



PERCEPTIONS TOWARDS RECIPIENTS OF ZAKAT UNDER THE CATEGORY OF RIQAB (SLAVERY)

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INTRODUCTION

- ◆ *Riqab* (slavery) is one of the standard categories of *zakat* expenditure sanctioned by Islam.
- ◆ In modern times, standard category of eight *zakat* recipients might be adapted
- ◆ Today, it is difficult if not impossible to identify *riqab* recipients
- ◆ However, *Fiqh* literature has provided some novel ideas of practical implications

LITERATURE REVIEW ...

- ◆ *Riqab* can be defined as “to free from slavery”

Virtue of freeing the slaves

- ◆ Al-Hasan Al-Basri, Muqatil bin Hayyan, `Umar bin `Abdul-`Aziz, Sa`id bin Jubayr, An-Nakha`i, Az-Zuhri and Ibn Zayd argued that *al Riqab* can be defined as those slaves who entered into an agreement with their masters to pay a certain ransom for their freedom.
- ◆ *Al riqab* has more general meanings than merely giving money to buy the slaves their freedom or one’s buying a slave and freeing him on an individual basis (Ibn `Abbas and Al-Hasan)

LITERATURE REVIEW ...

- ◆ The root word for *riqab* is *raqaba* (plural). Its singular form *raqabah* literally means “the nape of the neck,” as stated in the *Qur’an*, for instance *Surah Muhammad*, verse 4: “So, when you meet those who disbelieve (in battle), smite their necks, which means `when you fight against them, cut them down totally with your swords.”

... LITERATURE REVIEW

Categories of recipients

1. to help a contracted (bonded) slave to pay his master. A contracted slave is known as *mukatab*. A *mukatab* refers to a contracted slave who has entered in an agreement with his master that upon paying the master an agreed amount of money, the slave will gain his freedom.
2. *al riqab* means to buy the slave outright or emancipate him or her with the proceeds of *zakat*.
3. *al riqab* also means freeing prisoner of war
4. *al riqab* also means helping people to be free from colonialism
5. *al riqab* can be used to liberate people from the enslavement of other people's idea, wealth and authority, such as depriving people from their freedom to use their own land.

METHODOLOGY

- ◆ A one-page A4 questionnaire that included all the nine (9) categories (statements) of *zakat* recipients under *riqab*.
- ◆ Format: A short introduction, a brief definition of each of the eight (8) standard categories (*asnaf*) of *zakat* recipients.
- ◆ Scale: *Disagree* 1 2 3 4 5 *Agree*.
- ◆ The questionnaire was administered on undergraduate students in two different classes of a Management subject.

Proposed *Zakat* Recipients under *Riqab*

- ◆ Freeing a person from an oppressive ruler
- ◆ Freeing a prisoner of war
- ◆ Freeing a person from a colonial power
- ◆ Helping a non-Muslim embrace Islam
- ◆ Helping the family members of a prisoner
- ◆ Paying ransom to free a person
- ◆ Freeing a prisoner who did not commit *hudud* offences

ANALYSES AND DISCUSSIONS

| | | Frequency | Percent |
|-----------|-----------|-----------|---------|
| Gender | Male | 18 | 25.7 |
| | Female | 52 | 74.3 |
| | | 70 | 100.0 |
| Class | Section 1 | 39 | 55.7 |
| | Section 2 | 31 | 44.3 |
| | | 70 | 100.0 |
| Degree | BAcc | 58 | 82.9 |
| | BBA | 6 | 8.6 |
| | BEcon | 4 | 5.7 |
| | Other | 2 | 2.9 |
| | | 70 | 100.0 |
| Malaysian | Yes | 64 | 91.4 |
| | No | 6 | 8.6 |
| | | 70 | 100.0 |

Grand Means of *Riqab* Recipients

| | Mean | Std. Deviation |
|---|------|----------------|
| Freeing a person from an oppressive ruler | 4.09 | .737 |
| Freeing a prisoner of war | 4.03 | .780 |
| Freeing a person from a colonial power | 3.96 | .842 |
| Helping a non-Muslim embrace Islam | 3.94 | 1.020 |
| Helping the family members of a prisoner | 3.66 | .946 |
| Paying ransom to free a person | 3.60 | .923 |
| Freeing a prisoner who did not commit <i>hudud</i> offences | 3.29 | 1.118 |

Pearson Correlations (Relationship) among Riqab Recipients (N=70)

| | Number | Freeing form colonialism | Freeing form oppressive ruler | Freeing a prisoner | Freeing a prisoner of war | Helping prisoner's family members | Paying ransom | Helping embrace Islam |
|-----------------------------------|--------|--------------------------|-------------------------------|--------------------|---------------------------|-----------------------------------|---------------|-----------------------|
| Helping prisoner's family members | 5 | | .334** | | | | ,239* | ,355** |
| Paying ransom | 5 | | | | .419** | ,239* | | ,360** |
| Helping embrace Islam | 5 | | .315** | | ,275* | ,355** | ,360** | |
| Freeing form oppressive ruler | 4 | ,707** | | ,304* | | ,334** | | ,315** |
| Freeing a prisoner | 3 | ,244* | ,304* | | ,256* | | | |
| Freeing a prisoner of war | 3 | | | ,256* | | | ,419** | ,275* |
| Freeing form colonialism | 2 | | | | | | | |

Factor Analysis (Grouping)

| Factor (61.1%) | Labels | Component | | |
|-------------------|-----------------------------------|-------------|-------------|-------------|
| | | 1 | 2 | 3 |
| 1 | Financial welfare | | | |
| | Helping prisoner's family members | .635 | .323 | .057 |
| | Paying ransom | .611 | -.060 | .522 |
| 2 | Societal welfare | | | |
| | Freeing form oppressive ruler | .188 | .890 | .074 |
| | Freeing form colonialism | .072 | .878 | -.034 |
| 3 | Fundamental welfare | | | |
| | Freeing a prisoner of war | .117 | -.134 | .810 |
| | Freeing a prisoner | -.219 | .436 | .657 |
| | Helping embrace Islam | .461 | .120 | .478 |

Group Means (Highest points = 5) (N=70)

| Factor* | Items | Mean** | Std. Deviation |
|---------|---|--------|----------------|
| 2 | Freeing a person from an oppressive ruler | 4.09 | .737 |
| 3 | Freeing a prisoner of war | 4.03 | .780 |
| 2 | Freeing a person from a colonial power | 3.96 | .842 |
| 3 | Helping a non-Muslim embrace Islam | 3.94 | 1.020 |
| 1 | Helping the family members of a prisoner | 3.66 | .946 |
| 1 | Paying ransom to free a person | 3.60 | .923 |
| 3 | Freeing a prisoner who did not commit <i>hudud</i> offences | 3.29 | 1.118 |

SUGGESTIONS ON **ADDITIONAL RIQAB** RECIPIENTS

- ◆ Not many respondents gave relevant suggestions. A number of respondents unconsciously repeated some of the standard categories of *zakat* recipients.
- ◆ Worthy suggestions are as follows:
 - Accident victims
 - Disabled
 - Old folks
 - Orphans
 - Single parents
 - Students
 - Victims of environmental disaster (catastrophe)

LIMITATIONS & FUTURE RESEARCH

- ◆ To incorporate more contemporary views on *riqab*. New potential recipients will make *zakat* distribution more compassing..
- ◆ To include respondents (at least students) who specialize in *Fiqh*, *Shari'ah*, and Islamic studies. They are more competent due to their more relevant knowledge. After this stage, the *zakat* practitioners should be surveyed. By including the academic community and the practitioners in the study, the research instrument in particular addresses the interests of both the “principles” and “practice” of *zakat* distribution on *riqab*

CONCLUSION

- ◆ The study presented **SEVEN eligible recipients** of *zakat-riqab* based on the views of scholars in the field and the empirical results. The scale items (statements) are reliable, internally consistent; they reflect the agreement between the scholars and laymen (i.e. Muslim respondents).
- ◆ According to factor analysis (exploratory statistical procedure), the nine specific categories *zakat-riqab* recipients may be condensed into **three broad categories** based on “**purpose**”: Financial Welfare, Societal Welfare, and Fundamental Welfare.