

Rules of Raising Funds

How to Raise Fund for
Educational and Charitable Causes

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Dedication

To

"الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ"

Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve. (Surah Baqarah, 2: 274)

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Foreword

I wrote this article in the light of my heartfelt emotions and experiences as an editorial for September, October 2006 issue of the Urdu monthly “Nuqoosh-e-Islam”. Later, it was published as part of my book “Maqalat-o-Mushahadat”.

I have personally experienced some faults and immoralities in the donors, donation collectors and those who help in raising fund. Therefore, I thought it suitable to point out the faults of all the three groups of people and present a right method. Now an English version of the article is presented for the English knowing people. The task of rendering it into English has been accomplished by Maulana Hifzur Rahman Qasmi, lecturer of English department at Markazu Ihyail Fikril Islami (Centre for Revival of Islamic Thought). May Allah reward him the best and give him the *taufeeque* to render his services to Islam with sincerity.

This is a sincere attempt to provide some clarification as well as further guidance on the process of donation collection and how it needs to be done according to Islam. If the readers find any scientific errors or mistakes according to Islamic Shariah, they are requested to pardon me as I am only a student and acquaint me with the truth, so that it may be corrected in the subsequent editions. And Allah Alone is the Final Guide to the right path.

M. Masood Azizi Nadwi

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Translator's note

It is a known fact that Muslim seminaries are run all over India purely on voluntary donations by Muslims. Muslims have been running Madrasas and other educational and charitable institutions across the globe for a long time independently without any kind of financial support from the governments. The whole system of Madrasas is completely based on the donations of Muslims.

But, by the vicissitude of fortune, the task of donation collection is now rife with corruption. I have taken upon myself, in a humble way, to render an Urdu booklet namely "Chanda dene, dilwane aur lene ke aadaab-o-usool" by Maulana. Masood Azizi Nadwi, rector of Markazu Ihyail Fikril Islami. It may create an awareness to tackle with the different malpractices that have crept into the process of donation collection.

I, as translator, do not at all make any claim to a very close fidelity to the original, because the translation in itself is an art and a fairly difficult exercise. This is also my first effort. Thus there may be some errors of diction and linguistic shortcomings. So the readers are requested to pardon me for my lapses. At last I convey my heartfelt gratitude to Markazul Ma'arif Education and Research Centre, Mumbai which has been instrumental in helping me to acquire self-conscience and the ability to present this work. I am also deeply indebted to Mufti Muhammadullah Khalili Qasmi, who spared his precious time to edit this translation.

Tuesday, March 02, 2010

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah the Most Gracious, the Most Merciful

Donation and its kinds

Donation is given from many funds: such as the amount of Zakah. Every wealthy Muslim has to give away 2.5% of his wealth in a year. The Holy Qur'an has mentioned eight places where it has to be spent. The Zakah is obligatory and one of the five pillars of Islam which cleans the wealth and heart. The Holy Qur'an says:

"خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا"

"Of their goods take alms, that so you might purify and sanctify them." (Surah Taubah, 9: 103)

It is spent on the poor students of Madrasas, needy people and where the Qur'an allows it to be spent. The Qur'an says:

"إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ"

"Alms are for the poor and the needy, and those employed to administer the (fund); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer." (Surah Taubah, 9: 60)

Sadaqah is divided into two kinds: Sadaqatul Fitr (charity which is given to the poor on the occasion of Eid) and Sadaqatun Nafilah (charity given voluntarily)

These are other things which are given as donation. They are also spent on the above-mentioned places. Apart from them, people also donate for many other social and charitable works. This amount of donation can be spent for construction of Madrasas, mosques and other social works according to the wish of donors. In this very way the donation is given, received and spent at the place of need. The Prophet Mohammad (Sallallahu Alaihi wa-Sallam) said:

"إن الله افترض عليهم صدقة تؤخذ من أغنياءهم وترد على فقراءهم"

"Allah has obliged Sadaqah upon Muslims; it is received from rich among them and spent on needy and poor of them" (the poor students of Madrasas). (Sahih Bukhari, Kitabuz Zakah, Hadith No.1308)

Donation collection is Sunnah

Donation collection is Sunnah. It goes neither against *tawakkul* (full trust in Allah) nor against the words of the Prophet (Sallallahu Alaihi wa-Sallam) in which he stated:

"اليد العليا خير من اليد السفلى"

"Upper hand (the hand which gives) is better than the lower one (the one which receives)" (Sahih Bukhari, kitabuz Zakah, 1338)

Since donation is collected for preaching the message of the Holy Qur'an and Ahadith, it is not a lowly work. Our *Akabar* (elders) have collected donation for the service of the Religion and for propagating the message of the Qur'an and Ahadith. The Prophet Mohammad (Sallallahu Alaihi wa-Sallam) himself used to collect

money from the blessed companions for the sake of the Religion.

Donors and their kinds

People who make donation are classified into two:

- (1) Businessmen who give alms of their wealth.
- (2) People appointed by the rich philanthropists and businessmen to distribute Zakah.

Businessmen giving alms

These people give the Zakah of their wealth with their own hands. They are further sub-divided into the following:

a) People who give donation to whoever comes to their doors, no matter whether the Madrasa is big or small, fake or genuine. They do not want to deprive any body returning empty-handed. I think Allah, too, does not deprive such people.

b) People who ask the donation collectors (*safeer*) whether their madrasa has been regular beneficiary of them or it is afresh. If the *safeer* is a regular one, they give him as per their financial status. If the *safeer* is new, some apologetically and politely refuse to donate, while some others get him out as if he were a culprit. Those who say sorry to the new *safeer* with respect and they really do not have enough money to give every body, are alright. But those who have enough money, yet get them out without giving them any amount, they commit two sins; sin of not giving money in spite of being able to do so and the sin of disgracing a Muslim.

c) Another kind of the philanthropist is that, first of all they see whether the madrasa is big or small, the students are in small number or large number or yearly budget of the madrasa is less than lakh or more. If the madrasa is small, or small number of students resides there or the yearly budget is in less than lakh, then they make *safeer* run away empty-handed saying, if the condition of madrasa is so, then why did you come here? Or they give him nominal donation.

An eye-witnessed event

I saw an esteemed man before a philanthropist. He seemed to be very truthful and a great religious personality. He had a letter from such personality that generally people give a handsome amount only in his name. But the philanthropist asked Maulana how many students lived in his Madrasa. "Thirty", answered the Maulana in a very simple tone. Thus the cheeks of philanthropist turned to be crimson with rage and having given one thousand rupees cast him out. I took pity of his truthfulness and simplicity. Even today when I remember him, I think only Allah is the Master and the Best Helper of the truthful men!

Donation on False Information

If the *safeer* puts false reasons, he tells the number of students hundred instead of fifty, five hundred instead of hundred, and yearly budget five lakh instead of one lakh, then the philanthropist gives him more money. Such people are also culprits, because they help propagating

falsehood and deception. They deprive those who speak truth and give and respect those who tell lie.

None who knocks the door should be deprived

I request such people to kindly try as long as possible not to deprive any one who comes to them. If not much, then as little as possible, but give him compulsorily. Please, do not look down at any body. By Allah! The day is not so far when the donors will wander here and there with their zakah and will not find any body who will receive them. For Allah's sake, value them before that time comes. When Allah, the Cherisher and the Sustainer of the universe gave you and gives in plenty, then why do you hesitate to give who comes to ask in His name? A lady asked the prophet (Sallallahu Alaihi wa-Sallam) that the poor and needy people came to her but she did not have any thing to give, to which the Prophet (Sallallahu Alaihi wa-Sallam) replied:

"إن لم تجدي له شيئاً تعطيه إياه إلا ظلفاً محرقاً فادفعيه إليه في يده"

"If you do not find any thing which you can give him except a warmed hoof, then give it in his hand".
(Tirmidhi, kitabuz Zakah, Hadith No. 601, Abu Dawood, kitabuz Zakah, Hadith No. 1419)

So, fear Allah, lest He should close His hand due to your insolence and miserliness, and then lest you should remain empty-handed. The Qur'an says:

"لئن شكرتم لأزيدنكم ولئن كفرتم إن عذابي لشديد"

"If you are grateful, I will add more (favours) to you:

But if you show ingratitude, truly My punishment is terrible indeed.” (Surah Ibrahim, 14: 7)

d) Some donors are those who distribute other’s money. Very little number of people among them is such who perform their duty with honesty and feeling of responsibility. If the mediator belongs to any madrasa, he thinks that why should the money go to other madrasas, his madrasa needs more and has more expenditures. Thus he tries to give more and more money to his own madrasa, saying that his is also an Islamic institution; but in reality it is a kind of embezzlement. Counting the signs of hypocrites, the Prophet (Sallallahu Alaihi wa-Sallam) said:

"وإذا أتمن خان"

“When he is entrusted (something), he breaches of it. (Sahih Bukhari, Kitabul Iman, Hadith No. 32)

e) If the distributor does not belong to any Madrasa, rather he is from other sphere of life, he cannot be aware of the necessities of the one who comes from a madrasa. He considers only that Madrasa as needy and reliable whose fund collector stands in relation to him, invites him or butters him up, otherwise he wrinkles up his nose at him in such a clumsy way as if he were distributing his own money which he has earned after severe hard work. Rather sometimes he goes beyond the one who distributes his own money earned by diligence and perspiration. Such mediators are committing very big crime. Not only is he the culprit of dishonesty, but also of rudeness and misconduct, he is the culprit of being Pharaoh on other’s wealth.

Be honest in dealing with trust

May I request such people to kindly spend the thing, which Allah has entrusted them appropriately and not to be rude and immoral towards the comer only to win conceit and build a cheap respect. Fear Allah lest He puts you into trouble, fear Allah Who is the Lord of Retribution, and in fact all respect is due to Him only.

When you give alms, it is paid

Allah Almighty has regarded us responsible of what is open before our eyes. He will not ask about what lies under the carpet. The Qur'an says:

"لايكلف الله نفساً إلا وسعها لها ما كسبت وعليها ما اكتسبت"

"On no soul Allah places a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Surah Baqarah, 2: 286)

If the donation collector shows all documents and verifications of Madrasa and having satisfaction with them you give him alms, then your responsibility is fulfilled. You gave him the amount in good faith, and then your responsibility is discharged from Allah. However, after investigation, if you come to know that the man is fraud or he will not spend the money properly, then your Zakah will not be considered to be paid. In such case, Zakah should not be given to him. However, some thing should be given to him morally, because he is a *sa'il* (asker) and the *sa'il* also has right. Some people are in the wrong notion that the donation

collector eats from the amount of donation, he spends the money on himself and he takes journey expenses from it, and thus the Zakah is not paid. They must know that the donation collectors spend from other funds too, because if you give them Zakah and Sadaqah, there are many slaves of Allah who give them gifts. Rather some people give them a separate amount of money for journey expenses. So why do you allow suspicion push you into pit of sin. Allah Almighty says in the Holy Qur'an:

"ياأيهاالذين آمنوا اجتنبوا كثيراً من الظن إن بعض الظن إثم"

"O you who believe! Avoid suspicion as much (as possible) for suspicion in some cases is a sin. (Surah Hujurat, 49: 12)

Therefore, be careful and if the man is proved to be fraud after investigation, protect your donation to fall in wrong hands, and if possible, try to reform him. But it is not suitable to scold; because he is surely a *sa'il*, if not for Madrasa then surely for himself, and Allah Almighty has prohibited to rebuke a *sa'il*:

"وأمااليتيم فلا تقهر وأمالسائل فلا تنهر"

Therefore, do not treat the orphans with harshness, nor repulse the asker (unheard). (Surah Al-Dhuha, 93: 9, 10).

Helpers in raising donation and their kinds

Those who help in raising donations too are of many kinds:

First

First those who themselves give donation as well as lead to other donors. They try to benefit Madrasas and

help the noble cause as much as possible. Such people deserve congratulations, as according to hadith:

"الدال علي الخير كفاعله"

"The one who leads to a good deed is just like one who did it" (Tirmidhi, Kitabul Ilm, Hadith No. 2594) he is equal in rewards to the one who gives donations.

Second

Influential people, big institutions or authorities of organizations are another kind of people on whose words and verifications the philanthropists make donation. Most of them are Ulama and rarely non-Ulama. Some people give verifications to whoever comes to them. While some others give verification, but restrict its validity for three months, six months or one year. Some write on the paper "This is only for India." Some say, "Come after two years or three years then you will get verification." What narrow-sightedness!

These people should understand that Madrasas spend every day, every month and every year. Thus they need money every time not only after two or three years. Moreover, Zakah, too will not be binding upon wealthy people after two or three years. Paying Zakah is obligatory upon people when the wealth completes one year under one's possession.

"من استفاد مالا فلا زكوة عليه حتي يحول عليه الحول"

The one who is benefited from wealth, no Zakah is binding on it, until it completes one year (under his possession). (Tirmidhi, Kitabus Zakah, Hadith No. 572)

If every collector of Zakah comes after two or three years, where will the Zakah of that period go? In this

way, no system can successfully exist. Therefore, if the businessmen and philanthropists come to have faith in the donation collector in the light of the verifications of pious elders, they should give him. If they do not believe, then also they should give as a *sa'il*, but it is not suitable to look down at him or scold him; because Allah Almighty has prohibited to scold a beggar who asks only for the sake of his own stomach, while this Zakah-collector asks for Madrasa and in the name of Deen. Scolding him is unlawful and a very great sin, let alone showing loutishness and using foul words.

Allah will question both; donors and donation collectors

Allah will question the businessmen, "I gave you wealth, where and how did you spend it?" "I made donations to that madrasa, that mosque; I spent my wealth for the cause of your Deen," he will answer. Allah will say, "You tell lie." You did not give for my sake, rather for the sake of that Maulana, you gave on the account of letter and verification of that Maulana and organization, you gave to build reputation. Thus there is no reward for you here. Allah will order the angels, "Take him and throw in the hell." If a businessman gives every one who comes to him as much as possible, he will be rewarded in this world and in the hereafter. As for the *safeer* (donation collector), he too will be questioned by Allah Almighty. Allah will ask him that businessman gave money, where did you spend it? Now if he would have made an appropriate use of money, he will be safe from the wrath of Allah. And if not, then nothing will be there to save him

form punishment. He will be disgraced in this world and punished in the hereafter.

Restriction of verification to place or time

Those whose words and verifications reach the stage of authenticity, come to understand that they deserve every thing. They restrict the verification to a place or time. They write that the verification is valid for India or for two or three years. I think such conditions are not right, rather it indicates to narrow-sightedness of the verifying ones. They should understand that there is no loss for them, if the businessmen give donation on their verification. Yes, if it would lessen their income or would cause harm to their madrasa then such conditions would be reasonable, so that they and their madrasa could gain more and more benefit. But if it is not so, then for Allah's sake they should avoid doing so; because those who have perspired and strived hard to earn the money and spend it for the cause of Deen are more kind-hearted than them. They do not show so much hesitation. They do not put so many conditions. And if they do, then only because some elders like you, have filled their minds with suspicions; otherwise their hearts nurse high regard for Ulama.

Those who verify should thank Allah

Some people give their verification after humiliating and insulting the one who requests them for it, while

some others do not give even after showing all these misbehaviors. These people have been bestowed honor and reputation from Allah that people spend plenty of money trusting in their words and verifications. So they should convey their heartfelt gratitude to the Almighty and take part in this blessed task, because this honor and trust in the eyes of public is really a great bounty of Allah Almighty. Allah says in the Qur'an:

"وأما بنعمة ربك فحدث"

"But the Bounty of your Lord-rehearse and proclaim!"
(*Surah Al-Dhuha, 93: 11*)

Proclamation of the bounty actually means here that if some one comes to them, they should not show rudeness; rather they ought to help him as much as possible. However, if it interrupts their occupation to give verification to every one who comes, or they do not consider it as a religious task, or consider the donation collectors as beggar and shameless who commits hidden *shirk*, then they must make a public announcement that they cannot do such shameful deeds and then they should not give their verifications to any body until the donors come to know that they don't issue their verifications. However, those who think it as service of Deen to issue verifications, and after their rules and investigation issue them, will deserve equal reward from Allah Almighty. Allah bestows upon him more and more, provided his intention is pure free from concealed desire of publicity and reputation. A Hadith says:

"إنما الأعمال بالنيات"

Actions are governed by intention. (Sahih Bukhari, Kitabu Bad'il wahi, Hadith No.1)

Third

At some places and cities, there are organizations led by Ulama or non-Ulama. Their confirmations are supposed to be authentic in those areas. If they issue their confirmations on the basis of verifications of the famous and authentic Ulama or the administrators of the well-known Madrasas of other regions, they are too, among those who render their services to the religion of Islam.

Fourth

Some people look deeply in the documents with hypercritical mind and try to prove it to be fraud. After investigation, if the *safeer* is proved to be genuine, he gets verified. But if the poor man fails to prove any point, though his case is genuine but there lie some faults in the documents, or he could not answer to every question, then he has to face very dire consequences and undergo humiliation. Perhaps these people are not acquainted with the fact that they have come from remote regions of the country bearing all kinds of troubles and difficulties only for the poor children of the Muslim community. They have spent money and time. Some verifiers who do not understand the situation, they become very strict to their principles, and sometimes even great Ulama and the administrators of deserving Madrasas too fall victim of their strictness. The donation collectors can put their complaints before none but Allah. Thus many such verifiers have been seen to be caught by the wrath of Allah even in this world; therefore they must fear Allah Who is the Supreme and Irresistible, Exalted in Might and the Lord of Retribution.

Fifth

Fifth kind of the people, who help raising funds, are those who are religious, polite and authentic in the eyes of the businessmen. Some of them are really sincere and help in donation collection only to please Allah. While some others take commission. Some people take half of the whole amount, because they have won the trust of the donors. Thus the donors give them a handsome amount, but they separate half or pre-determined part of the money for themselves. This is also a kind of fraud and deception; because those, who are employed by the Islamic government to administer the fund, have no right to take half of the money. But some people, who guide the fund collectors, pre-determine their wages. It is lawful. For example he says, "In the evening, I will take three hundred rupees, no matter how much you collect the whole day." Such fee and agreement is lawful because it is already defined.

Sixth

Some people have soft corner for Madrasas and donation collectors in their hearts. Thus they help the representatives of the Madrasas physically as well as with their possessions. For example, for traveling they use their own car or bike, but before beginning the task they define the journey fare, the cost of the petrol as well as food expenses. They take the defined amount from the donation collector; it is immaterial how much he has collected. In this way, the money collector gets more benefit in short period of time. This is also lawful, but it is better to give them from the fund of *atiyah* (gift) not from the *Zakah* (Alms). So that the amount of

Zakah can be spent in the proper place as defined in the Qur'an. The reason is that those, who administer the fund, are the agents of the donors and if the agent does not spend the Zakah at proper place, the Zakah of the client will not be paid. The agent will be sinful and questioned by Allah.

Donation collectors

Those who collect the donation are administrators, rectors, professors of Hadith, head teachers, teachers and honorable Ulama of Madrasas. They reach various cities before arrival of the month of Ramadan. Some reach on the first Ramadan or at any point of time through out the year. And then, they wander in the state of fast from shop to shop, market to market, company to company, ward to ward. Among them are ulama from big Madrasas, some are from small Madrasas, some are old and some are new. Everyone wants to surpass others. Everyone tries to go stealthily, so that others cannot get to know. If some one gets much money anywhere, others soon get the address and reach the philanthropist. If the philanthropist gives them less than expectation, the money collectors even are bent to malign his fellow *safeer* by saying that you gave that Maulana more money, while his Madrasa is nothing, the number of students is very little there, no students stay in the hostel, Madrasa is very small, it receives money from abroad too, it does not need contribution, the *safeer* works on commission, he takes half of the whole collected donation or hundred rupees per copy. They go to any extent in maligning him. They try to prove him cheater and fraud in every possible way. If they are from

big Madrasa, they express such thoughts about small Madrasas. If they are from one area, they try to disgrace and humiliate the other Madrasas of their own region. Shortly, everybody tries to exalts himself high to the sky and make others fall down to the earth. This is the condition of the ones who raise the fund. This is quite un-Islamic way. Everybody gets his own share, not other's, then what is the use of such immoral actions? They must remember the Hadith of the Prophet (SallAllahu Alaihi wa-Sallam) in which he said:

"المسلم من سلم المسلمون من لسانه ويده"

"Muslim is he from whose hands and tongues, other Muslims are safe." (Sahih Bukhari, Kitabul Iman, Hadith No. 9)

Allah helps those who help others

Experience shows "the one who digs a ditch for other he gets himself fall in it". The one who thinks a plan not to let others succeed, he himself faces failure. The one who envy another Madrasa and tries to put obstacles in its way, he himself faces the consequences of such inhuman act.

On the contrary, if some one helps others, Allah Almighty helps him. As it is reported from the prophet (SallAllahu Alaihi wa-Sallam):

"والله في عون العبد ما كان العبد في عون أخيه"

"Allah keeps helping a salve until he continues to render help to his brethren." (Muslim, Kitabuz dhikri waddu'ai wattaubati wal Istighfari, Hadith No. 4867)

Donors must not be compelled

Those who are old and their amount is already determined, come and take their amount. If they find more than what they got last year, it is very good. But if the businessman lessened the amount due to not making a good profit in business, he is put to embarrassment by the words like, “Last year you gave me so much. This year, expenses of Madrasa have increased. Students are more in number. Madrasa is under debt, but you have decreased the amount.” The poor donor, sometimes explains his condition and sometimes just says sorry and promises for the next year. This is also against the etiquette of donation collection. Insistence is not right.

Donors should not put the condition of new and old

Where there is the question of new and old, the donation collectors make fake records just to prove them old. The donors, who do not have records, donate only on the basis of the records given by the donation collectors. Here both are culprits. As for the donor, he is culprit because he puts the condition of old and new which is not right according to *Shariah*. And the donation collector is also culprit due to his deception and falsehood. If the donor is unable to contribute, he should simply say sorry in a polite way. Nobody is already old, but at the first step every body is new.

What if Allah too comes to put conditions?

Allah Almighty does not put the condition of old and new when He bestows upon you. Then why do you put such meaningless conditions while spending in His cause? You should distribute your money in such a way that every body can get his share, even if it is little. Who has made this principle? And who told you that only old members should be bestowed and new ones should be deprived? If Allah too, begins putting the condition that only old businessmen have right to do business and get profit, and new ones must not step in this occupation, then what will happen to the new traders? Such people need to think and re-think.

The boasting donation collectors

The donation collectors, who boast and exaggerate, are bestowed much by the donors. They are invited on lunch and dinner. The act of exaggeration also is contemptible, because it usually includes lie. The prophet (Sallallahu Alaihi wa-Sallam) says in a Hadith:

إن الكذب يهدي إلى الفجور وإن الفجور يهدي إلى النار وإن الرجل ليكذب حتى يكتب كذاباً"

Verily, the lie leads to evils and the evils lead to the hell; no sooner does a man speak lie, than his (name) is written (in the list of) liars. (Sahih Muslim. Kitabul birri wasilati wal-aadaabi, Hadith No. 4719)

The income based on lie does not have blessing from Allah Almighty. Effort to get *Halal* should be observed in a lawful way, so that the beneficiaries can receive blessing and light from Allah, and be safe from evil and the whole Ummah is safe from their evils.

Every donation collector is not fraud

Sometimes, the donors crinkle up their noses at the donation collectors, or hide themselves in the room. They say that so many come, all are cheaters and fraud. Thus either they humiliate the donation collector, or speak disgraceful words and recount the stories of fraud people. They, however, give some thing to the donation collector due to his eloquence and sincere talk. These people have got enough money and intellect from Allah. They should see before they leap. Intoxicated by the thought of wealth, they should not burst out. Allah Who can give, can take back also. They should always fear His retribution.

Some are right, some are wrong

There is no shadow of doubt that every donation collector is not genuine. Rather some are really fake, since Allah has filled this world with both kinds of people. Every thing is made in pair.

"ومن كل شئ خلقنا زوجين لعلكم تذكرون"

And We have created pairs of every thing: that you may receive instruction. (Surah Zariyat.51:49)

One is right, while another is wrong. Some thing is lawful, while some other thing is unlawful. On one

hand, there was Namrood, on the other, there was Ibrahim (alaihiw salam). On one hand, it was Pharaoh, on the other, there was Musa (alaihiw salam). On one hand, there is Abu Lahab and Abu Jahl, the enemies of the Prophet (Sallallahu Alaihi wa-Sallam), while on the other, there are Abu Bakr and Umar (RaziAllahu Anhuma), the devoted companions. In short, both kinds of people, good and bad will exist parallel on this earth. This is the reason why Allah has made paradise for good and hell for bad people.

"فريق في الجنة وفريق في السعير"

(There is no doubt): (when) some will be in the Paradise, and some in the Hell. (Surah Shura.42:7)

Every trader and businessman too is not honest

Every businessman is neither right nor every one is wrong. Rather some are right some are wrong. Some earn lawful money, while the others earn unlawful. 90% earnings of some people are *Halal* and 10% *Haram*. Thus the *Halal* gains, which have been earned in a right way will be spent properly and will go to the true donation collectors. But if whole earning of a businessman is *Haram* or only 10% they have to be spent at some place or the other. Now remember that these *Haram* earnings will go to the wrong donation collectors and will be spent at wrong places.

In short, neither the 100% businessmen are ones who earn only lawful money, nor the 100% donation collectors are correct and deserving. If the businessman

comes to understand this point, he will never consider any body as fraud and cheater. Every body gets according to his destiny. Right man gets lawful money, and the wrong man gets unlawful money. It should be noted that I don't intend to encourage deception, rather I want to tell that if every one becomes truthful and right, then the angels will come to our beds to greet us and the earth will not see any kind of quarrel. Consequently, the important duty of this Ummah e.i. "Enjoining what is right and forbidding what is wrong" will remain meaningless and useless. Thus till the doomsday, there will be both kinds of people, right and wrong among both, businessmen and donation collectors.

Donation collectors Performing Umrah

Those who go abroad for collection, obviously they will have to go by airplane. If the ship is available, they will have to go by it. In both conditions, they will have to spend a handsome amount of Madrasa. As we have train, bus etc to travel within the country and airplane to travel abroad, but expenses of plane is high. Those who go abroad, some times they go by one direct flight, but some time they have to change in the way. For instance, one can go to London by one flight directly and also via Dubai, via Qatar, via Abu Dhabi, via Jeddah etc. Likewise, those who want to go to South Africa, Canada, America, Australia, Mauritius, Malaysia, Singapore, Brunei etc they too will have to adopt these ways. When they halt at the way, they collect donation there also to benefit their Madrasa more and more. And

some times, they go via Jeddah. Thus they do their work in Jeddah, Makkah, Madinah gaining benefit for Madrasa. Now, when people go to Makkah, either for business purpose or for collection, their first obligation is to perform Umrah. In this way they gain dual benefits; performing the right of the Holy City as well donation collection, which brings profit to Madrasa. They go to Madinah also either for the purpose of collection or for visiting the city and the Holy Grave of the beloved Prophet (Sallallahu Alaihi wa-Sallam) out of love for him. There is no sin in it, because at least it brings profit to the Madrasa. And Allah knows the best.

However, if one goes to Jeddah, Makkah and Madinah and one could not gain any thing for Madrasa but one performed Umrah or Hajj, then it is his personal act of worship. But according to me there is no sin in this state too, though no benefit was brought to Madrasa, because some times donation collectors wander various cities of our own country, spend the money of Madrasa, but gain nothing. In this condition, there is no benefit of Madrasa rather there is loss. Yet there is no sin. Same is the case with the matter of Umrah; because in this work of collection nobody can give guarantee to achieve success hundred percent. However, the one who could not gain any thing for Madrasa, it is better for him to spend journey expenses from Jeddah to Makkah and Madinah, from his own pocket, because no benefit was brought to Madrasa. Therefore, if he does like that, it may bear testimony to his piety and honesty. And I think that every true and sincere Muslim performs every worship and particularly

Hajj and Umrah only to please Allah. Thus he spends his own *Halal* money. Some people have misconception that those who go to Africa and other countries for collection perform Umrah and Hajj from the amount of Zakah and Madrasa. This is mere misconception; because those Ulama too have fear of Allah.

If you, despite of being a businessman, fear Allah, then what do you think about the money collectors who are generally Ulama? Do they not have fear even in the least degree? If they perform Hajj or Umrah in the way on transit, it is a lawful and good act, which every Muslim nurse yearning for. This is not an act of sin on the basis of which the money collectors should be defamed. Such people must fear Allah.

Fake donation collectors

Yes! The people who prepare fake documents and get out for donation collection, they actually prepare fire for them. In this short life, they sustain their family with unlawful wealth of others. They actually fill their stomach with fire. They put themselves to trouble.

"لا تأكلوا أموالكم بينكم بالباطل"

And do not eat your property among yourselves for vanities. (Surah Baqarah, 2:188)

It is quite unlawful to collect money for Madrasa on the basis of fake documents. It is also unlawful to collect donation on commission, because this is *Ijarah Fasidah* (invalid hiring) though some Ulama have declared it as lawful, but it is unlawful to collect donation on the condition of half.

Conclusion

In reality, the donation collection is highly esteemed job in the eyes of Allah Almighty and the greater the job, the higher the reward. But unfortunately, nowadays it is considered as a lowly work, because it is teeming with so much corruption and cheating on all the three sides. These are the reasons why today the value of this noble task has been decreased and *barakah* has vanished from our Madarasas which are the forts of Islamic domain and responsible for its survival. May Allah protect us all! May Allah grant feeling of need and right thinking to the donors! May Allah enable the well-wishers of Madrasas to help collect donation and the donation collectors to collect money for Madarasas in a lawful way and spend it properly! May Allah create sincerity, liking of truth and reality in the hearts of all the three kinds of people and grant them success in both the worlds.

Jazakumullahu Ta,ala

Books of Author

(Maulana Qari Mufti Mohd Masood Azizi Nadwi)

1. Mukhtasar Tajveedul Qur'an (Urdu)
2. Bachchon ki Tamrinut Tajveed (Urdu)
3. Jeb ki Tajveed (Urdu)
4. Riyazul Bayan Fi Tajveedil Qur'an (Arabic)
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