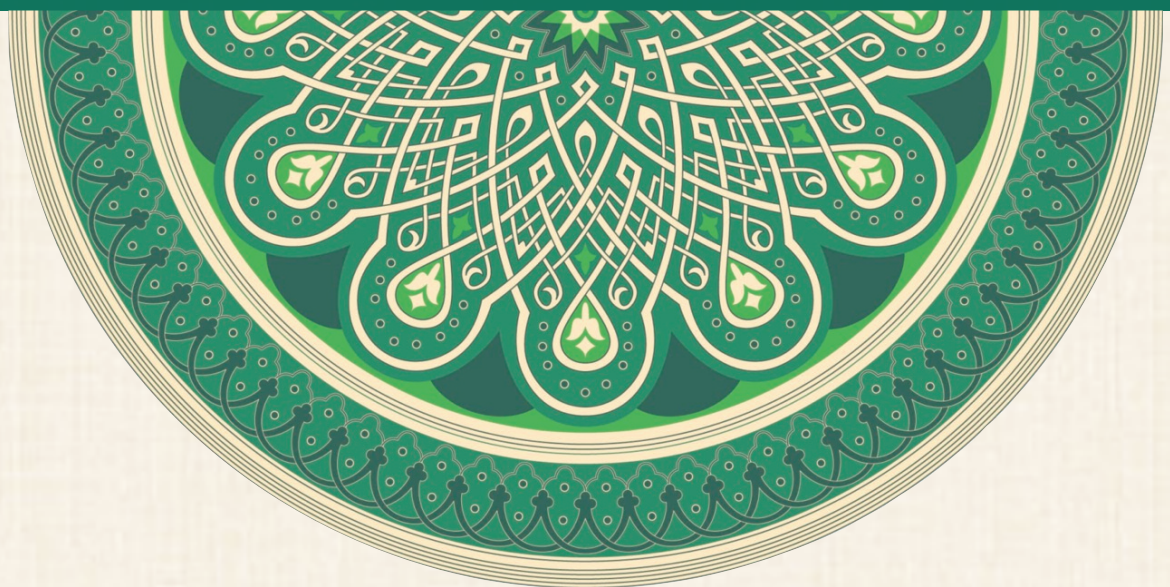


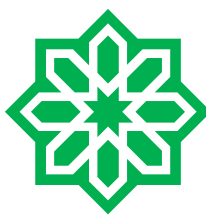


THE ISSUE CONCERNING RELIGIOUS KNOWLEDGE AND THE GIVING OF ZAKAT IN THE UNITED KINGDOM



*A collective opinion of three hundred and thirteen scholars, masha'ikh
and Imams of the United Kingdom.*





THE NEED FOR RELIGIOUS KNOWLEDGE

In this world, it is the noble Prophets (peace be upon them) who brought the religion, and after them it is the noble scholars who spread this religion. For this reason, the Prophet of the End Time, Muhammad ﷺ, said: “Indeed the scholars are the heirs to the Prophets.”¹

The community in which the production of scholars comes to an end, its future becomes increasingly dark. For this reason, Allah ﷻ states: “And it is not befitting the believers that they go out altogether (in the struggle of *jihad*). Should it not be the case that only some people from every group of them go out to attain the understanding of religion, and when they return to their people, they warn them (of Allah’s torment), so that they may guard themselves (against disobedience).”²

In this verse, attaining the detailed knowledge of Islamic beliefs and practices is being commanded, which is a *fard kifayah* (communal obligation), for Allah ﷻ has not instructed all Muslims to go out in this pursuit. Rather, this obligation has been placed on a group from amongst them who are to gain the detailed understanding of the religion and to warn the people regarding Allah’s torment. Consider the importance of seeking religious knowledge from the manner of expression within this verse that even if the Muslims are engaged in the important obligation of *jihad* against an enemy force, it is still not permissible to suspend the seeking of religious knowledge. In such a scenario, when some people go out to face the enemy force, some are still to go out in pursuit of religious knowledge too.

¹ *Sunan al-Tirmidhi*, Chapters of *al-‘Ilm*, Chapter 19, Hadith 2682.

² *Qur’an* 9:122.

THE ISSUE CONCERNING ZAKAT AND SADAQAH FOR A STUDENT OF RELIGIOUS KNOWLEDGE

Zakat (almsgiving) is a *fard* (obligation), and *sadaqat al-fitr* (the charity of *eid al-fitr*) is a *wajib* (necessary). The beneficiaries and recipients of *sadaqat al-fitr* are the same as those of *zakat*.³

The categories of people that have been declared as beneficiaries of *zakat* are eight as mentioned in the Qur'an⁴:

1. The poor.
2. The needy.
3. Members of the *zakat* administration.
4. Those whose hearts are intended to be inclined.
5. Towards the freeing of people from slavery.
6. Those in debt.
7. Those in the way of Allah ﷻ.
8. The travellers.

In light of the first, seventh and eighth categories of *zakat* beneficiaries mentioned above, *zakat* can be given to a student of religious knowledge, whether the student is in Britain or in any other country. In essence, giving *zakat* to a student is equal to giving *zakat* to three beneficiaries at once. A brief overview of these three categories is presented below.

1. A POOR PERSON (FAQIR)

A *faqir* is an individual who owns some wealth, but the wealth is less than the *nisab* (minimum amount) required for *zakat* to be an obligation upon him. Therefore, such a person is entitled to receive *zakat*. Now consider a youthful British or European individual who desires to study an Islamic scholarship course but does not have enough money to cover the fees of

³ *Al-Durr al-Mukhtar Sharh Tanwir al-Absar*.

⁴ *Qur'an* 9:60.

the *dar al-'ulum* (Islamic educational institution), i.e. the costs and expenses related to education, residence and food. If that young person says that his or her parents, or either the mother or the father in the case of having a single parent, cannot afford to pay the fees for the young person, or that they are unwilling to pay since the cost of education, residence and food in a developed country such as in Britain is certainly not a small and insignificant amount, then in this situation the student in himself or herself is categorised as a *faqir* and entitled to receiving *zakat*, even if the parent is rich. For the noble jurists (*fuqaha'*) have made it clear: “*Zakat* cannot be given to the immature child of a wealthy father (because covering the child’s expenses is the responsibility of the father), but it is permissible to give *zakat* to a mature son or a mature daughter of a wealthy father if he or she is a *faqir* (i.e. not possessing the *nisab*).”⁵

If the wealthy father of a *faqir* student passes away, then in England the *faqir* child does not receive anything from the wealth of the father, rather all of the wealth goes to the mother of the *faqir* child. Moreover, if the actual mother of the *faqir* student had passed away and the father had married a second time according to civil law, and later the stepmother passes away, even then this *faqir* child does not receive anything from the wealth of the father, rather all of the wealth is distributed amongst the actual children of the stepmother.

Generally speaking, a person who does not possess enough wealth with which the basic necessities and needs of life can be fulfilled is called a *faqir* or a poor person. In light of this definition, the measure of a *faqir* is different in every country. For example, a person living in Pakistan whose monthly income is £400 (i.e. 52,000 Rupees), he is not a *faqir* but a wealthy person, because even after paying the rent for his house and covering the expenses of his family, he will still have money left over with which he will possess the *nisab* for the obligation of *zakat* after a year and so will be able to pay *zakat*. However, a person living in Britain whose monthly income is £400 is indeed a *faqir*, because £400 will possibly only cover the rent of a house, so from where will he spend on his family? Therefore, if Britain was not a welfare state and such a person was not

⁵ *Al-Fatawa al-'Alamgiriyyah (al-Fatawa al-Hindiyyah); Fatawa Qadi Khan.*

additionally helped through social security means, he would not have been able to fulfil the basic necessities and needs of life.

Furthermore, if a woman in Britain does not work and her husband separates from her leaving her as a single parent, then the social security benefits she may receive from the government will help her in covering the basic needs of her children, but she will not be able to save enough money with which she could educate her children in an Islamic school or a *dar al-'ulum*. Therefore, such a woman is in need of *zakat* so that she can cover the fees of the *dar al-'ulum* for her children's education.

It is better to give zakat to a student faqir than to an ignorant faqir:

By giving *zakat* to an ignorant *faqir*, the benefit will be for only one individual or one family, whereas giving *zakat* to a student will lead to the benefit of hundreds and thousands of *faqirs*. For when the student becomes a scholar, then through his sermons and preaching people will be encouraged to pay their *zakat*, which in turn will be beneficial to hundreds and thousands of poor people. For this reason, Imam Ahmad Rida Qadri writes: “*Zakat* can be given to students who do not possess the *nisab*, rather it is better to give them *zakat*, as long as those students study the religious knowledge for the sake of religion.”⁶

2. A TRAVELLER (MUSAFIR)

In a *dar al-'ulum*, students reside far away from their homes, hence due to them being travellers, *zakat* funds can be used for their residence and boarding provision, and for their food and catering needs. In the first boarding *dar al-'ulum* in the history of Islam, i.e. the Suffah, travelling students were in residence who are referred to as the *ashab al-suffah*. They would gain religious knowledge from Prophet Muhammad ﷺ during the day and rest at the Suffah during the night. The affluent people of Madinah would provide for their food and clothing through their *zakat*

⁶ *Fatawa Ridawiyah*, vol. 10, p. 253.

and *sadaqah* contributions, and Prophet Muhammad ﷺ too would spend to fulfil their needs and requirements from the *bayt al-mal* (treasury).

From that time onwards until today, this *sunnah* (practice) of Prophet Muhammad ﷺ and the *ashab al-suffah* has been firmly continuing such that with every large mosque, a *dar al-'ulum* would too be established in which the Imams and *khatibs* (deliverers of sermon) as well as intellectual thinkers of the future would be produced. Imam Bukhari, Imam A'zam Abu Hanifah, Imam Razi and Imam Ghazali are all produces of the mosques. It was our responsibility to establish a school with every large mosque and a *dar al-'ulum* with every central mosque in which the tradition of the *ahl al-sunnah wa'l-jama'ah* would be taught. However, it is a point demanding serious attention that in Britain, we the *ahl al-sunnah* have been utterly negligent in continuing on with this *sunnah*, rather *fard kifayah*, and as a result our sons and our daughters are compelled to study in schools and *dar al-'ulum*s belonging to other groups and denominations, and as a result they are abandoning the tradition of the *ahl al-sunnah wa'l-jama'ah*. In reality this is not a difficult task for our mosque committees. If only we had continued the legacy of establishing a *dar al-'ulum* with a mosque, so today there would not have been a need for us to depend on *zakat* and *sadaqat al-fitr*. It is fair to say:

وایں ناکامی متاع کارواں جاتارہا کارواں کے دل سے احساس زیاں جاتارہا

*Alas! What a disappointment! The goods of the caravan disappeared;
And from the caravan's heart, the sense of loss too disappeared.*

3. IN THE WAY OF ALLAH (FI SABIL ALLAH)

Mufti Muhammad Amjad 'Ali Qadri has mentioned some scenarios regarding the seventh category of *zakat* beneficiaries, i.e. giving in the way of Allah ﷻ. Two of these scenarios are presented as follows:

1. If a person wishes to go for *hajj* (pilgrimage) but has no wealth,

zakat can be given to such a person, but it is not permissible for him to ask for *zakat* in order to travel on *hajj*.

2. If a student is seeking religious knowledge or wishes to gain religious knowledge, *zakat* can be given to such a person, for this is also giving in the way of Allah ﷻ. Rather, a student of religious knowledge can ask for *zakat* and receive it too, as long as it is for this purpose only that he has devoted himself fully, even if he is capable of earning a livelihood.⁷

From these two scenarios mentioned, the greater and more excellent beneficiary is the student of knowledge. This is because the benefit is only individual when *zakat* is given to a pilgrim, but if this category is used only for students of knowledge, then in this lies the common benefit of the whole Muslim community (*ummah*). Just as ‘Allamah Zayn al-Din Hanafi writes: “According to some, the deserving recipients of this category (i.e. in the way of Allah ﷻ) are the students of knowledge, and the author of *al-Fatawa al-Zahiriyyah* has identified this category to be only for students of knowledge.”⁸

Moreover, in the *ahadith* (prophetic traditions) too, a student of knowledge has been included within the category of *fi sabil Allah* (i.e. in the way of Allah ﷻ). Just as Prophet Muhammad ﷺ said: “An individual who leaves his home and goes out in the pursuit of seeking knowledge, he is in the way of Allah ﷻ until he returns home.”⁹

Youthful students who are capable of earning a livelihood can too receive zakat:

Just like those people who are capable of earning a livelihood yet they embark upon a journey in pursuit of *jihad*, if they were to occupy themselves in making a living, they would not be able to pursue *jihad* and this could possibly lead to harm coming to the nation or the country. Therefore, it is permissible to give them *zakat* so that they can fulfil their

⁷ *Bahar-e Shari’at*, fifth part, p. 49.

⁸ *Al-Bahr al-Ra’iq Sharh Kanz al-Daqa’iq*.

⁹ *Sunan al-Tirmidhi*, Chapters of *al-‘Ilm*, Chapter 1, Hadith 2647.

needs. Similarly, youthful students who are capable of earning a livelihood, if they were to occupy themselves in making a living, they would not be able to seek knowledge and this can lead to harm for the coming generations in their study and understanding of Islam.

For this reason, the youth of Britain and Europe who devote themselves towards religious education and they do not have any resources, then their expenses of education, boarding and food can be paid for through *zakat*. Furthermore, it is worth noting that *dar al-'ulum*s in Britain and America belonging to other denominations and schools of thought do take *zakat*, *sadaqat al-fitr* and other forms of charity to spend on the education, boarding and food needs of the students.

WHO IS MOST DESERVING TO RECEIVE ZAKAT?

It is permissible to give and distribute *zakat* between all the categories of beneficiaries mentioned, and it is equally permissible to give *zakat* to any one category from these beneficiaries.¹⁰ If at any given time, one category is the most in need, then that beneficiary is the most deserving.¹¹ For instance, if a calamity strikes a certain geographic region and the people of that area face hardship in terms of meeting their basic needs and requirements, then it is more important that they be given *zakat*. Similarly, consider the circumstances of today, a clear drought of Imams is beginning to appear in Britain. Moreover, to devote oneself solely towards religious education in this advanced and free society is itself a great struggle of *jihad*. Therefore, to give *zakat* to those youthful individuals who intend to seek religious knowledge yet cannot afford to pay the due fees, and in doing so to turn them into scholars and fulfil the needs of mosques and the coming generations is indeed much more important and a worthy recipient. For Prophet Muhammad ﷺ did himself distribute *zakat* amongst only one category of beneficiaries on some occasions.¹²

¹⁰ *Sharh Fath al-Qadir, al-Fiqh al-Hanafi wa Adillatuh.*

¹¹ *Sharh Fath al-Qadir.*

¹² *Al-Bahr al-Ra'iq Sharh Kanz al-Daqa'iq.*

Giving zakat to students of religion is most superior:

‘Allamah Zamakhshari has explained in Arabic grammatical terms that the last four categories of beneficiaries of *zakat* that have been mentioned in the verse appear with the locative (*zarf*) particle “ في ” (meaning ‘in’) instead of the letter “ ل ” (meaning ‘for’) used before. This is to make clear that the last four categories of beneficiaries are far more deserving of *zakat* and *sadaqah* than the first four categories, because “ في ” denotes a locative noun and this gives a caution that these four categories are the location and place in which charity actually resides. Furthermore, the repetition of “ في ” before the last two categories gives a further caution that these two categories (i.e. those in the way of Allah ﷻ and the travellers) are given more preference over the previous two categories (i.e. towards the freeing of people from slavery and to those in debt). This means that spending the wealth of *zakat* in the way of Allah ﷻ and on travellers is given preference compared to spending in order to free slaves and pay off someone’s debt.¹³ It is understood from this that giving *zakat* in the way of Allah ﷻ and spending it on travellers is granted preference, and the students of religion are entitled to this *zakat* by virtue of being amongst both these categories of *zakat* beneficiaries. Therefore, spending *zakat* on students is most superior. Aside from *zakat* and *sadaqah*, providing assistance to students of religion by other means such as gifts and general donations is too the most excellent form of generosity.

In Britain and Europe, the number of students seeking religious education is far less than what is required, and there is urgent need to encourage the youth towards the path of religious education. Therefore, those young people who desire to gain religious knowledge and cannot afford to pay the fees, they are certainly more deserving of *zakat* and *sadaqah*. Just as Prophet Muhammad ﷺ said to Mu‘adh (Allah ﷻ be pleased with him) when sending him to Yemen: “Say to those who accept Islam that Allah ﷻ has made *zakat* from their wealth an obligation upon them, which will be taken from their rich and returned upon their poor.”¹⁴ It becomes clear from this *hadith* that *zakat* collected from the

¹³ *Al-Lubab fi ‘Ulum al-Kitab*, vol. 10, p. 126; cited in *Tibyan al-Qur’an*.

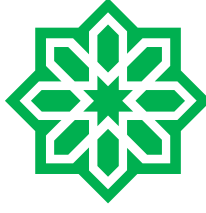
¹⁴ *Sunan Abi Dawud*, Book of *al-Zakat*, Chapter 5, Hadith 1584.

rich people of whichever country, it is then to be distributed amongst those in need in that same country. Without a doubt, all Muslims together resemble one body; wherever a Muslim may be in need, it is the collective responsibility of the entire *ummah* to provide help and assistance. But this is still based on priority; it is the right of relatives first, then neighbours, then those in need in one's own city and country, and then comes the turn of the common poor people of other countries. In other words, make preparations to protect and preserve the faith (*iman*) of your own youth and coming generations first and then help the general poor people of other countries.

Furthermore, degree level education in Britain is not free. All students are required to pay the due fees, and those students who cannot afford to pay the fees, the British government provides them with loans for their worldly education so that they can gain a degree level education. However, the government does not provide any help for students studying an Islamic scholarship course. They do not even become eligible for an unemployment allowance. For this reason, if they are not helped and provided assistance through *zakat*, *sadaqah* and general gifts and donations, then from where will the future Imams come?

ENDING NOTE

Every year, mosque committees receive a very large sum of money in the form of *zakat* and *sadaqat al-fitr*. By the grace of Allah ﷻ, the committees have always forwarded these trusts to those deserving and have helped people in need around the world. They have contributed greatly towards the establishing of religious seminaries and the welfare of local communities in poor countries. The circumstances of today now demand that a sizeable portion of this aid is spent here in Britain. Hence we appeal to the committees that they give at least half of the amount collected as *zakat* and *sadaqah* to Sunni institutions in Britain, so that they can get to the stage of providing free education to students of religion and produce such a generation of British born Imams, scholars and *khatibs*, who can nurture our children and preserve the faith of our coming generations.



SIGNATORIES ENDORSING THIS STATEMENT

Elder Scholars, Masha'ikh and Imams

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 ❁ Allama Riasat Ali Qadri (Birmingham). ❁ Maulana Qari Muhammad Saleem
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 Noor-ud-Din Jamil (Bedford). ❁ Hafiz Muhammad Tanvir (Bedford). ❁ Maulana Qari
 Muhammad Siddiq (London). ❁ Maulana Hafiz Abdul Rehman Sultani (Birmingham).
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 ❁ Maulana Qazi Tajammul Hussain (Bedford). ❁ Hafiz Muhammad Habib (Watford).
 ❁ Hafiz Muhammad Jahangir (Watford). ❁ Qari Muhammad Bashir (Watford). ❁
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 Qadri (Oldham). ❁ Imam Muhammad Siddiq Hashmi (London). ❁ Sayyid Tanveer
 Hussain Shah (London). ❁ Maulana Hafiz Muhammad Hasan Chishti (Birmingham).
 ❁ Qari Allah Bakhsh Naqshbandi (Birmingham). ❁ Maulana Sayyid Muhammad
 Azharullah Shah (Birmingham). ❁ Hafiz Muhammad Arif (Birmingham). ❁ Qari
 Ghulam Mustafa al-Azhari (Birmingham). ❁ Hafiz Qari Muhammad Abid
 (Birmingham). ❁ Hafiz Muhammad Azam (Birmingham). ❁ Hafiz Muhammad Amin
 (Birmingham). ❁ Hafiz Muhammad Zafeer (Birmingham). ❁ Allama Muhammad Amir
 (Birmingham). ❁ Maulana Muhammad Abu Bakr (Birmingham). ❁ Shaykh
 Muhammad Dawoodi (Birmingham). ❁ Hafiz Muhammad Madani (Birmingham). ❁
 Qari Muhammad Naveed Qadri (Birmingham). ❁ Shaykh Muhammad Umar
 (Birmingham). ❁ Qari Muhammad Farhan Siddiqi (Birmingham). ❁ Qari Muhammad
 Yunus (Birmingham). ❁ Sayyid Hafiz Muhammad Tariq Mahmood Shah
 (Birmingham). ❁ Maulana Hafiz Muhammad Haleem (Slough). ❁ Maulana Hafiz
 Muhammad Ramzan Shakir (Slough). ❁ Hafiz Naeem Khan (Slough). ❁ Allama Asjad
 Mahmood (Birmingham). ❁ Maulana Hafiz Muhammad Ishaq (Birmingham). ❁

Maulana Hafiz Muhammad Mushtaq (Birmingham). ❁ Maulana Hafiz Nisar Ahmad Raza (Derby). ❁ Hafiz Jahangir Ahmad (Derby). ❁ Maulana Muhammad Khurshid Qadri (Derby). ❁ Maulana Qari Hafiz Ghulam Yaseen (Sheffield). ❁ Maulana Hafiz Muhammad Akhtar (Sheffield). ❁ Sahibzada Hafiz Muhammad Jamil Naqshbandi (Rotherham). ❁ Maulana Shafiq Muhammad (Peterborough). ❁ Maulana Hafiz Muhammad Azeem (Dewsbury). ❁ Maulana Qari Hafiz Muhammad Hafeez-ur-Rehman (London). ❁ Maulana Qari Farooq Ahmad (London). ❁ Maulana Muhammad Bakhsh (Manchester). ❁ Maulana Muhammad Rashid (Manchester). ❁ Hafiz Manzoor Ahmad Bhatti (London). ❁ Maulana Hafiz Abdul Qadir (Bradford). ❁ Hafiz Naseer-ud-Din (Sheffield). ❁ Maulana Hafiz Waseem Anwar (London). ❁ Maulana Muhammad Afzal Qadri (London). ❁ Hafiz Ismail Khan (Nottingham). ❁ Hafiz Abdullah (Nottingham). ❁ Qari Muhammad Yunus (Nottingham). ❁ Ahmad Raza Aslam (Nottingham). ❁ Muhammad Imdad Hussain Pirzada (Jamia Al-Karam).

Younger Scholars and Imams

❁ Sahibzada Muhammad Noor-ul-Arifeen Siddiqi (Oldham). ❁ Sahibzada Muhammad Anwar-ul-Haq al-Azhari (Al-Jamia Suffa-Tul-Islam). ❁ Sahibzada Muhammad Asrar-ul-Haq Awaisi (Al-Jamia Suffa-Tul-Islam). ❁ Allama Zein Hud al-Azhari (Birmingham). ❁ Allama Muhammad Arshad Misbahi (Manchester). ❁ Allama Muhammad Zahoor Chishti (Oldham). ❁ Dr Qari Muhammad Asim MBE (Leeds). ❁ Maulana Muhammad Irfan Chishti MBE (Imam, Victoria Park Mosque, Manchester). ❁ Mufti Muhammad Yazdani Raza Khan Misbahi (London Fatwa Council). ❁ Sahibzada Hasan Rabbani al-Azhari (Glasgow). ❁ Dr Mufti Mustafa Raza Khan (Manchester). ❁ Pir Muhammad Imran Abdali (Birmingham). ❁ Maulana Muhammad Shabbir Sialvi (Oldham). ❁ Maulana Ghulam Mohyuddin (Ashton). ❁ Maulana Abdul Mateen al-Azhari (Derby). ❁ Maulana Imran Muhammad al-Azhari (Dar-ul-Uloom Ghamkol Sharif, Manchester). ❁ Maulana Abu Bakr Ghulam Ali al-Azhari (Bradford). ❁ Ustadh Irfan Shahzad al-Azhari (Bradford). ❁ Sahibzada Muhammad Sa'd ibn Sadiq (Birmingham). ❁ Sahibzada Muhammad Hasnain Raza Siddiqi (Birmingham). ❁ Maulana Muhammad Musaddaq Shaheen (Peterborough). ❁ Ustadh Imran Suleman al-Azhari (Leicester). ❁ Maulana Muzammal Hussain Ahmad al-Azhari (Burnley). ❁ Maulana Iftikhar Daad al-Azhari (London). ❁ Ustadh Qari Abu Adam Muhammad Rizwan (Birmingham). ❁ Ustadh Usman Saeed Dar al-Azhari (Rochdale). ❁ Maulana Hafiz Muhammad Ali al-Azhari (Warrington). ❁ Ustadh Ayaz Muhammad al-Azhari (Coventry). ❁ Ustadh Muhammad Haroon al-Azhari (Bradford). ❁ Ustadh Zia-ud-Din Azam al-Azhari (Keighley). ❁ Maulana Hafiz Muhammad Sajjad Hussain al-Azhari (Blackburn). ❁ Maulana Qari Muhammad Zia (Oldham). ❁ Maulana Muhammad Adeeb Ayyub (Stoke-on-Trent). ❁ Maulana Muhammad Qasim Sa'di (Leeds). ❁ Maulana Muhammad Habib-ur-Rehman (Newcastle). ❁ Maulana Muhammad Manzoor-ul-Haq (Dewsbury). ❁ Maulana Muhammad Riasat (Luton). ❁ Maulana Muhammad Haseeb Akhtar al-Azhari (Banbury). ❁ Maulana Muhammad Haleem Khaliq Ashrafi (Blackburn). ❁ Maulana Zaghham Ali al-Azhari (Birmingham). ❁ Maulana Muhammad Mubashir Iqbal (Manchester). ❁ Maulana Muhammad Usman

Ali (Birmingham). ❁ Ahmad Ayaz-ur-Rehman Irfani (Woking). ❁ Maulana Ghulam Mustafa Ashrafi al-Azhari (Bolton). ❁ Maulana Hafiz Muhammad Sajjad Rumi (Leeds). ❁ Maulana Muhammad Sadaqat Razzaq (Leeds). ❁ Maulana Faizul Hasan (Burton-on-Trent). ❁ Maulana Muhammad Nizam Ashrafi (Bolton). ❁ Sahibzada Muhammad Hammad Zahir (Jamia Mohy-ul-Islam Siddiqia, Birmingham). ❁ Maulana Kaleem Haider (Manchester). ❁ Maulana Muhammad Tahir Rafiq al-Azhari (London). ❁ Maulana Shams-ul-Karim Tameez (High Wycombe). ❁ Maulana Shahid Tameez (Birmingham). ❁ Maulana Muhammad Umar Nawaz (Cardiff). ❁ Maulana Hafiz Muhammad Akhtar Ali (Oldham). ❁ Hafiz Muin-ud-Din Akhtar (Manchester). ❁ Maulana Muhammad Haroon Shabbir (Leeds). ❁ Maulana Hafiz Abdul Qadeer (Bedford). ❁ Maulana Tahir Mumin (Oldham). ❁ Maulana Kamran Ali (Bradford). ❁ Maulana Muhammad Ahmad Siddique (London). ❁ Maulana Qari Muhammad Qasim (Leeds). ❁ Maulana Muhammad Asim Khan (Bristol). ❁ Maulana Hafiz Muhammad Asad Ali (London). ❁ Maulana Hafiz Israr Hussain (Bedford). ❁ Maulana Faisal Ali Khattab (Birmingham). ❁ Maulana Hafiz Siraj Iqbal (Madrassat-ul-Madinah Siraj-ul-Uloom, Stockton). ❁ Maulana Muhammad Amir (Stoke). ❁ Ustadh Muhammad Tahir Ali al-Azhari (Jamia Alavia, Bolton). ❁ Maulana Muhammad Hammad (Scotland). ❁ Maulana Mansoor Mahmood al-Azhari (Scotland). ❁ Maulana Hafiz Amjad Mahmood (Bury). ❁ Maulana Ibrar Hussain (Blackburn). ❁ Maulana Muhammad Numan Yusuf (Coventry). ❁ Hafiz Sayyid Kashif Masood Kazmi (London). ❁ Maulana Adnan Khan (Birmingham). ❁ Maulana Hafiz Munawwar Saleem (London). ❁ Ustadh Hafiz Israr Khan (Slough). ❁ Ustadh Muhammad Masroor-ul-Haq Hussaini (Al-Jamia Suffa-Tul-Islam, Bradford). ❁ Ustadh Muhammad Bilal Jami (Al-Jamia Suffa-Tul-Islam, Bradford). ❁ Ustadh Muhammad Zahoor Ahmad Bilali (Al-Jamia Suffa-Tul-Islam, Bradford). ❁ Maulana Haroon Sultan (Jamia Al-Furqan, Birmingham). ❁ Maulana Hassan Raza Akhtar (Jamia Al-Furqan, Sheffield). ❁ Maulana Hafiz Muhammad Tayyib Ali (Jamia Alavia, Bolton). ❁ Maulana Hafiz Muhammad Azhar Ali (Jamia Alavia, Bolton). ❁ Maulana Hafiz Muhammad Umair (Jamia Rasoolia, Manchester). ❁ Maulana Hafiz Muhammad Uzair (Jamia Rasoolia, Manchester). ❁ Maulana Qari Asadullah Naqshbandi (Dar-ul-Qurra, Birmingham). ❁ Maulana Muhammad Naveed Hussain Ashrafi (Dar-ul-Qurra, Birmingham). ❁ Maulana Muhammad Luqman Tahir (Jamia Faizan-e-Rasool Education Centre, Birmingham). ❁ Mufti Wajid Iqbal (Jamia Islamia Rizvia, Bradford). ❁ Maulana Khurram Rafiq (Faizan-e-Islam, Manchester). ❁ Maulana Majid Khan Malik Siddiqi (Jamia Mohy-ul-Islam Siddiqia, Birmingham). ❁ Hafiz Amir Hussain (Dar-ul-Uloom Jamia Muhammadiyah, Bradford). ❁ Maulana Muhammad Shams (Islamic Education Centre, Birmingham). ❁ Ustadh Hafiz Gul Muhammad (Jamia Al-Karam). ❁ Ustadh Hafiz Mahboob Hussain al-Azhari (Jamia Al-Karam). ❁ Bakhtyar H Pirzada al-Azhari (Jamia Al-Karam).



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“To this day, we have been sending our *zakat* and charitable donations to our countries of origin including Pakistan, India and Bangladesh. However, the circumstances of the present time demand that now we spend our *zakat*, *sadaqah*, donations and *waqf* contributions in Great Britain too; build and support *dar al-‘ulums* and centres of religious knowledge; offer free religious education to our youth; prepare British born scholars and Imams; and preserve the religion and faith of our coming generations.”

