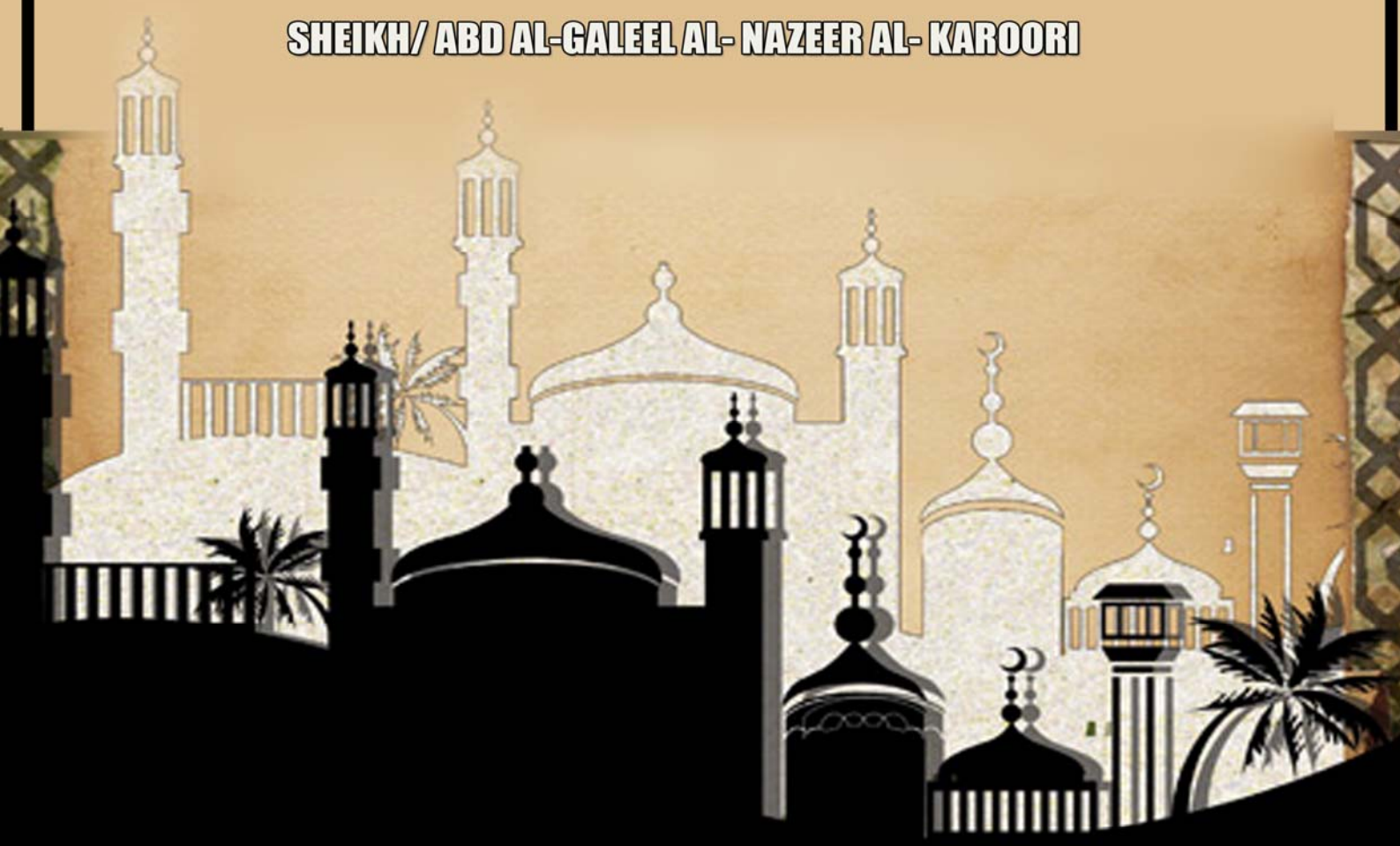
REPUBLIC OF SUDAN

ZAKAT SCIENCES INSTITUTE

PRINCIPLES AND POSSIBILITIES OF ENHANCEMENT OF RELATIONS IN THE FIELD OF ZAKAT

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In the Name of Allah, Most Gracious, Most Merciful

Principles and Possibilities of Enhancement of Relations in the Field of Zakat

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The Need for Unlimited Communication

Zakat is a fundamental in our religion, just like prayer. If there is qualification for prophecy, it could have been “leniency and mercy between people”, as Al-Sayda Khadija said to the Prophet: “You are the man who sustains the weak, shows generosity to the guest and assists against time calamities”. After revelation the mosque became the centre for prayers and the society the centre of Zakat, in order to purify the society and to spread solidarity among its members in accordance to the Qur’anic verse”: “… and take from their wealth a charity, through which you purify and bless them …”, and: “Alms are only for the poor and for the needy and for those employed to collect “Zakat” ..”.

When the Islamic state was established, Zakat had been an authentic part of its social and financial system. The first Caliph regarded denial of Zakat as a default in the Muslim’s religion. He fought for it to continue forever, and Allah, the Almighty, crowned his jihad with victory: “… and Allah grants victory to those who grant victory to Him, surely Allah, is Almighty and Strong. Those who if we empower them on earth, they will perform prayers and give Zakat ..”.

Now, after the fragmentation of the Islamic states, after the collapse of the last state which gathered them, there is a necessity now of searching for renovation and resurrection of religious rites and making these rites a program of empowerment, some people just confine our political activity in the renovation of our religion in “the political Islamic”. Yet this is not true, our work is politics for Islam. No religion, particularly in financial aspects, without empowerment and establishment: “And thus we established Yusuf in the land to settle therein wherever he willed”. Without this empowerment Yusuf should not have established the storing and supply system in order to

take from the strategic store “stock” at the times of disasters: “And what you harvest leave in its spikes, except a little from which you will eat”.

Thus, the renovation of Zakat in every country is actually an introduction to search for the Zakat sources in every region.

Political borders shall not be justifications or acquittal for; not assisting a Muslim country which suffers from a disaster, particularly in the so-called the time of “donors” who lurk for us to be inflicted with catastrophes and calamities, and hence, they come to our countries carrying with them their bowl of food! Some of their organizations are names “extra-borders”, a slogan which, we Muslims alone must adopt, in terms of coordination between our Zakat organizations: “And cooperate on benevolence and piety. This birr includes cooperation between all the Zakat institutions, public and official ones.

The signs of Islam centralization are manifested in the shapes of conferences, leagues, … etc, starting form the Islamic League, the Islamic Conference, Islamic Da’wa Organization, Coalition of Benevolence and other Islamic international organizations which represent a starting point of the return of the Islamic state which advocates and protects the program of purification.

Return of Zakat to the Country Level:

There is no problem with the return of Zakat to the regional and country level, after being centralized.

The return of Zakat from the grassroots and societies looks like its administrative system. The employees who were in charge of collecting Zakat used to submit their reports about levying to the centre. No centre today for which the reports are submitted and surplus from the regions is returned. The regional custodianship on Zakat, however, enabled every

region to be diligent in managing Zakat and to have its own experience. Eventually, liaison and communication between all the experiences will enable the people to have a unified report, through which coordination and integration can take place. No amazement, then, when the people "at the West", or as they are called by Allah the Almighty " a company of the later peoples" i.e. the people of Sudan, as reported in Ibn Katheer's commentary, raised to the Prophet (pbuh).. they are the people of the West.

Globalization and Communication:

It there is any value of globalization it would be the contest and the competition it creates. Through this competition creates. Through this competition the performance would be promoted and commodity exchange flourishes. The world of today, although it represents political disconnection, yet it represents relation connection and communication. Moreover, the public relations, as a science, has been established recently. The electronic communication has greatly surpassed the traditional and the express mail. Reports could be transmitted to all Zakat institutions at one time via the fax and the E-mail. Zakat information, problems and achievements could be received through the satellite channels. As the prayers have an 'Adhan (call for prayers), Zakat has its own information and address, as there is no hypocrisy in the rites "if you disclose your charitable expenditures, they are good…", " who ever glorifies the rites of Allah, these are from the piety of hearts". As the prayers performance times are fixed and they are performed continuously after the Adhan, likewise, we call for continuous and repeated declaration for Zakat, in order to be connected with the production seasons and harvests days, as well as with the commodities stock exchange, the stock markets and the company budgets. The objective of the international Zakat

information is the renovation and revival of the absent rite of Zakat and the call for benevolence and piety.

Generally, the issue is a part of Allah's victory program raised to the rulers and governors "… and Allah grants victory to those who grant victory thereto."

Availability of Takaful:

There are great differences in the incomes between the Islamic countries, particularly after the discovery of petroleum "oil". Sudan, for instance, which managed to collect one-half of the expected vessel of Zakat, is not able to reach all the eligible parties or the donors of Zakat. Most people still depend on "limited incomes", equivalent to the poverty line according to the international standard. This incomes disparity necessitates from the people in the rich countries to give any Zakat surplus to their brothers in other countries. We in the Reform and Consolation Society had an experience of collecting Zakat Al-Fitr from the Sudanese expatriates in Saudi Arabia and Gulf states and giving the revenues to the poor people in every region of the Sudan on the Day of Eid. This activity has continued and it has had an effect in the "Saudi Fatwa" pertaining to the permissibility of paying the Zakat al "Fitra" in cash, which can be changed into food. Palestine and other countries have benefited from this "fatwa".

Transfer of experiences: Obama performs Zakat!

Transfer of experiences is one of the great benefits of the "*Sunna hasana*" "whoever initiates a "*Sunna hasana*" i.e. good norm, will have the reward thereof and reward "equivalent to the reward" of one who imitates it …". This has had an impact on President Obama's Last address to the Islamic World in which he declared his intention to enable the American Muslims to perform their Zakat, through giving them tax protection.

The transfer of experience, therefore, is a good norm which could be practiced by people in other countries, even if the number of Muslims in it is a minority, like in America (7 million out 200 millions).

Diligence:

Neglect of practice destroys the *fiqh*

The *fiqh* of Zakat has been taught in papers and lecture room for long time, exclusively by and to the elite. This *fiqh*, therefore, has not developed because it has not faced the problems arising from the application ".. if a part of any company of them devote themselves to learn *fiqh* …". Revival of religion is a revival of *fiqh*. Therefore, Zakat scholars in Sudan performed due diligence through the adoption of the Hanifi school in some aspects of Zakat, pursuant to the verse: "And it is He who causes gardens to grow, (both) trellised and not, and palm trees and crops of different (kinds of) food and olives and pomegranates, similar and dissimilar. Eat of (each of) its fruit when it yields and give it due (Zakat) on the day of its harvest …". Pursuant to this Qur'anic verse, the law has adopted the Zakat of fruits, vegetables and all crops, which were not included in the past according to the Maliki school.

The Chamber of Zakat in Sudan also has followed the fatwa of Al-Sheikh Al-Qaradawi pertaining to the Zakat of Salaries, according to the diligence of Caliph Omar Ibn Abdul Al-Aziz, who used to take Zakat from salaries, i.e. without the condition of the circulation of the year.

The Sudanese legislature has also expanded in the issue of the eligible parties of Zakat, following the Shafi'e school which adopts the principle of "making rich" even the merchant of gold; if he gets insolvent, he should be reestablished from Zakat. This principle interprets the expansion of projects of this kind which was criticized by some people. The best support to this

goal is the Zakat of animals which is usually from female, particularly, the camels, as reproduction is usually achieved by the females as stated in the Holy Qur'an: "ninety nine ewes" as females have an economic value. The diligence in Sudan also has included the Zakat of money prepared for investment even if it is public money. The companies and Sugar factories, for instance paid their Zakat. The Zakat fiqh has also included, recently, the metals and oil Zakat. All these types of diligence have emerged from the benefit of application. Communication gives chance of the exchange of such experiences, a situation which flourishes and enriches the Islamic library, and helps in conducting university studies and dissertations on Zakat application. In Sudan the Institute of Zakat library encompasses a good number of volumes and references, which could be utilized by other institutions.

Management:

One of the experiences whose exchange is available the administrative and accounting experiences.

The establishment of the Chamber of Zakat itself was denied by some people, although the caliph Omar established a chamber to the soldiers which is not mentioned in the Holy Qur'an.

The only employee who was mentioned in the Qur'an was the employee of Zakat!. The problem is the salary of this employee, from the share of this category, which is one-eighth according to the Holy Qur'an. Is this "1/8" sufficient or it needs some margin which allocates one-fourth "1/4" for the administration as in Sudan.

In trade works the administration costs reach one-third or more! Internationally, a ratio of 12.5 % for administration could be the maximum ceiling, particularly if the employees are divided into official, seasonal

volunteers … etc. In the organizations works, the volunteers have the lower burden in the management of charity activities. We Muslims must be the first to work voluntarily as we hope behind this what the others do not hope from Allah. In a visit to a foreign country, I was escorted by a student. When, I offered him a present because he is a student, he apologized and refused the present saying: “Sorry I am a volunteer!”. Why don’t we make use of our youth to become volunteers in Zakat works to reduce the costs of employees? Sheikh Al-Qardawi, when he heard of our youth’s jihad and death for the cause of Allah, said to us: “Oh the people of Sudan, how did you manage to die for the cause of Allah and fail to live for His cause?”

Priority of Projects over Management:

One of the new experiences are the projects which qualify the poor to become producers and donors.

The Holy Qur’an stated the story of voluntary work through making a defect “hole” in a boat, to protect it!, “As for the ship, it belonged to poor people working at sea So, intended to cause a defect in it as there was after them a king who seized every “good” ship by force”. Another example includes reforming of something to live “And they found therein a wall about to collapse, so he restored it …”. These examples constitute origins of qualification which encourage us to call for the generalization of Sudan’s experience in qualification through ownership of fishing boats, sewing machines, cooling refrigerators … etc to realize the hadith “If you donate, make rich”. The generalization of qualification *fiqh* is very important, particularly among some groups which do not accept Zakat unless it is handed over directly, and they regard every other procedure illegal action!

Examples of sustenance projects in the Sudanese experience

No.	Type of Project	Number	Cost in million dinars	Beneficiaries
1	Transport vehicles (Amjad)	70	129.5	70
2	Transport vehicles (Atos)	25	50.0	25
3	Handicapped motorcycles	25	12.0	25
4	Computer centers + photocopiers	100	62.5	100
5	Lighting generators	80	10.4	80
6	Medical laboratories + Refrigerator	55	11.1	55
7	Grinders + mincing machines + refrigerator (deep freezers)	200	36.6	200
8	Deep freezers	100	13.0	100
9	Gas refrigerators	30	10.3	30
10	Gas furnaces	350	12.7	350
11	Irrigation motors	55	13.8	55
12	Grain mills	150	29.5	150
13	Carpentry workshop	60	41.4	60
14	Fully equipped fire maintenance stores	110	51.1	110
15	Iron smith workshops	55	1.8	55
16	Sewing machines + 3 cloth rolls	400	34.6	400
17	Mechanics workshops	50	9.1	50
18	**Total projects**	**1915**	**544.3**	**1915**
19	Sustenance of one year (sacks of sorghum).	33,094	132.4	11,000
	Final total of sustenance project		**676.7**	**12,915**

International Experiences

The Kuwaiti Zakat House:

One of the old trans-borders projects is the Kuwaiti Zakat House. I remembered that I supervised the *dhahia* project (sheep slaughtered on Eid Al-Adha occasion) on behalf of the Kuwaiti people in 1985, when Sudan was stricken by draught. The people of Sudan received the cost of these sheep and used it! i.e. they were like Umm Musa (the mother of prophet Moses), and the sheep used to be a good consolation at that time.

I also remembered that I, and brother Fuad Al-'Umar (representing the Zakat House, as donor party) and I (representing the Da'wa Organization) supervised the distribution of thousand sheep on behalf of the Kuwaiti donors according a list of their names.

The Kuwait Zakat House also organized the Second Orphans Forum, which was attended by (60) orphans from (10) countries. The House was full of the air of compassion, mercy and gratitude.

Meeting between the orphans and their bailsmen: This relation was organized by the orphan Bailsman project at the Kuwaiti House, in collaboration with 66 charitable entities from 34 Islamic countries.

All the participants hoped reward from the Almighty Allah through that participation.

The slaughtered animals in Mina:

This is one of the experiences whose fatwa was delayed for a long period of time. The new fatwa about these slaughtered animals (at the Hajj seasons) includes the permissibility of donating their meat to people other than the people of Mecca, a situation which pleased the people in Sudan and Somalia.

The Zakat institutions could delegate their agents for communication as Al-Rajhi delegates at the slaughter house.

The *fiqh* of today needs a license from a trustee that makes both the donor and the recipient happy, instead of extremism and constraint which pleases no one and necessarily displeases the only One (Almighty Allah).

The Experience of Sheikh/Salih Kamil:

Last year, Sheikh Salih Kamil visited the Chamber of Zakat and the Institute of Zakat Sciences in Sudan and got acquainted, through the accompanying exhibition, with the Zakat experience in Sudan. He praised the experience and its uniqueness and called for its generalization, in an international league which encompasses all the Zakat experiences under one entity called “The International Organization of Zakat)”. Sheikh Salih also presented a lecture included new thoughts which found a good response and opened the doors widely for new fiqh and exchange of experiences.

Acquittal of Zakat:

The charitable activity has been negatively affected by the so-called war against terrorism. Money movement was restricted due to the so-called (drying of sources). The donors escaped to invest in gold and the charitable works were accused while they are innocent.

Zakat is qualified to pass this examination as it is totally not guilty of terrorism accusation, because it is a well known and transparent religious rite of recognized sources and known eligible parties. It is also levied and distributed under governmental control. It needs only declaration, official approval and license to pass the borders, as its revenues are used to assist in disasters and to help people of special needs. We hope that Zakat enters into the government’s budget. Sudan refused this step to guarantee the Zakat independence.

Allah reduces usury and increases alms

If some one calls Allah, the Almighty saying: “Oh Lord, show me how do you reduce the value of usury?”

Definitely the answer will be the economic collapse in which the banks have got bankrupt the credits have collapsed, the factories have closed their doors and the unemployment has spread … etc. this booming event which has inflicted the world could only be described as reduction of value. On the other hand, Allah, the Almighty showed us how the charities are increasing, through our review to the quarterly performance report of Zakat.

In the first year after the world economic collapse (2009), the Zakat collection jumped to 60% particularly in the crops sector!.

In Sura Ar-Rum in the Holy Qur’an, the mentioning of environment collapse has directly come with the mentioning of usury: “And whatever you give for usury, to increase within the wealth of people will not increase with Allah. But what you give in Zakat desiring the countenance of Allah – those are the multipliers, Directly after this verse comes corruption has appeared throughout the land and sea by reason of) what the hands of people have earned, so He (Allah) may let them taste part of (the consequence of) what they have done …”. People relate the economic collapse to the usury and the deterioration of environment, because finance service requires making of quantity so that the interest is distributed over the parts, which is called the mass production a situation which resulted in the squandering consumption of fuels and hence the gaseous imbalance, global warming, ozone hole, etc.

Now, the world is reviewing the original theories to find an exit from this crisis, in the environmental and economical domains. The Islamic economy is one of these exits and windows. What should be done is viewing the Zakat economically, and its impact on the circulation of money and the society

balance, versus the accumulation caused by interest Time has come now to show the world the way out and how Allah, the Almighty decreases usury and increases alms. Time has come to make liaison with the other world to show it that the 2.5% collected as Zakat of money is more blessed than the interest added as usury. Time has come for the world to listen to this divine offer: “Whoever loans Allah a good loan, He (Allah) multiplies it many times”.

Conclusion:

- Today the enhancement and consolidation of the relations between the Zakat institutions is available through the communication systems and globalization could be positively utilized in the internationalization and glorification of Islamic rites.
- Zakat performance includes the revival of its fiqh, which could be realized through continuous diligence. Generalization of application and exchange of experience.
- The experience of the small projects to achieve enrichment is a pioneer experience which could be generalized.
- Competition with the international donors requires that we must be the upper hand in giving, at least in financing our organizations, in order to avoid disputes like the dispute in Darfur. This paper puts forth that “political borders shall not be a justification for not assisting another Muslim country in a disaster”, because Muslims constitute one body; if one organ of the body complains, the other organs share in its fever and sleeplessness.

- The disturbance caused by the economic collapse due to the use of usury invites us to fulfill this gap through showing the world how Allah the Almighty increases charities ad decreases usury. It also invites us, internally, to revive the rite of Zakat and to abandon usury. This was globalized by our prophet in the declaration he made on the day of the Great Pilgrimage starting with his own family: “The first interest that I will cancel is the interest of Al Abbas Ibn Al Muttalib”. Later he generalized and globalized the declaration saying “Those who witness shall inform those who are absent.”

This was translated by Tamim Institute