

SECTION 8.

60. *Zakah* is for the poor
And the needy, and those
Employed to administer the
(funds);
For those whose hearts
Have been (recently) reconciled
(To the Truth); for those in
bondage
And in debt; in the cause
Of Allah; and for the
wayfarer:¹³²⁰
(Thus is it) ordained by Allah,
And Allah is full of knowledge
And wisdom.
61. Among them are men
Who molest the Prophet
And say, "He is (all) ear."¹³²¹
Say, "He listens to what is
Best for you: he believes
In Allah, has faith
In the Believers, and is a Mercy
To those of you who believe."
But those who molest the Prophet
Will have a grievous penalty.
62. To you they swear by Allah.
In order to please you:
But it is more fitting
That they should please
Allah and His Messenger,
If they are Believers.

1320. *Zakah* or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are the needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment; (2) those in bondage, literally and figuratively; captives of war must be redeemed; slaves should be helped to freedom; those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom; to develop their own gifts; (3) those who are held in the grip of debt should be helped to economic freedom; (4) those who are struggling and striving in Allah's Cause by teaching or fighting or in duties assigned to them by the righteous Imam, who are thus unable to earn their ordinary living; and (5) strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organised effort, but in a responsible way. In this verse, the word *sadaqah* refers to obligatory charity (*zakah*). See n. 1318 above. (R).

1321. The assonance of the Arabic words "*yu'dhūna*" and "*udhūna*" is of course lost in the Translation. But the sense remains. Detractors of the Prophet said: "O! he listens to everybody!" "Yes," is the answer, "he listens for their good; he is a mercy and a blessing to all men of Faith, but specially to you (who are addressed)." The general statement is emphasised for the particular people addressed.

﴿١٠﴾ إِنَّمَا الصَّدَقَتُ
لِلْفُقَرَاءِ وَالْمَسْكِينِ
وَالْعَمِلِينَ عَلَيْهِ وَالْمَوْلَى فُلُوهُمْ
وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي
سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ

﴿١١﴾ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ
وَيَقُولُونَ هُوَ أذنُ قُلُوبِهِمْ
لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنكُمْ
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ
عَذَابٌ أَلِيمٌ

﴿١٢﴾ يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ
وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ
إِنْ كَانُوا مُؤْمِنِينَ

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