



RESEARCH ARTICLE

Zakat Disbursement to the Wayfarer and its Contemporary Applications

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ARTICLE INFO	ABSTRACT
Received: Apr 20, 2024	Islamic law has clarified the categories of Zakat in order to ensure that Zakat reaches those who deserve it. Recently, the phenomenon of people leaving their homelands for other countries has spread. The reasons for this have varied, including traveling to seek knowledge or a livelihood, being deported from their country where their money is, being deprived of shelter in their country due to their difficult living conditions, and so on. This raises the question of whether these people fall under the title of "wayfarer." Therefore, do they deserve Zakat because they fall under this description or not? Hence, the importance of this research, and the urgent need for it in our contemporary time, and explaining the disbursement of Zakat to the wayfarer by citing some contemporary applications and explaining its ruling.
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INTRODUCTION

Recently, the phenomenon of leaving one's homeland for another has spread, and its reasons vary from traveling to seek knowledge or livelihood to being deported from their country where their money is, being deprived of shelter in their country due to their difficult living conditions, and so on. This raises the question of whether these people fall under the title of "wayfarer" and, therefore, whether they deserve Zakat because they fall under this description or not.

Zakat is a unique type of almsgiving in the context of Islamic law, which aims to fulfill different socio-economic objectives within the Muslim world. Rooted in the Quranic command to allocate wealth towards eight specific categories, one of these categories is the wayfarer (Arabic: shaykh al-ibn al-Nabil), which inclusively means travelers who, although they could afford all their needs in their home country, end up being needy during their journeys. This provision further points to the general principles of Zakat, which are people's support and economic equity (Hassan & Shaikh, 2019). Regarding the wayfarer, several questions can be raised about practical measures in contemporary terms, given that the character of the voyage and any potential financial concerns have been hardly comparable to those of early Islamic society.

Modern-day scholars agree with Ahmad (2021) that to implement zakah optimally today, it is important to understand the context and logic of its categories of recipients, especially the wayfarer. For example, contemporaneous situations may be refugees, those who have been left without means of subsistence, or travelers who had to stay in a foreign country and lost their money. The cases of zakat application expressed versatility and the possibility of giving aid to those affected by global challenges, such as refugees and victims of economic downturns (Karim et al., 2020).

Postmodernist research has looked at how Zakat can be taken forward to meet the needs of present-day society, which have included broadening the category of the wayfarer to help those who are forced to move due to war, famine, or economic crisis (Rahman, 2022). This change is another way of addressing Maqasid al-shariah, the objectives of the Shariah in welfare, justice and to relieve hardship and thus, expand the general meaning of the criteria for the distribution of Zakat to suit new challenges of the modern world (Zaman & Nasir, 2021). Moreover, the new trends in zakat management indicate that disbursing Zakat through organized institutions improves the effectiveness and accountability of the collected funds, as the money will be delivered to genuinely needy people (Khan et al., 2020).

This research will look at the customary mode of dispensing the wealth of Zakat to the wayfarer and how the contemporary world can apply the method of Zakat to the various needs of today's society. In doing so, the study hopes to shed some light on how Zakat can help alleviate the suffering of specific population categories, such as travelers or displaced persons in the contemporary world.

Hence, the importance of this research, the urgent need for it in our contemporary time, and the explanation of the disbursement of Zakat to the wayfarer by citing some contemporary applications and explaining its ruling. This study was titled: "Disbursement of Zakat to the Wayfarer and its contemporary applications."

Study problem

This study's problem is to answer the main question about a specific bank of the eight zakat banks, Bank Ibn al-Sabil. The study's main question can be: What is the nature of the Bank of Ibn al-Sabil in light of contemporary reality and modern contemporary applications of it?

The following questions branch out from this question:

- 1 -What is the concept of the wayfarer in our time to whom Zakat is given?
- 2 -What are the scholars' opinions on what is meant by the wayfarer to whom Zakat is given?
- 3 -What are the contemporary applications of the Zakat disbursement (the wayfarer)?
- 4 -Are those who are banished from their countries where their money is considered wayfarers and, therefore, deserve Zakat based on this description?
- 5 -Are those deprived of shelter in their countries due to their difficult living conditions considered wayfarers and, therefore, deserve Zakat based on this description?
- 6 -Are those who are expatriates from their homelands to seek knowledge or work considered wayfarers and, therefore, deserve Zakat based on this description?
- 7- Are those who travel for a public interest that benefits Muslims considered wayfarers and, therefore, deserve Zakat based on this description?

Study objectives

The objectives of this study can be summarized in the following points:

- 1 -Clarifying the concept of the wayfarer in our contemporary life and to whom Zakat is given.
- 2 -Investigating the contemporary applications of the Zakat disbursement (the wayfarer) and clarifying the extent to which it falls under the wayfarer disbursement.

- 3—Clarify the ruling on those banished from their countries where their money is and the extent to which they are entitled to Zakat under the wayfarer disbursement.
- 4—Clarify the ruling on those deprived of shelter in their countries due to their difficult living conditions and the extent to which they are entitled to Zakat under the Wayfarer disbursement.
- 5—Clarify the ruling on expatriates who leave their homelands to seek knowledge or work and the extent to which they are entitled to Zakat under the wayfarer disbursement.
- 6—Clarify the ruling on travelers for a public interest that benefits Muslims and the extent to which they are entitled to Zakat under the wayfarer disbursement.

Importance of the study

The importance of the study lies in the following:

First, it highlights the importance of the topic of the wayfarer and links it to contemporary reality through its contemporary applications.

Second, the phenomenon of those deported from their countries and those who left their homelands for no reason in this era is spreading, so studying this phenomenon and treating it is important in our contemporary time.s

Third: Clarifying the jurisprudential rulings related to the wayfarer and his contemporary applications.

Fourth: Attempting to deduce the legal principles and jurisprudential controls that address the issues of the wayfarer and his contemporary applications, especially in what is dealt with at present.

Fifth: Highlighting the vitality of Islamic jurisprudence, the renewal of its issues, and the suitability of Islamic law for all times and places.

Previous Studies

New Issues in Contemporary Zakat Cases, Ayman bin Saud Al-Anqari, Publisher: Dar Al-Mayman - Riyadh, Year of Publication: 1430 AH

The research dealt with the nature of Zakat and its types, such as Zakat on trade goods, Zakat on produce from the land, Zakat on livestock, and Zakat al-Fitr. It devoted many new issues in contemporary Zakat cases under each type, including Zakat on stocks, bonds, and investment funds (financial papers), Zakat on investments, Zakat on salaries, Zakat on bank accounts (current and investment), installment sales and how to pay Zakat on them. He concluded his book by talking about Zakat's expenditures. This study differs from this research in that it is limited to talking about a specific expenditure of Zakat, which is the expenditure of the wayfarer, and its contemporary applications, with the foundation for it from the books of the schools of jurisprudence, and explaining the ruling on what has emerged in contemporary reality regarding the applications of that expenditure.

Zakat expenditures, its distribution and contemporary applications, Dr. Badr Nasser Mashra' Al-Subaie, peer-reviewed research, Journal of the Faculty of Dar Al-Ulum, Cairo University, Egypt, Volume/Issue: No. 118, Gregorian date: 2019, Hijri date: 1440, Month: January/Jumada Al-Ula, Pages: 245 - 278.

This research consists of an introduction and two sections, where the introduction explains the definition of expenditures, Zakat, and charity and the difference between them. In the first section, he spoke in general about Zakat's expenditures. In the second section, he mentioned some applied models of the expenditures of Zakat in contemporary reality. This study differs from this research in addition to the foundation in defining the jurisprudential terms according to the jurisprudential schools, whether in defining Zakat in general or in defining the wayfarer in particular, clarifying some

contemporary applications of the expenditure of the wayfarer, which were absent from the previous research.

The Sharia Objectives of Zakat Expenditures and Some of Its Contemporary Applications, Khadir Baali and Saeed, Ba Ahmed Rafis, a peer-reviewed research paper, Al-Wahat Journal for Research and Studies, University of Ghardaia—Algeria, Volume 13, Issue 2/2020, Pages 200-217.

The research focused on the Sharia objectives in two sections. The first section discusses Zakat's general objectives through its expenditures. The second section: The objectives of each expenditure and some of its modern applications. This study differs from this research in that it focuses on the expenditure of the wayfarer, not all expenditures in general, and is not limited to stating the Sharia objectives of these expenditures. It also mentioned many contemporary applications of the expenditure of the wayfarer, unlike the research limited to those deported from their countries only.

RESEARCH METHODOLOGY

As for the approach that I will follow in this study, it is a combination of the inductive approach, the comparative analytical approach, and the descriptive approach, which is as follows:

First, the inductive approach involves inducting texts related to the topic, referring to the books of ancient and contemporary jurists.

Second: The comparative analytical approach: I analyze, comment on, and explain the opinions of jurists while comparing them as much as possible.

Third: The descriptive approach: I describe this material as it appeared in its sources, without any additions, subtractions, or interference from me except formulating the idea.

Search procedures

First, if the jurisprudential issue is a matter of agreement among the jurists, I will mention who transmitted this agreement, along with what supports this agreement from the books of the schools of thought. If the issue is a matter of disagreement among the jurists, then I follow the following approach:

I will clarify the points of disagreement and dispute among the jurists. I will begin by mentioning what the jurists agreed upon, and then I will follow up with what they disagreed upon, which are the issues in which there is agreement and disagreement in their details.

Presenting sectarian opinions according to the historical sequence of the emergence of the sect unless there is a benefit in presenting or delaying them.

Mentioning the reason for the disagreement among the jurists. If I find someone among the scholars who has mentioned the reason for the disagreement, I will agree with him. Otherwise, I will mention the reason for the disagreement among the jurists.

I will strive to provide evidence for the statements, mentioning the evidence of the proponents and explaining the evidence—if any—otherwise.

The evidence and what can be said about it need to be discussed more strongly. As for the evidence that has some merit, I will not discuss it, nor will I explain its strength, because not discussing it is evidence of my conviction about it.

Mentioning the researcher's chosen opinion after stating the opinions of the schools of thought and their evidence and discussing them, according to what appears to me from the evidence, and what is indicated by the principles of Sharia, its general objectives, and its moral generalities, and he followed that by mentioning the reasons for the choice.

Second: Write the verses in the Ottoman script to avoid mistakes and errors in the verses of the Wise Remembrance, then attribute the verses by mentioning the name of the Surah and the verse number.

Third: Graduating the prophetic hadiths mentioned in the research, following the following method:

If the hadith is in the two Sahihs of Bukhari and Muslim - may Allah have mercy on them - or in one of them, I limit myself to adding it to them, and I do not add it to others with them.

If the hadith is not in one of the two Sahihs, I extract it from other books of hadith, such as Sunan, Musnads, and dictionaries. If the hadith's transmission chains are numerous and its transmitters are many, I must mention some of those who narrated it. I do not go into detail, and I conclude that by explaining the degree of the hadith in terms of authenticity and weakness by quoting the words of hadith critics in this regard - as much as possible.

Fourth: Define scientific, jurisprudential, and fundamentalist terms, where I define the term - or word - from its relevant scientific books.

Fifth: Clarify strange words and explain their meaning from books on strange hadith, jurisprudence, and language.

Sixth: Pay attention to the rules of the Arabic language, spelling, and punctuation.

Seventh: Documenting information and opinions from legal texts, jurisprudential books, and the sayings of scholars, researchers, thinkers, and commentators.

Research plan

This research consists of an introduction and two sections:

Introduction

First: Definition of Zakat.

Second: The status of Zakat in Islam.

Third: The legal objectives of Zakat.

Fourth: The recipients of Zakat in general.

Section One: The scholars' statements on the meaning of the wayfarer to whom Zakat is given.

Section Two: Contemporary applications of the recipient of Zakat (the wayfarer), and it includes issues:

Issue One: Those banished from their countries where their money is.

Issue Two: Those deprived of shelter in their countries due to their difficult living conditions.

Issue Three: Those who are expatriates from their homelands to seek knowledge or work.

Issue Four: Those who travel for a public interest that benefits Muslims.

Conclusion of the research: Results and recommendations.

Introduction

It includes a definition of Zakat, an explanation of its status in Islam, and its legal objectives, as follows:

First: Definition of Zakat

Definition of Zakat in the language: Zakat in the language: Its origin is from zaka, yazku, Zakat, and zaka'a, meaning it grew. It is said that the crop grew if it grew. Ibn Faris said: "The zay, the kaf, and the weak letter are an origin that indicates growth and increase. He said: The origin of all of that goes back to two meanings: growth and purification." What is meant by Zakat is purification, and from this is the saying of God Almighty: {*And purify them with it*}¹, That is: purify them, and so is His statement:

¹ Surah At-Tawbah (103).

{*Indeed, he has succeeded who purifies himself*}², meaning purified. It is said that the expenditure was purified if it was blessed, and purification is in His statement: {*And those who are doers of Zakat*}³.

This results in the linguistic meaning of Zakat revolving around growth, income, increase, blessing, and purification.⁴

The definition of Zakat technically

The definitions of Zakat technically by jurists vary, although they are close in their basic meanings:

Definition of Hanafi: The ownership of a portion of money specified by the Lawgiver to a poor Muslim who is not a Hashemite or his client while cutting off the benefit of the property from every aspect to God Almighty⁵

The Hanafis restricted their definition to some precautions, which are:

- The restriction of ownership: They restricted the definition to ownership, and there is a view on it since ownership was mentioned in the first four categories of zakat expenditures in the Almighty's saying: {*Zakat expenditures are only for the poor and the needy and those employed to collect it and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of Allah and for the wayfarer - an obligation imposed by Allah. And Allah is Knowing and Wise*}⁶ By introducing the law of ownership to the first four categories without the other categories mentioned, ownership does not include Zakat's expenditures.

- The restriction of people with low incomes: where people experiencing poverty were singled out from the rest of the eight categories of beneficiaries, and the correct thing to say is all beneficiaries without focusing on people experiencing poverty.

Excluding the Hashemite and his client: It is better to specify that the beneficiaries are a specific group instead of specifying that the beneficiaries are other than the Hashemite and his client.

- The restriction of cutting off the benefit from every aspect: The purpose is not to give Zakat to those who think that the Zakat payer will benefit from giving it to them, such as the branches or the origins.⁷

Definition of Maliki: A part of the money, the condition for its obligation to its recipient, is that it reaches the minimum amount.⁸

Although the definition states the reason for the obligation of Zakat, which is related to the ownership of the niqab, it does not clarify all of its conditions. It would have been more general if it had mentioned that it has specific descriptions or in a specific manner.⁹

Shafi'i definition: A name for taking a specific thing from specific money, with specific descriptions, for a specific group.¹⁰

² Surah Al-Ala (14).

³ Surah Al-Mu'minoon (4).

⁴ See: Dictionary of Language Standards by Ibn Faris 3/17, Lisan al-Arab 14/358, Al-Qamus Al-Muhit (1667), Gharib Al-Hadith by Ibn Qutaybah 1/184, and Dictionary of Al-Ain by Al-Khalil bin Ahmad Al-Farahidi 9/394, Al-Maghrib in the Arrangement of the Arab (p. 209).

⁵ See: Al-Durr Al-Mukhtar and Ibn Abidin's Commentary 3/160, Clarification of the Facts, Explanation of the Treasure of the Minutes 1/251, and Al-Binaya, Explanation of the Guidance by Al-Ayni 3/340.

⁶ Surah At-Tawbah (60).

⁷ Zakat Incidents (p. 40) "A fundamental jurisprudential study of the new developments in zakat," Dr. Abdullah bin Mansour Al-Ghazeeli Publisher: Dar Al-Mayman for Publishing and Distribution, Riyadh - Kingdom of Saudi Arabia, Cairo - Arab Republic of Egypt, Edition: First, 1430 AH - 2009 AD

⁸ See: Explanation of Ibn Arafa's Limits by Al-Rasa' 1/140, and Mawahib Al-Jalil for Explanation of Khalil's Summary 3/81.

⁹ Zakat Incidents (p. 41)

¹⁰ See: Al-Hawi by Al-Mawardi 3/71, and Al-Majmu' by Al-Nawawi 5/295

Definition of Hanbalis: A right that is obligatory, in a specific amount of money, for a specific group at a specific time¹¹

The most valid definition:

It is noted that these definitions agree on the quorum, which is the amount that must be paid and the place of Zakat through the money that must be paid, the explanation of the zakat expenditures, and the categories of those who are entitled to it.

Considering the definition of the Shafi'is and Hanbalis, it included the conditions of Zakat and the absence of its impediments and explained that it is specific in all its aspects; it was more comprehensive and brevity. Therefore, the researcher prefers the definition of Zakat as an obligatory right determined by Sharia, in a specific amount, with specific descriptions, for specific groups at a specific time in a specific manner.

Sharia determines that Zakat is obligatory in full for the money to reach its legal limit, which is the quorum specified by the Lawgiver.

The quorum varies and differs according to the money paid in Zakat.

Specific money means the different types of money in which Zakat is obligatory, such as cash and trade goods, what comes out of the land, and livestock with their conditions.

It excludes what is related to debts and for acquisition with specific conditions. The specific groups are the eight types of Zakat mentioned in the Almighty's saying: *{Zakat expenditures are only for the poor and the needy and those employed to collect it and those whose hearts are to be reconciled and to free captives and those in debt and for the cause of Allah and the wayfarer - an obligation imposed by Allah. Furthermore, Allah is Knowing and Wise}*.¹²

It excludes those whose expenses are obligatory upon him, such as descendants and descendants. It also excludes those who are exempted from Zakat, such as the Hashimite and his client, because of the saying of the Prophet (peace and blessings of Allah be upon him): "Charity is not appropriate for the family of Muhammad, for it is only the filth of the people."¹³

A specific time: It is the time of the obligation of Zakat specified by Sharia law after the passing of a year.

In a specific manner, it means the availability of the remaining conditions of Zakat, such as Islam, freedom, complete ownership, and the intention to be purely for the sake of Allah Almighty.¹⁴

Second: The status of Zakat in Islam:

Zakat has a great status in Islam, and its manifestations are evident in the following:

Zakat is one of the pillars of Islam, and it is the third of these pillars after monotheism and establishing prayer; as Ibn Omar, may God be pleased with them both, narrated that the Prophet, may God bless him and grant him peace, said: "Islam is built on five: testifying that there is no god but God and that Muhammad is the Messenger of God, establishing prayer, paying zakat, fasting Ramadan, and performing Hajj to the House for whoever can do so."¹⁵

¹¹ See: Al-Iqna' 1/387, Explanation of the End of Wills 1/387.

¹² Surah At-Tawbah (60).

¹³ Agreed upon: It was narrated by Muslims with this wording in the Book of Zakat, Chapter on not using the family of the Prophet to collect charity, No. (1072). In Al-Bukhari, the wording is: "Did you not know that the family of Muhammad - may God bless him and grant him peace - do not eat charity?" The Book of Zakat, Chapter on taking charity dates when the palm trees are harvested, and whether a boy should be left to touch charity dates, No. (1485).

¹⁴ See: Zakat and its Contemporary Applications by Dr. Al-Tayyar (p. 26), Zakat Incidents (pp. 41, 42).

¹⁵ Agreed upon: It was narrated by Al-Bukhari in the Book of Faith, Chapter: Your Supplication is Your Faith, based on the words of God Almighty: {Say: My Lord would not care for you were it not for your supplication} [Al-Furqan:

1- Zakat is linked to prayer in twenty-eight places in the Holy Qur'an¹⁶, which indicates the importance of performing Zakat alongside performing prayer, including the Almighty's saying: *{And establish prayer and give Zakat and bow with those who bow}*¹⁷ This is what Abu Bakr - may God be pleased with him - said about fighting those who withheld Zakat: On the authority of Abu Hurairah, may God be pleased with him, he said: When the Messenger of God, may God bless him and grant him peace, died, and Abu Bakr, may God be pleased with him, was present, and those of the Arabs who disbelieved, Umar, may God be pleased with him, said: How do you fight the people? The Messenger of Allah, may Allah bless him and grant him peace, said: "I have been commanded to fight the people until they say: There is no god but Allah. Whoever says it has protected his wealth and his life from me, except for what is rightfully his, and his reckoning is with Allah." So he said: "By Allah, I will fight whoever separates prayer from Zakat, for Zakat is the right of wealth. By Allah, if they withheld from me a she-goat, they would pay it to the Messenger of Allah, may Allah bless him and grant him peace." Allah's Messenger, may God bless him and grant him peace, said: "I would have fought them to prevent it." Umar, may God be pleased with him, said: "By God, it was only that God expanded the chest of Abu Bakr, may God be pleased with him, and I knew that it was the truth."¹⁸

Al-Qadi Iyad said: "The apostates were of three types: a type who disbelieved after their conversion to Islam and did not commit to anything and returned to their ignorance or followed Musaylimah or al-Ansi and believed in them; a type who acknowledged Islam except for Zakat, but denied it and acknowledged faith and prayer. Some of them interpreted that this was specific to the Prophet, may God bless him and grant him peace, based on his saying: *{Take from their wealth a charity...}* the verse; and a type who acknowledged its obligation but refused to pay it to Abu Bakr and said: Its collection was only for the Prophet, may God bless him and grant him peace, expressly, not for anyone else who would take his place after him, and they distributed their charity with their own hands. Abu Bakr and the Companions, may God be pleased with them, saw the need to fight all of them, the first two types because of their disbelief and the third because he refused to pay his Zakat. The name of apostasy included all of them since they were the majority until there was no prayer to God except in Madinah, Mecca, and Jawatha."¹⁹

Zakat is a fundamental sign of faith, certainty, and success. God Almighty says: *{Those who establish prayer and give Zakat, and of the Hereafter they are specific. Those are upon guidance from their Lord, and it is those who are successful}*.²⁰ Ibn Kathir said: "He, the Highest, made this Qur'an a guidance, a cure, and a mercy for the doers of good, who are those who did good deeds in following the Shari'ah, so they performed the obligatory prayers within their limits and times, and what follows them of regular and non-regular voluntary prayers, and they gave the obligatory Zakat to those who deserve it, and they maintained ties of kinship and relatives, and they were sure of the reward in the Hereafter, so they desired the reward from God for that, they did not show off with it nor did they want a reward from people or thanks, so whoever did that is from those about whom God, the Most High, said: *{Those are upon guidance from their Lord}* meaning: upon insight, evidence, and a clear and evident path, *{And it is those who are the successful}* meaning: in this world and the Hereafter."²¹

Zakat is one of the reasons for the continuation of empowerment on earth. God Almighty said: *{Those who, if We establish them in the land, establish prayer, give zakah, enjoin what is right, and forbid what*

77], No. (8). And by Muslim in the Book of Faith, Chapter: The Prophet's words - may God bless him and grant him peace - "Islam is built on five," No. (121).

¹⁶ See: The Indexed Dictionary of the Words of the Holy Qur'an, by Fuad Abdul Baqi (p. 421).

¹⁷ [Surat Al-Baqarah: 43].

¹⁸ Agreed upon: Al-Bukhari narrated it in Zakat, Chapter on the Obligation of Zakat, No. (1399), and by Muslim in Faith, Chapter on the Command to Fight People Until They Say: There is No God but God, and Muhammad is the Messenger of God, No. (20).

¹⁹ Completing the teacher with the benefits of Muslims (1/243).

²⁰ Surah Luqman (4, 5).

²¹ Interpretation of Ibn Kathir, T. Salamah (6/330).

is wrong. And to God belongs the outcome of all matters}²². The author of At-Tahrir wa At-Tanwir said: "The speech is intended to draw attention to gratitude for the blessing of victory by doing what God has commanded of the principles of Islam, for by that their victory will continue, the covenant of their community will be regular, and their affairs will be safe from being disrupted. If they deviate from that, they neglect to guarantee their victory, and their affair is up to God. Establishing prayer indicates the implementation of the religion and renews its effect on the souls. As for paying Zakat, it is so that the nation's individuals will be close to their livelihood system. As for enjoining what is right and forbidding what is wrong, it is to implement the laws of Islam among the rest of the nation on their initiative."²³

Zakat is a practical sign of faith to abandon the old religion, enter Islam, and deserve the brotherhood of Muslims, as God Almighty said: *{But if they repent, establish prayer, and give zakah, then they are your brothers in religion. And We detail the verses for people who know}*²⁴. Abu Zahra said: "He linked the establishment of prayer and the payment of Zakat because they are practical signs of faith, and for the disbeliever to leave what he was upon, there must be a practical manifestation indicating his departure from what he was upon. He used to prostrate to idols and give charity to their guardians, so it was right that he should do the opposite of that by prostrating to God, performing the prayer, and giving charity to the poor. Therefore, Abu Hanifa stipulated for faith that there should be nothing from him, indicating that he remained in his new religion. So establishing prayer and paying Zakat were evidence of his abandonment of his old religion, and establishing prayer and paying Zakat establish faith and show complete submission to what God Almighty has commanded and forbidden...and because giving Zakat is a sign of submission to the Islamic state and not rebelling against it...and he expressed it with the words of God Almighty: (So your brothers in religion) to indicate that they have entered into Islamic brotherhood, which is the comprehensive covenant of God in which there is no separation. Hearts do not turn away; rather, they love and have mercy on one another with the strong bonds of faith."²⁵

Zakat is the first thing called for after the call to monotheism and prayer, which are among the pillars of Islam. Because it was mentioned in the hadith of Ibn Abbas, may God be pleased with them both, that Muadh said: The Messenger of God, may God bless him and grant him peace, sent me and said: "You are going to a people from the People of the Book, so call them to bear witness that there is no god but God and that I am the Messenger of God. If they obey that, then inform them that God has enjoined five prayers daily and night upon them. If they obey that, inform them that Allah has enjoined a charity to be taken from the rich and given to the poor. If they obey in this, then beware of their best wealth, and beware of the supplication of the oppressed, for there is no veil between it and Allah."²⁶

Zakat is a financial act of worship, one of Islam's most important aspects of social solidarity. Therefore, there is a severe punishment for those who refuse to pay Zakat. Abu Hurairah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: "Whomever God gives wealth, and he does not pay its Zakat, it will be like²⁷ He will be brave on the

²² Surah Al-Hajj (41).

²³ Liberation and Enlightenment (17/280).

²⁴ Surah At-Tawbah (11).

²⁵ The Flower of Interpretations (6/3240).

²⁶ Agreed upon: Al-Bukhari narrated it in the Book of Military Expeditions, Chapter: Sending Abu Musa and Muadh to Yemen before the Farewell Pilgrimage, No.: (4347). Muslims narrated it in the Book of Faith, Chapter: The call to the two testimonies and the laws of Islam, No.: (130).

²⁷ (Like him): become his.

Day of Resurrection²⁸ Bald²⁹ He has two raisins³⁰ surrounds him³¹ On the Day of Resurrection, then He will seize him by his two cheeks - meaning by his two cheeks³² Then he says, "I am your wealth; I am your treasure." Then the Prophet, may God bless him and grant him peace, recited the verse: "And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is not good for them. They will be collared by what they withheld on the Day of Resurrection. And to God belongs the inheritance of the heavens and the earth. And God is Acquainted with what you do."^{33, 34}

On the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of gold or silver who does not pay its due, except that when the Day of Resurrection comes, plates³⁵ of fire will be beaten out for him." On the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of gold or silver who does not pay its due, except that when the Day of Resurrection comes, plates³⁶ Of fire will be beaten out for him and heated in the fire of Hell, and his sides, forehead, and back will be branded with them. Whenever they cool, they will be returned to him in a day the size of fifty days." A thousand years until judgment is passed among the servants, he sees his path to Paradise or Hell."

It was said: O Messenger of Allah, what about camels? He said: "And no owner of camels who does not give them their due, including milking them on the day they water, except when the Day of Resurrection comes, a murky plain will be laid out for them³⁷", the most abundant of them, not missing a single one of them, trampling it with their hooves and biting it with their mouths, whenever the first of them passes by him, the last of them is returned to him, in a day the length of which is fifty thousand years, until judgment is passed between the servants, and he sees his path, either to Paradise or to the fire. It was said: O Messenger of Allah, what about the cows and sheep? He said: "And there is no owner of cows or sheep who does not pay their dues, except that on the Day of Resurrection, a clear plan will be laid out for them, and nothing of it will be missing, with no crippled, bald, or horny animal in it ³⁸, She butts him with her horns and tramples him with her hooves³⁹, every time the first of them passes by him, the last of them is returned to him, in a day, the length of which is fifty thousand years, until judgment is passed between the servants, and he sees his path, either to Paradise or to the fire.⁴⁰

²⁸ (brave): male snake or serpent

²⁹ (Bald): He has no hair on his head due to his excessive poisoning and long life.

³⁰ (Zubaytan): Two fangs coming out of its mouth or two black dots above its eyes. It is the most ferocious and malicious of snakes.

³¹ (To encircle him): to put a collar around his neck.

³² (Cheek): Sides of the mouth.

³³ Surah Al Imran (180).

³⁴ Narrated by Al-Bukhari in the Book of Zakat, Chapter on the Sin of Withholding Zakat, No.: (1403).

³⁵ "Saffahat" (plates) is the plural of "safateeh" (plate), which is wide and made of iron and other things. His gold and silver treasures were made like plates (of fire).

³⁶ (Plates were plated for him) Al-Saffaha is the plural of the plate, which is wide of iron and other things, meaning his gold and silver treasures were made like plates (of fire).

³⁷ (Buttah has a gurgling place) Buttah said by a group, meaning: thrown on its face, and the judge said: It is not a condition of the tah that it be on the face, but instead, in the language, it means spreading and extending, so it may be on its face, or it may be on its back, and from it, it was called Batha of Mecca because of its flatness. Al-Qaa: The broad level of the earth above which the water of the sky rises and holds it. Al-Harawi said Its plural is qi'a, and bottoms, such as jaar, jaira, and jiran, and Al-Qarqar is also the broad level of the earth.

³⁸ (It has no crooked, hornless, or hornless camel.) Linguists said a crooked, hornless camel has no horn, and a hornless camel has a broken inner horn.

³⁹ (She tramples it with her hooves) Hooves: plural of hoof, which is for cows and sheep, like the hoof is for horses.

⁴⁰ Muslims narrated on Abu Hurairah's authority, Book of Zakat, Chapter on the Sin of Those Who Withhold Zakat, No.: (2337).

Third: The legal objectives of Zakat

There are many legitimate purposes for Zakat, the most important of which are the following:

1 -Achieving the concept of servitude to Allah

Allah the Almighty said: *{So establish prayer, give Zakat, and obey Allah and His Messenger. And Allah is Acquainted with what you do.}* [Al-Mujadila: 13]

Servitude to Allah is achieved first and foremost by performing the duties that Allah has imposed, the most important of which is establishing prayer and giving Zakat.

Al-Saadi said: "These two acts of worship are the mother of all physical and financial acts of worship. Whoever lawfully performs them has fulfilled the rights of God and the rights of His servants. [This is why He said after that:] *{And obey God and His Messenger}*. This is the most comprehensive of all commands. This includes obeying God and His Messenger by complying with their commands and avoiding their prohibitions, believing what they have informed us of, and abiding by the limits of God."⁴¹

2- Purification from the plagues of sins and transgressions

What is meant is that Zakat purifies the servant from the scourges of sins that befall the servant, as God Almighty says: *{Take alms from their wealth to purify them and sanctify them thereby, and invoke blessings upon them. Indeed, your invocations are a reassurance for them. And God is Hearing and Knowing}*.⁴²

The author of At-Tahrir wa At-Tanwir said: "His saying: 'It purifies them' is an indication of the station of being free from sins. His saying: 'It purifies them,' indicates the station of being adorned with virtues and good deeds. There is no doubt that purification takes precedence over adornment. So, the meaning is that this charity is an expiation for their sins and brings about a great reward."⁴³

Al-Nawawi - may God have mercy on him - said: "The obligation to take zakat is explained in the verse by purification from sins."⁴⁴

The Sunnah confirms this meaning, as in the hadith of Muadh ibn Jabal, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Charity extinguishes sin as water extinguishes fire."⁴⁵

In it, sin is reduced to the level of the fire that leads to it, and charity extinguishes the fires of sins and transgressions.⁴⁶

3- Innocence from the diseases of stinginess and miserliness:

Zakat absolves the payer of the diseases of stinginess and miserliness, which lead its owner to destruction. God Almighty said: *{And let not those who withhold what Allah has given them of His bounty think it is better for them. Instead, it is worse for them. They will be collared by what they*

⁴¹ Saadi's interpretation = Facilitating the Generous and Most Merciful (p. 847)

⁴² Surah At-Tawbah (103).

⁴³ Liberation and Enlightenment (11/23).

⁴⁴ Total 5/197.

⁴⁵ Al-Tirmidhi narrated it in the Book of Faith, Chapter on the Sanctity of Prayer, No. (2616), in a lengthy hadith, he said: This is a sound and authentic hadith. There are other narrations of the hadith on the authority of Ka'b ibn `Ujrah, in Al-Tirmidhi in the Book of Prayer, Chapter on What was mentioned about Prayer, No. (614), and Al-Hakim in his Mustadrak, Book of Tribulations and Tribulations 4/468 (8302), and Al-Dhahabi authenticated it in Talkhis Al-Mustadrak, without the addition: "as water extinguishes fire," and Al-Albani authenticated it in Sahih Al-Jami': 5136 and Al-Sahihah under Hadith: 1122.

⁴⁶ Al-Sindi's commentary on Sunan Ibn Majah (2/473).

withheld on the Day of Resurrection. Moreover, to Allah belongs the inheritance of the heavens and the earth. And Allah is Acquainted with what you do}.⁴⁷

Al-Sa'di said: "That is: And let not those who are stingy think, that is: they withhold what they have of what God has given them of His grace, of money, status, knowledge, and other things that God has bestowed upon them, and has been kind to them with, and has commanded them to give to His servants what does not harm them from it, but they are stingy with that, and withhold it, and are miserly with it towards the servants of God, and they think that it is good for them, but it is evil for them, in their religion and their worldly life, and their immediate and future life. *{They will be collared with what they were stingy with on the Day of Resurrection}* that is: what they were stingy with will be made a collar around their necks, and they will be tormented with it, as mentioned in the authentic hadith, "Indeed, the miser will have his wealth presented to him on the Day of Resurrection as a bald serpent with two tufts of hair, taking hold of his two sides and saying: I am your wealth, I am your treasure." And the Messenger of God, may God bless and grant him peace, recited this verse's proof.⁴⁸

When a person protects himself from greed, he is among the successful, as God Almighty said: *{And those who were established in the home and the faith before them love those who emigrated to them and find not in their hearts any need of what was given to them and give them preference over themselves, even though they were in need. Moreover, whoever is protected from the stinginess of his soul - it is those who will be successful}*.⁴⁹

Al-Kasani - may God have mercy on him - says: "Zakat purifies the soul of the payer from the filth of sins, and purifies his morals with the character of generosity and kindness, and abandons stinginess and miserliness; because the soul is created to be miserly with money, so it becomes accustomed to generosity, and trains itself to fulfill trusts and deliver rights to those who deserve them. All of this is included in the words of God Almighty: *{Take from their wealth a charity in order to purify them and sanctify them thereby, and pray for them}*"^{50, 51}

4- Consolation for the poor and needy:

One of the objectives of Zakat is to help the poor and needy materially and morally and fill their gaps. Al-Kasani - may God have mercy on him - said: "Paying Zakat is a way of helping the weak and relieving the distressed, and empowering the helpless and strengthening them to perform what God Almighty has enjoined upon them of monotheism and worship, and the means to performing the obligation is obligatory."⁵²

Ibn al-Qayyim - may God have mercy on him - said: "His wisdom required that He set an amount of money that would allow for consolation and not be excessive, and would suffice the poor so that they would not need anything else. He imposed on the money of the rich what would suffice the poor."⁵³

5- Purifying society from social diseases:

At the top of these are hatred and envy, which afflict the poor, work to sever ties in societies and ignite the fires of hatred among their members, and threaten societies and shake their entities. Thus, the legislation of Zakat was to treat and eliminate these diseases and spread love in the corners of society and among its members.⁵⁴

⁴⁷ Surah Al Imran (180).

⁴⁸ Saadi's interpretation = Facilitating the Generous and Most Merciful (p. 158)

⁴⁹ Surah Al-Hashr (9).

⁵⁰ Surah At-Tawbah (103).

⁵¹ The Wonders of Crafts and the Arrangement of Laws 2/7.

⁵² The wonders of crafts 2/7.

⁵³ Increase the Resurrection 2/8.

⁵⁴ See: Fiqh al-Zakat 2/930.

6- Money growth and blessings:

One of the objectives of Zakat is to increase wealth by increasing it and bestowing blessings upon it. This is consistent with the linguistic meaning of Zakat, which is growth. This is indicated by the Qur'an and Sunnah, as in the words of God Almighty: {Allah destroys interest and increases charities. Moreover, Allah does not like any ungrateful sinner}.⁵⁵

What is meant is to increase it and make it grow.⁵⁶

On the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "There is no day in which the servants of God wake up, except that two angels descend, and one of them says: O God, give to the one who spends in charity a replacement, and the other says: O God, give to the one who withholds destruction."⁵⁷

Al-Nawawi said: "The scholars said this about spending on acts of obedience, good morals, on family, guests, charity, and the like, such that it is not condemned or called extravagance. The reprehensible abstention is abstention from this."⁵⁸

7- Gaining good deeds, multiplying them, and raising ranks:

One of the purposes of Zakat and spending money in the way of Allah is to raise the status of its owners and multiply their good deeds. Allah the Almighty says: {The parable of those who spend their wealth in the way of Allah is that of a grain [of corn] which grows seven spikes, in each spike is a hundred grains. Moreover, Allah multiplies [His reward] for whom He wills. Moreover, Allah is all-encompassing and Knowing}.⁵⁹

Abu Zahra said: "All the commentators agree that spending in the way of Allah produces seven hundred times its value because Allah the Highest rewards its owner with that generous reward, and He, glory be to Him, is the Giver and Bestower. This is undoubtedly a correct view, and it is confirmed by the Almighty's statement after that: (And Allah multiplies for whom He wills), for it appears to indicate Allah's giving of reward for a good deed ten times its value, and for charity seven hundred times its value. There is no limit to His grace and giving; glory be to Him."⁶⁰

8- Achieving social solidarity:

Zakat is one of the most important manifestations of social solidarity among Muslims. The Prophet, may God bless and grant him peace, said: "The believers in their mutual love, mercy, and compassion are like a single body. If one part of it is ill, the rest of the body feels pain and fever."⁶¹

9- Calling to God Almighty:

It is sufficient that one of the objectives of Zakat is calling to Allah, the Almighty, and there is no better evidence of that than the existence of a bank for those whose hearts are to be reconciled. The author of Tafsir al-Manar says: "That is, the group whose hearts are to be reconciled by attracting them to Islam or by establishing them in it, or by preventing their evil from the Muslims, or by hoping for their benefit in defending them, or their victory over their enemy, not in trade and industry and the like. Whoever sees that his opponent in religion is a source of benefit for him is likely to befriend him,

⁵⁵ Surah Al-Baqarah (276).

⁵⁶ Interpretation of Ibn Kathir, T. Salamah (1/714).

⁵⁷ Agreed upon. Al-Bukhari narrated it on the authority of Abu Hurairah, may God be pleased with him, in the Book of Zakat, in the chapter on the words of God Almighty: {But as for him who gives and fears God. . . } [Al-Layl: 5]. O God, give the one who spends wealth a replacement. No. (1442). It was also narrated by Muslims in the Book of Zakat, in the chapter on the one who spends and the one who withholds, No. (1010), both with the wording: There is no day the servants arise except that two angels descend.

⁵⁸ Al-Nawawi's Explanation of Muslim (7/95)

⁵⁹ Surah Al-Baqarah (261).

⁶⁰ The Flower of Interpretations (2/972).

⁶¹ Narrated by Muslim: On the authority of Al-Nu'man bin Bashir, may God be pleased with them both, Book of Piety and Kinship, Chapter on the Compassion, Sympathy, and Support of Believers, No.: (2586).

and if he does not befriend him, he does not oppose him, like the enemy whose harm he fears but does not hope for his benefit. The jurists mentioned that those whose hearts are to be reconciled are of two types: disbelievers and Muslims. The disbelievers are of two types, and the Muslims are four, so the total of the two groups is six; this is their explanation in detail and summary: (The first) A group of the leaders of the Muslims who have counterparts among the disbelievers if they are given the hope of their counterparts' Islam... (The second) Leaders of weak faith among the Muslims, whom their people obey, and it is hoped that by giving them, they will establish themselves and be strong in Their faith and advice in jihad and other things.

(Third) A group of Muslims in the frontiers and borders of enemy lands, who give what is hoped for from their defense of the Muslims behind them if the enemy attacks them, and I say: This work is the guard, and these jurists include it in the share of the path of Allah like the intended conquest. And more deserving of reconciliation in our time are a group of Muslims who are reconciled with the infidels to bring them under their protection or into their religion, for we find the colonialist countries that are greedy to enslave all Muslims and to turn them away from their religion, allocating from the money of their countries a share for those whose hearts are reconciled from among the Muslims,

Some of them reconcile in order to convert them to Christianity and remove them from the fold of Islam. Some reconcile to enter under their protection and quarrel with the Islamic countries or unity, like many of the princes and sultans of the Arabian Peninsula!! Are not the Muslims more deserving of this than them?

(Fourth) A group of Muslims needed to collect Zakat from those who would not give it except through their influence and impact unless they fought, so he chose by allying them and their undertaking this assistance to the government the lesser of two evils and the greater of two interests. This is a partial and limited reason, so what is similar to it from the public interests is similar.

(Fifth) Among the infidels is one whose faith is hoped to be won over by allying them and winning them over.

(Sixth) Among the infidels, there is one whose evil is feared, so it is hoped that by giving him, he will stop his evil and the evil of others with him. Ibn Abbas said: A group of people used to come to the Prophet - may God bless him and grant him peace - and if he gave them, they praised Islam and said: This is a good religion. If he refused them, they criticized and criticized it.⁶²

10- - Management and development of the Islamic economy:

Zakat has a significant impact on the circulation of the Islamic economy and not limiting money to a specific group of the rich, not to mention its development,⁶³ As God Almighty said: {So that it will not be a perpetual distribution among the rich among you, and whatever the Messenger has given you - take what he has forbidden you - refrain from. Moreover, fear God; indeed, God is severe in penalty}.⁶⁴

Fourth: Zakat expenditures in general:

Banks: Linguistically: plural of bank, bank, and its origin: to exchange, and to spend money: to spend it, and to exchange: to pay, and the bank: a place name from the verb to saraafa, God Almighty said: {And they found no way out of it}⁶⁵ meaning a way out or a place of refuge.⁶⁶

Banks technically: Bank: An institution that carries out credit operations such as accepting deposits, providing loans, issuing money, and facilitating payment operations. "From this, he said: I deposited my savings in an Islamic bank - the European Bank for Reconstruction and Development - the World

⁶² See: Al-Manar Interpretation (10/426).

⁶³ See: The Impact of Zakat on the Operation of Economic Resources, by Dr. Muhammad bin Ibrahim Al-Suhaibani, first edition, 1411 AH (p. 145), Zakat Issues by Al-Ghafeeli (p. 54).

⁶⁴ Surah Al-Hashr (7).

⁶⁵ Surah Al-Kahf, verse: 53.

⁶⁶ See: Lisan al-Arab (9/191), Al-Misbah al-Munir fi Gharib al-Sharh al-Kabir (1/339), Dictionary of Contemporary Arabic Language (2/1292).

Bank." Central Bank: An official institution responsible for issuing money, monitoring the financial activity of the state, and supervising other banks.⁶⁷

And the banks: the parties to which things are spent, including the banks of Zakat, meaning the people of Zakat and those who are entitled to it, and the categories to whom Zakat is spent and paid, which is the Muslim to whom it is permissible in Islamic law to spend Zakat, and what is meant is: the eight categories to whom Zakat is spent.⁶⁸

Instead, the recipients of Zakat are eight categories: the poor, the needy, those employed to collect it, those whose hearts are to be reconciled, to free captives, those in debt, in the way of Allah, and the wayfarer. Allah the Almighty said: {Zakat expenditures are only for the poor and the needy, and those employed to collect it, and those whose hearts are to be reconciled, and to free captives, and the debtors, and in the way of Allah, and for the wayfarer - an obligation imposed by Allah. And Allah is Knowing and Wise}.⁶⁹

The first section: The scholars' statements on the intended meaning of the wayfarer to whom Zakat is given

The way in language: The way originally means the road, and what is clear from it is that the feminine is more common in it, and the plural is subul. A path is a path traveled. As for the son of the way, he is a traveler who travels a lot, and he is called her son because he is always with her. In the hadith, The perimeter of the well is forty cubits around it for the camels' and sheep's pastures. The wayfarer deserves to drink from it, meaning the passerby who passes by the well or the water has more right to it than the resident there; he is allowed to drink and then leaves it for the resident there. Ibn Sidah said: Ibn al-Sabil is the son of the road, and its interpretation is the one whose road was blocked. The wayfarers are the wayfarers who differ on the roads in their needs; the plural is al-Sawabil. Ibn Barri said: Ibn al-Sabil is the stranger brought by the road.

The road became open: its travelers increased. The wayfarer is the stranded traveler who wants to return to his country but has not found what he can use to survive, so he has a share in the charity. Al-Shafi'i said: The share of the path of Allah in the verse of charity is given to whoever wants to go on a military expedition from among the people of charity, whether poor or rich. He said: The wayfarer is among those entitled to a charity who wants to go to a country other than his own for a matter binding on him. He said: The warrior is given the mount, weapons, expenses, and clothing, and the wayfarer is given an amount that will take him to the country he wants in his expenses and his mount.⁷⁰

The term Ibn al-Sabil:

The definitions of the schools of jurisprudence varied in explaining the nature of the Ibn al-Sabil, although their meanings are close, as follows:

The Hanafi definition of the Ibn al-Sabil:

He is the stranger cut off from his wealth, even if he is rich in his homeland, because he is currently poor.⁷¹

⁶⁷ See: Dictionary of Contemporary Arabic (2/1292).

⁶⁸ See: Al-Mughni by Ibn Qudamah, 4/124-131, Al-Rawdh Al-Murabba', 3/208, and Al-Qamus Al-Fiqhi Linguistics and Terminology, Al-Sa'di Abu Jib, p. 210, and Mu'jam Lughat Al-Fuqaha', by Muhammad Rawas, p. 403, and see: The Banks of Zakat and Its Ownership, by Khalid Abdul Razzaq Al-Ani, The Banks of Zakat and Its Ownership, First Edition 1999, Dar Osama, Jordan, Amman. p. 128, The Banks of Zakat in Islam - Concept, Conditions, Types, and Rulings in Light of the Qur'an and Sunnah, Dr. Saeed bin Ali bin Wahf Al-Qahtani, Publisher: Safir Press, Riyadh, Distribution: Al-Jeraisy Foundation for Distribution and Advertising, Riyadh (p. 4).

⁶⁹ Surah At-Tawbah (60).

⁷⁰ See: Mukhtar Al-Sihah (p. 141), Lisan Al-Arab (11/319-320).

⁷¹ See: Bada'i' Al-Sana'i' 2/46. Fath Al-Qadir 2/264.

It is clear from the Hanafi definition that the wayfarer includes someone who is cut off from his money, whether:

- He is not in his homeland, which is the opinion of the majority of Hanafis.⁷²

The later Hanafi scholars included as a wayfarer someone who was in his homeland and had debts that he was unable to collect, so it included everyone who had his money but was not with him; that is, the resident who is unable to reach his money from someone absent from his money even if he is in his country. The need is considered, and it has been found that he is poor in hand, even if he is rich.⁷³

It was discussed that the meaning of the wayfarer is related to the description of travel and being cut off from family and money. Therefore, it is better to include the residents in that description with people with low incomes, not the wayfarers.⁷⁴

Maliki defines the wayfarer as a stranger who needs something to get him to his country if his travel is not for sin.⁷⁵

Shafi'i definition of the wayfarer: He is two persons. One of them is the one who sets out on a journey from his country or from the country in which he resides. The second is the stranger passing through the country.⁷⁶

Thus, it becomes clear that the Shafi'is consider the resident a wayfarer in the case of someone who intends to travel from his country but needs more money to help him travel. They compare the one who intends to travel to the one who is passing through, considering that both need the means to travel.⁷⁷

It was discussed that there is a difference in this analogy; do you not see that the wayfarer is given to take him to his country, his money, and his family, and that is in contrast to the one who travels from his homeland to another country, so he is less in need than the one who is cut off from his country and his money?⁷⁸

Hanbali defines Ibn al-Sabil as a stranded traveler who has yet to start a journey from his country.⁷⁹

The result of this is that the jurists agree that the wayfarer is the traveler who is cut off from his money during his journey and cannot return to his homeland,⁸⁰ This contrasts the resident, as there is a difference of opinion regarding whether he is considered a wayfarer, as mentioned above. The most likely opinion is that he is not considered a wayfarer, which is what the majority of jurists from the Hanafi, Maliki, and Hanbali schools of thought have adopted,⁸¹ Not only from the linguistic perspective, based on the meaning of the word, and that the wayfarer is the one who stays on the road, who is on it, like our saying: "the child of the night," for the one who goes out a lot on it,⁸²

⁷² See: Bada'i' al-Sana'i' 2/46, Fath Al-Qadir 2/264.

⁷³ See: Bada'i' al-Sana'i' 2/46, Fath al-Qadir 2/264, al-Durr al-Mukhtar and Ibn Abidin's Commentary (Radd al-Muhtar) (2/343).

⁷⁴ See: Zakat Incidents (p. 457).

⁷⁵ See: Mawaheeb Al-Jalil 2/352, Al-Zarqani's explanation of Khalil's summary, and Al-Banani's commentary (8/329).

⁷⁶ See: Al-Umm 2/94, Al-Bayan Sharh Al-Muhadhdhab 3/428, Rawdat Al-Talibin 2/321, Asna Al-Matalib fi Sharh Rawdat Al-Talib (1/399).

⁷⁷ See: Al-Umm 2/94, Al-Bayan Sharh Al-Muhadhdhab 3/428, Rawdat Al-Talibin 2/321, Asna Al-Matalib in Sharh Rawdat Al-Talib (1/399), Tuhfat Al-Muhtaj Sharh Al-Minhaaj 7/160.

⁷⁸ See: Zakat Incidents, (p. 457).

⁷⁹ See: Al-Sharh Al-Kabeer with Al-Insaf 7/252, Al-Insaf in Knowing the Preferred from the Disagreement, T. Al-Turki (7/252).

⁸⁰ See: Bada'i' al-Sana'i' 2/46, Fath al-Qadir 2/264, Supervision of the Points of Disagreement 1/422, Mawahib al-Jalil 2/352, Al-Bayan Sharh al-Muhadhdhab 3/428, Rawdat al-Talibin 2/320.

⁸¹ See: Bada'i' al-Sana'i' 2/46, Fath al-Qadir 2/264, Supervision of the Points of Disagreement 1/422, Mawahib al-Jalil 2/352, Al-Sharh al-Kabir with Al-Insaf 7/252.

⁸² See: Al-Sharh Al-Kabeer 7/253.

However, a wayfarer is customary to be a stranger cut off from his homeland, not a resident there, even if he is poor.⁸³

Suppose the wayfarer is a traveler; his need is apparent during his journey. In that case, he is given Zakat in an amount sufficient for him to reach his destination and return to his country, even if he is well-off in his country - if he is in need at the moment because he is unable to access his money, so he is like someone who does not have money.⁸⁴

This is what the decision of the Islamic Fiqh Council concluded, as it decided that:

1- The wayfarer is the one who travels for a non-sinful purpose and does not have what he can take back to his country, even if he is rich in his country.

2 -Provide financial aid by establishing a fund to help those displaced inside or outside their countries due to wars, floods, famines, earthquakes, or other reasons.

3—Assist poor students who do not have scholarships outside their countries according to the standards in effect in this regard.

4 -Immigrants who reside illegally in countries other than their own and whose paths are cut off are given from Zakat to return to their countries.

5—Meeting the needs of those cut off from students of knowledge and travelers who do not know what to spend on themselves. "⁸⁵

The Ninth Symposium on Contemporary Zakat Issues discussed the concept of the wayfarer and its rulings and concluded in its fatwa as follows:

The wayfarer is the actual traveler, regardless of the distance of his travel, who is in need due to the loss of his money or the depletion of his expenses, even if he is rich in his country.

2 - The conditions for giving the wayfarer from Zakat are the following:

A - His travel must not be a sinful journey.

B - He must not be able to reach his money.

3 - The wayfarer is given the amount he needs regarding provisions, care, shelter, and the costs of traveling to his destination and returning to his country.

4 - The wayfarer is only required to provide evidence of the loss of his money or the depletion of his expenses if it appears from his condition that contradicts his claim.

5 - The wayfarer is not obligated to borrow even if he finds someone to lend him, nor to earn even if he can.

6 - The wayfarer is not obligated to return what he should add more zakat money when he reaches his country and his money, and he should return what is left - if he is rich - to the zakat fund or one of the zakat banks.

7- The concept of the wayfarer, with the previous restrictions and conditions, includes all of the following:

A - Pilgrims and Umrah performers.

B - Talha of knowledge and treatment.

⁸³ See: Supervision of the Jokes of Controversial Issues 1/422.

⁸⁴ See: Fath al-Qadir 2/265, Bidayat al-Mujtahid 3/129, al-Bayan by al-Omrani 3/429, al-Mughni by Ibn Qudamah 9/330, The Wayfarer's Bank and its Contemporary Applications, by Dr. Omar al-Ashqar (p. 374) within the research of the Ninth Symposium on Contemporary Zakat Issues, held in Amman – the Hashemite Kingdom of Jordan, during the period from 10-13 Muharram 1420 AH corresponding to 29-26 April 1999 AD.

⁸⁵ Fatwas and recommendations of seminars on contemporary zakat issues (p. 152)

C - Preachers to Allah Almighty.

D - Invaders in the way of Allah Almighty.

E - Displaced or displaced from their homes or residences until they settle elsewhere.

F—Expatriates from their homelands who want to return but cannot find what will take them there

G - Those deported from their places of residence.

H - Emigrants fleeing for their religion who were prevented from reaching their homes or obtaining their money.

I - Correspondents and journalists who seek to achieve a legitimate media interest⁸⁶

Chapter Two: Contemporary Applications of Zakat (Ibn al-Sabil)

There are contemporary applications of the wayfarer that appear in the following issues:

The first issue: Those who are banished from their countries where their money is

They are those individuals who were forced to leave their homelands and financial wealth and were stranded in other countries. Here, the question arises: Does the description of a wayfarer apply to them, so they are given zakat money as a result, or does the description of a wayfarer not apply to them, so they are not given Zakat with this description? The situation differs based on the possibility of their return to their country or not:

Suppose there is a possibility of their return to their country. In that case, the ruling of a wayfarer applies to them, considering that they are traveling and were cut off from their homelands and wealth in a foreign land, with which it is possible to return to their homeland.

However, the possibility of their return to their country is negated, and the situation where they were is prolonged. In that case, the description of a wayfarer does not apply to them, so their ruling does not take into consideration the indication of the situation with them through their residence in that new homeland, which negates the description of a traveler from them, as is the case with those who were deported from the Palestinians. Therefore, they need to be given Zakat with this description.

If they meet the definition of poverty in this case—being banished from their homelands and not waiting to return to their country—then they are given Zakat because they meet the definition of poverty, not because they are wayfarers.⁸⁷

The second issue is those who are deprived of shelter in their countries due to their difficult living conditions.

What is meant by them are those who are deprived of shelter in their countries due to their difficult living conditions. Here, the question arises about whether they are included in the description of wayfarers and, therefore, whether they are entitled to Zakat based on this description.

Contemporaries differed in considering those who are deprived of shelter in their countries due to their difficult living conditions as wayfarers, and this is according to two opinions:

The first opinion is that those deprived of shelter in their countries are wayfarers and, therefore, entitled to Zakat based on this description. Some contemporary scholars agree.⁸⁸

⁸⁶ Fatwas and recommendations of seminars on contemporary zakat issues (p. 152)

⁸⁷ See: Research of the Ninth Symposium on Contemporary Zakat Issues: The Wayfarer's Bank and its Contemporary Applications, by Professor Izz al-Din Tony (p. 424), The Wayfarer's Bank and its Contemporary Applications, by Dr. Omar al-Ashqar (p. 400), and Zakat Incidents (p. 461).

⁸⁸ See: Dr. Yusuf Al-Qaradawi in the Jurisprudence of Zakat 2/729.

The second opinion is that those deprived of shelter in their countries are not considered wayfarers; therefore, based on this description, they are not entitled to Zakat. Some contemporary scholars have said the same.⁸⁹

Evidence for the two opinions:

Evidence for the first opinion:

Those who say that those who are deprived of shelter in their countries are considered wayfarers and, therefore, are entitled to Zakat based on this description have provided evidence for the following:

1 - They are included in the description of wayfarers based on the concept of asking, which some Hanbalis state.⁹⁰

It was discussed that this needs to be corrected from two aspects. The first aspect is that it contradicts the concept of the wayfarer from the linguistic perspective, as what is considered linguistically is that the meaning of the wayfarer is linked to the traveler.

The second aspect: This contradicts the concept of the wayfarer from a technical standpoint. What is considered technically is that the meaning of the wayfarer is the traveler, which is what the majority of jurists saw⁹¹. The later Hanafis included the rich people in his country who could not access their money.⁹², just as the Shafi'is included with it the one who started traveling⁹³.

The description of poverty is more appropriate for the one who resides in his country but is deprived of shelter; thus, he deserves Zakat based on this description, not because he is a wayfarer.⁹⁴

Those who are deprived of shelter are none other than the sons of the road. Do you not see them dwelling on the roads and seeking refuge in them, so they join those cut off from their wealth while traveling?⁹⁵

It was discussed because the concept of the way means the path of travel where the traveler cuts off his wealth and homeland.

Evidence for the second opinion:

Those who say that those who are deprived of shelter in their countries are not considered wayfarers and, therefore, are not entitled to Zakat based on this description have provided evidence for the following:

1 - Those who are deprived of shelter in their countries actually and truly reside in their countries, even if the description of poverty is fulfilled; therefore, they are entitled to Zakat based on the description of poverty, not because they are wayfarers.⁹⁶

The most likely: From the above, it is clear that the most likely is the opinion of those who say that those who are deprived of shelter in their countries are not considered wayfarers and, therefore, they are not entitled to Zakat based on this description, but instead they are entitled to Zakat based on the

⁸⁹ See: Dr. Omar Al-Ashqar, "The Wayfarer's Bank and Its Contemporary Applications," p. 399.

⁹⁰ See: Al-Insaf 7/252.

⁹¹ See: Bada'i' al-Sana'i' 2/46, Fath al-Qadir 2/264, Supervision of the Points of Disagreement 1/422, Mawahib al-Jalil 2/352, Al-Sharh al-Kabir with Al-Insaf 7/252.

⁹² See: Bada'i' al-Sana'i' 2/46. Fath al-Qadir 2/264, al-Durr al-Mukhtar and Ibn Abidin's Commentary (Radd al-Muhtar) (2/343).

⁹³ See: Al-Umm 2/94, Al-Bayan Sharh Al-Muhadhdhab 3/428, Rawdat Al-Talibin 2/321, Asna Al-Matalib in Sharh Rawdat Al-Talib (1/399), Tuhfat Al-Muhtaj Sharh Al-Minhaaj 7/160.

⁹⁴ See Ibn al-Sabil Bank and its Contemporary Applications, by Dr. Omar al-Ashqar, which was part of the research for the Ninth Symposium on Contemporary Zakat Issues (p. 399).

⁹⁵ See: Fiqh of Zakat 2/729.

⁹⁶ See Ibn al-Sabil Bank and its Contemporary Applications, by Dr. Omar al-Ashqar, which was part of the research for the Ninth Symposium on Contemporary Zakat Issues (p. 399).

description of poverty, because it is in agreement with the language and terminology and because the description of poverty is fulfilled in them.⁹⁷

The third issue: Those who leave their homelands to seek knowledge or work

They mean those who intend to travel from their country to other countries to seek knowledge and complete their studies, whether it is religious or worldly knowledge or those who want to travel in search of another job or position that will improve their income. Do they meet the description of a wayfarer, and are they given Zakat based on this description?⁹⁸

The situation of those who travel abroad to seek knowledge or work is not free from the following:

They do not have any money in their homelands. These people are more deserving of the description of poverty since they do not realize that they are wayfarers, and the description of poverty is realized in them in reality and action.

-They have some money in their homelands, but they are prevented from reaching it, and they cannot reach it or benefit from it, and their purpose differs as follows:

-They achieve a decision and stability in the country to which they traveled: they are settled there, and since the description of wayfarer is linked to travel, this is not the case for them if they are residents and settled in that country.

-They do not achieve a decision and stability in the country to which they traveled:

The situation of these people differs according to their purpose and goals as follows:

If their purpose and goal is to return to their homelands soon, they will achieve the description of a wayfarer and be given Zakat based on this description.

If their purpose and goal is to stay for a period that is most likely long, whether in the field of study or work, then they are considered residents, and the description of Zakat does not apply to them as they are wayfarers. Even if they are travelers, their purpose is to reside in the country to which they are traveling, and they are required to work there for whoever wants to work, unlike the wayfarer who is passing through, as he is not required to work in the place where his money was lost, or his expenses were exhausted. If the description of poverty applies to them, they are given Zakat as they are poor.⁹⁹

Fourth issue: Travelers for a public interest that benefits Muslims

What is meant by them is that they are those who wanted to travel to achieve a public interest that Muslims need and that benefits them in general; here, the question arises about their inclusion in the description of the wayfarer and then their entitlement to Zakat based on this description.

Contemporaries differed in considering those who are deprived of shelter in their countries due to their difficult living conditions as wayfarers, and this is according to two opinions:

The first opinion: considering travelers for a public interest that benefits Muslims as wayfarers, and then their entitlement to Zakat based on this description. Some contemporary scholars said the same.¹⁰⁰

⁹⁷ See: Fiqh al-Zakat 2/729, The Wayfarer's Bank and its Contemporary Applications, by Dr. Omar al-Ashqar, as part of the research of the Ninth Symposium on Contemporary Zakat Issues (p. 399), and Zakat Incidents (p. 461).

⁹⁸ Ibn al-Sabil Bank and its contemporary applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 400), Zakat Incidents by al-Ghafili (p. 463)

⁹⁹ Ibn al-Sabil Bank and its contemporary applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 400), Zakat Incidents by al-Ghafili (p. 463)

¹⁰⁰ See: Dr. Yusuf al-Qaradawi in Fiqh al-Zakat 2/729, see: Fiqh al-Zakat 2/721, The Wayfarer's Bank and its Contemporary Applications, by Professor Izz al-Din Tony, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 420), and Dr. Abd al-Rahman al-Halu in his comment on the research (p. 469).

The second statement: Travelers are not considered to be of public interest that benefits Muslims who are travelers; therefore, they are not entitled to Zakat based on this description. Some contemporary scholars have said the same.¹⁰¹

Evidence for the two opinions:

Evidence for the first opinion:

Those who say that travelers are considered to be in the public interest that benefits Muslims are wayfarers and, therefore, they are entitled to Zakat based on this description have provided evidence for the following:

1 - The traveler for a public interest that benefits Muslims is considered to be a wayfarer according to the Shafi'i school of thought. Do you not see that he wants to travel and needs the means?¹⁰²

This was discussed from two aspects: The first aspect, The most correct, is the opinion of the majority of jurists,¹⁰³ As mentioned above, the wayfarer is the one who travels, not the one who sets out on a journey.

The second aspect: When investigating, the Shafi'i school of thought - may God have mercy on him - applies the statement to anyone who sets out on a journey without having enough money and is not limited to those whose journey serves the interests of Muslims; since the basic principle according to the Shafi'is is that someone who takes what he needs while he wants to travel and who has no money is considered a wayfarer; do you not see that he will spend the money on his journey? Therefore, whoever meets this description will be described as a wayfarer. As for limiting it to one situation only and not others, this does not go with the generality of the Shafi'i school of thought in this matter.¹⁰⁴

2 - Those in debt measure it to reconcile differences and those in the way of Allah, based on their benefit to the entire nation¹⁰⁵.

This has been discussed from two aspects:

The first aspect: It needs to be proven that they are wayfarers, neither linguistically nor technically.

The second aspect: They are included in the category of wayfarers if there is proof that giving them benefits the entire nation explicitly, not by analogy, which is preferable.¹⁰⁶

3 - The conjunction of the word (wayfarer) with the word (in the way of Allah) in verse on charity indicates that the estimate is: and for the wayfarer; so the spending is done in the direction of the wayfarer without any condition for ownership of it; and thus it is permissible to pay it for his university expenses or the rent of his house or the price of the airline ticket that he will travel on.¹⁰⁷

This was discussed from several aspects:

-There is an absence of clear text or evidence indicating this.

¹⁰¹ See: Dr. Omar Al-Ashqar, "The Wayfarer's Bank and Its Contemporary Applications," p. 401.

¹⁰² See: Al-Umm 2/94, Al-Bayan Sharh Al-Muhadhdhab 3/428, Rawdat Al-Talibin 2/321, Asna Al-Mataleb in Sharh Rawdat Al-Talib (1/399), Tuhfat Al-Muhtaj Sharh Al-Minhaaj 7/160, Fiqh Al-Zakat 2/721.

¹⁰³ See Ibn al-Sabil Bank and its Contemporary Applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 401).

¹⁰⁴ See Ibn al-Sabil Bank and its Contemporary Applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 401).

¹⁰⁵ Ibn al-Sabil Bank and its contemporary applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 401)

¹⁰⁶ Ibn al-Sabil Bank and its contemporary applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 401)

¹⁰⁷ Ibn al-Sabil Bank and its contemporary applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 401)

-The description of the wayfarer before his travel and being cut off from his money does not apply to him, so he takes as much as he needs, even according to Al-Shafi'i. Before that, there is no evidence of it.

- That other expenditures include the general public benefit of Muslims.¹⁰⁸

Evidence for the second opinion: Those who say that travelers are not considered to be in the public interest benefit Muslims from the wayfarers, not linguistically or technically, have provided evidence; therefore, they are not entitled to Zakat based on this description, so the wayfarer is the traveler who takes because his money is lost or his expenses are exhausted, not the one who travels, even for the public interest.¹⁰⁹

The most likely

From the above, it is clear that the most likely is the opinion of those who say that travelers are not considered to be traveling for a public interest that benefits Muslims from among the wayfarers; therefore, they are not entitled to Zakat based on this description, because the description of wayfarers does not apply to them in language and terminology, and because there is a disbursement in the way of God if he travels for public interest for all Muslims.¹¹⁰

CONCLUSION

First: Research results

Finally, these are the most important results reached through the research, which we present in the following points:

-Zakat linguistically means growth, profit, increase, blessing, and purification.

-The definitions of Zakat by jurists vary in terminology, although they are close in their basic meanings.

-The researcher prefers to define Zakat as an obligatory right determined by Sharia, in a specific amount of money, according to specific descriptions, for specific groups at a specific time in a specific manner.

- Zakat has a great status in Islam, and its manifestations are evident in it being one of the pillars of Islam. It is the third of these pillars after monotheism and the establishment of prayer. Zakat is linked to prayer in twenty-eight places in the Holy Qur'an, which indicates the importance of performing Zakat alongside establishing prayer. Zakat is an essential sign of faith, certainty, and success, and it is one of the reasons for the continuation of empowerment on earth. Zakat is a sign of practical faith for abandoning the old religion, entering Islam, and deserving the brotherhood of Muslims. Zakat is the first thing to be called for after the call to monotheism and prayer from the pillars of Islam.

- There are many legitimate objectives of Zakat, the most important of which are the following: Realizing the concept of servitude to God Almighty and purification from the plagues of sins and transgressions: What is meant is that Zakat purifies the servant from the plagues of sins, which afflict the servant, and innocence from the diseases of greed and miserliness: Zakat absolves the payer of the Zakat from the diseases of greed and miserliness, which lead its owner to destruction, and consolation for the poor and needy: Among the objectives of Zakat are consoling the poor and needy materially and morally and filling their gaps, and purifying society from social diseases: at the forefront of which are hatred and envy, which afflict the poor and destitute, which work to sever ties in societies and ignite the fires of hatred among its members; Among the purposes of Zakat are the

¹⁰⁸ Ibn al-Sabil Bank and its contemporary applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 401)

¹⁰⁹ Ibn al-Sabil Bank and its contemporary applications, Dr. Omar al-Ashqar, within the research of the Ninth Symposium on Contemporary Zakat Issues (p. 401)

¹¹⁰ Ibn al-Sabil Bank and its contemporary applications, Dr. Omar al-Ashqar, within the research of the ninth symposium on contemporary zakat issues (p. 401), Zakat Incidents by al-Ghafili (pp. 467-468)

growth of wealth through its abundance and increase with the arrival of blessings in it, and this is consistent with the linguistic meaning of Zakat, which is: growth, and this is indicated by the Qur'an and Sunnah, and the acquisition of good deeds and multiplying them and raising ranks: Among the purposes of Zakat and spending money in the way of Allah is raising the ranks of its owners and multiplying their good deeds, and achieving social solidarity: Zakat is one of the most important manifestations of social solidarity among Muslims, and calling to Allah Almighty: It is sufficient as one of the purposes of Zakat to call to Allah Almighty, and there is no better evidence of this than the existence of a bank for those whose hearts are to be reconciled, and the management and development of the Islamic economy, as Zakat has a significant impact in circulating the movement of the Islamic economy, and not limiting money to a specific group of the rich, let alone developing it.

- The banks are the entities to which things are spent, including the banks of Zakat, meaning the people of Zakat and those who are entitled to it, and the categories to whom Zakat is spent and paid, which is the Muslim to whom it is permissible in Islamic law to spend Zakat, and what is meant is: the eight categories to whom Zakat is spent.

- The definitions of the schools of jurisprudence varied in explaining the nature of the wayfarer technically, although their meanings are close.

- The jurists agree that the wayfarer is the traveler cut off from his money during his journey and cannot return to his homeland.

- There is a difference regarding considering the resident included within the wayfarer. The most likely opinion is that he is not considered a wayfarer, which is what the majority of jurists from the Hanafi, Maliki, and Hanbali schools went to, not only from the linguistic aspect based on the meaning of the word, and that the wayfarer is the one who stays on the road, but because the custom is that the wayfarer is the stranger cut off from his homeland, not the resident in it, even if he is poor.

- To give Zakat to a wayfarer, it is required that his travel is not sinful and that he cannot reach his money. The wayfarer is given the amount he needs regarding provisions, care, shelter, and the costs of traveling to his destination and then returning to his country.

Those who are banished from their countries where their money is held are those who were forced to leave their homelands and their financial wealth there and are stranded in other countries.

- If there is a possibility of the wayfarers returning to their countries in which their money is, then the ruling on the wayfarer applies to them, considering that they are traveling and are cut off from their homelands and money in a foreign land in which it is possible to return to their homelands.

- If there is no possibility of their returning to their country and the situation where they were is prolonged. Suppose they need to meet the description of a wayfarer. In that case, their ruling needs to be considered based on the indication of their situation through their residence in that new place. If the description of poverty is met in them in this case, then they are given from the Zakat because the description of poverty is met in them, not because they are wayfarers.

- Those deprived of shelter in their countries due to their difficult living conditions.

- Contemporary scholars differ in considering those who are deprived of shelter in their countries due to their difficult living conditions as wayfarers, and this is according to two opinions: The first opinion is considering those who are deprived of shelter in their countries as wayfarers, and therefore they are entitled to Zakat based on this description. The second opinion does not consider those deprived of shelter in their countries as wayfarers; therefore, they are not entitled to Zakat based on this description.

- The most correct opinion is that of those who say that those who are deprived of shelter in their countries are not wayfarers. Therefore, they are not entitled to Zakat based on this description. However, they are entitled to Zakat based on the description of poverty because it is consistent with the language and terminology and because the description of poverty is achieved in them.

-Expatriates from their homelands to seek knowledge or work: This refers to those who intend to travel from their country to other countries in order to seek knowledge and complete their studies, whether it is religious or worldly knowledge or those who want to travel in search of another job or position that will improve their income.

-The situation of those who expatriate from their homelands to seek knowledge or work is not free from the following:

-They do not have any money in their homelands: These people deserve the description of poverty more since they do not realize that they are wayfarers, and the description of poverty is realized in them in reality and fact.

-They have some money in their homelands, but they are prevented from it, so they cannot reach it or benefit from it, and their purpose differs as follows:

-They achieve a decision and stability in the country to which they traveled, such that they are settled there, and since the description of wayfarers is linked to travel, this is not true for them if they are residents and settlers in that country.

- They do not achieve a decision and stability in the country to which they traveled

-Their status varies according to their purpose and goal as follows:

-If their purpose and goal is to return to their homelands soon, they are described as wayfarers; hence, they are given Zakat based on this description.

-If their purpose and goal is to stay for a period that is most likely long, whether in the field of study or work, then they are considered residents, and the description of Zakat does not apply to them as wayfarers, but if they are described as poor; then they are given Zakat based on their being poor.

-Travelers for a public interest that benefits Muslims: What is meant for them is those who want to travel in order to achieve a public interest that Muslims need and that benefits them in general.

- Contemporary scholars differ in considering those deprived of shelter in their countries due to their difficult living conditions as wayfarers, according to two opinions. The first opinion considers travelers for the public interest of benefiting Muslims as wayfarers. Hence, they are entitled to Zakat based on this description. The second opinion is that travelers are not considered to be in the public interest that benefits Muslims who are travelers; hence, they are not entitled to Zakat based on this description.

- The most correct opinion is that of those who say that travelers are not considered to be traveling for a public interest that benefits Muslims as wayfarers. Therefore, they are not entitled to Zakat based on this description because the description of wayfarers does not apply to them linguistically and technically and because there is a disbursement in the way of God if he travels for the public interest of all Muslims.

Second: Research recommendations

1 -The necessity of providing material and moral assistance to those who meet the description of the wayfarer or others who meet the description of poverty and giving them zakat money, each according to his description and condition.

2 -Develop adequate solutions and measures that limit the growth of the phenomenon of those deported from their countries and the necessity of addressing it from a legal perspective, whether they are preventive, therapeutic, faith-based, or legal solutions.

3—Continuing the effort and studying the renewed jurisprudential issues related to Zakat in greater detail, as it needs to collect the details of its components and jurisprudential rulings, especially given the multiplicity of contemporary applications related to Zakat expenditures.

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