



AN INTRODUCTION TO FIQH ZAKAT: DEFINITION, NORMATIVE BASIS AND SOCIAL IMPLICATION

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Abstract: This paper aims to find out the ins and outs of Zakat related to the Meaning, Law, and its implementation. Its growth. Zakat is useful for setting aside life and property as well as the prosperity of the community. The status of Zakat is evident in the Qur'an and the hadith of the Prophet. With a descriptive analysis approach and a qualitative approach, the authors get the benefits of Zakat in Indonesia, not to mention the maximum, which is excellent potential in suppressing social inequality in society and increasing the productive economy. Zakat is focused on the poor and middle-class people. Zakat also supports the unity and integrity of Muslims in one solid integrity. It is appropriate that Zakat is protected by a clear legal umbrella to run more optimally and effectively as an instrument to reduce poverty and social inequality.

Keywords: Zakat, Definition, Goals and Social Implications

PENDAHULUAN

Zakat is one of the third pillars of Islam; Zakat is the essential act of worship often in the Qur'an; Allah explains Zakat together by explaining prayer. In the eighty-two places where Allah mentions Zakat in conjunction with the matter of worship shows that Zakat and prayer have a very close relationship in terms of its priority; prayer is considered as the main body worship zakat is considered as the main worship Maliyah. Zakat is one of the pillars of Islam and is one of the main elements for the upholding of Islamic Law. Therefore, the Law of Zakat is obligatory (obligatory) on every Muslim who has met certain conditions. Zakat is included in the category of worship (such as prayer, pilgrimage, and fasting), which has been arranged in detail and patent based on the

Qur'an and the Sunnah as well as a social and humanitarian charity that can develop by the development of humanity. By conducting a literature study, the author took the step of a descriptive analysis approach and got the Meaning of Zakat literally and understanding the term. Then it was found that all Salaf and Khalaf scholars established that denying the Law of Zakat is denying the obligatory cause in the Law of disbelief. Therefore, we must know the definition of Zakat, the property that must be Zakat, the zakat nishabs, the procedure for the implementation of Zakat, and various kinds of Zakat (al-Zuhayli and Al-Kattani 2010, 88).

One aspect of Islamic teachings that have not been taken seriously is poverty alleviation by optimizing the collection and utilization of Zakat, infaq, and sadaqah in the broadest possible sense. This exemplified by

Rasulullah SAW and his successors in the golden age of Islam. Muslims (Indonesia) have considerable potential for funds. Encouraged by this thought, the author tries to compile a brief and practical zakat paper so that readers can easily understand it (قحف، محمد منذر، Islamic Development Bank, and Islamic Research and Training Institute 2001, 21). However, the authors are aware that this paper is far from perfect. However, the authors hope this treatise can be useful. The authors hope that criticism and suggestions are for the perfection of this zakat paper. The novelty of this discussion is the Meaning of Zakat by language and terminology and its application amid a society in overcoming social disparities and the importance of having a legal umbrella for this Zakat. The traditional umbrella is used as a catalyst in the implementation of Zakat to make it more effective as an agent for the development of social welfare for Indonesians, most of whom are Muslim (Akmal-ad-Dīn al-Bābartī, Margīnānī, and Ibn-Maḥrūs 2007, 77).

METODE

I've done this writing; a literature study was conducted to collect data in the form of classic books related to Zakat. These books explain the legal basis for Zakat and the use of Zakat that has been done from time to time. These books are *ṣlāḥ Al-Nafs Bayna al-Rāzī Fī al-Ṭibb al-Rūḥānī*, *Wa-al-Kirmānī Fī al-Aqwāl al-Dhahabīyah* written by Akmal-ad-Dīn al-Bābartī. This book explains the wisdom of Zakat and cleansing of soul and property. Meanwhile, the author's contemporary book also refers to *Fiqh ala Mazahib al-Arba'a*, which discusses in detail the development of Zakat in the modern era. With a descriptive analysis approach, the writer explains the function of Zakat and its implementation in Indonesia, which is adjusted to the times

HASIL DAN PEMBAHASAN

Understanding of Zakat

Zakat, viewed in terms of language, has many meanings, namely Al barakatu, which has the Meaning of blessing, Ath tharatu, which has purity, Al nama, which has the Meaning of growth and development, and ash shalahu, which has the Meaning of effectiveness. According to some experts, Zakat according to the language is as follows (Zuḥailī 2002, 75/3):

- According to Ibn Manzur in his book *Lisanul' Arab* Zakat means *النماء والطهارة والبركة* Meaning: "Grow, holy and blessed. "
- In Mu' jam Al-Wasith, it is explained that Zakat is the basic word (Masdar) which means: *النماء والبركة والطهارة والصلاح* Meaning: "Grow, bless, clean and reasonable. "
- According to Abu Luwis al-Ma'lufi: Zakat is to grow, kindness, alms, purity and increase
- According to Abdurrahman al-Jaziri: *الزكاة لغة هي تطهير و النماء* Meaning: "Zakat according to language is to purify and grow."
- According to Yusuf Qardhawi: *الزكاة هي البركة والنماء والطهارة والصلاح* Meaning: "Zakat is a blessing, growing, clean and good."

In terminology, the Meaning of Zakat is presented by jurists. As the scholars within the Syafi'i school define: *اسم لقد مخصوص من مال؟؟مخصوص يجب صر فه لأصناف مخصوصة بشرط* Meaning: has been determined".

While Zakat in terms of jurisprudence means "A certain amount of property that God obligates to be given to those who are entitled," in addition to means "issue a certain amount itself". The amount expended from the wealth is called Zakat because the expenditure adds a lot, making it more meaningful and protecting the wealth from destruction. So what is meant by Zakat is to purify, grow because the property given by a

person can cleanse his property from others and purify his property and, at the same time, can help others (Akmal-ad-Dīn al-Bābartī, Margīnānī, and Ibn-Maḥrūs 2007, 70).

The Law of Issuing Zakat

Zakat is the fourth pillar of the five pillars of Islam and Zakat is also one of the Islamic banners whose enforcement should not be ignored by anyone. Zakat was made compulsory in Madinah in the month of Syawal in the second year of the migration after Muslims were required to fast during Ramadan. The basics or foundation of the obligation to pay Zakat are mentioned in (al-Zuhayli and Al-Kattani 2010, 78): Al Qur'an: surat Al Baqarah; 43 "And establish prayer, pay zakat, and bow 'be with those who bow.'

a) Surah At Taubah; 103

"Take Zakat from some of their property, with that Zakat you clean and purify them and pray for them. Lo! Your prayer is for peace of mind. and Allah is All-Hearing, All-Knowing."

b) Surah Al An'am; 141

"And he is the one who makes the gardens that are uplifted and those that are not encouraged, palm trees, crops with various fruits, olives and pomegranates that are similar (shape and colour) and not the same (taste). Eat of its fruit when it bears fruit, fulfil its right on the day of reaping the fruits of the harvest, and do not exaggerate. Indeed, Allah does not like those who are extravagant. "

c) Surah At Taubah; 5

"When the Haram months are over, then kill the polytheists wherever you meet them, and arrest them. Surround them and wait for the reconnaissance place. If they repent and establish prayer and pay Zakat, then give them the freedom to walk [. Lo! Allah is Oft-Forgiving, Most Merciful.

As-Sunnah

a) Hadith narrated by Bukhari and Muslim from Abdullah bin Umar Rasulullah said

بني الاسلام على خمس شهادة ان لا اله الا الله و ان محمدا رسول الله اقامة الصلاة و ايتاء الزكاة و حج البيت و صوم رمضان (متفق عليه)
"Islam is upheld on five pillars: creed that affirms that there is no god but Allah and Muhammad is the messenger of Allah, establishing prayers, paying zakat, performing Hajj and fasting in the month of Ramadan" (H.R. Bukhari Muslim)

b) Hadith narrated by Ahmad and Muslim from Abu Hurairah

What can I do for you, but I do not know what to do with my life, I do not know what to do, I do not know what to do, I do not know what to do.

(رواه احمد و مسلم)

"A person who keeps his property without his Zakat will be burned in hell for him to be ironed from the fire, then ironed to his stomach and forehead-Al Hadits (HR Ahmad and Muslim)

c) Hadith narrated by Thabrani in the book Al Ausath and As Saghir from Ali

God forbid that I should be in the midst of them, but I do not know what they are, but I do not know what they are and what they are.

"Allah ta'ala obligates zakat on the property of the rich from the Muslims, a number that can relieve the poor among the poor will not suffer from hunger and clothing difficulties except because of the actions of the rich and the poor, remember Allah will judge them later firmly and torment them with pain." Ijma 'Ulama' (Ulama Consensus) Scholars, both salaf (traditional) and Khalaf (modern), have agreed on the obligation of

Zakat, and for those who deny it means they have been infidels from Islam.

Function of Zakat

According to monzer kahf, the primary function of Zakat is to achieve socio-economic justice. Zakat is a simple transfer of a portion of a specific size for the rich (muzaki) to be allocated to the miskin (mustahik) (Sali, Saharuddin, and Rosdialena 2020). In the moral field, Zakat reduces greed and greed in the hearts of the rich. Meanwhile, in the social sector, zakat functions to eradicate poverty from society. In the economic field, Zakat prevents the accumulation of wealth among a small proportion of people and is a compulsory contribution of Muslims to the state treasury. On the other hand, Daud Ali stated that the functions and purposes of Zakat are (Sarahsi, Šāfi'ī, and 'Inānī 2009, 77):

- a. Raise the degree of indigence.
- b. Help solve the problems of the gharimin, ibn sabil, and other mustahiks.
- c. Being stretching and fostering brotherhood among Muslims and humans in general.
- d. Eliminate the stingy and greedy nature of property owners.
- e. Eliminate envy and envy from the hearts of the poor.
- f. We are bridging the gap between the rich and the poor in society.
- g. Develop a sense of social responsibility in someone, especially those who have property.
- h. Educate humans to be disciplined in fulfilling their obligations and surrendering the rights of others to them, this means of equal distribution of income to achieve social justice.

Zakat Position

Zakat is a very significant act of worship and a very noble obligation. The position of

Zakat in Islamic Law is tremendous by observing the following (al-Qaradawi et al. 1999, 53):

First, Zakat is the fourth pillar of Islam.

This has been explained by the hadith of Abdullah bin Umar radhiyallāhu' anhumâ,
 بنى الإسلام على خمس شهادة أن لا إله إلا الله وأن
 محمدا رسول الله, وإقام الصلاة, وإيتاء الزكاة, والحج
 وصوم رمضان

"Islam is built on five foundations; creed that there is no God but Allah and Muhammad Rasul Allah, upholding prayers, paying Zakat, hajj and fasting Ramadan. "

The mention of Zakat's obligation in the Qur'an is accompanied by the recognition of the prayer obligation in many verses.

Among them, Allah Subhānahu wa Ta'ālā said,

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تَقَدَّمُوا لِنَفْسِكُمْ
 مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

"And establish prayer and pay Zakat. And whatever good you do for yourselves, you will surely be rewarded by Allah. Lo! Allah is Seer of what ye do. " [Al-Baqarah: 110]

وَمِمَّنْ أَمَرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنْفَاءً
 وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا

"Though they are not commanded, except to worship Allah by purifying obedience to Him in (performing) the right religion, and so that they establish prayer and pay Zakat; and such is the straight religion. " [Al-Bayyinah: 5]

Third, Zakat has been in the Law of those before us.

Allah Subhanahu wa Ta'ālā said,

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ
 وبالوالدين إحسانا وذوي القربى واليتامى والمساكين
 وقولوا للناس حسنا وأقيموا الصلاة وآتوا الزكاة ثم توليتم
 إلا قليلا منكم وأنتم معرضون.

"And (remember) when We took a promise from the Children of Israel, (that is) do not worship (anything), except Allah, do good to parents, relatives, orphans, and the poor, and say good words to people, establish prayer, and pay Zakat. Then you did not fulfil that

promise, except a small part of you, and you always turned away." [Al-Baqarah: 83]

Regarding Prophet Ibrahim, Prophet Ishaq, and Prophet Ya'qub' alaihimus salâm, Allah Subhânahu wa Ta'âlâ explains,

وجعلناهم أئمة يهدون بأمرنا وأوحينا إليهم فعل
الخيرات وإقام الصلاة وإيتاء الزكاة وكانوا لنا عابدين.

"We have made them leaders who guide with Our command, and We have revealed to them (so that) they do good deeds, establish prayers, and pay zakat, and only to Us they always worship." [Al-Anbiyâ': 73]

Allah 'Azza wa Jalla mentions the words of Prophet Isa' alaihis salâm in the Al-Qur'an
جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا.

"And He made me a blessed person wherever I was, and He ordered me to (establish) prayer and (pay) zakat as long as I live." [Maryam: 31]Keempat, zakat adalah sifat khusus bagi orang-orang yang beriman.

Allah Jalla Jalâluhu said,
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ. أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ.

"And those who believe in the Book (Al-Qur'an) that has been sent down to you and (the books) that have been sent down before you, and they believe in the existence (life) of the hereafter. They are the ones who receive guidance from their Lord, and they are the lucky ones. " [Al-Baqarah: 4-5]

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا
تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ. الَّذِينَ
يُؤْتُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ. أُولَئِكَ هُمُ الْمُؤْمِنُونَ
حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

Those who believe are those who, when the name of Allah is mentioned, their hearts tremble and, when His verses are recited, their faith increases (therefore), and they trust only in their Lord. Those who establish prayer and spend out of what We have provided for them. Those are the ones who truly believe. They will obtain some degree of height in the

sight of their Lord, as well as forgiveness and glorious sustenance (favours)." [Al-Anfâl: 2-4]

The verses which describe Zakat as a characteristic of believers are numerous to describe.

Fifth, Rasulullah shallallâhu' alaihi wa Sallam explained the details of zakat law in his hadiths with a very detailed explanation related to the types of property that are Zakat, the rate of Zakat issued, places of distribution of Zakat, and various other discussions. Insha Allah, there will be a mention of several hadiths on this matter, which show the greatness of the position of Zakat in Islamic Law. Sixth, Allah Subhânahu wa Ta'âlâ rebukes those who leave Zakat (Dakhoir 2019).

Allah Subhânahu wa Ta'âlâ said,
وَوَيْلٌ لِلْمُشْرِكِينَ. الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ
هُمُ كَافِرُونَ.

"And woe to the polytheists (those who associate with Him), (that is) those who do not pay zakat and they disbelieve in the (life) of the Hereafter." [Fushshilat: 6-7]

Seventh, those who do not feed to the polytheists who are guilty of sin. Allah Subhânahu wa Ta'âlâ asserts,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ. إِلَّا أَصْحَابَ اليمين. فِي
جَنَاتٍ يَتَسَاءَلُونَ. عَنِ الْمُجْرِمِينَ. مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ
نَكُ مِنَ الْمُصَلِّينَ. وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ. وَكُنَّا نَحْوُصُ مَعَ
الْخَائِضِينَ. وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ.

"Each self is responsible for what he has done, except for the right who is in heaven. They asked questions about (the condition of) sinners, 'What is the reason that put you in Saqar (hell)?' They replied, 'We were not among those who prayed, nor did we feed the poor. , and is we discuss things that are falsehood together with those who talk about them, and if we deny the day of vengeance. ' [Al-Muddatstsir: 38-46]

Eighth, purifying Zakat is something that causes a servant to be admitted to heaven and saved from the fire of hell. Allah Subhânahu wa Ta'âlâ said,

أَخَذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ.
كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ. وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ.
وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ.

"While receiving everything their Rabb gave them. Indeed, before that in the world, they were people who did good. In the world, they sleep very little at night. And always ask forgiveness in the morning before dawn. And on their property, there are rights for the poor who ask and the poor who do not receive a share. " [Adx-Dxáriyát: 16-19]

Allah Subhânahu wa Ta'âlâ also said,
إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا. إِذَا مَسَّهُ الشَّرُّ جَزُوعًا. وَإِذَا
مَسَّهُ الْخَيْرُ مَنُوعًا. إِلَّا الْمُصَلِّينَ. الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ
دَائِمُونَ. وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ. لِّلسَّائِلِ وَالْمَحْرُومِ.
"Indeed, human beings were created to be complaining and misery. When an affliction befalls him, he complains. When he gets good, he is very stingy, except for those who perform the prayer, for whom they continue to serve the prayer and those in whose property there is a certain portion for the (poor) beggar and the who have nothing (who do not want to ask). " [Al-Ma'ârij: 19-25]

For those who do not pay Zakat, even in the form of not feeding the poor, Allah Jalla Jalâluhu explains their situation on the Day of Judgment,

خُذُوهُ فَغُلُّوهُ. ثُمَّ الْجَحِيمَ صَلُّوهُ. ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا
سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ. إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ. وَلَا
يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ.

"Hold him and wrap his hand around his neck. Then put him in the blazing fire of hell. Then he twisted him with a chain that was seventy cubits long. Lo! He did not believe in Allah Almighty. Nor does he encourage (others) to feed the poor. " [Al-Haqqab: 30-34]

Ninth, those who do not pay Zakat can be fought by the government. The Prophet PBUH said,

أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ،
فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ
الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ

"I was ordered to fight people until they testified that no one has the right to be worshipped, except Allah, and that Muhammad is indeed the Messenger of

Allah, upholding prayers, and issuing Zakat. When they have done that, protect their blood and property, except with their Islamic rights and reckoning with Allah."

Zakat Benefits

Religious Benefits

Someone giving Zakat means having carried out one of the Pillars of Islam, which delivers a servant to happiness and safety in this world and the hereafter. Zakat is also a means for a servant to taqarrub (get closer) to his Rabb, will increase his faith due to his existence, which contains some kind of obedience. The payer of Zakat will get a double reward, as Allah says, which means: "Allah destroys usury and fertilizes alms" (Q.S.: Al Baqarah: 276). In a hadith that also explains that alms from the excellent property will be grown and developed by Allah many times over, Zakat is a means of remission of sins, as once said by the Prophet Muhammad SAW.

Khuluqiyah Benefits (Morals) ('Abd, Rāzī, and Kirmānī 1986, 91).

He is instilling the nature of glory, tolerance, and openness to the personal payer of Zakat. The payer of Zakat is usually identical with the spirit of mercy (compassion) and gentle to his relatives who do not have. It is a reality that donating something useful both in the form of property and body for the Muslims will open the chest and expand the soul because he will be a person who is loved and respected according to his level of sacrifice, and Zakat, there is the purification of morals (محمد منذر, Islamic Development Bank, and Islamic Research and Training Institute 2001, 31).

Ijtima'iyyah Benefits (Social Social)

Zakat is a means to help in fulfilling the living needs of the poor, who are the majority group in most countries in the world. Provide

strength support for Muslims and elevate their existence. This can be seen in the group of zakat recipients; one of them is *mujabideen fi sabilillah* (Sali, Saharuddin, and Darni 2020). Zakat can reduce the social jealousy, resentment, and resentment that exists in the chest of the poor. Because the lower society usually if they see those of high economy class scattering property for something useless, it can ignite their hatred and enmity. If such abundant wealth is used to alleviate poverty, there will undoubtedly be harmony and love between the rich and the poor. That will drive the economic growth of the perpetrators, and obviously, its blessings will abound. Paying Zakat means expanding the circulation of property or money because when the property is spent, its circulation will grow, and more parties will benefit (Abdul Latif Hidayah 2017, 14)

KESIMPULAN

Zakat is one of the fourth pillars of Islam, whose Law is obligatory or obligatory on every person who has sufficient conditions. Zakat is divided into things that must be Zakat, Nisab, people or groups who are entitled to receive Zakat and do not receive. Hopefully, with us discussing this paper adds to our insight on Zakat. Zakat is one of the pillars of Islam whose implementation is based on sharia / Islamic law. Apart from being ritual worship, Zakat is also social worship and has a political dimension associated with state involvement in its management. The management of Zakat has led to a formal, collective, organized, and permanent structure since the time of the Prophet Muhammad Sallallahu "Alayhi wa Sallam.

Along with the development of Islamic territory, the level of the economy, which is increasingly advanced, and the government structure is increasingly complex; zakat management policies change dynamically

according to the evolving times. The forms of zakat management and state involvement in zakat management also vary. The power of Zakat in Indonesia has also developed in such away. As a country that has the largest Muslim population in the world, the issue of Zakat has become inseparable from the social life of the Indonesian people. The State of Indonesia is not a religious / Islamic state. The Islamic religious Law is used as the basis of the state constitution, but a democracy that makes religious values the basis of the Constitution. In countries where Islam is the basis of the state constitution, the implementation of Zakat is an obligation. There is coercion from the State on citizens to pay Zakat, and there are sanctions for negligence in paying Zakat. In these countries, Zakat is included in the state financial system; it can even be said to be a compulsory tax for Muslims because these countries do not impose tariffs on Muslims to accept Zakat.

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