accepted as Zakāt Al-Fitr. In addition, there is no harm in giving money in charity to the poor along with giving them Zakāt Al-Fitr as food; rather this is an act of goodness and kindness. Furthermore, the door of giving money in charity is open all year around.

- Food that is to be given as Zakāt Al-Fitr must be food that can be measured such as rice, wheat, flour, dates, barley, raisins, and so forth.
- How much? It is mentioned in the Sunnah that it must be a *Sā'* of food. A *Sā'* is equivalent to four *Mudds* and a *Mudd* is the amount held by both hands cupped together. And in terms of weight, it is equivalent to 2.5kg of food and this is a sufficient amount. And if someone wishes to give 3kg to be extra cautious, then this is something good.
- When? The Ahādīth of the Prophet (ﷺ) concerning Zakāt Al-Fitr indicate that the time to give (distribute) Zakāt Al-Fitr to the poor and needy starts at sunset on the last fasting day. In addition, the actions of the Companions (Allāh be pleased with them) show that they used to give it

a day or two before ‘Eid. Furthermore, it has been reported by Imām Malik in the Muwatta’ with an authentic chain of narrators that Ibn ‘Umar (Allāh be pleased with them both) used to give it three days before ‘Eid. So, the prescribed time to give Zakāt Al-Fitr to the poor and needy is from sunset on the last day of Ramaḍān up until the start of the ‘Eid prayer, and it can be given in advance by a maximum of three days. However, the best time to give Zakāt Al-Fitr is on the morning of ‘Eid after Fajr up until the start of the ‘Eid prayer.

- Under the current circumstances of the pandemic, if there is a full or partial lockdown, and it is not possible to get the Zakāt Al-Fitr to the poor and needy after sunset on the last fasting day up until the commencement of the ‘Eid prayer, then what should one do? The best thing

to do in this situation is to get it to the poor and needy a day or two or even three days before ‘Eid during hours outside the curfew period. And according to the stronger opinion from the statements of the scholars, the earliest that Zakāt Al-Fitr can be given is three days before ‘Eid and it is not permissible to do so prior to that.

- It is not permissible for a Muslim to delay giving Zakāt Al-Fitr until after the ‘Eid prayer. If he does so without a legitimate excuse, he falls into sin and he still must give it, and in this case it will count only as a regular charity and not as Zakāt Al-Fitr. On the other hand, if he delays it due to a legitimate excuse, for example due to the lockdown, then he does not fall into sin. However, it remains an obligation upon him, and he is to



give it when it becomes easy to do so, and it will be regarded as Zakāt Al-Fitr.

➤ We mentioned that the last time Zakāt Al-Fitr can be given is before the ‘Eid prayer. However, what do we do if we live in a place where there is no public ‘Eid prayer this year? If you perform the ‘Eid prayer at home, then it must be given to the poor and needy before you pray. In the case that you do not perform the ‘Eid prayer at home, then it must be given before Zawāl (the time when Dhuhr starts). So the last time that it can be given is when there remains before Dhuhr just enough time to perform the ‘Eid prayer.

➤ It is allowed for a Muslim to authorise someone to give Zakāt Al-Fitr on his behalf to those who are deserving of it. He can even authorise someone at the beginning of Ramaḍān and he can

even give or send them money **provided that the one authorised gives it as food during the prescribed time.**

➤ It is better to give Zakāt Al-Fitr in the country where the one who wishes to give it is physically present. The scholars have mentioned a general rule: **“Zakāt Al-Māl (Zakāh on wealth) follows the wealth and Zakāt Al-Fitr follows the body”**. Meaning if you want to pay the Zakāh on your wealth, then do so in the place where your wealth is. As for Zakāt Al-Fitr which follows the body, then you should give it in the place where you are.

➤ A father can give Zakāt Al-Fitr in his country on behalf of his children who at that moment may not be present with him in that particular country.

For example, a father has ten children on whose

behalf he normally gives Zakāt Al-Fitr, five of them have travelled and the other five are in the country, in this case it is allowed for him to give Zakāt Al-Fitr for all ten of his children in his own country. This has been authentically reported from some of the Companions such as Ibn ‘Umar and Asmā ‘ bint Abū Bakr (Allāh be pleased with them all).

➤ Please click here

(<https://t.me/SulaymanRuhayli/220>) for important legal rulings concerning Zakat Al-Fitr under the current circumstances of the Coronavirus pandemic.

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Source: Lecture entitled “Wa li Tukmilū Al- ‘Iddah” delivered by the Shaykh on 27 Ramaḍān 1441 from Al-Masjid An-Nabawī.

*Translated by Yasar A. Rahmān*

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