

The concept of Zakat and its importance and need in Islam

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Abstract

Zakat, a foundational pillar of Islam, embodies the principles of wealth purification and social justice. The purpose of Zakat extends beyond mere charity; it serves as a means of cleansing one's wealth from greed and selfishness while fostering economic equilibrium. The Quran emphasizes its importance, prescribing Zakat as a religious duty alongside other Pillars of Islam. Hadith, the sayings and actions of Prophet Muhammad, further elucidate the significance of Zakat, highlighting its role in spiritual growth and social responsibility. The collection of Zakat, mandatory for those meeting the Nisab threshold, contributes to economic stability by preventing wealth concentration and fostering community welfare. Islamic teachings underscore Zakat as a tangible expression of compassion and solidarity, reflecting the interconnectedness of believers and their collective responsibility toward the less fortunate. In essence, Zakat stands as a dynamic manifestation of Islamic principles, intertwining religious duty, economic equity, and communal well-being.

Keywords- Zakat and its importance in Islam

1.1 Introduction of Zakat:

Islam is a complete code of life. It covers almost all aspects of life. It gives strength, courage, and motivation to Muslims to act upon the right rules and to prepare themselves for peace, mercy, and forgiveness so that the whole world is judged according to the true spirit of Islam. Amongst the five pillars of Islam Zakat is extremely important.

According to Islam, all things belong to Allah Almighty. The meaning of the word Zakat is 'purification' and 'growth'. Our wealth becomes purified when we pay a portion to the poor and this action balances and encourages the new growth in our economy. Each Muslim can calculate Zakat separately. In most cases, the sum of the Zakat payment each year is 2.5 percent of one's capital.

1.2 The Purpose of Zakat:

The primary purpose of paying Zakat is to create balance in society and never left a person in need to die of hunger. The Zakat is obligatory when we own a specific amount of Gold, Silver, or other possessions that we can weigh and calculate.

Another purpose of Zakat is to create economic balance in society so that the circulation of wealth continues and never stays on one hand by doing this we can overcome poverty in our society. Paying zakat is a purification of our wealth. It creates harmony in society, through the distribution of wealth from rich to poor. The rich people pay zakat so that differences and gaps between rich and poor are reduced and by this, we can guarantee human rights for all. The Zakat helps to save the rich community from greediness and selfishness and establishes the concept of goodwill and unity.

Wealth is normally earned by the individual through hard work and dedication to one's own work. After earning when we give or share even a small portion of this, it reflects our strong faith in Allah. It makes us feel the dignity and power of Allah Almighty. Allah is pleased with those who spend happily in way of Allah.

1.3 The Importance of Zakat:

Poverty is the greatest problem in our world. Poverty has always been widespread in the world. The Quran has recommended us several ways to decrease suffering and grief in society. Paying zakat can help remove the anger of the poor and instead develop a feeling of friendship from the recipients. There are two types of charity: one is Zakat and the other is "Sadaqa". Zakat is compulsory and stands at a specific rate of 2.5% on all our possessions that we can weigh or calculate, other than zakat "Sadaqa" has a wider meaning.

While giving Zakat, we should be polite and never show that we are doing a favor because pride demolishes good deeds in Islam. We should take care of the self-respect of recipients and make sure we pay the recipient with the respect.

The importance and necessity of zakat can be assessed in the light of the Quran and Hadith below.

1.3.1 Importance of Zakat in the light of the Quran:

Quran Majeed Beautifully explains the importance of zakat for different ummah. The Holy Book also clears the Zakat according to different genera. The followers of Prophet Muhammad (ﷺ) are also commanded to pay Zakat and those who did not pay will be severely punished which shows the importance and necessity of Zakat.

1.3.1.1 Ruling on paying Zakat to previous nations:

Ibrahim and Yaqub (as) have the ruling on Zakat; it clears the importance and usefulness of zakat:

” وَأَوْحَيْنَا إِلَيْهِمْ فَعَلِ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ¹“

(And We revealed to do good deeds and the establish prayer and to pay Zakat, and they were Our worshipers.)

About Ismael, (peace be upon him):

”وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ ۖ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ²“

(And he (Ismael) used to enjoin on his family prayer and Zakat, and he was a pleasing person in the sight of his Lord)

Prophet Jesus (Peace be upon him) said to his people:

” إِنِّي عَبْدُ اللَّهِ بَشَّرَنِي الْكَتُبُ وَجَعَلَنِي نَبِيًّا، وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ ۖ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ³“

“Surely, I am a servant of Allah. He gave me the Book, blessed me with prophethood, blessed wherever I am, and commanded me to perform the prayers and pay the Zakat as long I live”

Allah addressed the Children of Israel and said:

”لَنْ أَقْمَتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي ⁴“

(Surely if you establish prayer, pay Zakat, and believe in my messengers)

In another place, addressing the children of Israel, he said:

” قُولُوا لِلنَّاسِ حَسَنًا وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ⁵“

(Say good things to people, establish prayers, and pay zakat.)

1.3.1.2 Ruling on Zakat for the Ummah of Hazrat Muhammad (ﷺ):

The Quran clearly states about Zakat 82 times with Namaz. This much emphasis clears the importance of Zakat. This shows the relationship between the two, as mentioned in Qur'an

”واقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ“⁶

(Establish prayer and pay Zakat.)

In addition, the order is:

”خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا“⁷

(Receive charity from their wealth, which will purify them and increase their wealth through it.)

”وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ“⁸

(Pay, Allah's due on the day you reap the harvest.)

1.3.1.3 Ruling on punishment for those who do not pay Zakat:

”وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ“⁹

“And as for those who store up gold and silver and do not use it in the way of Allah, give them glad news of a painful torment”

”وويل للمشركين الذين لا يؤتون الزكاة وهم بالآخرة هم كفرون“¹⁰

(And woe to the polytheists who do not pay Zakat, and they are disbelievers in the Hereafter.)

Apart from this, there are many other verses, which show the importance of Zakat

1.3.2 Importance of Zakat in the light of Hadith:

”بَيَّئِ الْإِسْلَامَ عَلَيَّ خَمْسَ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجَّ
وَصَوْمَ رَمَضَانَ“ 11

The Prophet (ﷺ) swore allegiance to Hazrat Jurair bin Abdullah (R.A) on the payment of Zakat.

”بَايَعْتُ النَّبِيَّ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ“ 12

It is narrated by Hazrat Abu Ayyub (R.A):

” أَنَّ رَجُلًا قَالَ لِنَبِيِّ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ مَالَهُ مَالَهُ وَقَالَ النَّبِيُّ ﷺ أَرَبَ مَالَهُ؟ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ
شَيْئًا وَتُقِيمُ الصَّلَاةَ ، وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ“ 13

(A man asked the Nabi (ﷺ) to tell him a deed that would make him enter Paradise. Hearing this, a man said: What does he want? But the Prophet (ﷺ) said: This is a very important need. Do not associate anyone with Him (ALLAH), establish prayer, pay Zakat and have mercy.)

When Hazrat Mu'adh was sent to Yemen:

” أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذَ إِلَى الْيَمَنِ فَقَالَ أَدْعُهُمْ إِلَى الشَّهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا
لِذَلِكَ فَاعْلَمْتُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَاعْلَمْتُمْ أَنَّ اللَّهَ
افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُوْحَدُ مِنْ أَغْنِيَاءِهِمْ وَتُرَدُّ عَلَى فُقَرَاءِهِمْ“ 14

(The Prophet (ﷺ) sent Muaz (R.A) to Yemen, so he said: Invite them to Shahada that there is no god but Allah and I am the Messenger of Allah. If they obey, tell them: Allah has enjoined on you five prayers for every day and night, so if they obey then tell them that Allah has indeed imposed Zakat on them in their wealth, which will be taken from the wealthy and will be given to the poor.)

If we look at Zakat in Quran Majeed and Hadith Sharif, the great emphasis laid upon this important issue. At least 82 times, the holy book declares the importance of zakat then it would be meaningless to check and debate about zakat. Similarly, hadith Sharif also focuses on this very important issue. According to Hadith Sharif, zakat is the major source of forgiveness in this world and the hereafter.

1.4 Zakat is a source of Self-purification:

This means that since wealth creates miserliness, selfishness, and enmity, the best cure for all these immoralities is giving charity for the sake of Allah and generosity because spending wealth for the sake of Allah creates love instead of miserliness, selfishness, and enmity. Which is the basis of all virtuous morals.

1.5 A source of getting individual and collective needs:

Zakat is the best way to meet individual and collective needs because the social system cannot be right unless there is a strong financial system behind it because only through a strong financial system the needs of the poor and needy are met. All these common responsibilities could be fulfilled in such a way that the government collects Zakat from the rich people. Therefore, Shah Waliullah mentions two important benefits of Zakat in "Hujjatullah al-Balghah".

- The first expediency is to cultivate the ego and selfishness because selfishness and greed are interrelated. Greed is one of the worst morals that can kill a person on the day of resurrection and as a result, he is punished. If he pays Zakat, then his greed would be routed out by this act, which will ultimately benefit him.
- The second expediency is about the thickly populated areas (CITY) because the weak and the needy will gather. If they do not have this tradition of sympathy and support, then they will all starve to death.¹⁵

This discussion clears the significance and importance of Zakat. The contents show that when zakat is given to the government for the well-being of society. It creates balance, harmony and equality in the society; through this, the needs of the deserving people become true.

1.6 Collection of Zakat and Islamic Teachings:

Islam is a complete "system of life". It is not possible to get the blessings of this system by only following certain teachings and ignoring the others. A proper system is mandatory that can benefit the deprived people of the society. Zakat laid the foundation for such system.

1.6.1 Nisab of Zakat:

Zakat is obligatory when wealth reaches to a specific "Nisab". What is the Nisab of wealth? "Nisab" is a certain amount of wealth. The specific amount is 87 grams, 480 milligrams of gold in terms of current weight. Similarly, according to the current weight, 612 grams, and 360 milligrams of silver or its equivalent in cash. If a person owns a certain amount of property or assets then Zakat is obligatory on his wealth and he has to give 2.5% as Zakat.

1.6.2 Collection of Zakat in the Prophet (ﷺ) Era:

The Prophet (ﷺ) creates the best system for the collection of Zakat in his time. Among the officials, he (ﷺ) appointed administrators, who received Zakat and Sadaqat, the scribes of Sadaqat, the ones who estimated the fruits in the orchards, and the ones who collected the Zakat from the cattle pastures.

Hazrat Umar Farooq (R.A) was assigned to the outskirts of Madinah, Hazrat Abu Ubaidah bin Jarrah (R.A) was appointed for the tribe of Azina and Kanana, Hazrat Abdul Rehman bin Auf (R.A) for the tribe of Banu Kalb, Hazrat Amar bin Aas (R.A) for the tribe of Fazara and Hazrat Adi bin Hatim (R.A) for tribes of Asad and Tai. Prophet (ﷺ) appointed high-minded and intelligent personalities from among his companions. They instructed strictly to collect the zakat randomly and not to sort out the best wealth for Zakat.

They guided to go to the place where Zakat is paid and receive it and pray for them. At the same time, the givers of Zakat was passed by the instructions that if the Zakat administrator come to him to collect Zakat, he should return happily. Prophet (ﷺ) used to do checks and balances on the collectors of Zakat and fix salaries for them. The formal accounting department of the financial system existed at the time of the Messenger of Allah (ﷺ). Hazrat Zubair bin Awwam (R.A) appointed as the accountant of the state.

In the year 9 AH, the Prophet (ﷺ) sent Hazrat Mu'adh bin Jabal (R.A) as a preacher of Yemen and educated him that he will have to invite the people of Yemen towards Tawheed first, if they accept, then tell them that they are obliged to offer to pray five times a day. When they start praying, tell them that Allah has imposed Zakat

on their wealth. Will be collected from the wealthy persons and will be given to the poor.¹⁶

1.6.3 Collection of Zakat in the reign of Hazrat Abu Bakar Siddique (R.A):

After the departure of the Prophet (ﷺ), when Siddique Akbar (R.A) appointed Caliph of Islam, the tribes around Madinah refused to pay Zakat in Bait-ul-Mal and he decided to fight against them. A man of gentle nature, like Abu Bakr (R.A), dealt with harshly. On the other side, glorious person like Hazrat Umar (R.A) who did not even tolerate anything against the small issue of Shariah, at first, misunderstood the caliph and provoked against the decision. He has the mind not to go against the believers of oneness of God and blood shed is not good because their case is with God. However, Hazrat Abu Bakr Siddique (R.A) put forward heaps of arguments in favor of his position and remained firm in his decision. Hazrat Abu Bakr (R.A) declared that no distinction made between prayer and zakat. He was not ready to be lenient in this matter. He further declared that he would pay the zakat who even had paid a single piece of camel rope at the time Prophet (ﷺ).

Hazrat Umar Farooq (R.A) had not supported his position at first and many other companions of Prophet (ﷺ) did not support. However, Hazrat Abu Bakar (R.A) remained steadfast and later on Hazrat Umar Farooq (R.A) admitted the fact. He said the truth had confined to him. Later on with the consent of companions of Prophet (ﷺ) and strict, just and under the true leadership of Abu Bakar Siddique (R.A) this issue had been resolved.

1.6.4 Collection of Zakat in the reign of Hazrat Umar (R.A):

The system of zakat that had reformed by Abu Bakar Siddique gave its fruit in reign of Hazrat Umar (R.A). We see that there was hardly the needy or poor even in Yemen who could take zakat. This can be gauged from the fact that when Hazrat Moaz ibn Jabal (R.A) sent third part of Zakat collected from Yemen to Madinah, the Caliph of the time refused to accept it. Hazrat Umar (R.A) said that I did not send you to receive Jizyah, but to receive Zakat from them and distribute it over there among the poor. Hazrat Moaz ibn Jabal (R.A) wrote in reply that I have not sent by depriving anyone who is a recipient of Zakat. In the second year, Moaz ibn Jabal (R.A) sent half of the

zakat funds. The same issue appeared. In the third year, he sent the full amount of Zakat collection. Then the same question repeated. Hazrat Moaz ibn Jabal (R.A) said that there is no one here who can receive Zakat.

In the era of Hazrat Umar bin Abdul Aziz, the governor of Egypt, Hazrat Amr bin Aas wrote to the caliph of the time that there is no one here who takes money of charity and zakat. Now, what do they do with this money? Umar bin Abdul Aziz wrote to buy slaves and set them free. Build resting places for travelers on highways, and financially support young men and women who are not married. Ibn Kathir wrote that the caliph had specially appointed a person for this task who would announce in the streets of the city “Where are the debtors, who cannot pay their debts, where are those who need help? Where are the needy and destitute, where are the orphans and helpless people?” No response received. All the people in the society had become rich, and poverty and misery eradicated.

In Muslim society, Zakat should be collected collectively and spent according to Qur'anic instructions. However, gradually the ummah began to deteriorate, mosques built for the establishment of prayers, but the system of Zakat disrupted. Today the situation is that in a country like Pakistan where the Muslim population is in majority, in a population of 240 million, even if 1/3 of them have a Nisab, billions of rupees deposited in the Zakat fund. However, it is not being collected and distributed according to the Shari'ah, therefore the Ummah is being deprived of the blessings of this great system.

Maulana Abul Kalam Azad expressed his views. In one of his books, Haqeeqat-e-Zakat, Muslims are neglecting the actual zakat system day by day, they think that collection of zakat is an individual process by keeping the real spirit of zakat out. They collect it by themselves and find its recipient among them, which is against the teachings of Islam. Zakat should be paid to the government through the relevant authority; it is the responsibility of the concerned department to distribute the money by keeping needs and desires of the masses collectively in mind. However, the present scenario is not according to the teachings of Islam. They deliberately deviate from the Shari'ah. Of course, in front of Allah, they will be responsible for their act.¹⁷ No matter how much the temporary donations of individuals may never be sufficient for the

collective life of the nation. The cure for this condition is what Islam suggested fourteen centuries ago. That is, through legislation, a special portion of the nation's entire earnings should be set for the support of the poor and needy. That is, by receiving from the rich people of the nation, distribute it among the poor and needy people. Therefore, then wealth would not become the monopoly of the rich

1.7 Distribution of Zakat

When the Holy Prophet distributed Zakat and Sadaqat, the hypocrites objected to distribution. Allah Almighty has answered their objection through this verse by setting the limit of Zakat distribution only among these eight recipients. Irshad Rabbani says:

”أَتَمَّ الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤْتَفَقَةَ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ “ 18

“Zakat is only for those who are poor, needy, and those who work on it (i.e. those government workers who are engaged in the work of Zakat) and for the comfort of the people and in the redemption of the necks and the debts of the debtors and in the way of Allah and in helping the wayfarer. Allah obligates this, and Allah is All Knowing, All-Wise”

1.7.1 Recipients of Zakat:

According to the above-mentioned Ayah, Quran has defined eight main recipients of zakat who are eligible to be paid zakat from the Zakat fund.

The Detail of all these recipients is coming below with the help of a chart

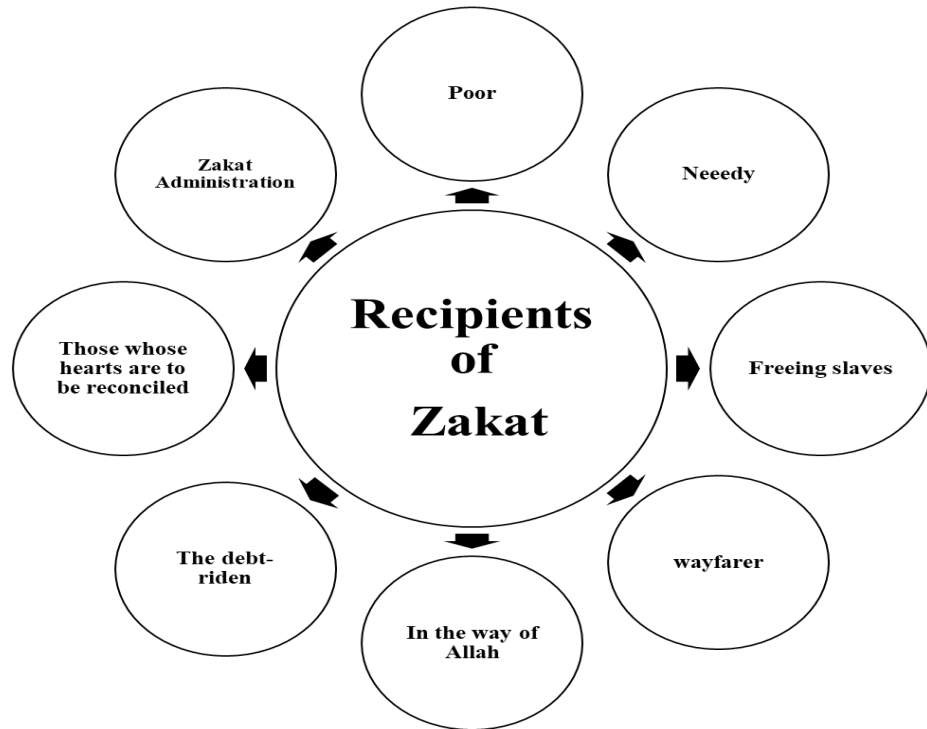


Figure # 1. Zakat recipient's detail

First: The poor (Fuqaraa)

Qatadah says that the poor are those who are crippled and needy.¹⁹

According to the Hanafis, a poor person is one who has less wealth than the Nisab, or equal to Nisab but it is not enough for his needs, or if he possesses many Nisab but his needs cannot be met. It is permissible to give Zakat to him. It is better to spend on the poor who has knowledge.

Second: The Needy (Masakeen)

He is the only poor person. Qatadah says that the Miskeen is the one who is in need but is not disabled.²⁰

According to the Hanafis, a Miskeen is a person who has nothing and has to ask to make a living or to cover his body. It is permissible for such a person to ask as opposed to a poor person if he has food for a day and clothes to cover his body then it is not permissible for him to ask.²¹

Difference between the poor and the needy:

The words faqir and miskeen are similar. When these words come together, the meanings become different, and when they come separately, the meanings become the same. Here in the ayah of recipients of zakat, the meanings of Faqir and miskeen are different. The difference between them is that the Fuqaraa are those who do not ask because of self-respect and the miskeen is needy who has to ask.²²

This difference shows that in fact, these two words are close in meaning, poverty, disability, and need have a common value between them and for this reason used interchangeably by the scholars and jurists.

According to Youssef al-Qaradawi, the deserving people are as follows:

- The person who has no wealth and no means of livelihood.
- Who has a source of livelihood but gets less than he needs.
- Who has a source of livelihood to meet the needs of his dependents to a lesser extent.²³

If we look at present times, many families have an earner but cannot meet the basic needs of the household due to low income and high expenses, so such people are entitled to Zakat.

Third: Zakat administrators.

The Zakat administrator is the person appointed by the Imam (i.e. the government) to collect Zakat and Usher.²⁴

That is, those who receive zakat are aware of the problems and ruling of zakat. The Administrators of Zakat include the one who receives Zakat and ushr, the one who keeps accounts, the one who tells about the wealthy, the one who keeps account of cattle, the one who weighs, the shepherd, and every person whose work is required for Zakat.²⁵

Allama Ibn Rushd has included government employees as the perpetrators:

The jurists who have declared it permissible for a wealthy zakat administrator to receive from Zakat have also declared the Qazi and other government employees who benefit the general Muslim community to be entitled to it.²⁶

All these responsibilities show that the government should set up a department consisting of experienced, sincere, honest, and hardworking workers for the purpose of carrying out all the affairs efficiently.

Fourth: Those whose hearts are to be reconciled:

Distribution of zakat for sake of sympathy and for the purpose to close those whose connection with Islam is weak is according to the teachings of the Prophet (ﷺ) as Prophet (ﷺ) gave zakat to both of them.

The scholars differ in opinion whether it is permissible to give zakat to the disbelievers to appease them and to close them to Islam.

According to the Hanbalis and Malikis:

It is permissible to encourage them towards Islam. As given by the Holy Prophet (ﷺ) to Abu Sufyan and Safwan bin Umayyah etc.

According to Hanafi and Shafi'i

It is not permissible for a disbeliever neither for consolation nor for any other purpose. At the beginning of Islam, when the number of Muslims were less and the enemies were more, Zakat paid to them. When Islam gained strength, Hazrat Usman (RA) and Hazrat Umar (RA) had not given anyone.²⁷

Keeping in the mind the practices of zakat in the era of the Prophet (ﷺ) in modern times, this is the need because Islam is becoming weaker, so Muslims can take advantage of it by giving zakat to disbelievers to close them to Islam.

Pir Muhammad Karam Shah Al-Azhari writes three forms of it.

- To give to the leaders of the infidels so that they do not harm the poor Muslims themselves and prevent them from being harmed as well by others.
- Providing financial support to encourage infidels to convert to Islam.

- Supporting the new Muslims for their own good so that they do not turn to disbelief again.

Prophet (ﷺ) used to give zakat to these three types of people with great generosity.²⁸

Fifth: Freeing slaves:

Rakaab is the plural of rak'ah, i.e. neck, one of the uses of Zakat is to liberate slaves.

According to Imam Malik, it is permissible to buy a slave and set him free with the money of Zakat, so that the intention of giving zakat fulfilled.²⁹

In contrary to Imam Malik, according to the Hanafis and Shafi'is, if a person buys a slave from the Zakat money and frees him but zakat money not paid to the slave but to his masters. As the zakat money not given to the slave, the required rule of zakat not fulfilled. Therefore, the slave could not bought with Zakat money. Hazrat Ibn Abbas, while interpreting "Fil-Rekab", said that it means Makatib Slave.³⁰

Auf Muhammad Al-Kafrawi writes:

”وفي الرقاب: ويشمل المكاتب وغيره والمكاتب هو الرقيق الذي علق سيده عتقه على قدر من المال يدفعه إليه فيعطى من الزكاة معاونة له على تحريره، وكذا يفك منها الأسرى المسلمين، وبذلك يكون الإسلام أول نظام يستخدم الأموال لمنح الحرية للعبيد والأسرى“³¹

In modern times, it above-mentioned statement could be used for the liberation of slaves and Muslim prisoners.

Sixth: The debt-ridden:

Gharmin is the plural of gharim, which refers to those debtors who do not have enough wealth to fulfill their needs after paying off the debt.

Written in Zia-ul-Quran:

Debtors who have nothing to pay off their debts, helped from the Zakat Fund. If they have not taken this loan for any evil deed, nor they become indebted due to wasteful spending.³²

Seventh: In the way of Allah:

The seventh recipient of Zakat has very broad meaning:

For in the way of Allah, it refers to those in need who have left their belongings in the way of Allah for the sake of Islamic Jihad.³³

Badai-us-Sanai says:

It includes all the deeds that bring one closer to God, so that everyone who strives to obey God and do good deeds, if he is in need, can take from zakat.³⁴

Sufi Abu Talib writes:

”أي الغازي في سبيل الله فيعطى من الزكاة لان انقطاعه للجهد أقعده عن العمل والكسب وليس هذا من باب التشجيع على البطالة فهذا الصنف قد أثر مصلحة الأمة على مصلحة نفسه، ويرى البعض أن سبيل الله يشمل الغزو الشرعي وغيره مصالح الإسلام ويجوز صرف الزكاة في المنافع العامة وما تقتضيه حاجات الأمة“³⁵

Ibn Taymiyyah writes:

”ويصرف هذا السهم على المصالح العامة كتنشر العلم وكذلك يدخل في نفقات التكوين وتمويل الجيوش وكذلك يشمل هذا النوع من الانفاق المرافق العامة كبناء المستشفيات و مد الطرق والجسور وغيرها كما تعنى كلمة في سبيل الله المقومات التي تحفظ المكانة المادية والروحية لامة السلامية“³⁶

From this, it is clear that for the sake of Allah, every good deed that benefits the deserving, the needy and the destitute is included. In the same way, collective projects, which jointly benefit the beneficiaries, carried out in this manner.

Eighth: wayfarer:

It is the eighth and last recipient of Zakat.

This refers to a traveler who has run out of money and has no means of acquiring it (i.e. banks, post office, etc.) then it is permissible to pay Zakat to such a person. Even if he is rich in his homeland because he is in need now.³⁷

Wahba al-Zuhili writes:

A traveler is a person who wants to travel for good and not for any sin and it is not possible for him to reach the destination without help. The journey of goodness means Hajj, Jihad, or any other recommended journey. If a traveler is in need during

the journey, he is eligible so that he can reach his destination even if he is rich in his homeland.³⁸

As written in Kitab-ul-Amwal:

Certain Hanbali scholars are of the opinion that those who are miserable in the way to home and they set their path as their bed are included in Ibn al-Sabeel. Because this path is everything to them, the Qur'an mentions their extreme poverty or self-sufficiency and considered their share in the Zakat. It is not surprising that such people are wayfarers and poor and therefore it is not surprising to help them out through zakat due to these reasons.³⁹

The recipients of Zakat are clearly stated in the Holy Quran. Apart from these, zakat is not for others. Because the direction of the Holy Quran about the recipients of zakat is clear and no one can exceed it. The meanings of the ayah about the recipients of zakat are border so if a collective project favors the recipients can come into the domain of that ruling.

¹ Al Quran, Al-Anbiya-73

² Al Quran, Maryam-55

³ AL Quran, Maryam-31

⁴ AL Quran, Maaida-12

⁵ Al-Qur'ān (2:83)

⁶ Al-Qur'ān, Bakara-43

⁷ Al-Qur'ān, Taubah-103

⁸ Al-Qur'ān, Al Anam-141

⁹ Al-Qur'ān, Taubah-34

¹⁰ Al-Qur'ān, Ahqaf-7·6

¹¹ Al-Bukhari, Muhammad Bin Ismail, Abu Abdullah, Sahih Al-Bukhari, Kitab Al-Zakat, Beirut, Lebanon, Dar Al-Kitab Al-Alamiya, Bab Wajub Al-Zakat, Volume 1, Page 10

¹² Al-Bukhari, Kitab al-Zakat, Bab al-Bay'ah ali ita al-Zakat, vol. 1, p. 110.

¹³ Al-Bukhari, Book of Zakat, Chapter of Obligation of Zakat, Volume 1, Page 108

¹⁴ Al-Bukhari, Book of Zakat, Chapter of Obligation of Zakat, Volume 1, Page 108

¹⁵ Waliullah, Shah, Hujjatullah Al-Balgha, Translator, Abdul Rahim, Maulana, Al-Faisal Publishers and Traders of Books, Urdu Bazaar Lahore, Pakistan, Part I, Part II, Page: 191.

¹⁶ Al-Bukhari, Book of Zakat, Chapter of Obligation of Zakat, Volume 1, Page 108

¹⁷ Haqeeqat-e-Zakat, Abul Kalam Azad, Darusslam Lahore 2003.

¹⁸ AL Quran, Taubah-60

¹⁹ Al-Kasani, Aladdin Abu Bakr ibn Mas'ud, Bada'i al-Sana'i, Dar al-Kitab al-'Ulamiyah, Beirut, Lebanon, 1424 AH, vol. 2, p. 135.

²⁰ Bada'i al-Sana'I, vol. 2, p. 135.

²¹ Book of Jurisprudence on the Four Sects, Volume 2, Page 770.

²² Tabari, Muhammad ibn Jarir, Jami 'al-Bayyan an Tawil al-Quran, Tafsir Tabari, Dar al-Kitab al-'Ulamiya, Egypt, Lebanon, Beirut, vol.14, P. 308

²³ Al-Qaradawi, Yusuf, Fiqh of Zakat, Al-Risalah Foundation, Beirut, Fourth Edition, 1900 AH, 1980, Volume 2, Page 547.

²⁴ Fiqhul Islami wa Adilla, vol. 3, p. 445.

²⁵ Ibid

²⁶ Ibn Rushd, Bidayat ul Mujtahid wa nihayat ul Muqtasid, Berut, Vol.1, P. 267

²⁷ Fiqhul Islami wa Adilla, vol. 3, p. 445.

²⁸ Al-Azhari, Pir Muhammad Karam Shah, Zia-ul-Quran, Zia-ul-Quran Publications, Ganj Bakhsh Road, Lahore, vol. 2, p. 223.

²⁹ Bada'i al-Sana'I, vol. 2, p. 141

³⁰ Fiqhul Islami wa Adilla, vol. 3, p. 447.

³¹ Al-Kufrawi, Awf Mahmoud, Kitab Ul Mal ul Aama, Copyright of the Author, 1993 p. 160

³² Zia-ul-Quran, vol. 2, p. 224.

³³ Book of Jurisprudence on the Four Religions, Volume 1, Page 621

³⁴ Bada'i al-Sana'I, vol. 2, p. 143

³⁵ Sufi Abu Talib, History of Law in Egypt, Part II, Islamic Age, Dar Al-Nahda ، الطبعة الثالثة ، العربية .
2000 ص ، 166.

³⁶ Ibn Taymiyyah, Ahmad bin Abdul Haleem bin Abdul Salam, Siyasia Sharia fi Islah u Ra'i and Ra'iyyah, Maktab al-Muthanna Baghdad, p. 83.

³⁷ Bada'i al-Sana'I, vol. 2, p. 144

³⁸ Fiqhul Islami wa Adilla, vol. 3, p. 450

³⁹ Abu Ubaid Qasim ibn Salam ibn Abdullah al-Baghdadi, Kitab al-Amwal, Dar al-Kitab al-Alamiya, Egypt, Lebanon, Beirut, p. 574.