



اَوْنُوْرَسِيْتِي تِيْكُوْلُوْكِى مَارَا
UNIVERSITI
TEKNOLOGI
MARA

FACULTY OF CONTEMPORARY ISLAMIC STUDIES ACADEMY

BACHELOR IN MUAMALAT

IMU601 / FIQH MUQARAN

**CASE STUDY : PAYING ZAKAT TO MUSLIMS, GIVING HIBAH TO NON
MUSLIM**

PREPARED BY:

NO.	NAME	MATRIC NO.
1.	MUHAMMAD 'AMIRUL HAZIM BIN MUHAMAD SHAIFUDDIN SHAH	2021627782
2.	MUHAMMAD HAKIM BIN AZIZI	2021619486
3.	MUHAMMAD AMIRUL FIRDAUS BIN AZIZ	2021868922
4.	WAN ABDUL RAHIM BIN WAN DAUD	2021461686

PREPARED FOR:

DR. AHMAD MURSHIDI BIN MUSTAPHA

GROUP:

D1IC2104B

STUDENT DECLARATION

بسم الله الرحمن الرحيم

We hereby acknowledge that in fact all of the work in the preparation of this academic work is the result of our own efforts and works except as expressly stated.

Date:11/5/2023

Name: MUHAMMAD ‘AMIRUL HAZIM BIN MUHAMAD SHAFUDDIN SHAH

ID No: 2021627782

Name: MUHAMMAD AMIRUL FIRDAUS BIN AZIZ

ID No: 2021868922

Name: MUHAMMAD HAKIM BIN AZIZI

ID No: 2021619486

Name: WAN ABDUL RAHIM BIN WAN DAUD

ID No: 2021461686

1.0 ACKNOWLEDGMENT

Above all we would like to praise to the Almighty God Allah swt for His blessing and guidance, as without it we would not be able to complete this case study the way it should be completed.

First of all, we want to express our deepest gratitude to our lecturer, Ustaz Ahmad Murshidi bin Mustapha for assisting, guiding, and providing guidance to us to complete this case study successfully. His suggestion and encouragement help us coordinating this task well, especially in writing this case study. It is an honour to work under his guidance. We are incredibly grateful for what he has done for us.

Last but not least, we also would like to express our sincere appreciation to our group members who always give their best efforts tirelessly in completing this assignment. They always there to give their support and help whenever the circumstances are not in our favors while doing this case study.

TABLE OF CONTENT

NUMBER	ITEM	PAGE
1.0	ACKNOWLEDGMENT	3
2.0	INTRODUCTION	5
3.0	FINDING AND DISCUSSION	
	3.1 Distribution of zakat	6-10
	3.2 Paying zakat to family members	
	3.2.1 Opinion of scholars about paying zakat to relatives or family members	11-14
	3.3 Hibah as a solution in property planning involving muallaf	14-16
	3.4 The law of giving hibah to non-muslim	17-18
4.0	CONCLUSION	19
5.0	REFERENCE	20-21

2.0 INTRODUCTION

Zakat is a word derived from the word (زَكَّى) meaning pure and fertile, including clean, blessing, growing, and good for zakat wealth, zakat payers, and zakat receivers. While in terms of terms, even though the scholars put it in editorials that are slightly different from each other, the principle is the same, that is, zakat is part of the property with certain conditions, which Allah SWT obliges the owner to hand over to those who are wealthy. entitled to receive it with certain conditions as well. The relationship between the meaning of zakat according to the language and the understanding according to the term is very real and very close, that is the wealth that is given out as zakat will be a blessing, grow, develop, and increase, holy and good. This is as stated in surah at-Taubah: 103.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Take zakat from some of their wealth, with that zakat you clean and purify them, and pray for them. Indeed, your prayer is peace of mind for them. And Allah is All-Hearing and All-Knowing."

Zakah governs the minimum wealth contribution, making it a religious obligation from which the individual cannot absolve himself or seek relief because it is society's right to be used for the benefit of the poor and crippled people and classes. In its proper sense, zakah when done properly, strengthens both the individual's sense of relationship to the community and the community's awareness of the value of the individual, and it establishes mutual solidarity between them by forging a strong bond between rich and poor. It does this by showing how the community is strengthened by the individual's strength and weakened by his weakness. In this way, zakah is an expression of the belief that all in the cosmos belongs to God alone and that what people possess is a trust over which God has appointed them as trustees, entrusted with the responsibility of fulfilling it in accordance with His instructions:

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُتَخَلِّفِينَ فِيهِ ۖ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

"Have faith in Allah and His Messenger, and spend (in the way of charity) part of the wealth (God's gift) that you have been given to control as a representative. So those who believe among you and they spend (part of that wealth in the way of Allah); they still get a great reward."

In this way, a zakah is an act of worship that, like prayer, draws the believer closer to his Lord. Since zakah is one of the tenets of religion, refusing to pay it is an example of shirk (serving gods other than God).