

THE ROLE OF ZAKAT IN ESTABLISHMENT OF A MODEL SOCIETY

Hafiz Salah Ud Din¹, Malik Amer Atta²

¹*Department of Islamic Studies, Gorna! University, D.I.Khan, KPK, Pakistan*

²*Institute of Education and Research, Gomal University, D.I. Khan, KPK, Pakistan*

ABSTRACT

Living in an era of science and technology, we will be no where, if we fail to introduce in the present age, a historically proved, the best Economic system of the world. The west through hard work and struggle has succeeded to entangle to whole humanity in the cruel capitalistic system. The Holy Prophet (PBUH) was the first who introduced quite a different economic system totally based on the welfare of the whole humanity in which, Zakat was the key economic institution. The paper attempts to visualize according to the modern approaches, a few facts of zakat which has far-reaching impacts on all social-culture and political aspects of society. The paper suggests that if zakat system is introduced in its true spirit in a Muslim community, it will surely convert it into an ideal society to be followed by the rest of the world.

INTRODUCTION

It is the ultimate aim of a man to have everything in a perfect & superb manner. Man only on account of this unique pursuit of his, seems to be superior to animals and all bovine population. All the other animals eat whatever they get to eat. But on the other hand man need and requires delectable, toothsome nourishing and palatable food to eat which gives him nourishment being wholesome, that is the very reason man has got decorated shops with huge variety of fresh fruits, sweetmeats and other varied kinds of edible provisions, through which he derives natural satisfaction. On similar pattern man is fastidiously particular about his dress and desires to attain costly and exquisite apparel for this purpose man has set up

different kinds of textile industries. For his living, man is spending all his energies and funds to have palatial and finely built building to live. In nutshell, he attempts to live in a nice atmosphere and surroundings around him where he may be able to find peace and tranquility. This is the natural wish of the man to create and develop such a peaceful ambience around him which may provide him ample chance to develop and refine his character.

Now question arises what sort of that society can be? A society which man needs badly. If this question is put to ten men or more, it is likely they may have ten or more answers for the aforesaid question, because of the reason that everybody thinks according to his in-born capacity and there will be

divergence. But this does not mean at all that due to lack of unanimity of the decision, man will give up the attempt of establishing an exemplary society.

Like other pre-requisite of the civic living the establishment of an exemplar society is a primary need for man. That is why man is always trying to find better living and congenial surroundings to live in that. All the possible expositions and descriptions of exemplary society possibly may be correct, even then the fact can not be denied unless the individuals of that society are good natured and devout and their mutual relationship is not based on sympathetic consideration then that society is not considered to be exemplary one. It is therefore, essential for an exemplary society to be self-sufficient, self-supporting so that it may be able to maintain its pol identity and it (society) must have some instrumental factor which may further augment the speed of its development so that the society may not face decline. This treatise is based on the fact that Zakat has got good points, if practiced in a Muslim Society in toto, then an exemplary society can come into being which possesses the aforesaid qualities.

Those economists impressed by Western style of eco. System have gone adversely affected that this is their feeling that if they abandon their linkage with the Western mode of eco. system they would get perished. They do not get the impression that Islamic eco system has got merits. Those economists who are not under pseudo impression of the Western eco system and are accustomed to think independently are expected to play a positive role to usher in Islamic eco. system and make the foreign nations understand the good points of" Islamic eco system. God almighty through Mis apostle Muhammad (P.B.U.H) 14 hundred years ago sent him to improve the uncouth and uncivilized Arab (Rome & Persia). The Prophet Muhammad improved socio eco. conditions of the people which are sustainable uptill to day. The word Zakat has been derived from research.

RESEARCH ANALYSIS OE WORD ZAKAT

Zakat is one of the important and fundamental factor of Islam. It has got its preference. Its imposition is proved from the holy Quran(AI-Quran) and Hadith and ajma-e-umma. Thus the one who denies its importance and becomes

defaulter, is a sinner and criminal (Hafiz,1982). He/ such person can be tried (Lois M, 1975). Zakat has multiple meanings, but all the meanings are dependent on two meanings (1) Tazkia (Qazi,1974) (2) First meaning signifies piety. The holy Quran says "Those who give Zakat get purified" Second meaning of zakat means superiority. These two meanings attached with Zakat explain the "Spiritual aspect" and second meaning attached with zakat seek to explain "Materialistie aspect" of life. These two aspects of zakat help and assist the life of mankind and mundane / wordly life and the life hereafter can become good and successful.

MEANING OF ZAKAT ANALYSIS

Man is made of two things. One is spirit which belongs to "Alam-e-ghiab" that is invisible state, and another thing is human body which belongs to "visible creation". Like zakat man's life has two aspects one in spirit and another is concrete body concept of man's life is not complete unless and until the two aspects of life are not groomed properly and equally. As against the modern taxes zakat has a good point because it has got a purifying character which nutures

man's life and on the other hand it (zakat) fulfills financial needs of the man and on account of these things a good society gets developed.

Society is built up by individuals. If the members of the society are of refined character and superb demeanour then whole of the society will be dubbed as a good society. On the contrary if the members of the society are wicked and of mean nature then such society will be named as a bad society.

God Almighty has made the payment of zakat compulsory. Due to this payment, hearts of the givers get purified and thus the whole of the society stands transformed, the example of which can be cited from qaroon oval in which the Muslim who lived during the days of Prophet Muhammad (Peace be upon Him) can be cited. Exemplary society can be built up. How is that, a society which has noble characteristics. Detail is being given below:

Creation of noble souls through zakat:

Greek and rancour are ingrained on man's nature. As Quran says avarice is the integral part of man's life(Al-Quran) Unless greed & rancour are not

obliterated from man's life, he cannot be the recipient of spiritual and worldly boons. Avarice and rancour render the man self-centered and its vicious effects inflict the other members of the society and corrupt them sadly. Thus the whole atmosphere gets polluted and almost every living beings is influenced badly. Members of the society fall easy victim to this social evil / people living in a society become proud fond of self-esteem. In order to amass more and more wealth they enter a race and thus they fall victim to rancour and grudge and matter reaches such an extent that the entire humanity get embroiled in an inescapable vicious move. Living picture of the modern era is the super powers of world today which stand at draggerdrawn and the whole of the world has fallen an easy victim to their vicious clutches today. Zakat being the basis of the religion eradicates the roots of rancour and greed among the people and the very first impression falls on the giver of zakat and in this way love for money get fainted in the heart of the giver of zakat. His personal desire also get deaden. Gradually such person (the giver of zakat) instead of catering to his personal material wants, starts helping

and sympathizing his needy fellow-beings. His vision changes and he becomes purified shunning all sorts of ill-notions and thus the poor do not feel harassment from him. He becomes such a changed man that the poor get close to him and don't dread him, because they find him a sympathetic and noble man. Wealth does not always stand by people. Paying of zakat makes a man embolden, he does not lose anything rather the giver of zakat always remain calm and steadfast. Patience and perseverance creep into him and he becomes a great man. Second impact of zakat falls on him and makes him defray his money (wealth) on welfare of the other people. Being mingy stingy in the beginning he used to be miserly, but eventually he spends in the name of Allah open heartedly. He feels pleasure in spending his wealth in the way of Allah without any demur. He the giver of zakat becomes broad minded. Whenever he finds an opportunity for spending his money on altruistic things, he does not budge an inch. There was time he did not like to see a poor man, but, now, when he happens to run into an impoverished person, his heart beats violently to help. This is the sign of his

inward goodness. Shah Wali Ullah writes about such person:

"Whenever a poor man encounters a want, he begs Allah. His begging knocks at the door of Allah and Allah Almighty sends a message to a kind man and the man satisfies the need of the destitute and then God blesses the man who comes forward and helps the needy fellow-man (Shams, 1344).

God showers His rewards and blessings on the man and that man becomes blessed. Such kinds of message from God are accepted by those hearts which have deeply gone in the devotions and prayers. If zakat is paid purely with good intention then one's heart becomes pure and free from all sorts of ills and vices and the man happily and readily feels inclined to invest in altruistic ways and in common weal. A lewd can not enjoy that much as a noble man enjoys spending his money on the promotion of a noble-cause.

Zakat creates sympathetic attitude in the wealthy people

Zakat gives pleasant effect to the lives of the poor. Creating love for the zakat givers. An idiom explains love begets love. Till such time the rich develop

sympathy for the poor human-beings, the poor shall not have soft corner for the affluent strata of the society. They will feel jealous of their wealth and will always think of ways and means to snatch away their riches. But when the wealthy men start dishing out zakat to the poor and the needy men the poor reciprocate and develop sympathy with the rich. The recipients of zakat always stand ready to aid and help the moneyed people when they encounter any difficulty or trepidation. They pray for them from the core of their hearts for their benefactors.

Second effect of zakat on the man is that he forgets his deprivation and he doesn't feel helpless and deprived. Prior to this new situation he used to be a useless person lying down in a negligence, but with a little monetary assistance on the part of the well to do his condition alters and gets out of the vicious cycle of poverty. Pecuniary embarrassment no more grimaces him. Now he the recipient of zakat moves in the society with dignity and honour. He does not become an unnecessary burden on the society. The effects of zakat are not limited up to the spiritual or individual life of the Muslims. They influence the

social and collective living of the men. Through zakat greed and rancour are wiped of from the hearts of the givers of zakat and a mutual trust is created among the rank and file and whole of the society becomes acceptably good. According to Dr. Ahmed dishing out zakat to the poor, removes rancour and ill will from the hearts of the poor. The society is freed from feud and enmity and people start leading a peaceful and tranquil life. Peace, love and mutual trust flourish and give people comfortable living(Abidin,2002)

Society becomes self-complacent and receives Pol. Solidarity:

Society which is based on generosity, sympathy and extending of helping hand to each other in the hour of adversity and affliction, society of this type progresses by leaps and bounds and no snag/impediment can obviate its process of progress of its development and prosperity. Doublessly, zakat has got its basic place of collective self-sufficiency. Our this bold claime is basic vouchsafed by Shah Wall Ullah. He states:

"Zakat is connected with other matters of common welfare of the state. It is quite obvious that all the weak and

destitute live together in a country. They fall victim to untoward situation. During such kind of extenuating circumstances, if there exists no method of help to protect the afflicted, then the concomitant result would be mass onslaught of death due to hunger. Ail the state affairs depend on money. Country's defence and administration can only run if only wealth is there. It is therefore, obligatory that a method must be tailored to get money from the public to run the administration for the betterment of the common man (Al-Quran).

Through system of collective betterment develops this helps assists in mitigating the differences in the stratas of the society gradually. On the other side the system tends to satisfy the needs. One class bears the expenditure and in this way foreign debts are not contracted and the nation is enabled to maintain its freedom and independence and all the people whole heartedly get ready to work zealously in the way of Allah and for the improvement in the lot of people.

This system is based on justice and is natural, neither the rich get overburdened so that the private investment may be adversely affected

and national income may be shrunk, nor the poor are deprived of their bread and butter. According to the economists when a man consumes a commodity continuously, marginal utility of the very commodity goes on diminishing. An example is quoted by the Eco. experts. Someone traveling in a jungle, all of a sudden happens to lose his way. Provisions he was carrying get exhausted, while going on his errand he gets thirsty, he good luck would have it, meets a caravan in the desert which has water for drinking purposes He gets one tumbler of water and derives maximum utility out of it. He gets second tumbler of water but the utility from the second tumbler is decidedly less than the first tumbler. It is because he does not have that much keen desire for the water as he had at time of taking first glass of water. If the traveler now gets the third glass of water, utility will be much smaller. Similarly all the subsequent tumbler of water will give him much less utility and now the thirsty man will decline the offer (AI-Quran).

From the above example we can deduce and say that a rich man pays off some money in the shape of zakat, it makes no difference to him, but on the other hand

a poor man is much benefited. Scantly amount of money which goes in the shape of zakat, the rich don't need it much but, it matters much for the poor. Therefore, it is pertinent to say that the circulation of wealth in the society is in the best interest of collective advantage and payment of zakat has positive repercussions on the creation of wealth.

Zakat and creation of wealth:

It is generally thought that by paying zakat money with the payer gets exhausted. How can increase in money takes place? This kind of thinking makes the man stingy. He instead of paying zakat goes to the banks and deposits his amounts to earn interest, in this his money goes on multiplying. But God Says: "You accept rate of interest so that your money may increase in quantum, but when you pay zakat your wealth enhances(Shah Waliullah,2006). About zakat the holy Prophet Says: "One who pays zakat out of halal income to the value of one piece of date. God takes that zakat in His hand and increases his alms and that zakat is of great value(Ahmad,2003)

God says, "Those who spends their income in way of Allah they are likened

to that grain which is in a husk, hundred grain in each husk, God when wishes increases. God is great and omnipotent. God elucidates through this example this fact that wealth does not decline when spent in His way rather it increases as man sows one grain in the soil, that one grain multiplies into numerous grains. When God has power to increase the number of grains, similarly money spent in His way does not go dwindled (Al-Quran). God makes a promise and says, when people spend in His way, God amply rewards them. Money spent in the way of Allah is like a debt given to Him which is not only returned to the spender, but he is given more. Aiiiah Says: "If you lend Allah with all sincerity, Allah will return you double and exempt you of your committed sins. God is forbearing and knowing (Abdullah,2007). God says on other occasion, "Who is the one who lends Allah, God returns double the amount. God restricts and God gives generously." Those who are deendar and have firm unshakable faith in Quran and the holy Sayings of the Prophet (Peace be upon Him) they firmly believe in all that aforesaid. But those who bring in reasonings for them a arguments is given

below. It is expected if they study the situation calmly, it is likely they will confirm the veracity of the things that zakat has a positive effect on the enhancement of wealth. Noone denies the simple fact that a man after the payment of zakat goes for lucrative investment, otherwise every year zakat payment will lessen his amount of money. Therefore, rest of the idle balances will be invested profitably so that his wealth may go increasing (Al-Quran). The holy Prophet has said in this respect: "Beware, anyone bringing up an orphan, it is for rum to invest orphan's patrimony and never keep it in idle balances so that orphan's wealth may not be retrenched (Al-Quran) Man cares to increase his wealth and at the same time becomes careless for the wealth of others, therefore the holy Prophet warns the care takers of the orphans that orphans wealth may be properly lookedafter. Zakat is a national incentive. People store their wealth and must not keep it in idle balances, rather put it in a productive business so that wealth may on perennial basis keep on growing in its volume and profit may occur from it. Economists agree on this point if people invest and bring their

money in the market, this will not be only beneficial for the owner of the money-holders, the other merchants and the consumer class will also get benefited. In this market mechanism will receive pleasant effect. If all the money-holders bring their money and invest productively one can understand how much beneficial it would be and the market would also be progressive. From the foregoing discussion we reach the conclusion the money-holders play a vital role. They after the deduction of the zakat, invest their money in the market. Now we analyse this zakat issue from another angle, from the side of "Haves not" which affects the market.

Zakat fund is given to the deserving people. They in return spend zakat money on their urgent needs or invest on small scale business. They do not benefit monetarily, the market also thrives and multiple economic activities are generated. Zakat can be interpreted in this way also. The poor who have taken loans, they easily return the loans with the amount of zakat they receive. The lenders get their money back and the confidence of lenders is also not shaken. In this way the poor are helped by the money-lenders in the hour of dire need. In this

way money remains in constant circulation. The poor quite easily and without any botheration obtain loans to fulfill the needs. Those who are acquainted with science of economics know it fully that by utilising the indigenous resources national income can be enhanced and the income produced can be distributed in a proper way. Thus the two economic evils (1) unemployment (2) Inflation are brought under effective control and eventually all the developmental projects are completed. Zakat is the best incentive of gross national income and the distribution of wealth maintains its natural way.

DISCUSSION IN NUTSHELL:

1. Zakat produces good members in the society who have good relation with each other.
2. Through zakat society becomes self-sufficient and can attain political solidarity.
3. Through zakat Market business expands and goods and services increase in their quantum.
4. Zakat reduces down the volume of unemployment and inflation.
5. Developmental projects can be completed easily.
6. Inflation is one of the chief cause of the destruction of a nation, zakat cuts down the roots of inflation.

In order to maintain good health treatment is important and similarly prevention is also imperative. Similarly for the health of the society some preventions are to be adopted with zakat otherwise zakat will not give its full benefits to the society as follows:

1. For earning wealth all illegitimate means must be banned, like interest, gambling, speculation, fraud etc.
2. Extravagancy and waste of money must be stopped hence forth.
3. Stockpiling and inflation must also be put an end to.
4. Monopoly must not be given an opportunity to prevail.

If you want to see the pragmatic aspect of zakat, one must study old golden period of Muslims. In the yore people used to move about, but no one seemed to be inclined to accept zakat.

The holy Prophet one remarked as it goes:

"Oye people: go on paying zakat. A time will come that people will move around with zakat money and the recipient will remark if you would have given me before, I would have accepted it; today I do not need zakat now".

This was the practical pattern of the exemplary society, for which today's world inspite of its gigantic material development, its still aspiring for the society of the past of the gone by days.

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