Islamic Concept of Infaq

Islam and Poverty:

Islam deals with the problem of poverty and hunger in a perfectly effective way. No other religion can claim such a comprehensive system of poverty alleviation in all its aspects.

Measures for Poverty Elimination During Makkan Period:

Islam, right from the beginning paid serious attention to the issue of poverty with a view to abolishing it. In the Makkan phase of the Prophet Muhammad's (S.A.W.) mission, when Islam had just risen on the horizon of Arabian Peninsula, winning over only a handful members, motivated its followers to feed the hungry, to spend in charity, to help the poor and destitute, examples galore in Makkan Surahs.

Surah Al-Muddasir (74) is one of the earliest revelations. It describes a scene on the Day of Judgment, in which the dwellers of hell-fire, in response to the question as to why they were thrown into the doom, will acknowledge,

"And we were not among those who prayed; nor did we feed The needy."

(Quran, LXXIV: 44)
In Surah al-Qalam (68) an anecdote of the owners of a garden, who decided to harvest its fruits early next morning in a bid not to allow any needy person to enter it, has been described, according to which the garden was destroyed by Allah as a retribution to its masters (68. 17-27)

Besides encouraging Muslims to adopt generous attitude to the poor in Makkah, the Quran put an obligation over to feed the needy and to inspire others to follow suit, and made it clear that negligence would cause Allah’s displeasure.

Surah al-Haqqah (69) while unveiling the reasons of the punishment given to the left-handers says that they did not believe in Allah and did not feel any urge to feed the needy (69: 25-34).

These heart-rendering Ayat influenced the believers including Abu al-Darda who said to his wife: "O Umm al-Darda! Allah has made a chain which is being heated up ever since the creation of the hell, and which will be used to encircle the necks of the sinners. By the grace of Allah we have achieved Iman which will help us to be safe but only from half of it, and the remaining half could be kept away from reaching us by feeding the hungry and urging others to do the same."¹

In Surah al-Fajr (89) Allah warned:

¹ Abu Obaid Qasim bin Salam Kitab al-Amwal, p 350
"But nay, nay, you are not generous towards the orphan, and you do not urge one another to feed the needy."

(Quran, LXXXIX: 17-18)

In Surah al-Ma‘un it has been declared that deprivation of the orphan and being inconsiderate to the poor are. Consequent upon disbelief and giving lie to the Day of Judgment.

Have you seen him who denies the Recompense. That is he who repulses the orphan (harshly). And urges not on the feeding of al-Miskin (the poor).

(Quran, CVII: 1-3).

Rights of the Poor:

In Surah al-Dhuariyat (51) Allah highlights the spectacular attributes of those who are God-fearing and pious. One of them is: "in their riches is a share for such as might ask (for help) and such as might suffer privation."

The same fact has been further clarified at another place.

"And in whose possessions there is a due share, acknowledged by them for such as ask (for help) and such as are deprived (of good in life)."

(Quran, LXX: 24-25)

What has been emphasized in these places is that the property of the believer is not only for personal enjoyment but also for taking care of others particularly those less fortunate, not as a mark of
generosity but with the deep feeling that they have their right portion in what he possesses.

Some scholars are of the view that in the referred places the allusion is obligatory Zakat, which is actually a share of the needy in one's property. This notion is not strong. Both the Surahs were revealed in Makkah, whereas a particular portion in Zakat was specified and made obligatory in Madinah. The share mentioned in these Makkan Ayat is obviously a self-imposition. And the portion to be spent as Zakat has been fixed by Allah and His Prophet.

At other places of Makkan period the Quran added to the list the Kith and Kin, driving the message home that it was incumbent on the believers to spend on those in need.

For example:

"And give his due to the near of kin, as well as to the needy and the Wayfarers, but do not squander Senselessly:

(Quran, XVII: 26)

"Hence, give his due to the near of kind, as well as to the needy and the wayfarer; this is best for all who seek God's countenance."

(Quran, XXX: 38)

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2 Yusuf al Qarzawi, Fiqh al-Zakat, p 22 Urdu trs Shams Peerzada
The Needy's Share in Agricultural Produces

The Quran states:

"It is He who has brought into being -- both the cultivated ones and those growing wild -- and the date-palm, and fields bearing multiform produce, and the olive tree, and the pomegranate all resembling one another and yet so different! Eat of their fruit when it comes to fruition and give (unto the poor) their due on the harvest day. And do not waste. Verily, He does not love the wasteful."

(Quran, VI 141)

Famous Tabiee scholar explains that this was a ruling before Zakat-system was enforced. It was a definite order but the amount have decided the share keeping the situation faced by the needy around him.³

Zakat:

In the year of 9 A.H. (630-31 A.D.) all the details and laws of the Zakat were codified i.e. kinds of wealth and property on which the Zakat was to be levied, its minimum amount (nisab) quantity of the Zakat payment and its timings were clearly elaborated in the Shariah.

It is quite evident from the Quran that the detailed terms and conditions for the Zakat were left to the Prophet to explain. It was the duty of the Prophet (S.A.W.) to elaborate and codify what was revealed through his words (qawl) and practices (fi'il amal/sunah)

³ Yusuf al Qarzawi Fiqh al-Zakat, p 22 Urdu trs Shams Peerzada
However some kinds of wealth on which Zakat was obligatory have been mentioned in the Quran such as Gold and silver:

'They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings of a painful dooms.\(^4\)

In the following subsequent discussion a brief analysis of the Prophetic injunctions and orders is systematically presented.

**Agricultural Produce**

The Quran states:

"It is He who has brought into being -- both the cultivated ones and those growing wild -- and the date-palm, and fields bearing multiform produce, and the olive tree, and the pomegranate: all resembling one another and yet so different! Eat of their fruit when it comes to fruition and give (unto the poor) their due on the harvest day. And do not waste. Verify, He does not love the wasteful."\(^5\)

(Quran, VI: 141)

**Wealth earned through trade and business**

'O you who believe', spend of the good things which you have earned\(^6\).

**Wealth gained from the earth**

'And spend of that which we bring forth from the earth for you'\(^7\)

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\(^4\) The Quran, al-Taubah, V. 34.
\(^5\) The Quran, al Anam-V. 141.
\(^6\) Quran, Al- Baqrah, V. 267
\(^7\) Ibid.
The Quran has used a general term 'wealth' (amwal) on which the Zakat is obligatory for example:

'Take alms of their wealth (amwal) wherewith you may purify them'.

'And in their wealth (amwalihim) the beggar and the destitute have due share.

**Literal meaning of wealth**

According to Arab traditions and customs the word 'wealth' is applied to all those things which attract man to have control over like Camels, cows, sheep, goats, landed property, date-trees, gold and silver etc., all are included in the generic word wealth.

The Prophet saw that the Arabs used gold and silver in terms of Dinar and Dirham respectively as cash money. He maintained the system and made the zakat obligatory on these two denominations of cash money. Gold and silver, therefore, are real cash money in the eyes of the Shariah. Several rulings of the Shariah are entirely based on these two metals. Some rulings are related with the social and family affairs, such as dower-money etc. while some others belong to the Hudud (prescribed punishments) such as minimum of wealth for the chopping off of the hand of a thief, while some others come under the finance category such as the zakat. The zakat on cash is clearly

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5 *The Quran, Al-Taubah V. 34-35.*
established from the Holy Quran in the surah al-Taubah. In this surah Allah has described His due share in the wealth of believers. His due share is actually meant for the poor and the needy and other sections of the ummah.

The same surah contains at one place certain warnings for those hoarding gold and silver and refraining from spending them in the way of Allah:

'And he who does not pay the zakat, does not spend in the way of Allah. 

Likewise the sunnah of the Prophet has crystallized everything in this respect. Abu Hurairah reports that the Prophet said:

'He who possesses gold and silver and does not pay its due share will be branded on his forehead, flanks and back with the bricks of his gold and silver baked in the fire of hell. On turning cold the bricks will again be baked in the fire and brand him. This act will continue till the judgment proceedings will be over and the people will enter either the hell or paradise." 

This warning is for those who hoard cash and do not pay its due share i.e. the zakat.

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9 *The Quran, Al-Taubah, V 34-35.
The real purpose of the fixation of the zakat on the cash money is the circulation of wealth, so that all sections of a given society may benefit from the wealth created by Allah. If it is accumulated and hoarded there will be shortage of commodities in the market, unemployment, stagnation in the economic activities in addition to the concentration of money in a few hands. Therefore levy of the zakat on wealth every year is the most effective way to check the hoarding of wealth and its constant circulations on a wider scale.

**Minimum Amount (Nisab)**

The Prophet (S.A.W.) said:

'Zakat is not to be paid from the silver less then five Uqiyah. '

An Uqiyah is equivalent to 40 Dirhams Uqiyahs, therefore, equal 200 dirhams. It is an established fact that during the lifetime of the Prophet silver was the standard cash money. That is why we find the mention of silver in those famous Ahadith in which the quantity and minimum amount on which zakat becomes obligatory have been described. That the nisab of silver is 200 dirhams has been agreed upon by all the ulama, not a single scholar has differed over it. As for gold coinage (dinar) its minimum amount is not so clear, because there are no such clear-cut Ahadith in this regard. That is why there is

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11 ibid
12 Sahih Muslim, Kitab al Zakat Cf Abu Obaid, Kitab al-Amwal V 11 p 288
13 Abu Yusuf, Kitab al-Khiraj
no consensus of opinion among the Ulama over the Nisab of Dinar. According to the majority of the jurists and the Ulama the Nisab of gold is 20 dinars. Hasan Basri was reported to have opined that the Nisab of gold was 40 dinars. The statement regarding 20 dinars is also ascribed to Hasan Basri.  

According to Allama Taus the Nisab of gold will be fixed on the basis of silver. The quantity of gold equivalent to the value of 20 Dirhams of silver will be the Nisab of gold, and the zakat will be levied according to this value. The same view is reported to have been expressed by 'Ata, Zuhri, Sulaiman, Ibn Harb, Ayub and Sukhtiyani also. 

Imam Malik in his Al-Muatta says: There is no controversy among us over the matter that the zakat is obligatory. On 20 dinars of gold’s and 200 dirhams of silver is the minimum amount of zakat on silver. 'Imam Shafii says: 'I do not know anyone to disagree with the ruling that the zakat is not to be levied on gold unless it is in the quantity of 20 mithqal.

What about the currency notes of modern world? These currencies carry the same value as gold and silver coins, though the currencies promise to pay the value of exchange to its bearer. They

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14 Abu Obaid, op. cit., p.110, V. 11
15 Ibn Qudamah, al-Mughni, V. Ill, p. 4.
are used as the means of exchange with the commodities and service. They are of three kinds:

1. Cheques
2. Bank notes
3. Essential paper currencies

Cheque is considered to be the substitute of gold or silver and it can be cashed in a particular bank. The bank may pay on demand the value of cheque in the form of gold or silver coins.

Bank notes are issued by the order of the government. On the notes a promise is printed on behalf of the signatory that he will pay the bearer the promised sum on demand. For the number of the notes issued the banks reserves the capital in the form of gold. Behind the currency notes there exists the power of law on the basis of which the people use them with full satisfaction and without any fear.

Essentially currency notes which are not exchangeable with gold or silver are of two kinds, one that is issued on special occasions by the government for which no gold or silver is reserved, and the other issued by the banks having no exchangeable value.

These paper currency notes have occupied the place of original gold or silver coins today in every country. All the
transactions are made on the basis of these notes. The price of commodities are paid through the medium of the same paper notes, in fact they are accepted everywhere without any hesitation. Wages of labours are also paid through these currency notes. He who steals these notes is without any controversy convicted and punished. Similarly the one who possesses these notes in large quantities is considered wealthy and rich. In the light of all these facts the currency notes are equivalent to the Islamic legal cash coins, hence the poor and the needy and other destitutes may be helped with these notes.

Conditions:

As we have seen earlier, Islamic shariah has not imposed the zakat without restrictions; it has in fact, set some conditions for zakat as it has prescribed for other duties of Islam. These conditions (shurut) are classified into two categories, some of them are from the point of view of the payer's person, while others are peculiar to a particular duty such as the Salah, the zakat the fast and Hajj etc. The following discussion will bring home this point very clearly.

Islam

Needless to say that the first condition for all the duties and responsibilities of Islam being compulsory on an individual, man or
woman, is belief in Islam and acceptance of the Religion of Allah. It is too obvious to be emphasized any more.\textsuperscript{17}

\textbf{Maturity (Bulugh)}

The second most important condition for the obligation of the zakat or for that matter for all other obligations of Islam, is the attainment of the age of maturity or adulthood; no religion duty is obligatory on children or persons of immature age. The underlying idea behind this and other conditions is that the payer must be in his full senses. That is all the minor boys/ girls are religiously and legally not only exempted from the payment of the zakat, but also from the observance of all other religious duties, they may be asked to perform some duties such as the Salah during the minor age to form a habit but it is not obligatory on them.\textsuperscript{18}

\textbf{In Possession of Senses-}

Another condition laid down by the Shariah for making the religious legal duties obligatory on a Muslim is the fact that he must be in possession of all his senses; that he should not be mad, partially or completely; he should not lose his consciousness for the whole year and must not be mentally retarded, incapable of understanding the Islamic precepts and religious commands.\textsuperscript{19}

\textsuperscript{17} Abu Obaid, \textit{op. cit.}, pp 29-35
\textsuperscript{18} \textit{Ibid.}, p 210
\textsuperscript{19} \textit{Op. cit.}, p 210
Minimum Amount (Nisab)

The first condition is that the cash should be equal to the Nisab of gold or silver. If any one has as much cash as 200 silver dirhams, he is rich enough to be asked to pay the zakat; there is no zakat on less than the above required minimum.\(^\text{20}\)

Completion of one year (Hawlan-i Hawl).

There is a consensus over the issue that the zakat will be levied on animals, cash, and the merchandise only once in a year; it cannot be realized twice a year. Ibn Shaibah reports on the authority of Imam Zuhri that he said: 'There is not even a single report from the great personalities of the Ummah such as Abu Bakr, 'Umar and Uthman that they ever realized the zakat, twice a year. They used to send their officials to collect the zakat after the completion of the year and only if the crop was good.\(^\text{21}\) It may be added here that all the traditions of the Prophet as well as his practices also established beyond any doubt that zakat was realized only after the completion of a calendar year. It might be collected from the payers in view of their own convenience on half-yearly basis, but the realization was for the whole year.

\(^{21}\) *Ibid.* p. 159
Free from debt:

Complete ownership and actual possession of the wealth is one of the conditions for the zakat being obligatory. Several verses of the Quran such as the Surah al-Nur and the Surah al- Baqrah deal with the question while discussing the issue of loan in respect of zakat. Who will be responsible to pay the zakat on the sum of debt whether the person who lends or a one takes loan and gets benefited from it? Will the Zakat be condoned or both of them will be asked to pay the zakat on the sum of loan?

The last question is of no importance. None is in favour of the zakat being paid by both the parties. 'Ikrama' and 'Ata' are of the view that the zakat will be levied on neither of the two. They say that neither of the two are under the obligation to pay the zakat. the owner who lends his money will not be asked to pay the zakat till he gets his money back.\(^{22}\)

Ibn Hazm quoted the statement of Aishah, the most learned wife of the Prophet (S.A.W.): 'There is no zakat on debt'. It means that neither side will pay the zakat. Ibn Hazm too favours this view. The same view is supported by the followers of Abu Daud Zahiri. The argument put by them is that the ownership of both the party be incomplete.\(^{23}\)

\(^{22}\) Ibid, p 270  
\(^{23}\) Ibid, p 213
There is a Hadith quoted in Kitab al-Amwal that the Prophet said: 'Alms - giving is obligatory only when the individual is wealthy'.

In the light of this Hadith Imam Bukhari says that in case of the needy person who is also under the burden of debt the most necessary thing is to pay off his debt than to demand zakat from him, Ibn Hajar explains that Imam Bukhari most probably wanted to say that one of the conditions for zakat being obligatory on our individual Muslim is that neither he nor others under his dhimmah (obligation) are needy.

Various Nisabs:

Since the value of each kind of wealth differs from each other, as already discussed above, the Islamic Shariah taking cognizance of this natural and inevitable phenomenon prescribed different nisab for various things, so that the payers in particular and the society in general should not be put to any unnecessary hardship.

Cattles:

The Holy Quran says

'And the cattle has He created, whence you have warm clothing and uses, and where of you eat, and wherein is beauty for you, when you bring them home and when you take them out to pasture. And they bear your loads for you unto a land you could reach but with great trouble to yourselves. Lo! Your Lord is full of pity and merciful.

(Quran II: 221)
Allah has created these cattle's for the service of man and they have been subjugated to him. The man uses the cattle in so many ways: he rides on their back; carries his luggage and other heavy material on them from one place to the other, eats its meat, drinks its milk, uses its wool and hair for several other benefits. This is the bounty of Allah showered on man. If he demands from him to express his gratitude towards him it is not a matter of surprise or burden. The best way to express gratitude towards Allah is to sacrifice cattle in the way of Allah. This spending of cattle has been described in detail in the Islamic Shariah under the head of the zakat of cattle.

The Islamic law has not imposed zakat on every species of cattle. The zakat is to be levied only on those cattle on which the nisab and the completion of the year etc. are fulfilled.

The first condition is that the number of cattle should be according to its species. Islam has made the zakat obligatory only on the wealthy persons who have a surplus which remains with them after their due requirements are satisfactorily fulfilled. Therefore, one who possesses only one or two camels goats or cows is not indeed wealthy; they are for his personal use and not a surplus. There should be a minimum limit for one to be called wealthy. As for the minimum amount of camels. The Prophet (S.A.W.) has fixed it on five
figure, that is the zakat is not to be levied on the number less than five.  

Similarly there is a consensus of opinion in the Muslim Ummah that the zakat is not to be levied on goats less than 40. This nisab has clearly been mentioned in the Ahadith and we may find its proof in the Sunnah of the Prophet (S.A.W.) also. This practice continued during the period of the four pious caliphs.

Regarding the nisab of cows there is a Hadith narrated on the authority of Taus that the Prophet sent Muaz Bin Jabal to the Yaman and instructed him to collect a calf of one year if the cows of any one numbered 30, and a calf of two years if the cows were 40. Someone offered the zakat on his cows which were less than 30, Ma'az Bin Jabal did not accept it and said: 'I have heard nothing about this from the Prophet (S.A.W.).' Ma'az Bin Jabal was in the Yaman when the Prophet (S.A.W.) passed away.

The completion of one year

The zakat is to be levied on the wealth on which a whole year has passed. The Arabs included their cattle in the wealth. As the completion of one year is necessary for the zakat payment on other kinds of wealth, the same condition is to be met in respect of cattle also.

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26 Sahih al-Bukhari, Kitab al-Zakat, vol II, p 277
27 Ibid, p 295
28 Ibid
29 Ibid
Saimah:

The cattle which graze in public pastures are called saimah. Contrary to this the cattle which are fed by their masters are called Ma'lufah. Only those saimah cattle will be accounted for zakat which depend on the grass of public pasture in most part of the year. The term saimah will be applicable only to those cattle which are tended for obtaining milk and ghee and for causing their number to grow.

If the saimah cattle are used for riding, carrying material and eating meat, they will not be subjected to zakat, because the real aim of the zakat levy is benefit, not growth only. According to Islamic law zakat is to be levied on the 'Al'Afw'. Al"Afw is that wealth which is invested and benefit is gained.\(^{30}\) The saimah cattle fall under the category of Al-'Afw. That is why the condition of grazing in respect of their zakat is quite logical and reasonable. The Ma'lufah catties require much more investment and expenditure. It is, therefore, not easy to pay zakat on them. The basis of this condition is a hadith reported and quoted by Ahmad, Nasai, and Abu Da'ud. According to it the Prophet (S.A.W.) said: 'The zakat is obligatory on the camel grazing in the forest. One she-camel of two years is to be levied as zakat on every 40 camels.'\(^{31}\)

\(^{30}\) Abu Obaid, Op cit., P 127

\(^{31}\) Sahih al- Bukhari, Kitab al-Zakat Vol II P 310
The condition of being saimah is the proof that Malufah cattles have been spared. There is another Hadith reported by Bukhari in which the grazing has been declared as the essential condition for the zakat payment on goats and sheep. The Hadith reads:

'If the goats and sheep are of saimah category, one goat or sheep on every 40 goats or sheep will be the basis of its zakat.'

Not being "Amilah:

The fourth condition set for the obligation of the zakat on the cattle is that they are not of the 'Amilah category. The Amilah are those cattle which are used in cultivation, irrigation or for riding. This category has been exempted from the zakat. It is meant especially for camels, cows and oxen. Abu 'Ubaid is reported to have quoted the statement of 'Ali, the fourth Caliph, in the following words:

'The cows which are of domestic use are exempted from the zakat.'

Jabir Bin 'Abdullah, a companion of the Prophet, is reported to have given the ruling that the catties used for cultivation are exempted from zakat.

\[\text{Ibid. } p. 280.\]
\[\text{Kitab al-Kharaj, p. 285}\]
\[\text{ibid}\]
Abu Daud has quoted Zubair, a great companion, saying that
the Prophet said: 'The cattle in service are exempted from the
zakat.\textsuperscript{35}

Abu Ubaid narrated that Zuhri said that zakat was not to be
levied on the Camels, cows and oxen used for cultivation or irrigation.

The Chart of the Nisab of Camels-

The complete chart of the Nisab of Camels is being given below:

<table>
<thead>
<tr>
<th>No. of Camels</th>
<th>Compulsory Zakat</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 to 9</td>
<td>one goat</td>
</tr>
<tr>
<td>10 to 14</td>
<td>Two goats</td>
</tr>
<tr>
<td>15 to 19</td>
<td>Three goats 20 to 24 Four goats</td>
</tr>
<tr>
<td>25 to 35</td>
<td>One young camel of one year</td>
</tr>
<tr>
<td>36 to 45</td>
<td>One young camel of two years</td>
</tr>
<tr>
<td>46 to 60</td>
<td>One camel of three years</td>
</tr>
<tr>
<td>61 to 75</td>
<td>One camel of four years</td>
</tr>
<tr>
<td>76 to 90</td>
<td>Two young camels of two years</td>
</tr>
<tr>
<td>91 to 120</td>
<td>Two camels of three years</td>
</tr>
</tbody>
</table>

There is a consensus of opinion among the ulama over the
above chart. No scholar is reported to have registered his opposition
on any quantity given in the above chart.\textsuperscript{36}

\textsuperscript{35} Abu Obaid, op cit, vol II, p. 125
\textsuperscript{36} Sahih al-Bukhari, Kitab al-Zakat vol II, p 270.
The Nisab of Cows:

The Prophet (S.A.W.) instructed Ma'az Bin Jabal, while deputing him to the Yaman that he should collect one calf of one year as the zakat, if the cows numbered 30, and in case of 40 cows he should take a calf of two years. 37

This Hadith fixes the Nisab of cows, but there is a difference of opinion over its authenticity. Tirmidhi, Ibn Hibban and Hakim declare this hadith as Sahih (authentic). According to Ibn 'Abdul Barr its chain of narrators (Sanad / isnad) is sahih, (authentic) and directly linked with the Prophet. The same view has been expressed by Ibn Battal too. Ibn Hajar is of the opinion that its authenticity is doubtful because Masruq, one of the chief narrators of the Hadith, is not known to have met Ma'az bin Jabal. Imam Tirmidhi has put this Hadith under the category of Hasan (good) next only to Sahih. 38

This Hadith of Ma'az Bin Jabal is supported by another command of the Prophet (S.A.W.) which he sent to one of his companions, 'Amr Bin Hazm in writing. The instruction reads:

'On every 30 cows one calf of one year and on every 40 cows one calf of two years'. 39

No. of cows, buffalos Zakat etc

37 Abu Obaid, op cit, p 123
38 Ibn Hajar, Fath al-Bari, vol IV, p 65
39 Abu Obaid, vol II, p 123
30 One calf of one year
40 One calf of two years
160 Two calves of two years
70 Two calves: one of 3 years and the other of 2 years
80 Two calves of three years
90 Three calves of three years
100 Three calves: 2 of two years and one of three years

Above 100 on every one two years old calf

It may be added here that the buffaloes are not referred to in our sources, for the species was not generally found in Arabia. The Ulama fixed the nisab of the buffaloes on the basis of Qiyas, classifying them with cows, as they are also included in the cattle.

The Nisab of Goats and Sheep.

The Prophet (S.A.W.) is reported to have said: 'One goat on every 40 goats is the zakat of goats and sheep but the condition is that the goats and sheep fall under the category of Saimah.  

To have a clear view of the nisab of goats and sheep the following chart is given:

<table>
<thead>
<tr>
<th>No. of goats &amp; sheep's</th>
<th>Zakat</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 to 39</td>
<td>Nothing</td>
</tr>
</tbody>
</table>

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40 Ibid., pp. 127-128.
40 to 120 One goat/sheep
121 to 200 Two goats/sheep
201 to 300 Three goats/sheep
Above 300 on every 100 One goat/sheep

'Umar, the second caliph, is reported to have once instructed his collector of the zakat to include the new born baby of goat in the counting, but asked him not to take that baby in the zakat.  

Sadaqat:

Another term in the Quran and Sunnah for legal charity is Sadaqah. Al-Mawardi says: 'Sadaqah is Zakat and Zakat is another name of Sadaqah-, name is different but the goal is the same.

Allah explains:

"(O Prophet) accept that part of their possessions which is offered as Sadaqah so that you may clean them thereby and cause them to grow in purity."

(Quran, IX: 103)

"The Sadaqat are meant only for the poor and the needy..."

(Quran, IX: 60)

The Prophet (S.A.W.) stipulates:

"Sadaqah is not on less than five Wasq."

(Bukhari and Muslim)

He advised Ma'az bin Jabal whom he had appointed as an administrator in Yemen:

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“Let them know that Allah has ordained the act of Sadaqah which will be taken from their rich people and disbursed among the poor.”

(Bukhari and Muslim)

In all these statements from the basic sources Zakat has been termed Sadaqah, but in the general usage the latter stands for voluntary and optional charity.

The word Sadaqah is derived from the root word 'Sidq' meaning truth. Al-Qazi Abu Bakr B. Al-Arabi says that Zakat is called Sadaqah because it refers to the truthfulness of one’s faith and action.

Allah shows the link between charity and truthfulness, between niggardliness and lie:

"Thus, as for him who gives (to others) and is conscious of God, and believes in the truth of the ultimate good for him shall we make easy the path towards ultimate ease. But as for him who is niggardly, and thinks that he is self-sufficient, and calls the ultimate good a lie -- for him shall we make easy the path towards ultimate hardship."

(Quran LXXXXII: 5-10)

Sadaqah is an attestation to the sincerity of one's faith, and a proof to the deep belief in the occurrence of the Day of Judgment.

The Prophet (S.A.W.) says: “Sadaqah is a clear proof (of faith).”

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42 Sahih Muslim, Kitab al-Taharah, Hadith, No 1