



# Zakah Made Easy Session 1

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**Academic Knowledge**

BRINGING THE LIGHT OF KNOWLEDGE

# Purpose of this Workshop



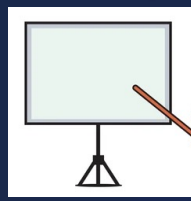
- Virtues of learning about our Deen and virtues of fiqh
- The Prophet sallallahu 'alayhi wasallam said:

من يرد الله به خيرا يفقهه في الدين

Whomsoever Allah wishes good for, He grants him the 'fiqh' of Deen [Sahih al-Bukhari]

- What is fiqh?
- Imam al-Nawawi's comment about fiqh
- The tafsir of يؤتي الحكمة
- The opportunities of evening alim class and sanatayn programmes, are we utilising them for ourselves and our children?
- The influx of mature learners in the Alim course

# Presentation



- 1) Types of worship
  - 2) Definition of Zakah, WHY do we give Zakah? Virtues of Zakah
  - 3) WHO is obligated to give Zakah? Conditions of obligation
  - 4) WHO can you give Zakah to?
  - 5) WHAT do you have to give and HOW do you give it?
- 2 sessions, the most important part will be the condition of Zakah discussed in session 1
  - This condition should be memorised. Perhaps we will test it in session 2!
  - Take every sentence in the PowerPoint in its literal form

# Types of worship



There are three types of worship:

- 1) Related to the body: Salah, Fasting
- 2) Related to wealth: Zakah
- 3) Related to both: Hajj

Allah Ta'ala says:

إن الله اشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة

“Indeed, Allah the Almighty has purchased from the believers their bodies and their wealth as for them [in return] there is paradise”

- Think not of Zakah as a fine, but as Allah taking a payment (from the very same sustenance that He provided) for your Jannah, such a small amount for such a huge reward
- Importance of ihtisab

## Definition of Zakah Linguistically



Linguistically Zakāh means: ‘to purify’ and ‘to grow’

## Definition of Zakah in Shariah



In Sharī‘ah, Zakāh means: to provide ownership of a portion of one’s wealth to a Muslim poor person (who is not from the descendants of ‘Abbās, Harith, Ja’far and Aqeel and is not your spouse, parent or child) by the order of Allah

# Why do we give Zakah?



- To fulfill the command of Allah Ta'ala:

وأقيموا الصلاة وآتوا الزكاة

“Establish prayer and give Zakah” [Qur'an 2:43]

- The Prophet sallallahu 'alayhi wasallam said:

أن الله قد افترض عليهم صدقة تؤخذ من أغنيائهم فترد في فقرائهم

“Allah has made it obligatory for them to pay Zakah and it is to be taken from the wealthy from among them and given to the poor among them” [Sahih al-Bukhari]

- Zakah is mentioned 32 times in the qUR'AN
- Zakah is a pillar of Islam and is a form of gratitude to Allah Ta'ala for allowing us to **grow** in wealth
- The ultimate purpose of life is to suppress our desires and give preference to the command of Allah, accordingly, Zakah is a suppression of our desire for wealth (it is a clash between the rooh and the nafs)

# Virtues of Zakah



- Allah Ta'ala says:

وما آتيتم من زكاة تريدون وجه الله فأولئك هم المضعفون

“And whatever Zakah you give, seeking Allah’s pleasure with it, then it is such people who multiply (their wealth)”

[Qur’an 30:39]

- The Prophet sallallahu ‘alayhi wasallam said:

بني الإسلام على خمس شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة والحج وصوم رمضان

“Islam has been built upon five things; testifying that there is no one worthy of worship besides Allah and that Muhammad is his messenger, to establish Salah, to give Zakah, to perform Hajj and to fast Ramadan”

[Sahih Bukhari]





## Who is obligated to give Zakah? Who is Allah talking to?

- **Muslim**; therefore, a non-Muslim does not need to pay the Zakāh of the years before he accepted Islam
- **Baligh**; therefore, money owned by a child is not zakātable
- **Sane**; therefore, an insane person's wealth is not zakātable
- **An individual who has (1) owned *and* (2) had ease of access to (3) Zakatable wealth the value of which, (4) after deducting their debts, (5) reaches the nisab (6) and is maintained for an entire (Islāmic) year**

# An individual who has (1) Owned *and...*

- The Zakatable wealth must be in the ownership of the mature and sane Muslim
- This means that if you are receiving child benefit, although the money is given due to the child, the government is making you the owner. Accordingly, you will pay Zakah on it.
- On the other hand, if you collect money on behalf of your child in a separate account, then this money belongs to the child and there will be no Zakah on it.
- A good indicator of ownership is to determine who bears the **risk of loss**, i.e., if this wealth was lost, who would be losing money?

## ...(2) Had ease of access to...

- The Zakatable wealth must not only be in your ownership, but you must also have ease of access to it such that you are able to increase it
- Accordingly, if the Zakatable wealth is not easily accessible, then Zakah will not be paid upon it
- If you have money in an overseas bank, e.g., India, and you would be able to use that money if you wanted to through an agent, then that would also be zakatable due to the **ownership and ease of access**

### Example:

Zaid has £3,000, after deducting his debts, at the end of the Islamic lunar year, he also has £5,000 in a bank account that has been frozen by the bank. Although the £5,000 is in his ownership, because he has not access to it, he will only pay Zakah on the £3,000.

## **Example:**

Umar gave Imran £1,000 to pass on to Iqbal prior to the Zakah date. (Iqbal's Zakah date is 20<sup>th</sup> Ramadan). Iqbal was informed of this on 25<sup>th</sup> Ramadan. Who will have to pay Zakah on the £1,000?

## **Answer:**

If Umar had access to Imran on the Zakah due date and could have taken the £1,000 back, then Umar must pay the Zakah.

However, if Umar had no access to Imran on the Zakah due date (because Imran went on vacation and switched his phone off), then no one will have to pay Zakah. Umar will not pay because although he had ownership of the wealth, he had no ease of access to the wealth and Imran will not pay because although he had ease of access to the wealth, he did not have ownership of the wealth.

## ...3) Zakatable wealth the value of which...

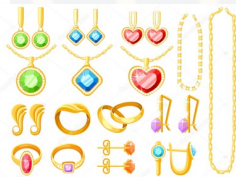
Wealth is of two types:

1) Zakatable wealth:

➤ Money



➤ Gold & Silver,



➤ Merchandise/trade stock



➤ Livestock



2) Non-Zakatable wealth: every other form of wealth

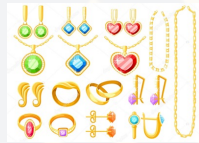
# What is Zakatable wealth?

Zakatable wealth is defined as any wealth (that is owned by an individual and is easily accessible) from which profit can be derived, it includes:

1) Money (notes and coins)



2) Gold and silver



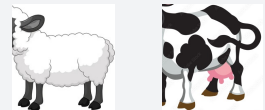
This includes jewellery as well as utensils (must be 50% or more), not precious metals or stones such as platinum and diamonds

3) Merchandise

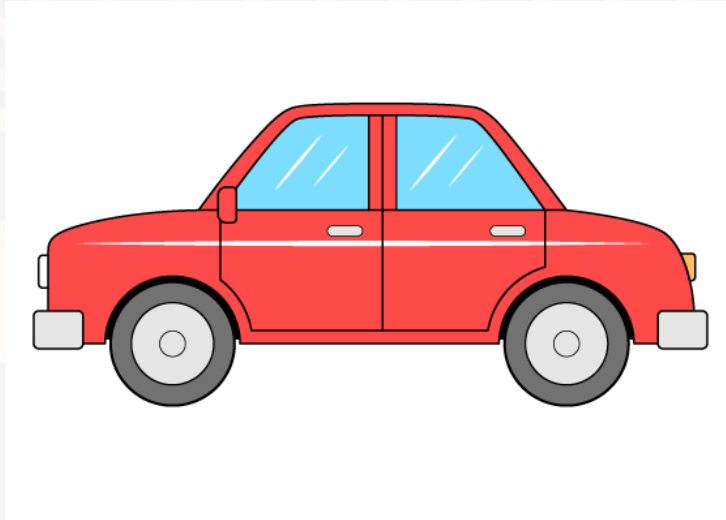


Merchandise is any item brought with the intention of resale. E.g., I buy clothes with the intention of selling them in my online business, I will calculate their selling price value (retail value), and this will contribute to my nisab.

4) Livestock (animals)



You will **not** pay Zakah on any non-Zakatable wealth even if it is beyond your necessities. E.g., cars, clothes, platinum, diamond, sofas, houses, and any other item bought without the intention of resale



## ...4) after deducting their debts...

- If a person owns and has ease of access to Zakatable wealth but there is a debt upon him, then he may deduct this debt from the value of his Zakatable wealth
- **Example:** Zaid has £10,000 on his Zakah date (20<sup>th</sup> Ramadan), but on 20<sup>th</sup> Ramadan, he still owes a relative £500 that he took as a loan, his wealth is now reduced to £9,500.
- **Examples of debts that can be deducted are:**
  - (1) Personal loans
  - (2) Utility bills
  - (3) Outstanding salaries and payable service fees



## ...5) reaches the nisab...

### What is nisab?

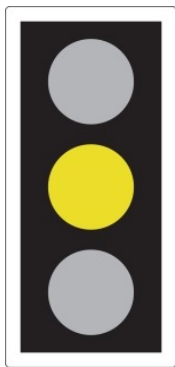
- Nisab means 'threshold'
- It is a **value** which if reached by the zakatable wealth after deduction of debts, then the person's Zakah date has begun. If after an Islamic year, on that exact same date, your Zakatable wealth is still above the nisab after deducting debts, then you will now pay Zakah
- For gold, the niṣāb is 87.48 grams or its value (£4,483) and for silver, the niṣāb is 612.36 grams or its value (£371)
- For most of us who have cash, gold, silver, etc. we will follow the niṣāb of silver which is currently £371
- So, if a person's Zakatable wealth collectively has a value below £371 by the end of the Islamic year, then he will not pay Zakah

# ...(6) and is maintained for an entire Islamic year



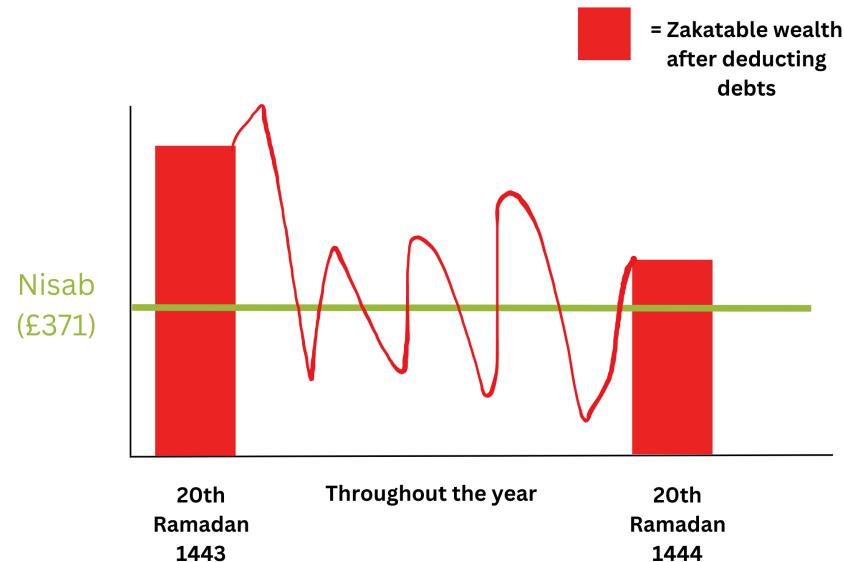
20<sup>th</sup> Ramadan 1443

A person owns the nisab (a value of £371) from Zakatable wealth after deducting debts



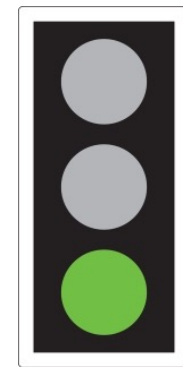
Zakah date started, Zakah not yet fard to give

If throughout the year, the value of the Zakatable wealth drops below the nisab, it doesn't matter



20<sup>th</sup> Ramadan 1444

A person owns the nisab (a value of £371) from Zakatable wealth after deducting debts



Zakah is now fard to give

# Who can you **give** Zakah to?

The key aspect to remember in Zakah is that it is 'to provide ownership' (tamleek) to a living person. The transfer must not be in exchange for services. Finally, the living person must acquire **possession** and become owner of the portion of wealth unconditionally.

## Zakāh can be given to:

- A poor person; more to be discussed in [session 2](#)
- Debtors; even if it is an interest-based loan
- Travellers; even if they have money at home but do not have any access to it
- Fi Sabilillah; i.e., a mujahid who is poor
- Zakat collectors; i.e., those zakat collectors who are commissioned by the Islamic government to collect Zakah funds

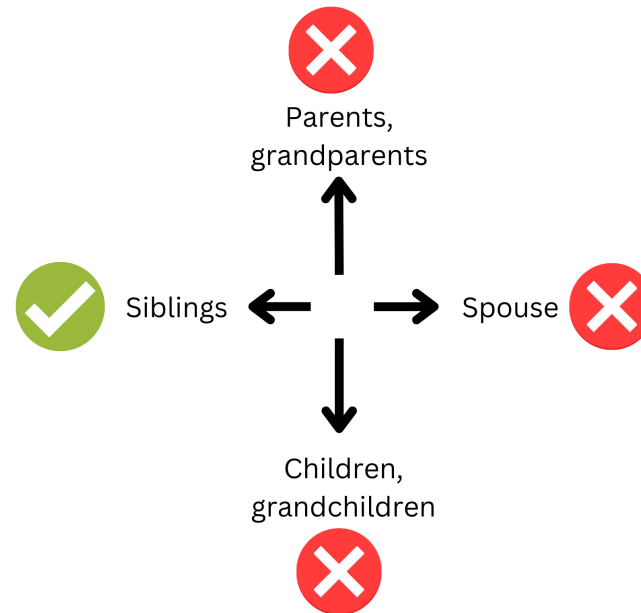
## Who can you **NOT** give Zakah to?

- ✘ A rich person: anyone whose non-zakatable wealth (cars, clothes, furniture, etc.) beyond their personal needs, after deducting their debts, reach the nisab (£374)
- ✘ A non-Muslim
- ✘ General welfare projects such as building wells; because they do not involve transfer of ownership (tamleek)
- ✘ The non-baligh child of a rich father
- ✘ Hospitals; because they are not living persons

✘ Madrasahs; because they are not living persons.

✔ However, if the chancellor of the Madrasah is an agent for collecting the Zakah on behalf of the poor students, then that is valid.


✘ One's spouse, parents, grandparents, great grandparents, etc. and one's children, grandchildren, great grandchildren, etc.



# What do you have to give in Zakah and how do you give it?

- Once a Muslim, mature, sane person has had Zakatable wealth the value of which, after deducting their debts, has reached the value of nisab (£374) or above for an entire Islamic year, Zakah is now fard upon him
- This will be 2.5% ( $\frac{1}{40}^{\text{th}}$ ) of all the Zakatable wealth that he owns and has ease of access to
- You can give any item the value of which is 2.5% of your Zakatable wealth, of course, most people give cash which is best
- It's useful to have a Zakah book that allows you to keep track of your Zakah paid

## Example

- Khadeejah gained £5,000 on 20<sup>th</sup> Ramadan 1443, her Zakah date has now started as her Zakatable wealth, after deducting her debts is above the nisab (£371).  has come on.

We will look again what she has on 20<sup>th</sup> Ramadan 1444.

We looked on 20<sup>th</sup> Ramadan 1444 and she has £3,000, 80 grams of gold and 500 grams of silver, with a debt of £1,000.

Will the  come on? Will she have to give Zakah?

Accordingly, she will go to the jewellers and evaluate her gold and silver. She finds out:

80 grams of gold: £4,120

500 grams of silver: £310

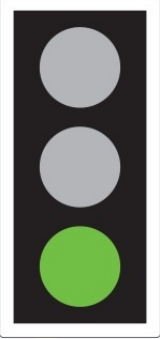
Her current money: £3,000

Her debts: £1,000

Therefore, she will now calculate:

$$\begin{array}{r} 4120 \\ + 310 \\ \hline 3000 \\ \hline 7430 \\ - 1000 \\ \hline 6430 \end{array}$$



Her Zakatable wealth after deducting her debts are £6,430. This has reached above the nisab (£374). She now needs to pay Zakah.  is on.

Accordingly, she will do:

$$£6,430 \times 0.025 = \text{£}160.75$$

$$\text{Or she will do } £6,430 \div 40 = \text{£}160.75$$