

# Reducing the gap between the haves and the have- nots: An application of Oluvil Zakath Board (OZB)

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## Introduction

In an authentic hadith, the Prophet (peace be upon him) said to his Companion Mu'adh, when he was sent to Yemen as governor, "Tell them that Allah has made Zakah obligatory for them, that it should be collected from the rich and distributed among the poor." The Qur'an also says, "And those in whose wealth is a recognized right for the (needy) who asks and him who is prevented (for some reason from asking)" (Surah Al-Ma'arij 70:24-25). Awareness about the gap between the Haves and the Have-nots is essential for applying Zakath to the needy. Findings of this research help to know the difference between the Haves and the Have-nots. Almost all muslim villages have Zakath Board for implementing Zakath in their villages. When each village implements its Zakath properly there is no doubt that Zakath can be applied as a way to reduce the gap between the rich and the poor. On this basis, researcher selected Oluvil as a case study for undertaking the research. In most of the muslim villages in Sri Lanka, the gap between the top and lower class is high. The researches like this can help to make measures for bridging this gap. Few research literatures are accessible in this field in terms of the reference made by the researcher. Therefore, researcher believes that this research would enhance the existing literature in this field. This research is beneficial to individual for undertaking income- generating sources using

Zakath. This research can provide better opportunities to society to reduce the gap between the Haves and the Have- nots. Equal- income society can be generated in due course which can reduce number socio- economic issues in villages.

## Purpose of the research

Previous literatures indicated in Holy Quran and Hadhiths reveal that the gap between the Haves and the have- nots has to be reduced by taking Zakath from the rich and by distributing them to the poor. Research problem lies on two important factors such as Zakath and the Haves & the Have- nots. Researcher asks whether Zakath reduces the gap between the haves and the have- nots? as a research

question. In order to answer to this research question, purpose of this research is to know whether Zakath has reduced the gap between the Haves and the Have- nots.

## Methodology

Population refers to all Zakath payers and Zakath recipients. There are 418 Zakath payers and 485 Zakath recipients. This research is a population study not a sample study. Therefore, researcher did not do any sampling process for selecting sample size and technique. Data with respect to number of Zakath payers, number of Zakath recipients, Zakath paid by Zakath payers to Zakath recipients and Zakath received by Zakath recipients from Zakath payers have been collected from Zakath file of Oluvil Zakath Board. Data include from 2002 to 2010. Secondary data have been collected. Data are presented and analyzed using SPSS and Excel. Data presentation and analysis for objective is denoted in table 1.

Table 1 data presentation and analysis

Objective	Data presentation	Data analysis
To know whether Zakath has reduced the gap between the Haves and the Have-nots.	1. Line char 2. Bar chart	1. Descriptive Statistics 2. Ratio analysis

(Source: researcher's own idea)

## Discussion and Findings

Descriptive statistics are used for number of Zakath payers & recipients and Zakath paid & received. Minimum and maximum number of Zakath recipients are 11 and 231 constituting a range of 220. Sum of all Zakath recipients is 485. 53 Zakath recipients have gotten Zakath on an average basis. Minimum and maximum number of Zakath payers

is 21 and 67 constituting a range of 46. Sum of all Zakath payers is 418. 46 Zakath payers have paid Zakath on an average basis. Therefore, the gap between the Haves and the Have- nots is narrow. The gap between the Haves and the Have- nots is 67 and 7 on the basis of total basis and an average basis. Minimum and maximum amount of Zakath amount paid by Zakath payers to Zakath recipients are 167130 Rs. and 555088 Rs. constituting a range of 38795 Rs. Sum of all Zakath amount paid by Zakath Payers to Zakath Recipients is 3172183 Rs. Minimum and maximum amount of Zakath amount received by Zakath Recipients from Zakath Payers are 86475 Rs. and 541575 Rs. constituting a range of 455100 Rs. Sum of all Zakath amount received by Zakath Recipients from Zakath Payers is 2612572 Rs. Therefore, the gap between the Haves and the Have- nots is narrow. The gap between the Haves and the Have- nots is 559611 Rs. on total basis. Ratio analysis is calculated for Zakath Recipient Ratio and Zakath Received Ratio. It is shown in table 2.

Table 2 Ratio analysis

Ratio	Acronym	Formula	Calculation	Answer
Zakath Recipient Ratio	ZRtR	(Number of Zakath Recipients / Number of Zakath Payers) * 100	(485/ 418) * 100	116 %
Zakath Received Ratio	ZRdR	(Zakath received by Zakath Recipients from Zakath Payers/ Zakath paid by Zakath Payers to Zakath Recipients) * 100	(2612572/ 3172183) * 100	82 %

(Source: survey data)

### Conclusions

Sum of all Zakath recipients is 485. Sum of all Zakath payers is 418. The gap between the Haves and the Have- nots is narrow. It is 67 on total basis. Sum of all Zakath paid by Zakath Payers to Zakath Recipients is 3172183 Rs. Sum of all Zakath received by Zakath Recipients from Zakath Payers is 2612572 Rs. The gap between the Haves and the

Have- nots is narrow. It is 559611 Rs. on total basis. It can be concluded that Zakath plays a vital role in reducing the gap between the haves and the have- nots. Zakath Recipient Ratio is 116 %. This refers to, for every 100 Zakath Payers, there are 116 Zakath recipients. Zakath Received Ratio is 82 %. This refers to, for every 100 rupees of Zakath paid by Zakath payers to Zakath recipients, 82 rupees are received by Zakath recipients as Zakath from Zakath payers.

### Implications

The gap between the Haves and the Have- nots is narrow. Zakath Recipient Ratio is 116 %. Zakath Received Ratio is 82 %. These are good for a society. This situation should be further strengthened when Zakath recipients (All those who got Zakath) become Zakath payers to other Zakath recipients in future.

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