

CHAPTER 2

LITERATURE REVIEW ON ZAKAT

2.1 Introduction

Zakat institutions have been gaining increasing interest among researchers. Today, *zakat* institutions face many challenges, including minimal patronage. This has surfaced for a several reasons, such as the fact that *zakat* institutions are benefiting economic development and eradicating poverty at both macro and micro levels. This chapter will review the literature relevant to *zakat* including the definition of *zakat*, history, and background of *zakat*, *zakat* in the *Shari'ah*, types of *zakat*, conditions of *zakat*, *zakat* items, the foundation for *zakat* institution in *Islam*, *zakat* institutions in contemporary *Muslim* nations and other relevant issues.

2.2 Zakat Definition

The scholars of *Islam* (*ulama*) describe *zakat* as a share of the property with a specific requirement that *Allah* requires from the right possessor to give to the proper person who will have it with certain requirements. The majority of the four different schools of thought have the same perspective on the definition of *zakat*, except the *Hanabilas* that has a little distinction in their definition. Majorly, *zakat* is a systematic way of making the right beneficiaries of *zakat* enjoying the ownership of a certain portion of the wealth with some specific terms. This means, those who have *nisab zakat*, it is compulsory for them to give it to the poor and the likes among the right beneficiaries to own a certain portion from

the wealth, but, *Hanabilas* defined *zakat* as a compulsory right from wealth specialized for special people at a special time. And it is the same with the first definition, except the first definition, which mentioned that beneficiaries should own *zakat*, and the compulsory amount should be given to the right beneficiaries from *zakat* in reality.

Zakat is a word derived from *Arabic*, which means 'to grow, to purify, and to increase'. When the word is used to refer to somebody, it connotes 'to progress, to become better'. Therefore, *zakat* connotes 'blessing, growth, cleanliness, purification, or betterment (Dogarawa, 2009). *Zakat* is meant to cleanse the soul of the giver from selfishness and greediness and to purify his prosperity from a share specified for the unsuccessful. Though reimbursement of *zakat* physically reduces money, in a broader sense, it causes the spread of prosperity, which gives rise to its proliferation and thus encompasses more and more people in its benefits (Muhammad Abdullah & Suhaib., 2011).

Zakat has many definitions, according to different scholars. Some regard it as an obligatory alms (*Fard*) on every *Muslim* who possesses a stated limit of wealth, to pay every year a recommended portion from such wealth or savings and other objects like farm produce, livestock, business activities, paper currency, and treasurable metals such as gold and silver (Muhammad Abdullah & Suhaib., 2011 & Abdul Qudus, 2009). It is also defined by Aliyu (2014) as a concept of disbursement of prosperity recommended by *Allah* to the eligible category of people. According to Dogarawa (2009),

Shahab (2017) explained that *zakat* is a religious responsibility, which has a variety of economic and social ramifications. Shah, *et al.*, (2014.) and Adamu & Saad. 2016. opined that *zakat* is an economic symbol of justice that ensures the equitable distribution

of wealth. In contrast, Sapingga *et al.*, (2011) defines *zakat* as a commitment regarding disbursing funds for a specified purpose to specified groups of people. Similarly, Mohd KhairuFirdaus & Mohammad (2013) said that *zakat* is an act of worship reflected in the payment of wealth involving spiritual and wealth purification. In addition, *zakat* is “that portion of a man’s wealth, which is designated for the poor” (Sapingga *et al.*, 2011). In *Shari’ah* terminology, *zakat* is the part of wealth above the *nisab*, a part of which has been ordained to be spent for the eligible beneficiaries at recommended rates based on rules laid down in the *Islamic* law (Johari *et al.*, 2015).

Allah is the absolute owner of everything. *Allah*, who has created everything, including man, and wealth in its different forms, has the right to guide and control the people’s economic activities, including the acquisition and spending of wealth. Therefore, He requires that a part of the wealth should be spent in His way (Dogarawa, 2009). Theologically, there is divine decontamination resulting from giving *zakat*. Legitimately, *zakat* connotes the transfer of ownership of the particular property to specific individuals under certain conditions (Abdul Rahman, & Abd. Wahab. 2012.). Economically, *zakat* will lead to economic affluence because when *zakat* is disbursed to the poor by those who have excesses, it will increase and assist the poor’s buying power, which may lead to a higher demand for goods (Ahmad, 1999).

The core objective of *zakat* is the attainment of socio-economic justice (Mastura, & Zainol. 2015). *Zakat* distribution has the capacity to raise consumption since the marginal propensity of the *zakat* payer to consume is lower than the *zakat* beneficiary, thereby elevating the buying power parity of the poor. Accordingly, in *Islam*, the relocation of payment from the rich to the poor for the reallocation of wealth and income is central to

the prosperity of the *Ummah* (Johari *et al.*, 2015). The reallocation of wealth is established by the *Quran* and *Sunnah*, which indicates that the *Islamic* system dislikes the concentration of wealth among the few (Johari *et al.*, 2015). In sum, the conception of *zakat* illustrates *Islam*'s strong feelings for social and economic justice. It works as a justifiable reallocation of prosperity and income, which is imposed through financial obligation and economic measures (Adebayo, 2011; Abdulkuddus, 2009; Muhammad Abdullah & Suhaib, 2011; Johari *et al.*, 2013).

2.2.1 History and Background of Zakat

Islam is a religion of mercy that cares for every creation, even animals. There is a *hadith* where the Prophet said an owner of a cat would enter the hellfire because she did not feed it and she did not allow it to search for food until it died of hunger, and another person will enter paradise because he fetched water for a dog when it showed signs of thirst.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرْبَ مِنْ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي فَنَزَلَ الْبئْرَ فَمَلَأَ حُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِيَدِهِ حَتَّى رَفَعِي فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا فَقَالَ فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ.

5663 صحيح البخاري كتاب الأدب باب رحمة الناس والبهائم

“Abu Huraira reported: The Messenger of Allah, peace, and blessings be upon him, said, “A man suffered from thirst while he was walking on a journey. When he found a well, he climbed down into it and drank from it. Then he came out and saw a dog lolling its tongue from thirst

and licking the ground. The man said: This dog has suffered thirst just as I have suffered from it. He climbed down into the well, filled his shoe with water, and caught it in his mouth as he climbed up. Then he gave the dog a drink. Allah appreciated this deed, so he forgave him”.

It was said, “O Messenger of Allah, is there a reward for charity even for the animals”? The Prophet said, “In every living being there is a reward for charity”.

(Hadith. Bukhari. Kitab: Al-Adab: Bab: rahmat nassi wa buhai : #:5663).

If *Islam* can show this much mercy to ordinary animals, it will surely show more for human beings. Hence, *Islam* calls for special care for the destitute and has made *zakat* one of its pillars (Al-Qaridhawi,1999). *Allah* says:

﴿وَجَعَلْنَاهُمْ أَيْمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ
وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدٌ﴾ (٧٣)

“And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only)” (Quran. Al-Anbiya 21:73).

In this verse, *Allah* was talking about his command to prophets Ibrahim, Ishaq, and Ya’qub. He also mentioned *zakat* when He took the covenant with children of *Isra’il*. *Allah* said:

﴿ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ
وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا
لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ
إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾ ﴾

“And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans, and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back, except a few among you, and ye backslide (even now)”.

[Quran, Al-Baqarat 2:83].

Islam attached great importance to *zakat* and encouraged *Muslim* to pay it. Since its early period in *Makkah*, Islam has discouraged greediness and encouraged kindness to the poor and the destitute. This can be seen in many verses of the Glorious *Quran*. In some of the verses, *Allah* related stories about those who did not care for the destitute and warned us not to be like them (Al-Qardawi, 1999). *Allah* says:

﴿ وَءَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ
إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ ۖ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا
مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّنِّي وَتِلْكَ أُمَّةٌ قَدْ خَلَتْ أَلَّا تَعْدِلُوا فَوَاحِشَةً أَوْ مَا
مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعْدِلُوا ﴿٣﴾ ۖ وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً
فَإِنْ طَبَنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾ وَلَا تُؤْتُوا السُّفَهَاءَ
أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
مَعْرُوفًا ﴿٥﴾ ۖ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا
 فَلْيَسْتَغْفِرْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
 فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٦﴾

“Verily We had tried them as We tried the People of the Garden when they resolved to gather the fruits of the (garden) in the morning. But made no reservation (“If it is Allah’s Will”).

“Then there came on the (garden) a visitation from thy Lord (which swept away) all around while they were asleep”. “So the (garden) became, by the morning, like a dark and desolate spot (whose fruit had been gathered)”. “As the morning broke, they called out, one to another”, -

“Go ye to your tilth (betimes) in the morning, if ye would gather the fruits. So they departed, conversing in secret low tones” (saying). “Let not a single indigent person breaks in upon you into the (garden) this day”. “And they opened the morning, strong in an (unjust) resolve”. “But when they saw the (garden), they said: We have surely lost our way”. “Indeed, we are shut out (of the fruits of our labor)!” “Said one of them, more just (than the rest): Did I not say to you, ‘Why not glorify (Allah)?’ “They said: Glory to our Lord! Verily we have been doing wrong”! “Then they turned, one against another, in reproach. They said: Alas for us! We have indeed transgressed!

“It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)! Such is the punishment (in this life, but greater is the punishment in the Hereafter, - if only they knew!”

(Al-Quan. Al-Qalam 68:17-33)

These verses narrate to us the story of those who owned a garden, and they vowed that they would not allow any destitute to enter their garden to prevent them from collecting fruits for charity. Allah, with His power, swept everything away from their farm as a punishment for them for their resolve, not showing mercy to the poor and the needy. In another verse, Allah

described those who do not care for the poor and the orphan as among those who do not believe in the Day of Judgement, which is one of the pillars of the Islamic faith. Allah says: .

﴿ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾
وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾ ﴾

“Seest thou one who denies the Judgement (to come)? Then such is the (man) who repulses the orphan (with harshness), and encourages not the feeding of the indigent” [Al-Quran. Ma’un 1-3]

In the event of the *Surat*’s revelation, Ibn Jurayj said that it was revealed that Abu-Sufyan, who used to kill two big camels every week from which he and his men used to eat. One day an orphan approached his door and requested assistance. Abu-Sufyan beat him with his stick and humiliated him, then the *surat* was revealed. This is how *Islam* has encouraged people to take care of the destitute and the indigent. *Zakat-l-fitr* was introduced in *Madinah* during the second year of *Hijrah*, while *zakat-l-mal* was made compulsory in the ninth year of *Hijrah*. From the onset, types of wealth, which *zakat* applied to, and the amount were not mentioned in *Makkah*. It was in the general form of voluntary payment, which was based on faith, and people were left to decide what and how much to give. Allah said in *Quran* 70, verses 24-25:

﴿ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ ﴾

“And those in whose wealth is a recognised right. For the (needy) who asks and him who is prevented (for some reason from asking)”

(Al-Quran. Al-Ma'aarij 70: 24-25)

This is a *Makkan surat* which explains how *zakat* was performed during that period. Later in *Madinat*, *zakat* took another form with the introduction of *zakat-al-fitr* in the second year of *Hijrah*, immediately after the divine decree of the *Ramadan* fast (Mastura, & Zainol. 2015; Ibrahim. Sherif. M. & Shahuaruddin. 2013; Olaonipekun *et al.*, 2016). *Zakat* later took a new dimension in the ninth year with obligatory *zakat-al-mal*, which was made compulsory for rich *Muslims*. At this period, *Allah* explained which class of people that *zakat* should give to:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

“Alms are for the poor and the needy, and those employed to administer the (funds; for those whose hearts have been (recently) reconciled (to Truth; for those in bondage and debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom”

(Al-Quran. At-Tawbah 9:60).

2.2.2 Zakat in the Shari'ah

Zakat has its root in the *Shari'ah* as it has been legalised by *Allah* (SWT) in the Glorious *Quran* and *Sunnah* of Prophet Muhammad (peace be upon him) and by the consensus of the *Muslim* (*ijma'*), and by rational evidence. First, in the Glorious *Quran*,

Allah mentioned *zakat* 58 times. It was mentioned 32 times in isolation and 26 times, along with *salat*, which indicates the importance of *zakat* in the overall scheme of *Islam* (Ibrahim & Shahrudin. 2013). A few of the places where *zakat* is mentioned are stated in the following verses:

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ ﴾

“It is He who produceth gardens with trellises and without and dates and tilth with the production of all kinds and olives and pomegranates similar (in-kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters”

(Al-Quran. Al-An’aaam 6:141)

Abu Ja’afar explained that this verse is an announcement from *Allah* to remind those whom He blessed about His blessing, and He warned them on the need to do well with it by explaining to them what is lawful and unlawful. He told them that they should set aside from it the right of others (i.e., poor and needs) (Tabari, 2000)

In another verse, *Allah* says:

﴿ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ﴾

“In order that it may not (merely) make a circuit between the wealthy among you”

(Al- Quran. Al-Hashir 59:7).

Allah also says:

﴿ ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِۦ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلِفِيْنَ فِيْهِ
فَالَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ﴾

“Believe in Allah and His Apostle and spend (in charity) out of the (substance) whereof He has made you heirs. For those of you who believe and spend (in charity) for them is a great Reward”.

(Al- Quran, Al-Hadid 57:7)

Iman Tabariy explained that *Allah* called on the people to believe in Him and His Prophet by spending from their wealth, which He has entrusted to them in the right way. He has promised a big reward to those who spend such wealth for *Allah*. *Allah* says in another verse:

﴿ خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ اِنَّ صَلٰوَتَكَ
سَكَنٌ لَّهُمْ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴾

“Of their goods take alms that so thou mightest purify and sanctify them, and pray on their behalf. Verily thy prayers are a source of security for them: and Allah is one who heareth and knoweth”.

(Al-Quran. At-Tawbat 9:103)

In this verse, *Allah* commanded His Prophet (peace be upon him) to take charity from their wealth to cleanse and sanctify them. This is a general statement, and the

collective pronoun was directed to those who confessed their sins and changed to good deeds. Because of this commandment, some *Arab* clans after the death of the Prophet thought that it was not proper to give *zakat* to another leader besides the Prophet, because the commandment was peculiar to only Prophet Muhammad (peace be upon him).

However, the *Khalifa* of the Prophet, Abubakar, along with the companions, rejected their misunderstanding and misinterpretation and called them to the right interpretation that *zakat* must be paid to the *Muslim* leader as they paid it to the Prophet (peace be upon him). When they refused, Abubakar said: “By *Allah*, if they refuse to give me a tether of a camel which they used to give to the Prophet (peace be upon him) I will fight them because of it” (Ismail ibn Kathir, 2000). This was the action of Abubakar against those *Arab* clans that denied *zakat* after the death of the Prophet Muhammad. He waged war against them until they returned to the right path. Imam Nawawi said since then, to wage war against the refusers of *zakat* has become an issue of *Ijma'* that cannot be changed (Ismail ibn Kathir, 2000).

According to Imam Nawawi as quoted by al Qardawi in *al-Fiqhu zakat*: “if a person or a group of people refused to pay *zakat*, and resist the law enforcement of the state, the state must fight them, because it is authentically reported in the two correct books from Abu Hurairah that the companions, after an initial debate, realized the value of the opinion given by Abubakar and the strength of its supportive evidence and agreed with him in making the ruling on fighting rejecters of *zakat* unanimous among *Muslim*” (Al-Qardawi, 1999). The word (and pray on their behalf) in verse means to seek forgiveness for them, as it was reported by *Muslim*. It was narrated by Abdullah bn Abi ‘awfa, that: “Prophet (peace be upon him) used to pray for people when they brought their *sadakat* to

him, my father brought his *sadakat* to him and he said: “O Allah bless the people of ‘*awfa*”. In another hadith: “A lady said: O Prophet pray for my husband and me, and the Prophet said: “May *Allah* bless you and your husband”. (Ismail ibn Kathir. 2000). Praying for those who pay *zakat* should not be restricted to only the Prophet, as the verse also addressed all *zakat* collectors (Ismail ibn Kathir. 2000) *Allah* also says in other verses:

﴿ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾ ﴾

“And in their properties, there’s a right for the beggar and the need”

(Al-Quran. Al-Dhariyat 51:19).

In another verse, *Allah* says:

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ ﴾

“It is not righteousness, That ye turn your faces Towards East or West; But it is righteousness- To believe in Allah And the Last Day, And the Angels, And the Book, And the Messengers; To spend of your

substance, Out of love for Him, For your Kin, For orphans, For the needy, For the wayfarer, For those who ask, And for the ransom of slaves; To be steadfast in prayer, And practice regular charity, To fulfil the contracts Which ye have made; And to be firm and patient, In pain (or suffering) And adversity, And throughout All periods of panic. Such are the people of truth, the Allah-fearing”.

(Al-Quran. Al-Baqarah 2:177).

Second, in the *sunnah*, many hadiths confirm the obligation of payment of *zakat*, which includes the following:

”عن ابن عباس رضي الله تعالى عنهما ان النبي ﷺ بعث معاذ ﷺ إلى اليمن فقال: ادعهم إلى شهادة أن لا إله إلا الله وأنى رسول الله ، فإن هم أطاعوا لذلك فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لذلك فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم”

“Ibn ‘Abbas narrated that when the Messenger of Allah (peace be upon him) sent Mu’ath to Yemen, he said: “invite them to testify that none is worthy of worship but Allah and that I am the Messenger of Allah. If they comply with that, then inform them that Allah has made prayer obligatory upon them five times during each day and night. If they comply with that, then inform them that Allah has made charity obligatory upon them in their wealth. It is to be taken from their rich and distributed among their poor”.

(Hadith. Al-Bukhari. Kitab: zakat Fasil:1 Ibn Abbas: # 1.)

عن ابن عمر رضي الله تعالى عنهما قال: قال رسول الله ﷺ: " بني الاسلام على خمس: شهادة ان لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة والحج وصوم رمضا"

"Abdullah ibn ‘Umar quoted the Prophet (peace be upon him) as saying, “Islam is built on five pillars: to bear witness that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah; to establish salat, pay zakat, make a pilgrimage to Makkah, and fast in Ramadan”.

(Hadith. al-Bukhari. Kitab: Iman chapter:1 Ibn Umar: # 8.)

Third, the *ijma'*: Based on the *ijtihād* by Caliph Abubakar in fighting those who declined to pay *zakat* after the death of the Prophet, *Muslim* jurists have consistently agreed that *zakat* is obligatory for *Muslim*, whether it is *zakat* on the individual (*zakat fitrah*) or *zakat* on trade, harvests, and agriculture, gold and silver, or natural resources (Al-Qardawi, 1999). Fourth, the rational evidence: It is argued that the wealth given to men is a blessing from *Allah*. Some people have more than their basic needs as a result of *Allah's* mercy, and this opportunity is not given to all. Therefore, it is rational for them to show gratitude for *Allah's* favors by giving obligatory *zakat* and other forms of charity to the poor and the needy (Mohd KhairuFirdaus & Mohammad., 2013).

Zakat is vital in *Islam*. Surprisingly, mosques, organizations, and individuals struggle to collect and disburse *zakat* in every nation where there is a substantial number of *Muslims*. As a demonstration of the importance *Islam* assigns to *zakat*, it is permissible by the law that the possessions inherited by orphans should be capitalized in trade so that *zakat* might not consume it (*Muwwata*, 1985). This emphasizes the position of *zakat* in *Islam* if one reflects how well the property of the orphan is protected by *Islam* from mismanagement in the hands of his or her guardian.

﴿ وَءَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْأَسْفَلِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَالْأَكْحَىٰ مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَىٰ وَثَلَاثَ وَرُبْعًا ۖ وَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ ۖ أَلَّا تَعُولُوا ﴿٣﴾ وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾ وَلَا تُؤْتُوا السُّفَهَاءَ

أَمْوَالِكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
 مَعْرُوفًا ﴿٦﴾ وَابْتُلُوا آلَ بَنِي إِسْرَائِيلَ إِذَا بَلَغُوا النِّكَاحَ فَإِنَّ آنَسْتُمْ مِنْهُمْ رُشْدًا
 فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا وَمَن كَانَ غَنِيًّا
 فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
 فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٦﴾

“To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. If ye fear that ye shall not be able to deal justly with the orphans marry women of your choice two or three or four; but if ye fear that ye shall not be able to deal justly (with them) then only one or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice. And give the women (on marriage) their dower as a free gift; but if they of their own good pleasure remit any part of it to you take it and enjoy it with right good cheer. To those weak of understanding make not over your property which Allah hath made a means of support for you but feed and clothe them therewith and speak to them words of kindness and justice. Make trial of orphans until they reach the age of marriage; if then ye find sound judgement in them release their property to them; but consume it not wastefully nor in haste against their growing up. If the guardian is well-off let him claim no remuneration but if he is poor let him have for himself what is just and reasonable. When ye release their property to them take witnesses in their presence; but all-sufficient is Allah in taking account”. Yet, Islam still imposes zakat on it.

(Al-Quran. An-Nisaa 4:2-6)

The importance of this action is to confirm that the prosperity of the *Muslim* nation continues to advance. It emphasises the importance of *zakat* in the tradition of *Islam*. *Zakat* is critical in *Islam* such that it should be disbursed on wealth lent out even though this has to be deferred until the debt is recovered in the case in which the probabilities of

recovery are remote. Where the probabilities of recovery are high, the debts owed by *zakat* payer are to be counted in the calculation of zakatable wealth (Ambali, 2006). It is even said that if the *zakat* that is due in one's wealth is missing after it has been removed, but before it is disbursed to the eligible recipients, it should be refunded fully. Debts of *zakat* must be paid as it is done in *As-salat* (Ritual Prayer) and *Sawm* (Fasting) no matter how extended nor the conditions that led to its non-payment, be it as a consequence of forgetfulness, disorder, ignorance, etc. (Ambali, 2006). The institution of *zakat* is built on the conviction of *Islam* that, though men may be given equal opportunities to get the various bounties of *Allah* to make a meaningful livelihood (*Quran* 5: 87-88), *Allah* says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِء مُؤْمِنُونَ ﴿٨٨﴾ ﴾

“O ye who believe! Make not unlawful the good things which Allah hath made lawful for you but commit no excess: for Allah loveth not those given to excess. Eat of the things which Allah hath provided for you lawful and good: but fear Allah in whom ye believe”.

(Al-Quran. Al-Maidah 5:87-88)

Some are destined to get more than others because of the divergent talents of personality, intellect, health, strength, and spirit. Thus, *Islam* orders the disbursement of *zakat* as a way of redistributing income so that affluence does not concentrate among the wealthy. This will decrease, if not eradicate, the gross inequities of income and wealth that will be the consequence of such dissimilarities in the attitude to use *Allah's*

resources, the consequences of which are social disharmony. for *zakat* to play its vital role in society, the *zakat* of one city should not be taken to another city except in cases of greater needs (Al-Qardawi, 1999).

2.2.3 Types of *Zakat*

Zakat is of two types in *Islam*. *Zakat al-fitr* also called a flat fee, is *sunnah* on each *Muslim* to give a specific amount of staple food in the month of *Ramadan* before the 'id al-fitr, while *zakat al-mal* is to be paid when savings reach the prescribed amount. *Zakat* is compulsory (*Fardh*) on all *Muslim* men and women who are *Sahib- e-nisab* i.e., own an indicated limit of wealth, to pay every year a recommended a portion from the capital or savings like farm produce, livestock, business activities, paper currency, and valuable metals such as gold and silver (Mohsin, 2013.; As-Sayyid Saabik, 1983, Ambali, 2006, Muhammad Abdullah & Suhaib, 2011; Kaslam, 2010 & Mustapha 2016).

On the benefits of *zakat*, the soul of the *zakat* payer becomes healthier, and his wealth is cleansed (Al-Qardawi, 1969, Muhammad Abdullah & Suhaib, 2011). *Zakat* cleans the soul of the giver from greed, arrogance, avarice, and obsession for worldly materials. It draws him close to *Allah* as an obedient servant and protects his wealth from disaster (Mohd KhairuFirdaus & Mohammad., 2013). Also, *zakat* payment is an illustration of concern for the well-being of the less fortunate member of *Muslim* society. Moreover, *zakat* benefits for recipients include purifying their minds from jealousy, envy, hatred of the rich, and it will give them a sense of belonging and good feeling toward their brother *Muslim* (Adam, 2014; Abdullahi, 2017).

2.2.4 Items of Zakat

The *Quran* does not provide much detail as to which substances *zakat* should be taken out from and what amount should be given. It is in the Prophetic traditions where we discover stipulations of the objects subject to *zakat*, the appropriate rates, and the minimum amount of wealth that is let off from the request. There are, however, a few possessions that are cited in the *Quran*, such as gold and silver. *Allah* says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾

“O ye who believe! There are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty”

(Al-Quran. At-Tawbah 9:34)

Crops, fruits and mineral are also mentioned thus:

﴿ وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ﴾

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَهُوَ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا
 إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

“It is He who produceth gardens with trellises and without and dates and tilth with the production of all kinds and olives and pomegranates similar (in-kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters”.

(Al-Quran. Al-An'aam 6:141)

Earnings from trade and business:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
 لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
 بِتَّائِبِينَ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾﴾

“O ye who believe! Give of the good things which ye have (honorably) earned and of the fruits of the earth which We have produced for you and do not even aim at getting anything which is bad in order that out of it ye may give away something when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants and worthy of all praise”.

(Al-Quran. Al-Baqarah, 2:267)

Apart from these verses, the *Quran* gives general statements to the term *amwal* meaning assets or wealth. There are various opinions on how ample the term is, as there are those scholars who limit it to include all material things that can be obtained and owned, but exclude services. Al-Qardawi (1969) has said that *zakat* is only material

possessions on the foundation of the definition being nearer to a linguistic clarification. Examining how improvements have taken place over history, from agriculture to industry, and now progressively service-based societies, one can take explore this understanding. The first condition on *amwal* is its complete ownership and attainment through lawful means by a potential payer. This explains that property that does not belong to any human is exempted from *zakat*, as well as wealth belonging to the state and benevolent trusts, which is, by nature, no one's possession. Besides, a complete lunar year must have passed.

Moreover, the assets should be in surplus of the domestic needs of an individual as well as adequate for the basic requirements of one's family. Another significant condition for an item to be subject to *zakat* is that it should either have the probability of growth (e.g., money) or should be an outcome of a growth process itself (e.g., fruits). Qardawi explicates that 'the condition of growth for *zakat* to be paid can be used as a standard for determining the types of wealth that are subject to *zakat*, even if they were not precisely stated by the Prophet (PBUH), as long as they are enclosed by the general texts of the *Quran* and *Sunnah* (Ahmad, nd). Lastly, the Prophet (PBUH) fixed a minimum amount, called the *nisab* for various items, and excused anyone possessing less than the minimum. The *nisab* is stating as following: 5 camels, 30 cows, 40 sheep, five wasqs (equivalent to 653 kg) of agricultural products, 200 *dirhams* (equivalent to 2.975 grams) of silver, and 20 *dinars* (equivalent to 4.25 grams) of gold. The *nisab* on money is the value equivalent to 85 grams of gold.

2.2.5 Conditions for Payment of *Zakat*

Zakat has conditions that must be achieved before it becomes compulsory on people's prosperity. The prescribed conditions were made to bring comfort for *zakat* payers for them to pay it willingly while also considering the rights of the poor and needy. The conditions which make *zakat* due in people's wealth are five:

- i. Complete ownership of the wealth: one must have control over the wealth and spend it as he wishes. The wealth must be in his possession. This is why slaves cannot pay *zakat* because their wealth belongs to their masters. This can be applied to under-aged children, as they cannot pay until they reach puberty, but their guardian will pay on their behalf if their wealth is due for *zakat*. Moreover, there is no *zakat* due on public property, which does not have a specific owner, such as the property of the state which belongs to the citizens. Also, *zakat* is not due to the public endowment (Ambali, 2006; As- Sayyid Saabiq, 1983).
- ii. The wealth must reach a minimum of which *zakat* is due: there is no *zakat* due on the property until it reaches the *nisab* level. Every type of wealth has its specific *nisab* (Nor Shahrina *et al.*, 2013; Fuadah *et al.*, 2015).
- iii. Being in possession of the payer for one year: that is if the wealth reaches *nisab*, it must also pass 12 lunar months. The owner should pay *zakat* when the period is completed (Mohd KhairFirdaus & Muhamad, 2013; Fuadah *et al.*, 2015).
- iv. The property must be the kind on which *zakat* is enforced, such as silver and gold, minerals, and buried treasure etc. (Nor Shahrina *et al.*, 2013).

v. The wealth must be capable of growth. It means it may grow biologically by reproduction or it may be more in the abstract sense as the case of gold (Mustapha, 2016).

2.2.6 Recipients of Zakat Items

There are eight recipients of *zakat*. The first two are directed to the “poor and needy”. The third is the “administrators” employed to collect and disburse *zakat* revenues. The fourth is the “reconciled hearts”, the fifth is liberating “slaves and captives”. This can be diverted these days for captives of war. The sixth is “those in debt,” where funds are used to pay the debts of those unable to do so. This can also be used to pay back the debts of a state. The seventh is “in God’s way”, which connotes that the state can use the money collected from *zakat* for the public benefit. The last is the “wayfarers” (Jama Mohamed Sareye, & Haji-Othman. 2017; Olanipekun, 2015; Nafillan *et al.*, 2019). These categories are mentioned in Quran 9, verse 60:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ
فُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

“Alms are for: the poor and the needy, and those employed to administer the (funds; for those whose hearts have been (recently) reconciled (to truth; for those in bondage and in debt; in the cause of Allah and for the wayfarer”

(Al-Quran. At-Taubah 9:60)

2.3 Who is Amil Zakat (Zakat Manager)

Amil zakat described as the heart of *zakat* institution in term of its strategic position and determinant in the rise of *zakat*. (Al-Qardawi, 1999). The Prophet Muhammad and his successors constantly established *Amil*. The word *Amil* was used by Prophet Muhammad, to describe people who collect and distribute *zakat*. Prophet Muhammad let clear to us that *zakat* is allowed to give to any rich person except for the five reasons. (Muhammad Hasbi *et al.*, 2016).

“The [obligatory] charity (zakat) is not permissible for any rich person, except for five: The fighter in the cause of Allah, or the amil of zakat, or the one in debt, or for a person who purchases an item given in Zakat from his own wealth, or for a person who has a neighbor that is poor to whom he gives his Zakat, and then the poor neighbor gives the Zakat item as a gift to a rich man.”

(Hadith. Abu Dawud: # 1635 and Ibnu Majah: # 1841.)

The word *Amil* is a derivative from '*amil*; *ya'malu*; '*amil* (which means "[who] perform [an action], waiters". *Amil* is defined as persons who pursue and collect *zakat* and who disbursed it. Al-Suyuti (1990) said that those who undertake the activities of *zakat* affairs are starting from charities to the treasurer and guard, as well as a recording until the counting out *zakat* and distributing it to the *mustahiq*. They are referred to as *Amil zakat*. The many schools of thought (*mazahib*) have explain the definition of *Amil zakat*:
5 First, Abu Bakar (1994), according to *Al-Hanafi* and *Al-Hanbali mazhab*, said that *Amil* is a person allotted by a leader to collect and distribute *zakat*, and will have a share in accordance with the content of his work. Second, according to *Al-Maliki mazhab*, *Amil* is a group/party of people that is trying to collect *zakat*, report, and disbursed *zakat* funds.

After finishing his duty, he is eligible to receive the *zakat* fund. However, *Amil* will get two parts if he were poor, which is from poor sections and *Amil* sections. Third, according to *al Shafi'i mazhab*, *Amil* is the person who has partaken in *zakat* collection and allocation, included collectors, writers, guards, and distributors.

Regarding the various definitions giving to *Amil zakat* by the previous scholars, the term of *Amil zakat* is used for those who carry out the activities of *zakat* operation, from collecting, storing, keeping, recording how the *zakat* comes and exits as well as directing or distributing the *zakat* funds to *mustahiq* (*zakat* receivers). Thus, these views indicate that the *Amil* has a significant role in the implementation of *zakat* function. Likewise, it has been initiated by the leader/government to collect *zakat* from the owner of wealth by collecting, keeping, transporting, and managing it. (Abu Bakar, 1994).

2.3.1 Principles of *Amil*

One of the *zakat* purposes is to alleviate poverty. In this context, *Amil* is not only responsible for manage *zakat* funds effectively, but also has a principal task which all are related to the management of *zakat* funds, ranging from counting the number of properties and the amount of *zakat*, picking it up, carrying out to review the minimum poverty levels, and ensuring *mustahiq* to receive *zakat* fund. In the principles of *zakat* administrators, there are at least three aspects that need to be explained in detail.

2.3.2 Responsibilities of *Amil*

Generally, *Amil* has two major duties, i.e., collecting and distributing *zakat*. The collecting tasks are observing and guiding the *muzakki* (*zakat* payers), determining the

types of assets which are compulsory for *zakat*, and the amount they have to pay (*nisab*), then taking and storing *zakat* funds to the disbursement division. Regarding these tasks, *Amil* requires knowledge of *Islamic* laws and skills in *zakat* management. (Muhammad Hasbi et al., 2016). To realize better *zakat* management, *Amil* must possess several qualities, such as strong (*al-Quwwah*) and trustworthy (*al-Amanah*). The strong means they have a strong personal capacity, sufficient knowledge and experience to support good *zakat* management. At the same time, trustworthiness means have a good nature, ethics, and virtues, which are reflected in the character and behavior of *Amil*. These qualities will be the barrier to fraud and irregularities in the *zakat* fund management. Both of these requirements are taken from the *Al-Qur'an*, *Al-Qasas* verse 26, *Allah* SWT said:

"One of the women said, "O my father, hire him. Indeed, the best one you can hire is strong and trustworthy."

Here is an area where *zakat* managers have to entice *zakat* payers with their performance in terms of having sufficient knowledge, experience to support good *zakat* management. Also, trustworthy, having good nature, ethics, and virtues which are reflected in the character and behavior of *Amil*.

2.3.3 View of Scholars on Paying *Zakat* to *Amil Zakat* (*Zakat* Institution)

Islam regards *zakat* as a philanthropic practice and as a government tax (Masud, 2015). It is an individual obligation to God as well as the right of the state. This twin nature of *zakat* appears in the deliberations among *Muslim* jurists, often as an unsettling tension between state and individual. This deliberation flashes back to the early history of *Islam* when some tribes rejected payment of *zakat* to *Madinah*, and the *khalipha*

Abubakar asserted on collecting it as a right of the state established by the *Sunnah* of the Prophet. The companions of the Prophet were divided on this issue. Eventually, *khalifa* Abubakar's argument succeeded, and it is significant to note that the refusal of tribes to pay *zakat* to the state is usually referred to in *Islamic* literature as apostasy and the wars against them are called wars on *Ridda* (apostasy) (Masud, 2015).

Zakat socio-political aspect was further highlighted during the *Umayyad* and *Abbasid* periods when the people probed the right of the unjust rulers to collect *Zakat*. The *Sunni* jurists generally opined that only the ruler, even if unjust, had the right to collect it. The jurists never permitted the rulers the right to spend *Zakat* as they wished. Islamic principles based on the *Quran* 9:60 specified the categories of expenditure. The state is permitted to impose other taxes to meet its needs, but such taxes often remained distinguished as extra-shari'a taxes. This double nature of *Zakat* is also revealed in the modern debates where *Zakat* is defined on the one hand as philanthropy and on the other as a complete socio-economic *Islamic* system. Modern jurists often expand the categories of distribution.

The collection and distribution of *zakat* had been introduced by the Prophet, reinforced by Abubakar, and these institutions were systematized under Umar the second caliph. He established posts for the collection of *zakat* from merchants and discontinued payment to non-believers. Uthman introduced a distinction between declared (*Zahir*) and undeclared (*Batin*) properties and ruled that the state would collect *zakat* on declared properties only. *zakat* from undeclared properties could be distributed by the owners themselves. Under the *Umayyad*, the collection of *zakat* became controversial and some jurists ruled that the people were not obliged to pay *zakat* to the state if the officials did

not arrive to collect it. During this period, the collection of *zakat* and other taxes were combined under the same office. It led to widespread corruption and injustice. Some efforts were made to correct the method, but the mistrust in the system often led jurists to encourage the private distribution of *zakat*.

By the twelfth-century, government collection of *zakat* had decreased. The official collection was focused more on land revenue and trade *zakat* became a private matter largely. Sometimes, it was collected by private religious institutions. During the colonial period, even this private collection became disorganized. In the modern period, after independence, debates about whether *zakat* should be collected by the state revived. However, only a few states in *Muslim* countries officially collect *zakat*. Consequently, a conceptual change in the nature and function of *zakat* has produced a considerable literature treating *zakat* as a philanthropic act (Masud, 2015).

Is the collection of *zakat* a right/duty of the state or an individual is allowed to pay it directly to the poor and the needy? According to Malikis *zakat* was collected by the state during the Prophet's lifetime, but the stress is on its voluntary nature. The people in *Medina* objected to coercion in the collection of *zakat*. Malik viewed that it should be left to the people what and how much they wanted to pay (Masud, 2015). *Shafi'i* argued that since *zakat* combines obligation and volition, one can pay to the state, authorizing it to distribute it on his behalf, only if one declares (*niyya*) clearly as an obligatory payment, or his obligation remains unfulfilled. For instance, a person owes 400 *dirhams* and pays only five *dirhams*, declaring as obligatory *zakat* on the whole or part of it he will be counted as if he has fulfilled his obligation. Superficially, *Shafi'i* is approving the above mentioned

Maliki position that individuals can pay whole or part of the due to the state as *zakat*. It becomes clear further in the following, where this view is debated (Masud, 2015).

In Masud (2015), *Sarakhsi* argues that *zakat* is not the right of the poor, it is the right of God; it is distributed among the poor on God's behalf. I understand that right of God implies the right of the state. For example, if an official collector came and the *zakat* payer claimed that he had already paid *zakat* to the poor, the collector still has the right to collect it. According to *Sarakhsi*, *Shafi'i* regarded *zakat* as a right of the poor. The obligation is fulfilled when the poor receive his due. *Sarakhsi* argued that it is a financial right of God, which becomes the duty of the ruler as a leader of the community to fulfill. It requires that *zakat* must be paid to his collectors. He has the right to collect it even if the incumbent has paid it to the poor (Masud, 2015). The ruler has the authority in *zakat* disbursement; a person has no right to deny the ruler this right by paying *zakat* to the poor on his own (*Sarakhsi* 1987, 161).

Sarakhsi, in Masud, (2015) gives a number of examples on this point. If a ruler loses his authority in a certain area and the rebels take control, the ruler has no right to collect *zakat* from that area, and would not be entitled later after his control is restored to collect *zakat* for the period in which he failed to provide security to the people (Masud, 2015). If the rebels collect *zakat* on merchandise, the merchant need not pay *zakat* to the ruler because the ruler had failed to provide security (Masud, 2015). However, since the rebels did not collect it as *zakat*, but extracted it from the merchant and since it is not certain that they would distribute it to the deserving recipients, it is proper that the merchant pays it again to the ruler. This opinion is based on the consideration that *zakat* is a matter between that person and God (*Sarakhsi* in Masud, 2015). A person converted to

Islam in a non-*Muslim* country, and despite knowing that it was his obligation, he did not pay *zakat* while he stayed there. When he comes to a *Muslim* country, the *Muslim* ruler has no right to collect *zakat* for that period because he was not under his protection during that period. It is however recommended that he pays *zakat* as a personal obligation to God. (Masud, 2015)

Masud, (2015) explained that during Sarakhsi period, the sultans of that time collected *zakat* and other taxes unjustly. Early jurists like Muhammad Hasan Shaybani did not discuss this situation, but the jurists in Balkh in the eleventh century ruled that the people should pay *zakat* twice, once to the rulers, and second directly to the poor as a personal obligation to God. *zakat* is a religious obligation (*ibadah*); it cannot be fulfilled without a declaration of intention (*niyya*). Declaration of whether the incumbent is paying obligatory or voluntary is required only in case when a person is paying in addition to obligatory dues. If a person has paid all that was due, regardless of whether he declared it or not, his *zakat* obligation is fulfilled (Masud, 2015).

Ibn Rushd in Masud, (2015) notes that doctrinal differences among the jurists were informed by whether a jurist regarded *zakat* as a religious obligation (*‘ibadah*) or a right of the poor in the property of the rich. For example, as a religious obligation, *zakat* will be paid only by the adult, but as a right of the poor, even the property of a child is Zakatable. Similarly, if a person owes a debt to someone, some jurists argue that he must pay his debt because the right of the creditor has the precedence over that of the poor. Others argue that he must pay *zakat* because, as a religious obligation, it becomes due when the property has been in his custody for one year. Ibn Rushd does not precisely discuss who *zakat* collector is; it is presumed that it is collected by the state. An example illustrates his

view. If a person had a zakatable property in his custody for one year but lost it before paying the *zakat* to the state, he is not obliged to pay *zakat*. Ibn Rushd explains that the ruling of those jurists who hold that one can pay *zakat* only to the state, regardless of whether the ruler exists or he is unjust (Masud, 2015).

2.3.4 Who Suppose to Distribute *Zakat* According to the *Muslim* Jurists

According to *Malik* in Masud, (2015), the decision about who receives how much among the recipients of *zakat* must be left to the state (ruler). *Shafi'i* in Masud, (2015) stressed that since the categories of recipients have been given as a divine obligation, they must be strictly adhered to; as long as people in these categories exist, *zakat* cannot be distributed to others. He also clarified that the pagans and the non-Muslim could not be paid from *zakat*.

Sarakhsi explains that the purpose of *zakat* is to alleviate poverty, because the Prophet said, "Liberate them from begging" (Masud, 2015). The eight groupings are the categories of expenditure, not the categories of recipients. Thus the ruler can rightfully spend the whole *zakat* on one of the categories (Masud, 2015). The Prophet paid *zakat* to the non-Muslim tribal leaders in order to protect the *Muslim* community from their harm (Sarakhsi 1987, 3: 8). Imam Malik allowed purchasing and freeing a slave from the *zakat* money. Sarakhsi disagreed. He argued that possession of the *zakat* money is required to be transferred (*tamlik*) to the recipient. In this case, the slave does not receive the *zakat*. Only his possession is transferred from one person to the other who frees him.

The above citations from jurists of the eighth to twelfth centuries illustrate that the dual nature of *zakat* continued to keep the jurists undecided about the role of the state in

the collection and distribution of *zakat*. Emphasis on the private distribution of *zakat* increases along with the discussion of whether the ruler is just or not, already in the eighth century. *Zakat*, along with other taxes, must be collected by the State, but the jurists begin to act as a civil society by separating *zakat* for social welfare as against other taxes that were for public finance. The debate, as reflected in the eleventh and twelfth centuries, further differentiated between *zakat* as an obligation to state and as an act of *ibada* (a personal act of charity). After the twelfth century, the political situation started to transform; *Muslim* polities either encountered setbacks at the hands of non-*Muslim* (in Spain by Christians, and by Mongols in Asia) or were weakened by internal conflict. The collection of *zakat* suffered accordingly. Focus shifted from *zakat* as a state affair to a private welfare institution. The religious organizations and institutions filled this gap during this and the colonial period.

According to Zuhayli's third category of recipients in Masud, 2015, which refers to the collectors of *zakat* necessitates that *zakat* should be paid to the state. However, he adds, as other verses define *zakat* as a right of the recipients' private distribution, is also permissible (Zuhayli N.d., 2: 887). He cites the Malik jurists who say that if the ruler is unjust, *zakat* may be distributed individually. Zuhayli includes rented properties like houses, planes, cars, and ships in the *zakatable* property. However, *zakat* does not apply to the actual value of the properties, but to the received rent (Zuhayli N.d., 2: 864). He allows disbursement of *zakat* on public welfare causes, including bridges and mosques (Zuhayli N.d., 2: 875). Zuhayli discriminates *zakat* as *ibada* from tax; it is for specifically defined recipients. Al-Qardawi also, stressing the need for a fresh look at *zakat*. The classical view of *Zakatable* property is very constricted, and the jurists are divided on the

collection of *zakat* from the property of the children, various crops, loans, commercial goods, and precious stones. He includes rented buildings, factories, instruments and plants, trade companies, and means of communication in the taxable properties. He also elucidates that *zakat* is different from the general acts of philanthropy commended in the Meccan part of the Quran (Al-Qardawi 1999). He also terminates the classical discussion between declared and undeclared properties; today, nothing is undeclared (Al-Qaradawi, 1999).

Yusuf al-Qaradawi defines *zakat* as social insurance that needs a disciplined institution; hence it must be the responsibility of the state to collect and distribute *zakat*. He backs his position with several reasons. One, a separation between religion and state is not an Islamic concept; hence it is irreligious for the state to undertake this responsibility. Two, if it is left to individuals, they may find it burdensome and avoid paying it. Three, the dignity of the recipient is well respected if *zakat* is distributed by the state or institution. Four, *zakat* aims at general public interests, which individuals cannot safeguard. (Al-Qardawi 1999). Al-Qardawi is explained clearly that the *zakat* is not an act of individual kindness and voluntary charity; it is a compulsory tax that a *Muslim* state collects and distributes (Al- Qardwi 1999). He, however, differentiates between *zakat* and tax; it is an *ibada*, clearly defined, and state cannot decrease or increase it. That is why one is obliged to pay *zakat* as well as other taxes imposed by the state. He disagrees with those jurists who claim that one need not pay taxes after paying *zakat*. He explains that only unjust taxes are contrary to *Shari'ah* (Al-Qardawi 1999). He explains that taxes do not fulfill the specific objectives of *zakat*. If they do, then they followed Shaykh Abu Zuhra ruled that there was no need to pay *zakat* in addition to taxes (Al Qardawi 1999).

Al-Qardawi, claims that *Muslim* jurists generally excepted public welfare and charity purposed from the disbursement of *zakat*, but some jurists extended the meaning of the seventh category “in the cause of *Allah*” to include all charity causes (Qaffal), roads and bridges (Ibn Qudama, Malik and Hasan Basri in Musud, 2015), the general welfare of the *Muslim* community (Rashid Rida and Shaykh Shaltut in Musud, 2015), the *Muslim* charity and welfare organizations (Shaykh Makhluf in Musud, 2015). The Hanafi jurists insist that institutions and causes are not the lawful recipients of *zakat*; only individuals can receive it (Al Qardawi, 1999). Despite this emphasis on the role of state, Qardawi, however, concludes that state in his theory means an *Islamic State*. A state or government that does not apply *shari’ah* and denies *Islam* to be the foundation of state and the constitution has no right to collect *zakat* (Qardawi 1999).

2.4 Zakat Institution in Kwara State

2.4.1 Introduction

Zakat is meant to assist the poor and the destitute in *Muslim* society to partake in the economic activities and have a decent standard of living. *Zakat* is a tool to achieve socio-economic justice and to eradicate poverty. It can realise this goal if it is properly collected and disbursed as demanded by the *Shari.ah* being collected and disbursed by the state to the beneficiaries. If there is no *Islamic* government, it is anticipated to be managed by an organised body that is selected by *Muslims*. *Zakat* institutions in Nigeria are mostly established by non-governmental organisations and private individuals apart from some Northern states, which run under a department of government coordinating its activities (Isa, 2010). Because Nigeria is a secular country with different people of

religion, therefore, the administration of *zakat* falls under *Islamic* institutions, non-governmental organisations, and individuals. *Zakat* has been practiced in Northcentral and South-west Nigeria individually without any government support. Recently, the motivation by some *Islamic* organisations in reviving the third pillars of *Islam* has been welcomed with much hope and appreciation. Aside from some individuals paying their *zakat* when due, these organisations detect *zakat* payers through personal contact by their field workers.

The major problem that seems facing *zakat* institutions in Nigeria and Kwara State is low *zakat* income from *zakat* payers to *zakat* institutions compared to the population of the *Muslims* in the state. If *zakat* is calculated on the income of qualified *zakat* payers in the state and paid to *zakat* institution, it will likely to generate as much as 25 million let alone other *zakat* sources. This amount is a huge sum for poverty alleviation compared to the highest *zakat* collection of 2.5million collected by both institutions each. This is what prompts the intention of this researcher to examine the factors capable of influencing

Kwara State is one of the oldest states in Nigeria, which were created from the four-national region on 27 May 1967. The *Muslim* percentage in the state is about 77%, according to Abdussalam, (2012). The state is known as the state of harmony because of the easy-going coexistence among its multiracial and varied population of 2.4 million. It has an overwhelming majority of *Muslim*, with a total landmass of 32,500 square kilometres. The state comprises several ethnicities made up of Fulani, Hausa, Yoruba, Nupe, and Bariba. Kwara State is in the North Central (including Kogi, Nassarawa, Benue, Niger, Plateau and FCT Abuja) region and is a geo-political zone with an

agricultural economy. The state is divided into 16 local government for administrative convenience.

2.4.2 Zakat Administration in Kwara State.

A lot has been explained in the previous chapter that at the initial stage *zakat* was an individual practice where *zakat* payers pay their *zakat* to their trusted scholars for onward distribution with the aim that they have an idea of who is in need of *zakat* and the right person to give it to better than them, but, sometimes these scholars did not meet the expectation by giving it to right recipient (Saheed, 2014). Sequel to the passive nature of *zakat* performance in the State as evident in the above, various people began to emerge in order to shoulder the responsibility of administering *zakat* institution. It could also be said that the act of *zakat* through government intervention in many northern States is one of the motivating factors. For instance, it was noticed that between 1999 and 2001, some northern States such as Kano, Zamfara, Jigawa, Kebbi, Yobe, Sokoto, Bauchi, and few others officially established organs or agencies of government that managed *zakat* administration (Isa, 2010). It was reported that these states had substantial achievements over the years as they collected cash and farm products *zakat* and distributed them accordingly to the poor and needy across the various States.

The *Muslim* population in Kwara is 77% of the total population of Kwara State, which is 1, 848, 000. The eligible *zakat* payers and potential *zakat* in Kwara State who are working adults from age 18 to 60 because only working adults can get assets that can pay *zakat* from it. Both *zakat* institutions in the State did not have a precise statistic of *zakat* payers in the State due to poor record management, according to the *zakat* administrator.

According to the World Population (2020), 54.29 out of the total population is between 15 and 65 years of age (the working population). Since this study focuses on the *zakat* payers and potential *zakat* payers (which refers to as a working adult), therefore, age 18 to 60 is assumed to be 37% of the *Muslim* population in the state (Abdussalam, 2012). As has been discussed earlier, the *Muslim* population in the State is 1, 848, 000 and 37% of *Muslims* will be 683,760. As of May 2020, *zakat nisab* is 1, 695, 240 naira which is equivalent to (RM19, 484.5) if we multiply it by 87 (exchange rate) and if some want to calculate *zakat* from this amount, he will get 42,381 naira which is (RM487) as *zakat* due for each *zakat* payer.

Assumed that every *zakat* payers pays their *zakat* to appropriate channel the amount will be 28, 978, 432.56 naira which is (RM333, 085) this is a huge amount which will be a benefit for poor and needy in the state, but due to improper collection of *zakat* in the State this amount is not realised. So, the above mention amount is what is expecting from Kwara State *zakat* collections, but the state *zakat* institutions manages to generate only 2, 500.000 naira and at time 1, 000, 000 naira according to *zakat* managers during the interview. This is somehow serious. The evidence for this will show in the tables below. As researcher earlier mentioned that after the colonial period *zakat* became a private mater that no government or *Islamic* organization shoulder it task until 1985 when concern *Muslim* see how poverty punches the face of less privileged *Muslim* in the state, then they established *zakat* institution, but the situation where they met *zakat* in the state is not permitting this institution to be efficient, People cannot be obliged to pay *zakat* and nonpayers cannot be punished. Many of those who think it right to pay do so at their own decision without any resort to experts' opinions. Some religious commentators opined that

those individuals may have been discouraged from seeking scholars' attention as a result of the way some scholars exhibit avarice in their interaction with wealthy members of the state (Abdulazeez & Musa, 2013).

These and other factors have led payment of *zakat* to whom it may concern in different parts of the State. Also, those who care to pay *zakat*, pay it as they wish and distribute it the way they think it fits. For example, a *zakat* payer who detached five hundred thousand nairas (500, 000.00) as *zakat* due in most cases he would prefer to distribute this amount to as many people as he could. In the procedure, he may decide to give five hundred or one thousand nairas to each recipient (*zakat* administrator 1). In this situation, the impact of such *zakat* will not be felt in society. On the contrary, the motivation behind *zakat* is to empower people and bail them out of poverty in such a way that after a few years, some of the recipients could be in a position to pay *zakat*. Had it been that *zakat* institutions are patronising where potential *zakat* payers can find out practical advice and proper guidance on what to do, such amount of money could be given to few people to start petty trading. Such beneficiaries would be self-reliant and could be employers of labour in the nearest future.

Moreover, some of the *zakat* payers take the opinion of some *Maliki* scholars, which is *Mashab* of the majority of Nigeria *Muslim* scholars (Abdulazeez & Musa, 2013) that *zakat* may pay directly to *asnaf* as explained earlier in this chapter. As a result of improper administration of *zakat* the level of destitution and vulnerability are on the increase among the *Muslim* and the impact of *zakat* is not felt the way it suppose to be felt as Bugage rightly observed; “...the number of beggars keeps rising, and the quality of life keep deteriorating...” (Bugage, 2010). With respect to the prevailing situation and

circumstance of *zakat* in the State, the 21st century witnessed the emergence of some non-governmental agents, which are:

- i- *Sadaqah and zakat Majils for Islam*
- ii- *Zakat and Sadaqat Foundation*

These two institutions have their aim and objectives. The major area of concentration focused by these organization is to relieve the poor and needy in different dimensions

- i- *Sadaqah and Zakat Majlis for Islam* focused majorly on medical support and Community projects due to their little income of *zakat*.

2.4.2.1 The *Sadaqah and Zakat Majlis for Islam* Kwara State.

The first *zakat* institution in Kwara State was created in 1985 with the aid of an independent and voluntary committee known as “*Sadaqah and Zakat Majlis for Islam*” (SAZAMAFIS). SAZAMAFIS come to existence with the help of prominent *Muslim* leaders which include the first Grand Qadi of Kwara State Rt Honourable Justice Abdul Kadir Orire, Rt Major General Abdul-Baki Tunde Idi-Agbon, Rt Honourable Justice Saidu Kawu, immediate past Grand Qadi Honourable Justice Salihu Olohuntoyin Muhammad, Alhaji Salahudeen, and many others. They were determined to spare *Muslims* from the misery of poverty and promised to reduce social vices by taking care of *Muslim* welfare through the collection and distribution of *zakat* and *sadaqat* funds. SAZAMAFIS has its constitution and own bylaws that detail the rules and regulations

compulsory on each member on joining the institution. Membership of this association shall be open to all honest, sincere and God-fearing *Muslims* (Isaqi, 2016).

2.4.2.2 Mode of Collection of Zakat by SAZAMAFIS

Sadaqah and *Zakat Majlis for Islam* has received contribution majorly from members of the foundation and some other important personnel. Money is paid into the account of the organization by members once in a year as the *zakat* due and some token amount for *sadaqat* (Alhaji Salahudeen, 2016)

2.4.2.3 Mode of Ddisbursement

The organization has given medical assistance to people who are in need. However, there is no specific procedure has been adopted for their disbursement due to the low income of *zakat*. Its recent report from June 2017 to June 2018. Total collection: 1.3 million naira (Rm15,116). Most of it distributed to the needy, who are sick people in various hospitals. The amount given to each of the sick people is ranging from 10,000.00 Naira (Rm116) to 350,000.00 Naira (Rm4,070) depending on the severity of their conditions and needs. The sum of 25, 000.00 Naira was spent on media enlightenment, while the sum of 151,000.00 Naira was spent on buying some items for motherless homes. The total sum of 1.5 million nairas, which is equivalents to Rm 17,442 collected in 2019, was distributed to sick people in the hospitals (Respondent 1).

2.4.2.4 Aims and Objectives of Sadaqat and Zakat Majlis for Islam

The *Majlis* established the *zakat* institution:

- a) To collect, *zakat*, *sadaqah*, and gifts (in cash and kind) from *Muslims* who are well to do.
- b) To distribute whatever is collected to the poor and needy, and assist with it the sick who are not financially capable of funding their medical bills or/and purchase of drugs to cure their ailments.
- c) To rehabilitate poor converts to *Islam* and to execute *Da'wah* (Propagation) programs.

2.4.2.5 Membership

Membership of this association shall be open to all honest, sincere and God-fearing Muslim.

2.4.2.6 Organs of the Association

The association has the following organs: -

- a) The Board of Trustees.
- b) The Executive Council (Local Government, State, and National).
- c) Sub-Committees as deemed appropriate, e.g., *Da'wah*, finance. Welfare and Medical, etc.

2.4.2.7 Challenges Facing this *Majlis*

- i. Inadequate constant support for monitoring zakat recipients
- ii No provision for welfare home.
- iii No government support

iv Low *zakat* income.

This how this institution operates in Kwara state, and this what they gave researchers as a record for how they carry out their operation without government support and low income of *zakat*.

2.4.3 *Zakat* and *Sadaqat* Foundation Branch in Kwara State

The *Zakat* and *Sadaqat* Foundation is the second *zakat* institution in the state. It was established in the year 2000 with the Corporate Affairs Commission (CAC) of Nigeria with the main objective of providing excellent *zakat* assessment, collection, and distribution services to both private and public individuals as well as a corporate organization. *Zakat* and *Sadaqat* foundation focused on the following area and it distributing it *zakat* annually on them:

- i. Economic empowerment, Community project, and Medical support
- ii. Accommodation support and Welfare support
- iii. Educational support and Debt relief.

2.4.3.1 Mode of Collection of *Zakat*

This organization recognizes *zakat* payers through personal contact by their field workers and recommendation by individuals, after the agreement and concession of the *zakat* payers that would pay *zakat* through them. Sometimes cheque is issued by the payers in the name of the organization, while others prefer online transfer of funds into the organisation's account, and some are still paying cash through the field workers who

mostly interface between the payers and the organization. It is essential to mention that the foundation uses evaluation forms filled by an intending *zakat* payer to know if the assets possessed have reached *Nisab* (minimum wealth on which *zakat* could be paid) and the amount to be paid as *zakat*.

2.4.3.2 Mode of Disbursement

Zakat recipient should submit an application letter along with a recommendation letter from *Imam* of a mosque or the leader of an *Islamic* organization who confirms the genuinity of the applicant's claim. Thereafter, the applicant is vetted by the management of the foundation who approves what is given as *zakat* benefit based on what he wrote in the application, and what he said in an oral interview. Critical health matters are treated immediately if the fund is available when requested. The organization started operation in the year 2000, and up to this moment, it has been collecting *zakat* from people and disbursed them to eligible recipients in several major and mini distribution ceremonies. These occasions are the ceremonies where *zakat* resources are handed over to qualified *zakat* recipients. *Zakat* disbursement ceremony is arranged to give cheques and various relief and empowerment resources such as deep freezers, generator, tricycles, printers, shoe making machines, embroidering machines, sewing machines, whipping machines, computer set, laptop, stabilizers, photo-printers, photocopies machines, and wheelchair. These various tools are given to qualified professionals who are disabled to carry out their jobs for insufficient necessities.

In the last decade, when the foundation has been managing *zakat*, many recipients have been relieved of dejection of varying degrees and magnitude. Apart from direct

empowerment through the provision of working tools for professionals, there are other means of disbursement which could be termed indirect empowerment such as educational support for students most especially those in higher institutions of learning, students who could have dropped out of school due to lack of fund are supported with the fund. Moreover, medical supports are given to the sick who are unable to pay the bill. According to records, *Zakat and Sadaqat* Foundation have recorded annual increment in *zakat* collection and disbursement in the last ten years, yet it is not up to expectation. The table below summarizes the total amount disbursed annually in respective years.

Table 2.1: Distribution of *Zakat* Among *Asnaf* (Percentage of *Zakat* Received)

<i>Asnaf</i> Category	2016	2017	2018	2019
<i>Miskin</i>	50%	40%	40%	50%
<i>Faqir</i>	30%	40%	30%	30%
<i>Fisabilillah</i>	10%	10%	20%	10%
Collector	5%	5%	5%	5%
Converts/ Travellers	5%	5%	5%	5%
Total	100%	100%	100%	100%

Source: *Zakat & Sadaqat* Foundation Report, 2019

In the year 2016, 50% of *zakat* & *sadaqat* foundation *zakat* collection was given to *masaakin*, 30% it was given to *fukaraahu*, 10% given to *fisabilillah* (*Da'awah* projects), 5% given to collectors while remaining 5% given to converts and travelers. In the year 2017, 40% of *zakat* was given to *masaakin*, 40% also given to *fukaraahu*, 10% of it was given to *fisabilillah*, 5% was given to collector, while the last 5% was given to converts and travelers. 40% of the year 2018 *zakat* was given to *masaakin*, 30% of it was given to *fukarahu*, 20% of it was spent on *fisabilillah*, *zakat* collector received 5% to and converts and travellers collected 5% from it. 50% of 2019 *zakat* was distributed to *masaakin*, 30% was disbursed to *fukarahu*, 10% was spent on *fisabilillah*, 5% disbursed to *zakat* collectors and 5% was given to converts and travellers.

Table 2.2: Distribution Among *Asnaf* (Percent of *Zakat* Received in Figure)

<i>Asnaf</i> Category	2016	2017	2018	2019
<i>Miskin</i>	795,000	400,000.00	994,240.00	500,000.00
<i>Faqir</i>	477,000	400,000.00	745,680.00	300,000.00
<i>Fisabilillah</i>	159,000	100,000.00	497,120.00	100,000.00
Collector	79,500	50,000.00	124,280.00	50,000.00
Converts/ Travellers	79,500	50,000.00	124,280.00	50,000.00
Total	1,590,000	1,000,000	2,485,600.00	1,000,000

Source: *Zakat & Sadaqat* Foundation Report 2019.

Table 2.2 explained *zakat* distribution in figures. For example, in the year 2016, 50% of *zakat* collection was given to *masaqidin*, which is equivalent to 795,000 Nairas (RM8,281). 30% given to *fukaraahu* is equivalent to 477,000 Nairas (RM4,986). 10% was given to *fisabilillah* is equal to 159,000 Nairas (RM1,656). 5% given to collector is equal to 79,500 Nairas (RM822). 5% was given to converts and travellers is equal to 79,500 Nairas (RM822). Also, in 2017, 50% of *zakat* collected was given to *masaakin*, which was equal to 400,000 Nairas (RM4,166). 40% was given to *fukaraahu* was equal to 400,000 Nairas (RM4,166). 10% was given to *fisabilillah* was equal to 100,000 Nairas (RM1,040). 5% given to collector was equal to 50,000 Naira (RM520). 5% given to converts and travellers was equal to 50,000 Naira (RM520)

Furthermore, in 2018, 50% was given to *Masaaki* was equal to 994,240 Nairas (RM10,956). 30% was given to *fakaraahu* was equal to 745,680 Naira (RM7,767). 20% given to *fisabilillah* was equal to 497,120 Nairas (RM5,178). 5% each was given to collector and converts & travellers which was equal to 124,280 (RM1,294). 50% of *zakat* collected in 2019 was given *masaakin* was equal to 500,000 nairas (RM5,208). 30% was given to *fukaraaahu* was equal to 300,000 nairas (RM3,125). 10% given to *fisabilillah* was equal to 100,000 nairas (RM1,040). While 5% each was given to both collector and converts & travellers was equal to 50,000 nairas (RM520).

Table 2.3: Summary of Annual Collections of *Zakat* in Kwara State

Year	Grains		Livestock		Money (N)
	Bundles	Sacks	Sheep	Cattle	
2016	1,500	NIL	5	1	1,590,000.00
2017	3,000	10	3	NIL	1,000,000.00
2018	NIL	5	1	NIL	2,485,600.00
2019	NIL	NIL	NIL	NIL	1,000,000.00

Source: *Zakat & Sadaqat* Foundation Report ,2019.

Table: 2.3 gives an annual summary of the *zakat* collection of farm products by *zakat & sadaqat*. It shows how many bundles and sacks of grains they collected yearly, the number of sheep and cattle they collected every year starting from 2016 to 2019 it also included money which was earlier explained in the tables above. The tables above explained how was the collection of *zakat* by *zakat* and *sadaqat* foundation and how low was income of *zakat* in the state in the previous years. It can be inferred from the tables that the income of *zakat* is quite little. It shows that the income generated from money is low while the farm product is lower to the expectation. The management of *zakat* collection and distribution by *zakat* institutions in Nigeria is constantly developing and making much progress towards improving the overall *zakat* system and living standards of its recipients. Nevertheless, there is still much to do in terms of generating income and the accumulation of *zakat* resources. Therefore, *zakat* institutions need proper patronage for proper management of the destitute in Nigeria because poverty leads to robbery, burglary, and other social vices.

2.5 Factors Influencing Zakat Payers' Compliance

Studies on *zakat* administration have identified several challenges concerning the management of *zakat* funds. The percentage of *zakat* payers and recipients that are not satisfied with what they receiving from the institutions is very high as a result of improper reimbursement of *zakat* by *zakat* payers (Muhammad & Saad, 2016). According to the basic principles of *zakat*, the *zakat* institution has to be established within *Muslim* society (Shawal, 2009; p. 1) and it should be in charge of the *Muslim* government or a special *Muslim* supervisory body appointed by that government. Among the functions of *zakat* institutions is to collect *zakat* from *zakat* payers and distribute it to *asnaf*- but if the income is low, then there will be nothing left to disburse to the *asnaf* (Mohammad. Faiz, 1991). Many studies testified that proper collection and distribution of *zakat* funds to the *asnaf* would aid in decreasing poverty (Mohsin, 2013). Sahaida and Leha. (2017) disclosed that poverty to decrease to zero levels if the *Muslim Ummah* pays their *zakat* according to the teachings of Prophet Muhammad (PBUH). Consequently, during the era of Umar bin Abdul Aziz, the practice of *zakat* collection and distribution was superb to the extent that poverty was reduced to zero.

Even though the *Quran* emphasised on *zakat* payment and punishment of those who refuse payment, the collection of *zakat* in places like Kwara State is still low. In regard of factors that affect the *zakat* institutions, research conducted in Kano, Nigeria, by Muhammad & Saad (2016) among 105 respondents found that attitude toward *zakat* evasion affects the intention to pay *zakat*. Similarly, Saad and Haniffa. (2014) stated that an in-depth study of the accountability practices of *zakat* institutions might help to recognise the basic factors that result in inefficient *zakat* disbursement. According to

Abioye *et al.*, (2011), *zakat* payers' trust is important than *zakat* institutions because its deficiency will undercut the institutional efficiency of *zakat*. Benefactor trust is essential to the charitable sector since it is not easy for a benefactor to know whether his money has been used for the intended purpose. Lack of benefactors' trust will obstruct their charitable behaviour.

The previous studies proposed other factors such as familiarity with *zakat* institution and constancy with a particular school of thought may be considered in future studies (Daudu *et al.*, 2020; Aliyu 2018; Mahadi, 2019). A satisfactory level of trust should be retained between *Muslim* and *zakat* institutions, or else the potential *zakat* payers would desire to pay their *zakat* directly to the poor or needy, instead of through the *zakat* institutions (Abdul Quddus, 2009). Studies suggest examining these factors, while others suggest additional factors. Few studies, however, have been undertaken by examining and combining many factors that can influence the payment through *zakat* institutions. The in-depth understanding of these factors may assist in providing a solution to the low patronage of *zakat* institutions. Therefore, this study uses the decomposed theory of planned behaviour to examine this current issue.

2.6 Selected Theories on Human Behaviour

There are some selected theories on human behaviour that explained how human behave, what makes them behave the way they behaved which related to this study which are :

2.6.1 Theory of Reasoned Action

The theory of reasoned action is the first of theories on human behaviour which was established by Martin Fishbein and Icek Ajzen in 1975 and developed from research that started as the theory of attitudes. The theory aims to explain the relationships between attitudes, intentions, and behaviour of human action. This theory is used to envisage in what way individuals will behave based on their pre-existing attitudes and subjective norms, which leads to behavioural intentions. Attitude is a psychological trend that is shown in the assessment of certain individuals with some degree of favour or disfavour (Eagly & Chaiken, 1993). This psychological trend fundamentally occurs in every individual in the form of estimation covering all types and categories of estimation, both overt and covert, or in cognitive, affective, and cognitive forms. Armitage, & Christian (2003) and Armitage & Connor, (2001) State that one builds one's attitude based on one's beliefs in the likely results.

The more favourable the probability is, the stronger the intention to do the behaviour will be, and vice versa: the less favourable the outcome possibility is, the weaker the intention to do the behaviour. Subjective norms are determined by the person's observation of what others around him believe that he should do. The intention is the immediate antecedent of the behaviour. A person's decision to perform a specific behaviour is built on the consequences the individual expects will come as a result of performing the behaviour. The primary purpose of TRA is to understand the motivational influences on behaviour, which can be explained that if people have a positive attitude and they consider that others want them to perform the behaviour (subjective norms), this

will eventually raise their intention; hence, they are more likely to perform the behaviour. This is what was illustrated in Figure 4.1.

The first intention initiator is an attitude that is conceptualised as a total positive or negative estimations of behaviour. Attitude is the amount to which the performance of the behaviour is cherished positively or negatively (Ajzen, 2006). The second originator of intention is subjective norms, which is defined as the feeling of general social pressure received from others to perform or not to perform a specific behaviour (Ajzen, 1991). Many studies confirmed a high correlation of attitudes and subjective norms to behavioural intention and behaviour (Hornik, 2007; Chang, 1998; Langdrige *et al.*, 2007). The intention is a sign of a person's willingness to perform a specified behaviour while the behaviour is the marked, observable response in a certain situation with respect to a certain goal (Ajzen, 2006).

Moreover, using TRA in the prediction of a number of social behaviour has been supported by numerous quantitative and narrative reviews (Sheppard *et al.*, 1988). However, Ajzen himself acknowledges, 'The theory of reasoned action was established basically to deal with purely volitional behaviours' (Ajzen, 1980, p. 127), and only envisages usefully a narrow range of behaviours. Volitional behaviour means the choice of the behaviour carried out via mindful, personal choice, and is not based on external principles. Ajzen (1980) extended the theory of reasoned action by proposing a conceptual framework that addresses the problem of incomplete volitional control. This extended theory of reasoned action has come to be known as the theory of planned behaviour.

2.6.2 Theory of Planned Behaviour

The theory of planned behaviour (TPB) is an extension of the theory of reasoned action (TRA) to overcome the restrictions in the original model where people have incomplete volitional controls (Ajzen, 1991). These theories suggest that attitude could explain human actions (Ajzen & Fishbein, 1980). Ajzen (1991) added a third element to the original theory (TRA), which is the concept of perceived behavioural control in other to balance this observation. The PBC was initiated from the self-efficacy theory. Self-efficacy is the belief one has in him/herself with regard to the capabilities to perform a task require dealing with probable situations. Expectations of self-efficacy, such as motivation, performance, and feelings of the frustration associated with repeated failures, determine effective and behavioural reactions (Bandura, 1992). This element gave birth to a new theory known as the theory of planned behaviour (TPB). The theory of planned behaviour explained that an individual's performance of particular action is determined by her/his intention toward that action. This theory links attitude and behaviour and is recognised to be one of the most predictive persuasion theories (Ajzen & Fishbein, 1980).

The theory has been used in studies of the relationships between beliefs, attitudes, and behavioural intentions, as well as behaviours in different fields. It was introduced due to the fact that there were arguments stating that intention will result in successively in actual behaviour. For a better understanding of this respect, the intention is determined by attitudes, subjective norms, and perceptions concerning one's personal ability to successfully engage in the behaviour (Ajzen, 1991). Therefore, attitude towards the behaviour, subjective norm, and perceived behavioural control, lead to the formation of a behavioural intention. Attitude is the degree to which performance of the behaviour is

positively or negatively valued (Ajzen 2006), while subjective norms are the perceived pressures 'to perform a behaviour that comes from detecting what important others say or do' (Fishbein & Ajzen, 1975). Perceived behavioural control is defined as people's perceptions of their ability to perform a given behaviour (Ajzen, 2006).

Several researchers demonstrated the general effectiveness of the TPB in forecasting a wide range of intentions and behaviours (Ajzen, 1991; Conner & Armitage, 1998; Conner & Sparks, 1996; Godin & Kok, 1996; Sparks, 1994) For example, the theory of planned behaviour has been used in studies to predict the performance of intention and behaviour, such as predicting user intention to avoid caffeine (Madden et al., 1992), intention to use new software (Mathieson, 1991), intention to perform breast self-examination (Young *et al.*, 1991), intention to choose a career (Vincent *et al.*, 1998), intention to choose university studies (Bean & Eaton, 2000), intention to stop smoking (Norman *et al.*, 1999; intention to engage in recycling (Taylor & Todd, 1995), attitude towards estate planning (Shafinar Ismail, 2013) and taxpayer compliance (Bobek & Hatfield, 2003).

Although perceived behaviour control was introduced in TPB as a way to control the elements of behaviour, it does not identify specific salient beliefs that may influence human behaviour. The beliefs set construct may be challenging to employ the TPB and may not be continuously associated with attitude, subjective norms, and perceived behavioural control (Suryaningrum, 2012). Furthermore, Taylor and Todd (1995) argued that the TPB model still needs individuals to be encouraged to perform a certain behaviour. Therefore, they proposed extending the theory of planned behaviour (TPB).

2.6.3 The Decomposed Theory of Planned Behaviour (DTPB)

The decomposed theory of planned behaviour was presented by Taylor and Todd (1995), which explains three dimensions of human behaviour, i.e., attitude, Subjective Norms, and Perceived Behavioural Control. This theory is an amalgamation of the TPB and technology acceptance model. In the original theory, attitude, Subjective Norms, and Perceived Behavioural Control are additionally supported by multidimensional constructs to study behavioural intentions towards information technology. Research has inveterate that DTPB incorporates innovation literature along with normative and control beliefs and measures intention more accurately than TPB (Jaruwachirathanakul & Fink, 2005, p. 298).

In DTPB (Taylor & Todd, 1995), attitude is determined by relative advantage, complexity, and compatibility, which may motivate the happening of an event or action and is mainly dependent on the context, determinants of PBC. Agreeing to DTPB, behavioural control is determined by self-efficacy, resource, and technology facilitation. The concept of attitude was brought from Fishbein & Ajzen (1975), which is an attitude towards behaviour generally influences the intention more than the extents of subjective norms and perceived behavioural control. In contrast, behavioural control has to do with how willingness and resource facilitation conditions, as it's derived from Triandis (1980). DTPB has revealed enhanced explanatory power in explaining the Behavioural Intentions in comparison to the TPB and is a proven robust model in explaining behaviour regarding information systems (Beiginia, et al, 2011; Bhattacharjee, 2000; Pedersen, 2005; Shih & Fang, 2004). DTPB has been used in the study of financial services because theory can be modified to incorporate the relevant variables (Taylor & Todd, 1995).

Many studies on technology adoption applied the DTPB framework claimed that the DTPB model gives a more satisfactory explanation of intention to adopt newer technology than pure TPB (Puschel *et al.*, 2010; Shih & Fang, 2004). DTPB provides greater understandings of what lies behind the intention to adopt an innovation and acts as a motivation to significant researches from various contexts. Al-Majali & Mat (2011) investigated twelve factors that influence internet banking adoption in Jordan. The results proposed that the formation of a positive attitude about Internet banking services should commence before the technology adoption.

Hong *et al.*, (2008) carried out research on identifying and empirically assessing the factors that drive consumers' acceptance of mobile data services using DTPB. The results indicated that attitude, social influence, media influence, perceived mobility, perceived ease of use, and perceived usefulness influenced continued usage of mobile data services. Sundar & Kanimozhi (2018) carried out a study on the intention to adopt 4G mobile services in Indian context among 218 4G mobile users, and the results generally indicated that the DTPB provides an improved approach of explaining the behavioural intention to use 4G mobile services by mobile users. The results also indicated that the DTPB theory provides a good explanation for the behavioural intention to use 4G mobile services by mobile users. Yu (2014) examined the factors influencing consumers to make a transition from online to mobile banking and the empirical study indicated that relative attitude and relative, subjective norm positively encouraged the respondents to shift from Internet to mobile banking in contrary to perceived behavioural control. On the basis of this theory, attitude is decomposed further into religion and knowledge. Subjective Norms is

decomposed into family influence and media awareness. PBC is decomposed into trust, transparency, and *zakat* manager.

To comprehend people's aim to pay *zakat* through *zakat* institution in Kwara state, the Decomposed theory of planned behaviour (Taylor & Todd, 1995) is a theoretical framework to understand factors influencing *zakat* payers' patronage of *zakat* institutions in Kwara State. Taylor and Todd established the theory of planned behaviour by breaking down arrangement of attitude, subjective norm, and perceived behavioural control (Luarn and Lin, 2005). Thus, led to an augmented power to explain behavioural intentions and a precise understanding of behavioural events (Pedersen, 2005). DTPB is the extended theory of planned behaviour (TPB), which was suggested by Taylor and Todd (1995) to overcome the limitations of TPB. TPB is an advanced expansion of the theory of reasoned action (TRA) to address the restrictions identified in the original model to deal with behaviour over which people have partial volitional control (Ajzen, 1991). These theories suggest that attitude could explain human actions (Ajzen & Fishbein, 1980).

DTPB has been used in many areas to explain the intention-behaviour relationship, such as Hsu, Chang & Yansritakul's (2017) green skincare products, Khasawne, and Irshaidat's (2017) mobile banking, and Alavion, Allahyari, Al-Rimawi, & Surujlal's (2017) agricultural e-marketing. However, literature published on the factors influencing *zakat* payment through the *zakat* institution' is scarce. The original construct of the theory is based on attitude, subjective norms, and perceived behavioural control. This research presents the backgrounds of these constructs, which are adopted based on the characteristics of *zakat* institutions. This research adopts and extends the existing model of DTPB from the *zakat* institution's perspective. The study will not only explore attitude,

subjective norms, and perceived behavioural control but also incorporate moderating variables including knowledge and religiosity (attitude), family influence and media awareness (subjective norms), *zakat* managers, trust, and transparency (perceived behaviour control) within the model to enhance the predictability of the model.

This research uses DTPB as an initial point to build a theoretical foundation to discover the factors influencing *zakat* payers' patronage of *zakat* institutions. DTPB is the development of the theory of planned behaviour (TPB) and was presented by Taylor and Todd (1995 a,b). In DTPB, the original constructs of TPB, such as attitude, subjective norms, and perceived behavioural control were further decomposed. According to Ramayah *et al.* (2009), DTPB incorporates innovation literature along with subjective norms and behavioural control phenomenon and is better in explaining factors influencing *zakat* payment through *zakat* institution in link to traditional TPB. DTPB, as suggested by Taylor and Todd (1995 a,b), has numerous advantages compared to TPB. Firstly, DTPB incorporates several antecedents to the intentions of payment of *zakat* through *zakat* institutions, which makes clear construction of relationships. Secondly, decomposed belief structures can be applied in a variety of settings to help to overcome some of the disadvantages of traditional models (Berger, 1993; Mathieson, 1991). Finally, incorporating specific beliefs helps to identify specific factors that are relevant to the aim of this study. However, DTPB is more complex and incorporates more variables. Due to these advantages, DTPB is considered a superior method in determining human intentions to perform a certain behaviour.

DTPB was established as a theoretical framework to determine factors that can be influencing *zakat* payment through *zakat* institutions. The DTPB model was firstly used

in information technology. However, it can be used in the financial service industry with some amendments (Aziz & Afaq, 2018). Many pieces of research were conducted concerning the behaviour of *zakat* payers based on the theory of planned behaviour (Sareye & Haji-Othman, 2017; Mohd Heikal, Muammar Khaddaffi, & Falahuddin, 2014). This theory has not been used in payment of *zakat* through *zakat* institution. This study will enrich existing *zakat* literature by using DTPB and incorporating antecedents relevant to payment through *zakat* institutions, which have not been incorporated in explaining factors influencing payment through *zakat* institutions.

Prior literature combined different variables in DTPB, keeping in view the nature of studies. In this study, DTPB will be modified, and factors related to payment of *zakat* through *zakat* institutions will be combined to enhance the certainty of the model. DTPB models describe three dimensions of behaviour, namely attitude, subjective norms, and perceived behavioural control. In the original model of DTPB, three latent variables, including usefulness, ease of use, and compatibility, were included to explain the attitude in a technology setting.

In Omar (2007), DTPB was modified, and variables relevant to life insurance attitudes such as risk protection, saving, and investment were incorporated. Shahab *et al.* (2017) also modified and incorporated relevant variables to determine intentions towards the adoption of family takaful. They modified attitude with knowledge, trust, religiosity, and usefulness, subjective norm modified with word of mouth, while perceived behavioural control decomposed to self-efficacy and resource facilitation as it was in the original model. This study also modified and incorporated relevant factors influencing payment of *zakat* through *zakat* institutions by decomposing attitudes to religious and

knowledge, subjective norm into family influence, and media awareness while perceived behaviour control to trust, transparency, and *zakat* managers.

Hairunnizam *et al.*, (2005) found that demographic factors such as gender, age, marital status, income, and expenses are factors that influence the obligation to pay *zakat* considerably. Other factors that assessed the perspective of the *zakat* payers towards the *zakat* institution were the location, facility, education, and satisfaction, satisfaction about *zakat* distribution was found to be highly significant in the payment of *zakat*. Muhamad, Ainulashikin, and Amir (2006) proposed that altruism scored the highest shadowed by faith (*iman*), self-satisfaction, organisation, and utilitarian factors. Based on their finding, they suggested that participation in *zakat* is not only influenced by religious factors but also by self-satisfaction and organisational factors. Correspondingly, Mastura & Zainol, (2015); Sobana, Husaeni, Jamil, & Saepudin, 2016, highlighted that determination between religiosity and the behavioural intention towards *zakat* payment is positively significant. Aliyu (2018), showed that factors such as social, religious and economic conditions motivating income *zakat* payment more than 'self-centred' factors. Moreover, Ahmad, (2019) explained the factors that motivate a *Muslim* to contribute to *zakat* and cash waqf; they found that numerous potential determinants encourage a *Muslim* to participate in waqf such as religious satisfaction, literacy of *waqf*, trustworthiness, and efficient management. Nevertheless, these studies do not apply a framework to explain the act of giving within the theoretical behaviour perspective.

Other studies were carried out using the theory of reasoned action and theory of planned behaviour to investigate factors that stimulate a *Muslim* to pay to *zakat* institutions. For example, a study carried out by Haji-Othman (2017), on factors

influencing business *zakat* compliance behaviour found that knowledge and self-efficacy are the expected internal factors that influence the behaviour of *zakat* payers. Haji-Othman *et al.*, (2017) found that knowledge does not affect compliance to pay *zakat*. Ram (2010) identified internal and external factors that influenced the intention to pay *zakat*. The level of knowledge is categorised under external factors. Sahaida & Leha (2017) found that knowledge positively affects the behaviour to pay *zakat*. Also, Haji-Othman *et al.*, (2017) found that *Islamic* religiosity has a positive and significant relationship with intention because the coefficient, t-statistics, and p-value are 0.301, 6.99, and 0.00, respectively. According to Ram Al-Jaffri Saad (2016), the relationship between subjective norm and intention was positive and significant, and there is a positive relationship between subjective norm and intention to pay *zakat*.

The present study explores the effects and relationships of the remaining factors with intentions using DTPB, evidence from other fields such as *Islamic* finance, *Islamic* banking electronic commerce, mobile banking, business, and many more are gathered due to scarcity of evidence base on DTPB in the area of *zakat* institutions. According to Neeraj & Kanpur (2016), among the four significant antecedents of behavioural intentions to adopt m-commerce, attitude is a strong predictor of behavioural intentions. The behavioural beliefs (trust, perceived usefulness, perceived ease of use, and perceived enjoyment) influenced a person's attitude towards adopting m-commerce significantly. All these factors explained 56% of the variation in attitude. Among these predictors, perceived usefulness was the strongest predictor of the attitude towards m-commerce. The second important factor that determines the attitude of customers is trust. If vendors or

suppliers are not honest or are callous towards their customers, and opportunistic, it is difficult for them to attract new customers or retain existing ones.

Mohd Asri *et al.*, (2017) analyse factors affecting concern about *zakat* collection in Kuantan and found that trust and levels of understanding of *zakat* payers significantly and positively affected the collection of *zakat*. Zainal *et al.*, (2016) found that factors influencing stakeholder trust in *zakat* institutions are reputation, satisfaction of *zakat* distribution, and service quality influence trust. In the context of Nigeria, Muhammad & Saad (2016) examined the determinants of trust in *zakat* institutions and its dimensions on the intention to pay *zakat* among *Muslims* in Kano State using partial least squares (PLS). They found that public governance's quality, quality of *zakat* distribution, *zakat* service quality, and perceived board capital are reliable measures of trust toward the intention to pay *zakat* in Kano.

This research uses intention to pay *zakat* to *zakat* institution, attitude, subjective norm, and perceived behavioural control to identify the factors influencing *zakat* payment through *zakat* institutions in Nigeria. It seeks to overcome some of the restrictions in previous studies by decomposing attitude into applicable variables that can quantify *zakat* payers' attitude toward payment through *zakat* institutions. The variables used in DTPB are attitude, subjective norms, and perceived behavioural control and were decomposed into relevant constructs.

2.7 Chapter Summary

The payment of *zakat* is an important issue to combat poverty in *Muslim* communities. Payment of *zakat* through institutions, for proper management and to attain

its aims and objectives is a major issue among *zakat* payers in Nigeria. *Zakat* institutions in Nigeria are mostly operated by non-government organisations and private individuals with the exception of a few Northern states which operate under the state government. This chapter depicted the situation of *zakat* institutions in Kwara State as non-governmental *zakat* institutions with detailed information about how it was established and when it is established. The second part of this chapter sheds light on the factors that influence payment through the *zakat* institution since it is the major aspect of this study. Variables used in this study were derived from a review of previous studies of *zakat* collection. Moreover, the theory used in the study was discussed, and it was claimed that the decomposed theory of planned behaviour is the most appropriate for this study. Variables used in DTPB are attitude, subjective norms, and perceived behavioural control in which all these variables were decomposed into relevant constructs.