

ZAKAT "ALMS GIVING"

The Third of High Grade of At-Taqwa

(Seeing by Al'lah's Light)

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1890-1964

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Published by

amin-sheikho.com

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Chapter One

Zakat "Alms giving": The third of high schools of seeing by God's light.

Having talked about the witnessing that there is no God but Al'lah and that Mohammad is Al'lah's messenger, the communication with God, and having known some meanings included behind them, we turn to talk about Az-Zakat "Alms giving" which is mentioned in the noble saying: "Islam is based on five pillars..." when the prophet (cpth) "communication with Al'lah and peace are through him" says: "...paying the alms" we say: the word 'alms giving in Arabic means 'purification' which indicates perfection. When it is said 'the food became pure', that is, it became wholesome, delicious, and free from any defect or flaw. By almsgiving, man becomes healthful both in spirit and body, the life becomes pleasant, and the whole society will be delighted and reach the perfection it aims at.

It elevates and becomes free from any kind of poverty, lack, mean qualities (such as spite, hatred...) and far from suffering and pains. Thus people will enjoy living under the shade of love cooperation and success.

This noble saying reveals that alms giving is one of the pillars of the sublime structure of Islam which without it all falls down. The noble companions fought the apostates who abstained from paying the alms.

Any verse mentioned in the Holy Qur'an which is related to performing the communication with God is associated with a verse related to almsgiving. This indicates that performing the communication with God, which aims to make the spirit get a link with its provider, must be accompanied by giving alms.

Purification can be acquired through sacrificing money for the sake of God so as to draw nearer to Him. In fact, the money is an expression of yearning, and through sacrificing it the alms payer will have dispensed with the vanities of this world seeking to win the life in the other abode, to

enjoy God's satisfaction and to approach Him more and more.

The spirit follows its deed, and our master Jesus (pth) "peace are through him" said: "your heart is where you put your treasure, so put your treasure in the heaven"

God's satisfaction cannot be got except by being charitable to His creatures. He, the Almighty, is in no need to us nor to our money but He asks us only the cordiality in relationships. So, when we pay the alms for His sake, our spirit will be confident of their charity so they will enter the presence of their Provider. As a result of this entering which is based on their deed they become pure. That is because when the spirit enters God's presence having a confidence of its charity, the Godly light will flow to the places of the vile yearnings in it and purify it from the germ which deprives it from sleep and lessens its rank at God and at people. Thus the spirit becomes free from its bad defects and dirt and regains its purification by virtue of the light of its provider and the Godly perfect qualities. Only then man will be really man, that is "humanist", with a heart filled with Godly mercy, sympathy

upon all creatures and love to be charitable to everybody within wisdom.

When the spirit attains a link with its provider, it will not care for any blame as long as it acts within right as well as it will be surrounded with a sash of virtue, compassion, bravery, generosity and all other sublime qualities. It will get profit by the valuable chance of its lifetime and become worthy to take care of its brothers in humanity, and there God will lift its rank in this life so as to use it as an amount for drawing nearer to him, then in the other abode, it will be one of the closest winners due to what it has rendered.

Now: let's suppose that there is a person who put aside his rain-coat in a cupboard without noticing that there is 100 USD in one of its pockets. So, when he needed to wear it after one full year, one of his family found that 100 USD which he had forgotten and is in no need of at present time. I wonder, will it be difficult for him to give only 2.5 USD to the member of his family who found it? Will that overload him when he does not expect that he may find it? Of course if the full 100 USD was not found, he

would not care about it. So when he gives this insignificant sum of money it will be as if he has won 97.5 USD as a present from the heaven.

So is the proportion of alms giving as the Compassioner assessed in His Noble book which is far above falsehood.

Chapter Two

Islamisation of economic growth, welfare And moral aspects through: Zakah-distribution

Suppose that there are 100 rich families in a society where the average of its social wealth is about 10 million per family more than its yearly outlay and expenses.

I say, if each family pays the previous proportion which is (2.5%) of what it has of surplus money, definitely it will not care about this little sum of money and this will not cause any poverty, privation or incapacity for it because its abundant money is more than enough for it.

On the other hand, if the people of this society are needy and the prominent families have factories in it, the consumption of their products by those poor people will be inconsiderable due to their lack and poverty; and that is noticed in all the countries of the world except a few and it forms the main problem of the present time.

If the government collects the little percentage aforementioned which is (2.5%) of the financial surplus of every wealthy family of every rich person, the total will form a grand sum which comes to 25 Million USD. This sum is enough for establishing a factory where the poor workless hands can find a work therein. If the government does that as a project for five years by building one factory every year, five new factories will come into existence and thus there will remain no workless hands in such a society at all: before that, the workers, the executives, and the managers who have been employed newly in those factories are unable to buy beds, carpets, or any other products; but when they start working, they become able to buy, to spend lavishly and to use the products of the factories which belong to the rich families. These goods are unsalable before that due to the poverty of this society; but when a part of this society begins to work, they will get a better living standard. Thus, almsgiving brings profits for those rich people, so they become richer and the situation of this society as a whole improves.

By the elapse of other five years, the unemployment in such a society will come to an end; furthermore, the other sorts of goods which are produced by the factories of the rich will become salable too because of the improvement of the living standard of the society which comes as a result of creating fields of work. Thus alms giving brings advantages for the whole society: the rich becomes more wealthy while the poor will enjoy an easy life and will turn gradually into rich men. By work the society in full becomes more connected and more powerful on one hand; and on the other hand, the profits of the factories, save a few which must be set aside for maintenance and repairing, can be put in separate budgets to be distributed as constant salaries for the paupers who cannot work, the orphans, the disabled people whether they are unhealthy or decrepit, the widows and the like. Those salaries reach who deserves them really by trusty people who also receive constant salaries taken from the same budgets.

In this way, all the problems of society in all their faces will be done away if we turn to God through the contemplation of His

creation, we shall stand amazed with full admiration and appreciation before the perfection which flows and spreads over each creature whether it is plant or tree, man or animal, earth or planet, we shall wonder at each creature when seeing its marvelous and wonderful composition, the proper environment it is put in, the function it performs, and all other aspects of perfection which none can ever make except Him "Glory to His names". Indeed, if we look deeply and scrutinize, we shall ascertain the absolute perfection of each creature in all its affairs.

We do realize that each has got its utmost perfection in every way; for what it is created for.

Consequently, God's Sayings, Just as His actions; would lead us, if they be actually applied, to sound profitable and fruitful results for the benefit of the society at large, and of each member of it.

As God is for all, so His advice will benefit all in every way.

If we apply the portioning of alms giving, the national wealth will grow in a permanent logical balance, and the social equity will be

fulfilled, consequently all people will feel spiritual satisfaction and enjoy welfare.

Also, this will practically insure that the economic activities which result from it will draw the best utility for the country and its economy; and that is what the west and the east regimes are not able to maintain.

Indeed, God's efforts and pursuits are meant for the happiness and the welfare of all the people at large. He asserts on realizing real satisfaction and complete happiness to be fully accomplished through His Guidance of Distribution of "Zakah".

Such aims can be fulfilled practically because alms giving is legislated by God who directs all creatures within a perfect order, far above any mistake. In the Holy Qur'an, God says: ((Honour belongs to God, and His messenger, and to the believers.))"

The holy Qur'an

Fortress (63) Al-Munafiqun (the Hypocrites), verse: 8

However, it is universally cknowledged, in Islamic point of view that faithful poor, are in no way to be humiliated, even if they are financially in bad need.

Then, how can we maintain and suffice their need; to lead a happy life with no trace

of humility upon their honour, while they are held with high respect and dignity!

Zakah—distribution among faithful poor must have a strict discipline, just as the universe has a strict one.

The universe and creation are run in amazing and a highly estimated, and astonishing disciplinal order, unfailing duration and prosperous; so must be Zakah—Distribution. As it is advised and wanted by the same supreme authority i.e. God, He wants us to help poor with no trace of humiliation.

However, we can achieve this end prosperously by establishing a perfect arrangement: fruitful, permanent, and dignified.

Applying the allotment of alms in the way mentioned before makes us get the following advantages:

1- Poverty and suffering all over the country come to an end, and they are never allowed to enter society again.

2- The national wealth will grow side by side with the growth of the projects and the increasing number of the factories of alms giving and the growth of people's wealth.

3- Alms "Zakah-money" are now wisely and well-orderly managed, and many factories have been established; those who suffered for they had no work are, now demanded everywhere. No idle men are left in society; so wages become higher for the demanded former worker, as there are no substitutes if they leave work. All men are wanted to work in the new factories.

4- Idleness is substituted by activity, and the workers will get the ability to buy the articles and the products of the factories which belong to the rich who have paid the alms giving. Thus their goods become more salable and the alms they pay will bring them more profits.

By that, the rich people are richer in society. Poor are nowhere, Idlers are extinct; All people are pleased and satisfied. No complaint of any sort is there. All society is hopeful, prosperous, and advancing; not only in terrestrial life, but in humane one, too.

5- All wealth of poor is bestowed upon them by the rich's alms; so the poor love the rich; who reciprocate them sympathy. These reciprocate them this affection as they did

spend their dear money in the way of God just "as fathers feel towards their children who cost them dearly".

However, all are happily prosperous.

So, alms giving generates love, cordiality and sympathy among the members of society. The poor will love the rich and wish them more wealth for when they become more wealthy, the number of factories will increase, so the workmen will be more needed and wanted, besides, by the unceasing payment of alms there will be more projects but at the same time rarity of workmen of which makes their wages grow high.

As for the rich, they will sympathize with the poor because by the alms they pay, they indirectly support them to be well-needed so they see in them their good deed which they boast of in their secret. The hearty and cordial relation between the supporter and the supported is an undeniable fact, and it is even firm.

By virtue of alms, the lofty humane feeling among the members of society grows so they love one another and that makes society firmly connected. As a result, its

enemy will not be able to sow dissension among its members or to divide them into sects that kill each other. If someone comes to this society calling for a Rotation against the rich, the poor will stand in his face refusing any kind of division between them and the rich whom they love; on the contrary they will unveil the mask under which he hides his enmity and throw him out. Thus alms giving reunites mankind and implants love, cooperation and fraternity among them.

Allah is the owner of absolute perfection and He legislates nothing but perfection. As for man, whatever degrees of intelligence and thinking he may have, if he is not guided by the perfect God, his legislation definitely is imperfect and it will lead to destruction. So, distributing the alms' funds in good order is the key which helps in giving a solution for all the problems of society and drawing advantages for it, while these alms-effects come to a standstill, losing their value and permanent benefits when they are distributed at random and without discretion.

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