

Workers Employed in Collecting and Distributing Zakat & their Rulings Between Classical and Contemporary Jurisprudence

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Abstract

Al-ʿĀmilūn ʿalā al-Zakāh (those employed to administer zakat) constitute one of the eight categories of zakat beneficiaries (*aṣṇāf al-zakāh*) mentioned in the Qur'an. They are entitled to receive a portion of zakat as compensation for their duties, which include collecting and distributing zakat, as well as related administrative tasks such as zakat calculation and management. This category is further divided into several subgroups based on the nature of their responsibilities. There are specific conditions governing *al-ʿāmilūn ʿalā al-zakāh*, some of which are agreed upon by consensus (*ijmāʿ*), while others are subject to scholarly debate. Additionally, modern scholars, fatwa institutions, and fiqh councils have discussed contemporary issues and applications related to this category. Therefore, this study aims to elucidate the concept of *al-ʿāmilūn ʿalā al-zakāh* according to classical Islamic scholars, their classifications based on different considerations, as well as the conditions and rulings associated with them in both traditional and contemporary contexts. This study adopts a descriptive and analytical approach, emphasising *istidlāl* (legal reasoning), critical discussion, and *tarjīh* (weighing of opinions). The research relies on primary sources in fiqh and other relevant disciplines.

Keywords: *Al-ʿĀmilūn*, Zakat, Zakat Institutions, Fiqh

Introduction

The term *ʿāmil* (العامل) is derived from the root verb *ʿamila* (عمل), which means "to work" or "to perform an act". Linguistically, *ʿāmil* is on the morphological pattern of *fāʿil*, indicating the doer of an action. It is used to refer to a governor or to someone entrusted with a task or responsibility. The plural forms are *ʿummāl* (عُمَال) and *ʿāmilūn* (عَامِلُونَ) (Ibn Manzoor, 1993).

Technically, the term *‘āmil al-zakāh* (عامل الزكاة) has been defined in various ways by classical scholars, the most prominent of which include:

- a) **‘Āmil** is the one appointed by the *imām* (إمام, leader) to collect alms (*ṣadaqāt*) (al-Sarakhsī, 1993).
- b) **‘Āmil** refers to the person who is responsible for the collection and distribution of zakat (*zakāh*).
- c) **Sā’ī** (الساعي) is the individual who collects zakat from those upon whom it is obligatory.
- d) They are the collectors (*sā’ah* or *jibāyah*) whom the *imām* sends to collect zakat on his behalf (al-Qurṭubī, 1964).
- e) The **‘āmilūn** (العاملون) are those who collect zakat and deliver it to the *imām* for distribution, or they may themselves be entrusted with its disbursement (al-Mawwāq, 1994).

Categories of Zakat Workers

Multiple types of individuals fall under the category of **‘āmilīn ‘alā al-zakāh** (العاملون على الزكاة), who are entitled to receive compensation from the zakat fund. These include:

- a) **Al-Jubāt** (الجُبَاة): Individuals assigned to collect zakat from those obligated to pay it. They often travel to various regions to perform this duty.
- b) **Al-Ḥuffāḥ** (الحُفَّاط): Responsible for safeguarding and securing the collected zakat funds.
- c) **Al-Qāsimūn** (القاسمون): Those in charge of distributing the zakat wealth among its rightful beneficiaries.
- d) **Al-Kuttāb** (الكاتبون): Those who record the amounts given by zakat payers, issue receipts for the payments made, and keep documentation of distributions to recipients.
- e) **Al-‘Arīf** (العريف): A figure comparable to a tribal representative or leader, who assists the collector or zakat agent in identifying zakat payers in cases where their identities are unknown.

These classifications have been detailed by classical jurists such as al-Dardīr (n.d.), al-Nawawī (2003), al-Buhūtī (1996), and the Ministry of Awqāf in Kuwait (n.d.).

al-Māwardī (1992) further elaborated on these categories, adding additional roles such as:

- a. **Al-‘Arīf**: Of two types:
 1. One who is familiar with the zakat payers (*arbāb al-amwāl*) and their assets. Ideally, this person should be a neighbour of the payers to ensure accurate knowledge of their possessions.
 2. One who is familiar with the zakat recipients (*ahl al-sahmān*), both publicly and privately. He should likewise be from their community for adequate identification. Both types are compensated from the zakat allocation for workers, but their wages are lower since they are local and do not travel.
- b. **Al-Ḥāshir**: Of two kinds:
 1. One who gathers the zakat recipients (*ahl al-sahmān*) by publicly announcing the distribution in a town or area receives a lower wage because the task is simple.
 2. One who rounds up livestock for collection purposes, as zakat workers are not obliged to pursue free-grazing animals in the wild. His wage is higher because the task is labour-intensive.

- c. **Al-Ḥāsib**: The one responsible for calculating the nisāb (minimum zakatable threshold), the zakat due, and the entitlement of each category of recipient. This person may or may not reside in the same area as the zakat payer. This role may not be necessary if the zakat worker is literate and capable of performing the calculations independently.
- d. **Al-‘Addād**: One who counts livestock or other zakatable assets; he is paid from the zakat workers’ share.
- e. **Al-Kayyāl**: A measurer of goods, which is further divided into:
 1. One who measures the zakat payers’ property,
 2. One who measures the shares for recipients.

There is a legal difference of opinion within the Shāfi‘ī school on whether compensation is paid from the zakat fund or by the payers themselves. Another classification noted by jurists is based on the **mandate of zakat authority (wilāyah al-ṣadaqah)**:

1. A worker entrusted by the *imām* with both the collection and distribution of zakat. In this case, he assumes two responsibilities and is blameworthy if he delays disbursement.
2. A worker appointed solely to collect zakat, without authority over its distribution.
3. A worker with a general mandate, neither prohibited nor explicitly instructed to distribute zakat. This implies that he is expected to perform both tasks (al-Māwardī, *n.d*).

In contemporary applications, ‘**āmilīn ‘alā al-zakāh**’ may include institutions, administrative bodies, and their departments tasked with collecting and distributing zakat from the affluent to the poor in accordance with Islamic regulations.

Evidence for the Eligibility of Zakat Workers to Receive Wages

Zakat workers (‘**āmilīn ‘alā al-zakāh**, *العاملون على الزكاة*) are recognized as the third category among the eight rightful recipients (**maṣārif al-zakāh**, *مصارف الزكاة*) as outlined in the Surah al – Taubah, verse 60:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۚ فَرِيضَةً مِّنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝۶۰ ﴾

Verily, the Ṣadaqāt (obligatory alms) are only for the poor, and the needy, and those employed to collect [zakat], and to attract the hearts [of those who have been inclined to Islam], and to free the captives, and for those in debt, and for Allah’s cause, and for the wayfarer. A duty imposed by Allah. Moreover, Allah is All-Knowing, All-Wise (Sūrat al-Tawbah, 9:60).

None of the classical jurists have disagreed on the inclusion of ‘**āmilīn ‘alā al-zakāh**’ among the rightful recipients. The legitimacy of allocating zakat funds to these workers is established through the **Qur’ān**, the **Sunnah**, and **ijmā’** (scholarly consensus).

Allah says: "Verily, the Ṣadaqāt are for the poor and the needy and those employed to administer [the funds]" (Sūrat al-Tawbah, 9:60).

Indication of Evidence (wajh al-dalālah): This verse explicitly lists ‘**āmilīn ‘alā al-zakāh**’ as one of the eight categories deserving zakat. They are the collectors and agents sent by the ruler or leader (**al-imām**) to collect zakat on behalf of the community.

Al-Qurṭubī explains: *"The phrase 'and those employed to collect it' indicates that anyone tasked with fulfilling a communal obligation, such as a collector, scribe, distributor, or assessor, is permitted to receive a wage for their service"* (al-Qurṭubī, 1964).

Among the hadiths that support this view is the narration of **Abū Ḥumayd al-Sā'idī (Muslim, 1973)**: *"The Messenger of Allah ﷺ appointed a man from the tribe of Asad, named Ibn al-Lutbiyyah, to collect the ṣadaqāt (zakat) from Banū Sulaym..."*

Another narration from **'Abd al-Muṭṭalib ibn Rabī'ah ibn al-Ḥārith** reports (Muslim, 1973): *"Rabī'ah ibn al-Ḥārith and al-'Abbās ibn 'Abd al-Muṭṭalib said, 'Let us send these two young men (i.e., me and al-Faḍl ibn 'Abbās) to the Messenger of Allah ﷺ to appoint them over the administration of the ṣadaqāt, so that they can do what others do and receive what others receive..."* After their request, the Prophet ﷺ said: *"Indeed, ṣadaqah is not befitting for the family of Muḥammad. It is the impurities (awsākh) of people's wealth"*.

Indication of Evidence: These narrations clearly show that the Prophet ﷺ appointed individuals to collect zakat and allowed them to take wages from it. However, it also highlights that the Prophet's family (**Āl Muḥammad**) was excluded from receiving zakat, emphasising the principle of sanctity and detachment from public charity.

From Scholarly Consensus (Ijmā'): Several jurists have reported unanimous agreement on this matter. Among them is Ibn al-Mundhir, who said: *"The scholars agree that whoever distributes his zakat among the categories mentioned by Allah in His verse {Verily, the Ṣadaqāt are for the poor...} has fulfilled his obligation. They did not differ regarding Allah's statement: {a duty from Allah}, meaning: an obligation"* (Ibn al-Qaṭṭān, 2004).

Ibn Qudāmāh also affirms: *"The Prophet ﷺ used to send agents to collect zakat and pay them their wages. Among those sent were 'Umar, Mu'ādh, Abū Mūsā, a man from Banū Makhzūm, Ibn al-Lutbiyyah, and others. His cousins al-Faḍl ibn 'Abbās and 'Abd al-Muṭṭalib ibn Rabī'ah requested such a role, but he declined. These reports were widely known and transmitted, becoming near-mutawātir. There is no disagreement on this, and the explicit Quranic text suffices without need for elaboration"* (Ibn Qudāmāh, 1968).

The Source of the Zakat Worker's Wage (Zakat or Bayt al-Mal): The scholars have differed regarding the source from which the zakat worker receives their wage, with two opinions: The first opinion: The zakat worker receives their wage from zakat itself. This is the view of the majority among the Hanafi, Maliki, and Shafi'i, as well as in one narration from Ahmad, and it is reported from Ibn Umar and Mujahid. (Al-Qurtubī, 1964).

The second opinion: The zakat worker may receive their wage from the Bayt al-Mal (public treasury) rather than from zakat itself. This narration is found in some books of tafsir and Hanafi fiqh (Al-Qurtubī, 1964), and it was also mentioned by Ibn al-Arabi (Ibn al-Arabi, 2003).

Al-'Ayni, quoting from the *Dhakhira* in Hanafi fiqh, said: *"If the worker receives their wage from sources other than zakat, there is no harm."* (Al-'Aini, 2000). However, Ibn al-Arabi criticised this view, stating: *"This argument is weak, for Allah has explicitly stated their share, so how could they deviate from it by analogy?"* (Ibn al-Arabi, 2003).

The Amount Given to the Zakat Worker

The scholars have differed regarding the amount given to the zakat worker, with two opinions:

The first opinion: Zakat is given based on the amount of work they perform. This is the view of the Hanafis, and one opinion within the Shafi'i school, as well as being reported from Ibn Umar.

It is noteworthy that the Malikis state that specific categories of workers, such as the zakat guard and the herdsman of zakat animals, are not entitled to receive zakat. If necessary, their wages should be paid by the Bayt al-Mal. (Al-Mawardi, 1976). **They argued based on the following:**

1. **The verse of Allah** (Surah At-Tawbah: 60): *"Indeed, the charities are for the poor and the needy, and those employed to administer them..."* **The Argument:** Ibn Abbas (RA) is reported to have said regarding this verse, *"Wherever you place it, it will suffice you."* From this, it is understood that zakat can be allocated to the category of *'āmilīn* (workers) without necessarily being distributed equally among the eight categories mentioned in the verse.
2. **Narration that the Prophet (PBUH) sent 'Umar as a collector without specifying a wage,** and when he returned, he was given a payment. **The Argument:** This hadith indicates that the wage of a zakat worker is not determined until the work is completed, after which it is evaluated and given the equivalent of the usual wage (Al-'Ānī, 2000).
3. **Narration from Abdullah ibn 'Umar (RA) stating** that when asked about zakat workers, he said, *"It is indeed a right for them, according to the extent of their labour"* (Al-Bayhaqi, 2003).
4. **The worker dedicates themselves to a public task,** such as a ruler or judge, which requires a defined task, term, or known wage, with no arbitrary estimates like a market price.
5. **The Imam may,** if they wish, send a worker without a prior condition and pay them an equivalent wage from zakat upon their return, or they may hire them with a specified wage from zakat. Both options are permissible (Al-Nawawī, 2003).

The Second Opinion is that the worker should receive the wage (thaman). This view is supported by some of the Maliki scholars, Imam al-Shafi'i, and is reported from Mujāhid and al-Dahhāk.

Their Argument

1. The verse specifying the eight categories for zakat allocation implies that the worker is entitled to a share from this allocation. Therefore, their work should not exceed the prescribed entitlement, regardless of the amount of work performed (Al-'Ānī, 2008).
2. Paying them a wage ensures economic efficiency and protects the interests of the poor and other zakat recipients, preventing a reduction in funds allocated to other categories (Al-'ānī, 2008).

The preferred view is the first, as stated by Imam al-Ṭabarī: *"The most correct view is that the worker should be paid according to the extent of their labour and an equivalent wage. This is preferred because Allah, Exalted be He, did not divide zakat funds into eight equal portions,*

but rather made it clear that the zakat is meant for these eight categories and no others. Therefore, anyone receiving zakat is entitled to it based on their efforts".

The Hanbali scholars state that the Imam has the discretion to hire a zakat worker with a fixed wage for a defined period or for a specific task, or to pay them an agreed-upon compensation for their work once the task is completed. Both methods are permissible.

(Ibn Qudāmah, 1968).

Conditions for Zakat Workers

General Conditions for Zakat Workers

Islamic jurists have outlined specific qualifications for a zakat worker. These include:

- a) **Islam:** The majority of scholars stipulate that the worker must be Muslim because zakat is a form of Islamic administration that cannot be entrusted to non-Muslims. Additionally, since zakat is an act of trust, Islam's teachings are integral to its proper administration (Alqarafi, 1994).
- b) **Maturity and Sound Mind:** A zakat worker must be an adult and mentally sound. An immature or insane person is not eligible to serve as a zakat worker, as zakat work involves significant responsibilities that require full mental and legal capacity (Alqarafi, 1994).
- c) **Competence:** The worker must be qualified to perform zakat collection, management, and distribution, and possess the necessary skills to carry out these tasks effectively (Al-Māwardī, 1999).
- d) **Justice and Trustworthiness:** The worker must be just and trustworthy. The position of a zakat worker is akin to a position of authority and trust, which requires the individual to act fairly and honestly in their duties. A corrupt individual cannot be entrusted with such responsibilities (Al-Qarāfi, 1994).

Knowledge of Zakat Rules: A zakat worker must understand the zakat rules to ensure it is collected and distributed correctly. Without this knowledge, they may either collect zakat from those who are not obligated or fail to give it to those who deserve it (Al-Dusūqī, n.d).

Conditions for Zakat Workers: A Juristic Examination of Disputed Requirements

The qualifications governing the appointment of zakat workers (al-‘āmilūn ‘alayhā) have been the subject of sustained juristic deliberation across the classical Islamic legal tradition. While scholars unanimously agree on fundamental attributes such as integrity, trustworthiness, and administrative competence, several conditions remain a matter of substantive disagreement. These include (i) the eligibility of members of the Prophet’s family (Banū Hāshim) to receive remuneration from zakat funds, (ii) the gender requirements for appointments, and (iii) whether poverty constitutes a prerequisite for receiving wages. This section critically synthesises the prominent juristic positions, their evidentiary foundations, and the implications for contemporary zakat administration.

Eligibility of Hashemites to Receive Zakat Wages

One of the most debated issues concerns whether Hashemites may serve as zakat collectors and receive financial compensation from zakat revenues. The disagreement is deeply rooted in textual interpretation and juristic methodology, resulting in two principal legal positions.

Permissibility of Hashemite Appointment

The Mālikī and Shāfiʿī schools maintain that Hashemites are permissible recipients of zakat wages. This position is upheld by authoritative jurists such as Ibn al-ʿArabī and al-Nawawī. The primary textual evidence cited is the Prophet's appointment of ʿAlī ibn Abī Ṭālib as a zakat collector in Yemen, where a share of the collected assets was allocated to him. Jurists argue that had zakat compensation for his lineage been prohibited, the Prophet would not have designated a portion for ʿAlī. While some scholars contend that the remuneration may have originated from the public treasury (Bayt al-Māl), proponents argue that the default presumption remains zakat unless stated otherwise.

Rationally, Mālikī and Shāfiʿī scholars emphasise that remuneration in this context is strictly a wage (ujrah) for services rendered, rather than a zakat entitlement based on financial need. As wages are lawful for affluent individuals, the same principle applies to Hashemites. This framing effectively distinguishes between *compensation* and *charitable assistance*, thereby eliminating lineage as a limiting factor.

Prohibition of Hashemite Eligibility

Conversely, the Ḥanafī and Ḥanbalī schools unequivocally prohibit members of Ahl al-Bayt from receiving any portion of zakat, whether as beneficiaries or as workers. Their argument is anchored in the Prophetic tradition: "Indeed, charity is not permissible for the family of Muhammad; it is the impurities of the people." Classical exegetes such as al-Qurṭubī interpret this hadith as conferring honour upon the Prophet's family, protecting them from funds deemed purifying for others.

From a legal-theoretical standpoint, Ḥanafī jurists argue that zakat retains its essential classification as charity (*ṣadaqah*) even after collection. Please transfer to the ruler, which does not alter its ontological status. As such, Hashemites remain ineligible for receiving it under any category, including wages. This rigid position underscores the special juridical distinction afforded to the Prophet's lineage.

Gender Requirements for Zakat Workers

A second point of contention concerns whether zakat workers must be male. The majority of classical jurists, including the Ḥanafī, Mālikī, Shāfiʿī, and dominant Ḥanbalī opinions, posit that maleness is a prerequisite. Their argument is rooted in the classical legal notion of wilāyah (public office or authority), which historically precluded women from positions involving enforcement, mobility, or public governance.

Historical precedent is also invoked: the absence of documented instances of women serving as zakat collectors across early Islamic and medieval periods is interpreted as implicit scholarly consensus (*ijmāʿ sukūṭī*) on the matter. Linguistically, the Qurʾanic expression *al-ʿāmilīn ʿalayhā* is interpreted within this paradigm as referring primarily to men, given the verse's socio-legal context.

Alternative View: No Gender Restriction

A minority Ḥanbalī view diverges from this traditional framework, asserting that the Qurʾanic text is general and thus inclusive of both men and women. According to this approach, the determining criterion is not gender but competence, procedural knowledge, and

trustworthiness. Proponents argue that contemporary administrative roles within zakat institutions, such as auditing, financial management, record keeping, and public engagement, do not entail the physical or political authority historically associated with zakat collection. Consequently, these roles are deemed accessible to women, provided ethical guidelines are upheld. This position is gaining traction in modern governance contexts, where gender-inclusive administrative frameworks are both normative and operationally efficient.

Is Poverty a Condition for Receiving Zakat Wages?

The third issue concerns whether zakat workers must be poor in order to be entitled to wages. The prevailing view across the four Sunni legal schools is that poverty is *not* a requirement. Jurists emphasise that compensation for zakat work is based on labour, expertise, and administrative responsibility, not on financial need. Thus, a non-needy worker is equally entitled to remuneration.

Classical references reinforce this interpretation, highlighting that wages derived from zakat do not fall under the category of assistance to the needy (*fuqarā'*), but rather constitute lawful payment for service. The minority position, attributed to al-Ḥasan al-Baṣrī, restricts eligibility to poor workers; however, this view lacks strong textual support and is generally considered weak. From a functional perspective, linking wages to poverty imposes unnecessary administrative restrictions and undermines the professionalism required for effective zakat management.

Contemporary Implications for Zakat Administration

Contemporary zakat governance has undergone significant institutional transformation compared to early Islamic models. Modern zakat agencies operate within complex bureaucratic frameworks requiring skilled personnel in finance, information technology, logistics, legal compliance, social outreach, monitoring, and evaluation. The scope of responsibilities now extends far beyond basic collection and distribution.

Given these expanded functions, contemporary scholars widely accept that compensation for zakat workers should align with professional standards, irrespective of lineage, gender, or economic background. Employees engaged in zakat administration, whether in field operations or office-based functions, carry the responsibility of fulfilling a communal obligation (*farḍ kifāyah*), thereby justifying remuneration drawn from zakat funds under the Qur'anic category of *al-ʿāmilīn ʿalayhā*. This modern interpretation ensures institutional sustainability, enhances governance quality, and aligns with international accountability standards, while remaining consistent with core juristic principles.

Contemporary Issues Related to Zakat Workers

Allocating Zakat from the Share of Workers to Employees of Zakat Institutions

With the widespread establishment of zakat institutions across the Arab and Islamic world, and beyond, there is an increasing need for specialised personnel to undertake zakat collection and distribution. These workers include administrators, technicians, accountants, auditors, and legal and economic researchers, as well as those directly involved in the operational processes of collecting and distributing zakat.

A key jurisprudential principle highlighted by classical and contemporary scholars is that employees who receive a salary from the state treasury or central government are not entitled to receive any portion of zakat from the *fi sabil al-'amilin 'alayha* allocation. This position is widely agreed upon. Scholars explain that the ruler, judge, or any state-appointed officer is not eligible for the zakat workers' share if they already receive wages from public funds, including zakat collectors themselves.

Ibn Qudāmah (1968) stated: "If the ruler deems it appropriate, he may provide them with wages from the state treasury or allocate a stipend for them, but he should not give them anything from zakat. If a ruler or governor is appointed and tasked with collecting and distributing zakat, they are not entitled to any portion thereof, as their sustenance comes from the state treasury."

Accordingly, workers in zakat institutions today can be categorised into two groups:

1. Employees receiving salaries from the government or state treasury. They are *not* entitled to receive zakat from the workers' share.
2. Employees not receiving government salaries, even if they serve in institutions formally affiliated with state authorities, provided that the institution's operational expenses are sourced exclusively from zakat funds. These employees *may* receive zakat from the workers' share, subject to conditions established by contemporary jurists, including (Al-Ghufayli, 2008):
 - a) Their work must be directly or indirectly related to zakat, regardless of their administrative rank. For instance, employees working in other departments, such as waqf or voluntary charity, are not eligible.
 - b) Compensation must be determined reasonably, commensurate with the scope and value of their work, without excess or negligence. Zakat institutions are responsible for ensuring the appropriate distribution of tasks and remuneration.

It is important to note that these rulings apply equally to men and women. Since women may legitimately work in zakat institutions, their eligibility for compensation under the zakat workers' share is the same as that of men, provided the conditions above are fulfilled.

Allocating Zakat from the Workers' Share to Those Managing Zakat Investments

Based on the broader conceptualisation of zakat workers in contemporary practice, the category may also extend to individuals tasked with the management and investment of zakat funds in jurisdictions that permit such activities. These individuals may receive compensation from the zakat workers' share for the following reasons (Al-Ghufayli, 2008):

1. They fall under the general classification of "workers", as their role directly benefits zakat by enabling its growth and proper administration. Their function parallels that of zakat collectors, given that both contribute to safeguarding and developing zakat assets.
2. The benefit derived from investing zakat funds, particularly when undertaken with due diligence to avoid risk, ensure Shariah compliance, and preserve the capital, is no less essential than other forms of zakat-related work. Their entitlement applies, provided they do not already receive compensation from state or governmental sources.

Conclusion

The role of zakat administrators is central to ensuring the effective collection, management, and distribution of zakat funds. Their duties encompass a broad range of administrative and operational responsibilities, reflecting the significance of their contribution to the institution of zakat. The Qur'anic designation of *al-ʿāmilūn ʿalayhā* as one of the eight legitimate zakat recipients affirms that individuals who work in zakat administration are entitled to remuneration for their services, a view upheld by the majority of classical and contemporary scholars.

However, this entitlement is subject to conditions that employees must satisfy, some of which are the subject of scholarly disagreement. In contrast, others are universally accepted, particularly the requirement that their work be directly related to zakat activities. The expansion of zakat institutions in modern Muslim societies has led to the employment of diverse professional groups whose roles intersect with zakat operations in different ways. This development has generated important contemporary jurisprudential discussions regarding the eligibility of these workers to receive zakat funds, especially when they also receive salaries from the state or engage in ancillary roles.

In sum, the evolving structure of zakat institutions necessitates continued scholarly engagement to clarify the principles governing the allocation of zakat to workers, ensuring that modern administrative realities remain aligned with established Shariah objectives.

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