

Q: 18 – Title: I heard that only Hanafi Fiqh...Zakath on gold Jewellery for the purpose of wearing of women is to be given and the other three fiqh, no need for zakath on gold jewellery...

Question

I heard that only Hanafi Fiqh...Zakath on gold Jewellery for the purpose of wearing of women is to be given and the other three fiqh, no need for zakath on gold jewellery, and in Shafi fiqh...we can go even for maximum 200 Miskal quantity without giving zakath, over and above this would be payable as zakath on wearing jewellery.

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatoh

Hereunder is the explanation for *zakah* on jewelry for each *madhab*.

Hanafi Fiqh

Zakah is compulsory upon all types of gold items, regardless in what form it is; jewelry, nuggets, gold bricks, utensils, etc. The weight of the gold will be taken into consideration and not its value.

الزكاة على الذهب والفضة والبرص والجنون والبله والعمه والعمه والعمه : الزكاة على الذهب والفضة والبرص والجنون والبله والعمه والعمه والعمه : الزكاة على الذهب والفضة والبرص والجنون والبله والعمه والعمه والعمه

Hanbali Fiqh

Zakah is not compulsory upon permissible jewelry which is intended for wearing or lending to a person for whom it is permissible to use. If it is not for the purpose of wearing, then *zakah* will be compulsory if it reaches the *nisaab* by weight. If it reaches the *nisaab* of *zakah* in value but not in weight, *zakah* is not compulsory. *Zakah* is also compulsory upon impermissible jewelry as well as gold utensils if it reaches to the amount of *nisaab* by weight.

If a piece of jewelry breaks, but it is possible to wear it broken, then it will be treated as a normal piece of jewelry and *zakah* will not be given. If it is broken in such a manner that it's no longer possible to wear it and it requires molding again, *zakah* will be compulsory. If it does not need molding and one intends to repair it, *zakah* will be given.

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Shafi'i Fiqh

Zakah is not compulsory upon permissible jewelry on condition the owner is aware of it being in his ownership. If he is not aware of it being in his ownership, for example he inherited a piece of jewelry which reaches to the amount of *nisaab* and a year passes without him knowing that he's the owner, *zakah* will be compulsory upon it.

As for impermissible jewelry such as gold for men, *zakah* will be given. Like wise if the women's jewelry is extravagant, e.g. golden anklets which reach the amount of 200 *mithqal*

‘*zakah*
will be compulsory.

Zakah
is also compulsory upon gold and silver utensils.

Zakah must be paid on gold and silver necklaces if they do not have a coil of gold or silver. If the jewelry does have a coil of one of those two, then there is no *zakah* upon it.

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Al-Fiqh 'ala al-madhib al-arab'ah (1-601) Dar al-Fikr

And Allah knows best

Wassalam

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