

FRIDAY KHUTBA OF TOKYO CAMII

August 27, 2010

ZAKAT

Dear Mumins!

Zakât is one of the five pillars of our exalted religion, Islam. It is a financial worship. It is fard (obligatory) for every mumin who is sane, adolescent, free (not enslaved) and who possesses property of nisâb quantity exceeding his main necessities for more than one year. Giving zakât is one of the most important characteristics of whom, who is mumin, who is muhsin and who is muttaqi. Therefore, to fulfill Allah's order about giving zakât indicates that the performer is a mature mumin, that He regards the love of Allah (s.w.t.) as superior than the love of property. Likewise Quran expresses the necessity of giving zakât as follows:

"Verily your Walî (protector or helper) is none other than Allah (s.w.t.), His Messenger and the believers, those who perform salât and give zakât and they bow down to Allah"¹ "...

Perform salât and give zakât and whatever of good you send forth for yourselves before you you shall find it with Allah (s.w.t.). Certainly Allah is All-seer of what you do."² "Men whom neither trade nor sale diverts from the Remembrance of Allah (s.w.t.) nor from performing salât nor from giving zakât. They fear a Day when hearts and eyes will be overturned"³

Dear Mumins!

Zakât is a right that Allah (s.w.t.) has allocated from the property of rich ones for the poor. It has been said in the Quran as follows: "... In their properties there was the right of the beggar and the poor".⁴ The one who gives zakât both shall gain Allah's contentment by paying the amount to the holder of this right and shall be saved from the account and torment of the property. The property, of which zakât has not been given, requires being ashamed and bearing huge consequences on

the presence of Allah (s.w.t.) in the day of judgement. So, a mumin gives zakât without waiting any financial compensation. Thanks to this paying voluntarily made, he also fulfills appreciation of the property that Allah (s.w.t.) trusted him. Surely there is an abundance (barakah) in the property, which is appreciated for. Listen carefully please what Allah (s.w.t.) says about this matter: "...whatsoever you spend of anything He will replace it."⁵ "The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain (of corn), it grows seven ears, and each ear has a hundred grains. Allah (s.w.t.) gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, all-knower."⁶

Dear Mumins!

As it was expressed in the verse of "Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing"⁷ Zakat eradicates the bad temperaments like ambition and stinginess and replaces the good temperaments like generosity, goodness, help and benevolence. It accustoms the man to make goodness and improves his feeling of compassion. Zakât by preventing that the capital is inactive contributes to more employment. It also assists to vanish the gap between the rich and the poor, to be decreased of poorness, to be justly shared of the foods (ni'mah) and to social justice and solidarity.

Let's give zakât of our properties in way that is faraway from the hypocrisy (riyâ) and showing off, without injuring honor of the poor in order to be able to get Allah's pleasure and be peaceful. The worships would be accepted not but only if they are convenient to the Allah's pleasure and performed with a pure intention.



¹ Al-Mâidah, 5/55.

² Al-Baqarah, 2/110.

³ An-Nûr, 24/37.

⁴ Adh-Dhâriyât, 51/19.

⁵ Saba', 34/39.

⁶ Al-Baqarah, 2/261.

⁷ At-Tawbah, 9/103.