

Islam Question & Answer

General Supervisor:
Shaykh Muhammad Saalih al-Munajjid

99843 - Zakaah on grains and fruits, and the nisaab (minimum threshold at which zakaah becomes due)

the question

What is the zakaah on grains and fruits, and what is the nisaab (minimum threshold at which zakaah becomes due) for them?

Detailed answer

Praise be to Allah.

Firstly:

Zakaah must be paid on grains and fruits according to scholarly consensus.

Ibn Qudaamah (may Allah have mercy on him) said in al-Mughni (2/294):

The scholars are unanimously agreed that zakaah is obligatory on wheat, barley, dates, and grapes. This was stated by Ibn al-Mundhir and Ibn 'Abd al-Barr. End quote.

The fact that zakaah must be paid on grains and fruits is indicated by the words of Allah, may He be exalted (interpretation of the meaning): "but pay the due thereof (its Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest" [al-An 'aam 6:141].

Zakaah must be paid on grains and fruits that can be measured and stored, whether they are foods or otherwise, because of the report narrated by al-Bukhaari (1483) from 'Abdullah ibn 'Umar (may Allah be pleased with him) from the Prophet (blessings and peace of Allah be upon him) who said: "With regard to that which is irrigated by rainfall and springs, or has a taproot, (the zakaah) is one tenth, and with regard to that which is irrigated by drawing water, (the zakaah) is half of

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one tenth.” This hadith is general in meaning and applies to everything that is produced by the earth, whether it is food or not.

Muslim (979) narrated from Abu Sa’eed al-Khudri (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “There is no zakaah due on grains or dates unless they reach five wasqs.” This indicates that what matters is the volume, which is a kind of measurement. As for storing, that is because the blessing is only completed by that which could be stored, because the benefit thereof lasts for a longer time.

Al-Bahooti said in *Kashshaaf al-Qinaa’* (2/205): Zakaah must be paid on every kind of fruit that may be measured or stored, such as dates, raisins, almonds, pistachios and hazelnuts. End quote.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said in *ash-Sharh al-Mumti’* (6/70):

Zakaah must be paid on grains and fruits, on condition that they can be measured and stored. If that is not the case, then no zakaah is due on them. End quote.

Secondly:

It is not obligatory to give zakaah on grains and fruits unless they reach the minimum threshold (nisaab), which is five wasqs. A wasq is sixty saa’, and a saa’ is four mudds, and the mudd is what may be held in the cupped hands of man of average build. Muslim (979) narrated from Abu Sa’eed al-Khudri (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: “There is no zakaah due on grains or dates unless they reach five wasqs.”

The rate of zakaah to be given on crops and fruit varies according to the method of irrigation. If it is irrigated without any expenses, such as if it is irrigated by rainwater or springs, then the rate is one tenth. If it is irrigated with expenses, such as if it requires mechanical means of lifting up the water, then the rate is one half of one tenth.

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The evidence for that is the hadith of Ibn 'Umar quoted above: "With regard to that which is irrigated by rainfall and springs, or has a taproot, (the zakaah) is one tenth, and with regard to that which is irrigated by drawing water, (the zakaah) is half of one tenth."

Al-Haafiz said:

"has a taproot" - al-Khattaabi said: This refers to plants that take up water through their roots and veins, without being irrigated

"drawing water" - this refers to using camels to carry water. The camel is mentioned by way of example, otherwise oxen and other animals come under the same ruling. This is equivalent to irrigation by digging irrigation channels nowadays.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said in ash-Sharh al-Mumti' (6/77):

The wisdom behind that is because there are many costs involved in that which is irrigated artificially, and few costs involved in that which is irrigated without artificial means, so the Lawgiver paid attention to these costs and reduced the rate of zakaah on that which is irrigated with extra costs. End quote.

Shaykh Ibn Baaz (may Allah have mercy on him) said (14/74): With regard to that which is irrigated by means of rainfall, rivers and springs, such as grains and fruits such as dates, grapes, wheat, and barley, the rate of zakaah is one tenth. As for that which is irrigated by machines and other artificial means, the rate is one half of one tenth. End quote.

And Allah knows best.