

Calculating Zakāh On Certain Types of Wealth

1. Zakāh on Honey

The Prophet ﷺ used to take a tenth (1/10) (as the *Zakāh*) on honey produce, as reported by Ibn Mājah.

2. Zakāh on Buried Treasure

The Prophet ﷺ said, “(The *Zakāh*) on buried treasure (ar-rakāz) is one-fifth (1/5)” (Reported by al-Jamā‘ah).

3. Zakāh on Agricultural Produce

At first, the Prophet ﷺ said generally, “(On lands that are watered (naturally) by rivers and (rain) clouds, (the *Zakāh*) is a tenth (1/10); and half of a tenth (i.e. 1/5) for that which is camel-irrigated or watered” (Reported by Aḥmad, Muslim & Abū Dāwūd).

Later, however, the Prophet ﷺ stated specifically “There’s no ṣadaqah (i.e. *Zakāh*) on [agricultural produce] that is less than 5 awsuq (sing. wasq), no (*Zakāh*) on [saved money] less than 200 dirhams, and no (*Zakāh*) on less than 5 camels” (Reported by al-Jamā‘ah). Aḥmad also reported a ḥadīth, albeit ‘weak’ (ḍa‘īf), in which the Prophet ﷺ said, “A wasq is equal to 60 ṣā‘.” A ṣā‘ is equivalent to 2.751 kgs or 3.8 kgs (based on the Medinite and Syrian dry measurements

respectively during the time of the Prophet (ﷺ).

Finally, the Prophet ﷺ further elaborated that *Zakāh* is not due except on the following kinds of food produce, “Ṣadaqah (*Zakāh*) is not to be taken except from these four types (of food produce): wheat (sha‘īr), barley (ḥiṭṭah), raisins (zabīb), and dates (tamr)” (Reported by al-Ḥākim & al-Bayhaqī).

According to the Islamic science of *uṣūl al-fiqh* (“Principles of Islamic Jurisprudence,” the principle of specificity takes precedence over that of generality. Thus, there is no *Zakāh* on any agricultural produce except wheat, barley, raisins, and dates, which is 1/10, if the lands are naturally irrigated, and 1/5, if they are irrigated by human work; but no *Zakāh* is due if the amount of produce is less than 825.3 kg (1819.475 lbs) or 1,140 kg (2513.27 lbs) respectively based on the *ahādīth* above. Allah knows best.

We have mentioned previously that no *Zakāh* is due on fruits and most vegetables because of the absence of authentic proof in Islamic Law (*Sharia*).

4. Zakāh on Animals

A. Camels:

Animal	Niṣāb	Zakāh	Year
Camels	0-4	0	0
“	5-9	1 sheep /goat	0
“	10-14	2 s/2 g	0
...

B. Cattle:

Animal	Niṣāb	Zakāh	Year
Cattle	30-39	1 year old calf - male/female	1
“	40	2 year old calf	2
“	-	-)	-
“	70-79	1 calf (male)/1 calf (female)	1, 2
	80	2 calves (females)	2
...

The above information is based on a ḥadīth of Mu‘ādh (may Allah be pleased with him!) and reported by Aḥmad, al-Ḥākim, and others.

C. Sheep/Goat:

Animal	Niṣāb	Zakāh	Year
Sheep/goats	40-120	1 sheep/goat	-
“	121-200	2 sheep/goats	-
“	201-300	3 sheep/goats	-
“	301+	4 sheep/goats	-
	For every other 100	5 sheep/goats	-
...

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The above information is based on a *ḥadīth* of Ibn ‘Umar (may Allah be pleased with him!) reported by Aḥmad, an-Nasā’i, and others. It is also the consensus of the major Islamic schools of law.

We have not given full details on the *Zakāh* on animals (camels, cattle, and sheep/goats) here, since Muslims—unless they are rearing these animals—hardly encounter this category of ‘zakatable’ wealth. In any case, the curious reader can email us for more information on it.

5. *Zakāh* on Gold Coins (dinars) & Silver Coins (dirhams):

During the time of the Prophet ﷺ, the gold coins in circulation in Arabia and its environs were dinars, whereas the silver coins were dirhams, which constituted money.

Concerning the *Zakāh* on this type of money (gold and silver coins), the Prophet ﷺ said, “*When one of you has 200 dirhams and a year has passed, (the Zakāh) on it is 5 dirhams. There is nothing on gold (coins) until you have 20 dinars. If you have 20 dinars, and a year has passed, the Zakāh on it is ½ a dinar*” (Reported by Abū Dāwūd). The ½ dinar *Zakāh* on gold coins and 5 dirhams *Zakāh*

on silver coins is equivalent to 2.5 per cent.

In the modern era, dinars and dirhams of the kind mentioned in *Ḥadīth* and used as money in the early Islamic period are no longer in circulation and in vogue. Nevertheless, many scholars have erroneously considered the material of which dinars and dirhams were made, namely, gold and silver, ignoring the function of money as a medium of exchange. Based on this false notion, they have advocated the use of a bi-metallic standard of monetary measurement to determine the *Zakāh* due on gold and silver in the present time.

For example, the price of an ounce (oz) of gold on the New York Stock Exchange in 2014, at the time of writing, was \$1,301.40 USD (source: www.goldpriceoz.com). It is known that 1 dinar = 4.25 grams of gold, so the *niṣāb* of 20 dinars will be equal to 85 g (approx. 3 oz) of gold. The *Zakāh* on 20 dinars is ½ dinar, according to the above *ḥadīth*. Therefore, the *Zakāh* on 3 oz (85 g) of gold will be 2.5% of \$3,904.20 is \$97.60.

Concerning silver, 200 dirhams was equivalent in value to 20 dinars. Therefore, someone wishing to pay *Zakāh* on his or her money, using the silver standard, will have the

make the cost of silver on par with gold. For example, 1 dirham = 2.975 g (0.105 oz) of silver; so 200 dirhams (595 g) = approx 21 oz of silver. The payer of *Zakāh* will have to find out how much silver is equal to \$3,904.20 of gold, bearing in mind that the prices of gold and silver continually fluctuates.

In the next installment in the *Zakāh* series, we discuss the true meaning of *niṣāb* in modern society and explain why the recourse to using a bi-metallic standard of measuring money is incorrect, erroneous, and not economically sound.