

The Position of Zakāt in Islam:

Zakāt is a form of worship that a Muslim performs to draw nearer to Allah ﷻ. It is an obligation that has been imposed on Muslims in the same way that prayer has been imposed on them. It has been referred to in connection with prayer in more than twenty-five verses in the Qur'ān. This signals its great status in Islam. It is the third pillar of Islam, being one of the pillars by which solidarity and mutual cooperation in Islam is achieved. When used effectively, its outcome is the cohesion of society, joining its members in a fabric of oneness, whose constituents strengthen one another.

The hallmark of its importance is attested to by the fact that the Prophet ﷺ used to collect it by himself in his capacity as the Guardian (the Ruler). It is not permissible to show complacency or negligence in collecting it and distributing it among those who deserve it. Zakāt is thus itself a gift from the most generous of gifts as a form of worship, being a bountiful blessing from His blessings.

The linguistic definition of Zakāt:

Growth, increase and blessedness. It also means purity and cleanliness.

The technical definition of Zakāt:

A financial right sanctioned by the Sharī'ah that applies to a specific amount of wealth and is intended for particular categories of recipients.

The Benefits of Zakāt for the Individual and Society:

I study the following verses and infer the benefits and effects of Zakāt and then complete the table:

Sharī'ah Text	Effects
<p>قال تعالى: ﴿ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ ﴾ (المعارج)</p> <p>"wa-lladhīna fī 'amwālihīm ḥaqqun ma'lūmun li-s-sā'ili wa-l-maḥrūmi"</p> <p>[Al- Ma'ārij: 24 - 25]</p> <p>"And those within whose wealth is a known right. For the petitioner and the deprived ". [The Ways of Ascent: 24 - 25]</p>	<p>Satisfying the need of the poor and realizing happiness.</p>
<p>قال تعالى: ﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾ (التوبة 103)</p> <p>"khudh min 'amwālihīm ṣadaqatan tuṭaḥhiruhum wa-tuzakkīhim bihā"</p> <p>[Al-Tawbah: 103]</p> <p>Allah ﷻ says: "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing."</p> <p>[Repentance: 103]</p>	<p>Purifying the souls of the rich from <u>Greed and pride</u></p> <p>Purifying the soul of the poor from <u>Jealousy and Hatred.</u></p>

قال تعالى: ﴿وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ﴾

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ (التوبة 71)

"wa-yuqīmūn aṣ-ṣalāta wa-yu'tūna z-zakāta wa-yuṭī'ūna llāha wa-rasūlahū 'ulā'ika sa-yarḥamuhumu llāhu 'inna llāha 'azīzun ḥakīmun" [Al-Tawbah: 71]

Allah ﷻ says: "And establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise." [Repentance: 71]

Allah's mercy

قال تعالى: ﴿وَأُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا

خَالِدُونَ ﴿١١﴾﴾ (المؤمنون)

" 'ulā'ika humu l-wāriṭhūna allaḍīna yariḥtūna l-firdawsa hum fihā khālidūna "

[Al-Mu'minūn: 10 - 11]

Allah ﷻ, says: "Those are the inheritors. Who will inherit al-Firdaus (the highest of levels in Paradise). They will abide therein eternally." [The Believers: 10-11]

Reason to enter

Jannah.

The Messenger of Allah ﷺ, said: "Charity does not decrease wealth, ..."

(Narrated by Muslim)

Growth of wealth
of economy.

◇ Allah ﷻ, says:

"yamḥaqu llāhu r-ribā wa-yurbī ṣ-ṣadaqāti " [Al Baqarah: 276]

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ﴾ (البقرة 276).
"Allah destroys interest and gives increase for charities." [The Cow: 276]
The verse above emphasizes the great effect of Zakāt in facilitating equitable economic growth and development for all segments of society. This is a very important development goal of poverty eradication that countries all over the world aspire to achieve today.

● I explain the effects of the paying Zakāt on economic development in the following cases:

1. After the poor and the needy have received Zakāt:

The poor will become financially capable.

2. After the rich have paid Zakāt on their wealth:

Allah blesses in their wealths by increasing it.

The Risks of Not Paying Zakāt on Individuals and Society:

I read and find infer:

Allah ﷻ, says:

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُلْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ (التوبة 34)

"wa-lladhīna yaknizūna dh-dhahaba wa-l-fiḍḍata wa-lā yunfiqūnahā fī sabīli llāhi fa-bashshirhum bi-'adhābin 'alīmin" [Al-Tawbah : 34]

"And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of painful punishment." [Repentance 9:34]

- What is the penalty of those who avoid and prevent the paying of Zakāt as is understood from the holy verse?

A painful punishment awaits them: Hell fire.

- The Messenger of Allah ﷺ, said, "Any people who refuse to pay Zakāt will be plagued by Allah ﷻ with years of hardship."


- What are the consequences of avoiding and preventing payment of Zakāt as is understood from the ḥadīth?


Hardship and poverty.

Niṣāb of the wealth on which Zakāt must be paid:


Allah ﷻ has specified the Niṣāb of the wealth on which Zakāt must be paid. The Niṣāb is an amount of money specified according to Sharī'ah wherein the requirement of possessing Niṣāb must be satisfied in order to pay Zakāt. Anyone who possesses this amount must pay Zakāt.

The value of Niṣāb differs according to the types and categories of wealth. The different categories of wealth upon which Zakāt must be paid include :

 1. Financial resources

 3. Grains and fruits

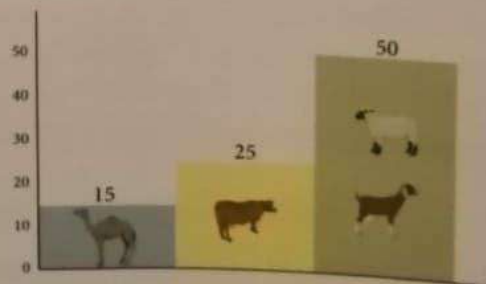
 2. Livestock

 4. Merchandise

The table below gives the beginning of the portions of Zakāt to be paid and its amount in these categories: of wealth

Wealth	Beginning of the Niṣāb	Amount of Zakāt
Gold	85 grams or their equivalent in cash	2.5%
Silver	595 grams	2.5%
Camels	5 camels	an ewe / Female sheep A camel
Cows	30 cows	A calf
Sheep	40 sheep	A sheep
Grains and fruits that are irrigated naturally	645 kilograms	10%
Grains and fruits that are irrigated artificially at a cost	645 kilograms	5%

The graph below shows the amount of livestock owned by Sa'īd. A year has passed during which this livestock was in Sa'īd's possession.



⊙ Which livestock owned by Sa'īd are subject to have Zakāt paid on them?

Camel and sheep

⊙ What is the amount of Sa'īd's Zakāt in sheep?

a) One sheep

b) Four sheep

c) Three sheep

d) A calf

Zakāt Conditions:

1. The person paying Zakāt must be a Muslim.
2. Wealth must be equivalent to the Sharī'ah Niṣāb.
3. A year should pass on the wealth (i.e. A lunar Hijri year as of when the Niṣāb is reached).
4. If the wealth consists of grains and fruits then Zakāt must be paid directly after harvest.

I find a solution:

I think deeply of the following cases and find a solution to paying Zakāt in each case:

- A young orphan (whose father dies) inherits from his father diverse wealth which is subject to Zakāt. A Judge appoints his mother as a trustee to look after his wealth and well-being.

His mother is subjected to pay zakakah on behalf of the son.

- A man has wealth on which Zakāt has to be paid. He falls ill and loses his mind and a Judge appoints his brother as trustee over his wealth.

His brother is subjected to pay zakakah on behalf of the man and he shouldn't spend that money on himself.

Categories of Zakāt Recipients:

Allah ﷻ has specified eight categories of Zakāt recipients. If charity is paid to categories other than these eight, it is no longer considered to be Zakāt and is construed as voluntary (ṣadaqah) charity, with the obligation of Zakāt remaining. About these categories, Allah ﷻ says:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ

فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة).

" innamā ṣ-ṣadaqātu li-l-fuqarā' i wa-l-masākīni wa-l-'āmilīna 'alayhā wa-l-mu'allafati qulūbuhum wa-fī r-riqābi wa-l-ghārimīna wa-fī sabīli llāhi wa-bni s-sabīli farīḍatan mina llāhi wa-llāhu 'alīmun ḥakīmun " [Al-Tawbah: 60]

"Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise." [Repentance: 60]

I look up vocabulary used in the lesson:

What is meant by the concepts in the table:

Category of recipients	Concept
The poor (al-fuqarā')	Those who can't afford basic needs.
The needy (al-masākīn)	They have money but it's not sufficient.
Those employed to collect zakāt ('Āmilīn 'alayhā)	officials employed to collect Zakah.
Those whose hearts have been (recently) reconciled (al-mu'allafati qulūbuhum)	Those who reverted to Islam recently are given zakāt to win strengthen their hearts.
Those in bondage (wa fī l'-riqāb)	Releasing slaves and refugees.
Those in debt (al-ghārimīn)	Those who can't repay debts.
In the cause of Allah (fī sabīl 'llah)	peeds through which Allah is pleased.
The wayfarer (ibn al-sabīl)	The traveller who is stranded by circumstances.

Some of the topics that can be searched on the website include:

Vision: Leadership and excellence in the service of Zakāt.

- On the Fund:
- On Zakat E-Services
- On our Categories of Recipients
- Accessible Data
- Our Partners
- Partnership
- Other Services
- Fund News
- News Center
- They said of the Fund Press Interviews
- Zayed House for Islamic Culture honors Zakāt Fund through 'Thank You' Festival
- Zakāt Fatwa



- Calculate your Zakāt
- Pay your Zakāt
- Our bank accounts

Those who want to calculate and pay their Zakāt on any kind of wealth can visit the website of the Zakāt Fund. The Zakāt Fund was established by a Federal Law on 15th November 2003 by an order issued by the late Sheikh Zayed bin Sultan Al Nahyan رحمته الله. Its directive is to specialize in the service of Zakāt, to raise awareness of it, collect its funds and distribute them according to the categories of Zakāt recipients. The distribution of Zakāt through the fund thus follows patterns of service based on honesty and diligence in contributing to building a cohesive society and preserving its moral identity.

I infer:

From the following verses the rulings relating to Zakāt:

© Allah سُبْحَانَهُ وَعَلَى, says:

﴿ وَمَا أَيْسَّرَ مِنْ زَكَاةٍ يُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴾ (الروم 39).

" wa-mā 'ātaytum min zakātin turīdūna wajha llāhi fa-'ulā'ika humu l-muḍ'ifūna " [Al-Rūm: 39].
 "But what you give in zakah, desiring the countenance of Allah - those are the multipliers." [The Romans: 30: 39]

Intention behind paying to
That zakah should be exclusively earned Allah's pleasure

© Allah سُبْحَانَهُ وَعَلَى, says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ ﴾ (البقرة 267).

" yā-'ayyuhā lladhīna 'āmanū 'anfiqū min ṭayyibāti mā kasabtum " [Al Baqarah: 267]
 "O you who have believed, spend from the good things which you have earned." [The Cow: 267]

That the money earned must have come from halal income

© Allah سُبْحَانَهُ وَعَلَى, says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ﴾ (البقرة 264).

" lā tubṭilū ṣadaqātikum bi-l-manni wa-l-'adhā " [Al Baqarah:264]
 "O you who have believed, do not invalidate your charities with reminders or injury " [The Cow 2: 264]

That the giver of the charity must avoid causing injury or expecting favours.

I organize my ideas:

Types of Zakāt Wealth

Precious things

1. Gold and its niṣāb:
85 grams
2. Silver and its niṣāb:
595 grams
3. Banknotes and their niṣāb:
85 gr. eq. in cash
Amount of Zakāt:
2.5%
2. Silver and its niṣāb:
595 grams
3. Cash and their niṣāb:
85 gr. eq. in cash
Amount of Zakāt:
2.5%

Livestock

1. Camels and their niṣāb:
5 camels
Their Zakāt is one ewe.
2. Cows and their niṣāb:
30 cows
Their Zakāt is a calf
3. Sheep and their niṣāb:
40 sheep
Their Zakāt is a sheep

Grains and fruits

- Grains and fruits and their niṣāb:
645 kg
- *Which have been naturally irrigated without supplies and cost, with the amount of their Zakāt being:
10%
- *Which have been artificially irrigated with supplies and cost, with the amount of their Zakāt being:
5%

Merchandise

Their niṣāb is equivalent to 85 grams of gold in cash.

The amount of their Zakāt is: similar to cash, i.e. Zakāt- 2.5%