

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Giving Charity to one's Husband

Sayyidah Zainab *May Allah be pleased with her* was the wife of Hadrat Sayyiduna Abdullah ibn Mas'ud *May Allah be pleased with him*.

This eminent companion had no proper means of livelihood and he used to earn a little through his work as a craftsman. In this manner, he used to support his family.

One day, Sayyidah Zainab *May Allah be pleased with her* mentioned to him, "I wish to give something in charity and you are also poor. Please go to Sayyiduna Rasoolullah *May Allah send peace and blessings upon him* and if he gives permission, I will give this as charity to you instead."

However, Sayyiduna Abdullah ibn Mas'ud *May Allah be pleased with him* informed her that she should go herself to Sayyiduna Rasoolullah *May Allah send peace and blessings upon him* and inquire about it.

When she reached the blessed court of Sayyiduna Rasoolullah *May Allah send peace and blessings upon him*, at that moment, there was also another female Sahabi who was waiting to ask the same question. They then asked this question to Sayyiduna Rasoolullah *May Allah send peace and blessings upon him* via Hadrat Sayyiduna Bilal *May Allah be pleased with him*, who asked, "There are two females who are cared for by their husbands and their children are also cared for by this person, both of them wish to give charity but wish to give this to their husbands, can they do so?"

The Sayyiduna Rasoolullah *May Allah send peace and blessings upon him* replied, "Yes, and they will receive two rewards. One for being kind to their relative and the second reward is for giving charity." (Muslim Shareef, 333)

Lesson

When a Muslim undertakes to perform a certain task and duty, prior to doing so, if they are unsure of anything, it is better that they find out from someone who is learned in Islam. In this manner, they will make certain that they do not rob themselves of any reward in both worlds. The blessed Ashaab knew this important aspect of religion and when they were doubtful of anything they immediately presented their query in the blessed court of Sayyiduna Rasoolullah *May Allah send peace and blessings upon him*. Whatever result or answer they received, they followed exactly that.

We also come to know from this issue that it is not Haraam if one is supported at that moment by one's wife. As a matter of fact, when a person intends to give any Nafil charity, it is better that he first looks for people who are his relatives because by helping them he or she gets double the reward.

Yet, people are in the habit of spending less among their own family members. Perhaps people are in the habit of showing outsiders how much they spend for

Islam and feel that by doing this, they might look more respected in the eyes of others. It is sad to see that this bad behaviour is more prevalent among the Muslim sisters than the Muslim brothers.

From this, we also come to understand that it is permissible for a female to earn a livelihood. Even in the present time, when a female makes certain that she has fulfilled all the Shari'ah requirements and then decides to work to earn a livelihood, then this is permissible and cannot be considered as Haraam.

These are laws which pertain to her being in the house to earn a livelihood. As for her going outside her house, Sayyidi A'la Hadrat Imam Ahmed Raza *May Allah be pleased with him* has mentioned a few clauses attached to this.

There are five pre-conditions attached to this:

1. Her clothes should not be see-through and her hair should be covered and even her wrist should not be visible.
2. Her clothes should not be so tight fitting which makes the shape of her body clearly visible.
3. Her hair, her neck, her stomach area, her wrist and her ankles should not be visible.
4. She should not be alone with a stranger for more than the time which is necessary.
5. When she goes to work or returns, there should not be any cause or means whereby fitnah is created.

If all of these five preconditions are met, then there is no harm in this and even if one of them is not found, then it becomes Haraam. (Fatawah Radawiyah)

At the same time, if there is a female who feels that she is working and supporting her husband and because of this she is doing a great favour to her husband, this type of thought should be completely removed from her mind.

In Surah Baqarah, verse 264, the Qur'an declares:

“O People who Believe! Do not invalidate your charity by expressing favour and causing injury - like one who spends his wealth for people to see, and does not believe in Allah and the Last Day; his example is similar to that of a rock covered with dust and hard rain fell on it, leaving it as a bare rock; they shall get no control over (*or benefit from*) anything they have earned; and Allah does not guide the disbelievers.”

If a Muslim sister wishes to give charity, then she should first look to spend it at home and then on others. At the same time, if she is under the impression that by her working, her husband is also someone who is becoming lazy, then she should adopt such methods which forces him to work when he has the opportunity to.

We see that on many occasions that such types of husbands becomes lazy even though there is work available and he can work. This laziness creates a very unhappy home environment.

If there is a Muslim sister who has to go to work because there is a great need for her to do so and she has fulfilled all the requirements, then we should not say that this Muslim sister is very modern or pass some other nasty remark. There is no doubt that it is better for her to work than for her to stretch out her hands in front of anyone.

Also bear in mind that this permission to give charity to your partner only pertains to Nafil charity. It is not applicable to charity such as Fard or Waajib charity such as Zakah, Fitrah, etc.

In the “Durre Mukhtaar” it is mentioned that, “The husband cannot give the wife and the wife cannot give the husband Zakah.”

In “Joharah Nayyirah,” it is mentioned, “Those on whom it is not permissible to give Zakah, it is also not permissible to give them other charity which is Waajib such as Fitrah, etc.”

If only our Muslim sisters, instead of being misled by ignorant “muftis,” can practise upon the blessed behaviour of Sayyidah Zainab *May Allah be pleased with her*, they would certainly create a better home environment.