MASHARIF AL-ZAKAT: THE HADITH MAUDHU'I APPROACH

Ivan Rahmat Santoso¹
La Ode Ismail Ahmad²
Muhammad Hasan³
Indrawan Aziz⁴
Muhammad Harsya Bachtiar⁵
Universitas Negeri Gorontalo¹
Fakultas Tarbiyah dan Keguruan UIN Alauddin Makassar²
Universitas Negeri Makassar³
STIE NOBEL Indonesia Makassar⁴
STIBA Makassar⁵
ivan_santoso@ung.ac.id¹

Abstract: The distribution of zakat (masharif al-zakā) is an important factor as an indicator of the optimal function of zakat. In addition to the qur'an, the zakat distribution mechanism should be based on valid traditions as references in its management. This study aims to analyze the distribution of zakat in the review of maudhu’iy hadith. The method used is a thematic approach (al-hadith al-maudhu‘i). The result of the research shows that the hadith that is being discussed is categorized as hasan lighairihi hadith, where the origin is dha’if but has reinforcement from other lines so that it is elevated to hasan lighairihi. In addition, the contents of the prophet’s hadiths regarding mashârif al-zakât which are discussed do not contradict the verses of the qur’an, because they have the same meaning regarding the eight asnaf who are entitled to receive zakat.

Keywords: Masharif; Zakat; Distribution; Hadith; Maudhu'i method

I. INTRODUCTION

Shodaqoh is spending for other people. In the teachings of Islamic law, Shodaqoh is an obligation for everyone who has excess assets from reasonable expenses for himself and his family. Because this Shodaqah is mandatory, the giving of shodaqah by the capable group can be enforced by the stakeholders who are given the authority.¹ This minimal shodaqah whose collection can be enforced is what we know as zakat. Zakat is one of the main pillars of Islamic teachings. The urgency of zakat, which is the recommendation of Islam to pay zakat and give it to those who have the right on the condition that it reaches its nishab (minimum level of certain assets) has a very significant value in human life. A human being who is full of all the problems in his nature demands to always interact with others, both in material and non-material terms.²

One of the important studies in zakat is its distribution. Whether or not zakat can empower the community's economy really depends on how the distribution system is applied. The distribution of zakat can be categorized into two categories; consumptively and productively. Consumptive means that zakat assets are distributed directly to mustahiq (the group entitled to receive zakat) for consumptive use. While zakat assets are distributed productively means that mustahiq do not receive zakat assets which are directly used for consumption but must be cultivated first, either by the mustahiq himself or by the amil institution (zakat distributor), what is consumed is the result of this effort.

The explanation regarding the distribution of zakat is clearly stated in the Qur'an and Hadith, that those who are entitled to receive zakat are eight (8) groups (ashnaaf). On the other hand, the existence of hadith as a second authoritative source after the Qur'an occupies a central position in Islamic studies. Hadith authority originating from the Prophet Muhammad SAW received divine recognition and legitimacy. To get a complete understanding, it is very important if the hadiths regarding the distribution of zakat are studied with the maudhu'i approach. Several previous studies have discussed zakat with the same approach or on different topics, including the study of the hadith maudhu'i about zakat maal, zakat fitrah as well as the role of the hadith of zakat in the modern era.

This study is focused on the distribution of zakat in terms of the study of hadith maudhu'i. Based on the description in the background of the problem above, several sub-problems can be made as follows: a) How are the reviews of the Prophet's hadiths and traditions regarding mashârif al-zakât? b) What is the content of the Prophet's hadith regarding mashârif al-zakât? c) What is the urgency of mashârif al-zakât in the review of the Prophet's hadith?

II. THEORETICAL REVIEW

In the discussion of theoretical concepts the writer divides the terms of the discussion topic into two (2) terms, namely mashârif and zakat.

---


A. Masharif

Wherever these zakat assets are distributed, in Islamic sharia it is called masharif (مصارف). This word is the jama' form of mashraf (مصرف), which means the allocation of assets. It is said sharafalmal means spending wealth. In the Qur’an, this word mashraf is also used:

ما صرفًا عنها يجذوا وعلم

The Translation:
"and they find no place to turn to him. (QS. Al-Kahfi: 53)"

Meanwhile, the term mashraf or masharif means the people or parties who are entitled to receive the allocation of zakat assets. In simple language, people who are entitled to zakat property. In Indonesia, generally the term masharif zakat is better known as mustahiq, which means people who are entitled and of course what is meant is the property of zakat.

B. Zakat

Zakat is often termed the word صدقة or حق or نفقة, but what is meant is shadaqah wajibah, haqq wajib and nafaqah wajibah specifically given to ashnâf eight. Zakat in terms of language (lughatan) has several meanings, namely blessing (al-barakatu), growth and development (al-nama'), holiness (al-taharatu) and success (al-salahu). Meanwhile, the meaning of zakat in the term (shar'iyah) is that zakat is part of the property with certain conditions, which Allah SWT requires the owner to give to the owner to be handed over to those who are entitled to receive it, with certain conditions as well.

III. RESEARCH METHODOLOGY

This research uses the maudhu'i approach method. The data collection used the takhrij method based on the hadith theme. The hadith criticism method is used in research with textual, intertextual, and contextual interpretation techniques to understand the contents of the hadith as a whole and comprehensively. To focus on the discussion in the research, the writer took one of the hadiths related to masharif zakat which was the object of study which was then analyzed using the maudhu'i method approach.

IV. RESEARCH RESULTS AND DISCUSSION

A. Takhrij Hadith, Descriptions of Sanad and Matan Hadiths Studied

The hadith takhrij is carried out based on the method according to the book *Mu'jam mutaharas li al fadzil al hadis* by J.A. Wenscik based on (1) the first lafadz

---

of the hadith, (2) all the lafadz in the hadith's matan, (3) the first rawi, (4) the quality of the hadith, (5) choosing one of the lafadz in the hadith. The hadith that will be examined is the riwaya of Sunan Abu Dawud, the pronunciation and translation of the hadith as follows:

حَدَّثَنَا عَبْدُ اللَّهِ بنُ مَسْلِمَةٍ حَدَّثَنَا عَبْدُ اللَّهِ يَعْقِبُ ابْنُ عُمْرَ مُنْعَمٌ عَنْ عُبْدَ الرَّحْمَنِ بنُ زَيَادٍ أَنَّهُ سَمَعَ زَيَادَ بِنَ نُعَيمِ الخَضَرِيَّ مَعِيْمَيْنِ أَنَّهُ سَمَعَ زِيَادَ بِنَ الْحَارِثِ الصَّدَائِيَّ قَالَ أَنْبُتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي إِبَا عَبْدَ اللَّهِ قَالَ حَدِيثُهُ طَوِيلٌ فَذَكَرَهُ فَذَكَرَهُ قَالَ أَنَّهُ سَمَعَ زِيَادَ بِنَ الْحَارِثِ بِنَ نُعَيْمَ الْمُهَجِّرِينَ قَالَ بِنَ حَارِثِ الصُّدَائِيَّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَ حَدِيثًا طَوِيلًَ فَأَتَاهُ رَجُلٌ فَقَالَ أَعْطِنِي مِنَ الصَّدَقَةِ فَآمَنَ مُنْعَمٌ بأَنَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّ اللَّهَ يَقْبِلُ الصَّدَقَةَ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ فِيهَا هُوَ فِي هَذِهِ الْكَبْرَةِ مَعْلُومٌ فَإِنَّهُ يَقْبِلُ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ فِيهَا هُوَ فِي هَذِهِ الْكَبْرَةِ مَعْلُومٍ فَإِنَّهُ يَقْبِلُ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ فِيهَا هُوَ فِي هَذِهِ الْكَبْرَةِ مَعْلُومٍ فَإِنَّهُ يَقْبِلُ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ فِيهَا هُوَ فِي هَذِهِ الْكَبْرَةِ مَعْلُومٍ Fَإِنَّهُ يَقْبِلُ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ فِيهَا هُوَ فِي هَذِهِ الْكَبْرَةِ مَعْلُومٍ حَتَّى حَكَمَ فِيهَا هُوَ فِي هَذِهِ الْكَبْرَةِ مَعْلُومٍ حَتَّى حَكَمَ فِيهَا هُوَ فِي هَذِهِ الْكَبْرَةِ مَعْلُومٍ حَتَّى حَكَمَ Fَإِنَّهُ يَقْبِلُ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ Fَإِنَّهُ يَقْبِلُ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ Fَإِنَّهُ يَقْبِلُ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ Fَإِنَّهُ يَقْبِلُ بِمَعْلُومٍ مِنْهَا حَتَّى حَكَمَ Fَإِنَّهُ يَقْبِلُ B. I'tibar Hadith

Based on the search for the hadith which was the object of study in al-kutub al-tis'ah, only one history was found, namely the riwaya in Sunan Abu Daud. In this history, only one friend was found, namely Ziyad bin Harits radhiyallahu anhu. At the tabi'in level, only one riwaya was found, namely Ziyad bin Rabi'ah bin Nu'aim. Meanwhile, there are 3 (three) riwayas from among the Tabi'ut Tabi'in riwayas, namely Abdur Rahman bin Ziyad bin An'am, Abdullah bin 'Umar bin Ghanim and Abdullah bin Maslamah bin Qu'nab. Based on this information, in terms of quantity this hadith has the status of a week. The narrative sighah used are: haddasana, samia', and qaala.

Meaning:

"Has told Us Abdullah bin Maslamah, has told Us Abdullah namely Ibn Umar bin Ghanim from Abdurrahman bin Ziyad that he heard Ziyad bin Nu'aim Al Hadhrami that he had heard Ziyad bin Harith Ash Shuda'I say; I went to the Prophet sallallaahu 'alaihi wasallam and took him. Then he mentioned a long hadith. He said; then there was someone who came to him and said; give me a portion of the alms! So the Messenger of Allah peace and prayer of Allah be upon him- said to him: "Surely Allah is not pleased with the law of a Prophet or another, He has determined it and has determined it for eight parts in the case of zakat, until He Himself decides. So Allah divides it into eight parts, if you are included in that part then I will give your rights to you."

C. Sanad's Criticism

1. Imam Abu Dawud

The full name of Imam Abu Dawud is Abu Dawud Sulaiman bin al Asy'as bin Ishâq al-Azdy al-Sijistâniy. He was born in 202 H in Sijistâni, A city in Basra. He was born to coincide with the Abasiyah dynasty which was held by the khalifa al-Ma'mun. Azdiy is a large tribe in Yemen which will be the buddy of immigration to the city of Yasrib (Medina) and is the core of the al-Ansar (recipient) group in Medina. While the word al-Sijistani gives a sign that he comes from the area, which is a well-known area in southern India, but there are those who argue (Ibn al-Subki and Ibn Hallikan) that he is the name of an area in Yemen and some argue that Sijistani is an area that is located between Iran and Afghanistan (Kabul). As a prolific scholar of Mutaqaddimin, he always used his time to study and worship. Unfortunately, however, there is very little information about Abû Dâwud's childhood life. While in his adult life, many narrations say that he was one of the well-known scholars of hadîts.

Lots of praise and adulation from prominent figures among imams and scholars of hadith and other disciplines that flowed to Imam Abu Daud Rahimahullah,
including; Abdurrahman bin Abi Hatim said: Abu Daud Tsiqah, Imam Abu Bakr Al Khallal said: Imam Abu Daud was an imam who was put forward in his day, Ibn Hibban said: Abu Daud was one of the world's priests in the field of science and fiqh and Musa bin Harun said: Abu Daud was created in the world for hadith and in the hereafter for Heaven, and I do not see anyone as superior to him.

2. Abdullah bin Maslamah

Full name: Abdullah bin Maslamah bin Qa'nab

Circles: Tabi'ut Tabi'in among the common people

Kuniyah: Abu 'Abdur Rahman

The land of his life: Madinah

Died: 221 H

Jarah / Ta’dil

Ibnu Hibban: mentioned in ’atstsiqaat

Ibnu Hajar: tsiqah worship expert

Abu Hatim: tsiqah hujjah

3. Ibnu Umar bin Ghanim

Full name: Abdullah bin 'Umar bin Ghanim

Circles: Tabi'ut Tabi'in among the common people

Kuniyah: Abu 'Abdur Rahman

The land of his life: Ifriqiyah

Died: 190 H

Jarah / Ta’dil

Abu Hatim: Majhul

Ibnu Yunus: Tsiqah

Abu Daud: the hadith is straight

Ibnu Hibban: Tsiqah

Adz Dzahabi: the hadith is straight

4. Abdurrahman bin Ziyad

Full name: Abdur Rahman bin Ziyad bin An'um

Circles: Tabi'ut Tabi'in among the elderly

Kuniyah: Abu Ayyub

The land of his life: Maru

Died: 156 H

Jarah / Ta’dil

Ahmad bin Hambal: laisa bi syai'

Yahya bin Ma'in: dla'if

Ya'kub bin Sufyan: la ba’sabih

Abu Zur'ah: dla'if

---


15 Abdurrahman bin Ahmad bin Yunus al-Sadaﬁ Abu Sa’id, Tarikh Ibn Yunus Al-Misr, juz I, Cet (Beirut: Dar al-Kutub al-’Ilmiah, 1421).
Based on the sanad criticism that has been made, it can be concluded that the hadith sanad is weak / Dha'if because one of the rawi (Abdur Rahman bin Ziyad bin An'um) has problems (rawi who are weak in their rawi (weak / rote defect, weak in knowledge, weak in religion) in the hadith so that it does not qualify as a sahih or hasan hadith.

D. Increasing Pronunciation-pronunciation Research

Research on the hadith observations which were the object of study, it was found that the hadith in al-kutub al-tis'ah was found in several source books with the following pronunciation variants:

1. Sunan Daruquthni with 1 riwayah:

حَدَّثَنَا أَبُو بَكْرٍ النَّيْسَابُوريُّ، ثنا يَزِيدُ النُّسَانِي، ثنا أَبُو عَاصِمٍ، عَنْ سُفِيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ، عَنْ زِيَادِ بْنِ نَعْمَانِ الْحَضْرَمِيِّ، عَنْ زِيَادِ بْنِ النَّحَرِيِّ الصِّدَادِيِّ، قَالَ:

---

16 Abü 'Abillah Muhammad bin Sa'id bin Mani' al-Hasyimi, Tabaqah Al-Qubra (Madinah al-Munawwarah: Maktabah al-'Ulum wa al-Hukmi, 1408).
“Abu Bakr An-Naisaburi told us, Yazid bin Sinan told us, Abu Ashim told us, from Sufyan, from Abdurrahman bin Ziyad, from Ziyad bin Nu’aim Al Hadrami, from Ziyad bin Al Harits Ash-Shuda’i, he said: I came to see Rasulullah SAW and he was sending troops to a people. Then I said, "O Messenger of Allah, hold back your troops, I am the guarantee of their Islam and their obedience. And I write for my people, then comes their Islam and their obedience. So Rasulullah SAW said," O brother of Shuda who is obeyed among his people." said I, said, "Even Allah has given them grace and showed them." Then someone came to him asking for shadaqoh, the Rasulullah SAW said to him, "Verily Allah does not accept this shadaqoh by the law of His Prophet and also others, until dividing it into eight parts. If you are among those who are entitled to that part, then I will definitely give it to you.”

2. Sunan Aba Daud with 2 riwayah:

Meaning:

"Has told Us Abdullah bin Maslamah from Malik from Zaid bin Aslam from 'Athā bin Yasar that the Messenger of Allah -peace and prayer of Allah be upon him- said: "Zakat is not lawful for the rich except for five people, namely those

18 Ibnu Mubarak Abi Sa’adah Mubarrak, An-Nihayah Fi Gharib Al-Hadits Wal Atsar (Dar Al-Kutub, 1979), Hadits Number: 1630.
19 Abu Daud Sulaiman bin Asy’ats as-Sijistani, Matan Sunan Abu Daud, Jilid 1 (Baitul Afkar ad-Dauliyyah, n.d.), Hadits Number: 1393.
who fight in the way of Allah, or officers. zakat, or someone who owes money, or someone who buys it with his property, or a person whose neighbor is poor then the poor person is given zakat, then he gives it to a rich person. "Having told Us Al Hasan bin Ali, has told Us Abdurrazzaq, has reported to Us Ma’mar from Zaid bin Aslam from 'Athia' bin Yasur from Abu Sa'id Al Khudri, he said: Rasulullah sallallahu' alaihi wa sallam said: "....." is the same as the meaning of the hadith. Abu Daud said: Ibn 'Uyainah has narrated it from Zaid it has been said by Malik. And Ats Tsaour has narrated it from Zaid, he said: has told me Ats Tsabtu from the Prophet sallalahu' alaihi wa sallam."

The meaning:

"Having told Us Muhammad bin 'Auf Ath Thai, had told Us Al Firyabi, had told Us Sufyan from Imran Al Bariqi from Athiyyah from Abu Sa'id, he said: Rasulullah sallallahu' alaihi wa sallam said: "It is not halal. zakat for rich people, except in the way of Allah, or people who are traveling, or neighbors who are poor who are given zakat and then give gifts to you or invite you. " Abu Daud said: and the hadith was narrated by Firas, and Ibn Abu Laila from Athiyyah, from Abu Sa'id from the Prophet sallallahu' alaihi wa sallam like that."

3. Sunan Ibnu Majah with 1 riwayah:

The meaning:

"Having told us Muhammad bin Yahya said: had told us Abdurrazzaq said: has told us Ma’mar from Zaid bin Aslam from Atha' bin Yasur from Abu Sa'id Al Khudri he said: 'Rasulullah sallallahu' alaihi wa sallam said: 'Shodaqoh giving is not lawful to be owned by someone who is well off except for five people: his

20 Abu Daud Sulaiman bin Asy’ats as-Sijistani, Matan Sunan Abu Daud, (Riyadh: Baitul Afkar ad-Dauliyyah), Hadits Number: 1637.

amil, a person who jihad in the way of Allah, a rich person but he gets it by other means (buying / gifts, such as dowry etc.), poor people who get shodaqoh are then given. to the rich, and to the people in debt.”

4. Imam Malik dengan 1 riwayat:

حَدَّثَنِي يَح يَى عَنْ مَالِك عَنْ زَي دِْ بِنِْ أَس لَْ مَ عَنْ عَطَاءِ بِنِْ نِسْرُ آلَيْةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قال لاْ نْ تَحْلِلُ الصَّدَقَةَ لِغَنِي إِلَّا لِخَمْسَةِ لَغْرَمٍ أو لِبَيْنَةَ أو لِرَجُلٍ أَشْتَرَاهَا بِمَالٍ أَوْ لِرَجُلٍ أَجَّرَ مَسْكِينٍ فَنُصِبَقَ عَلَى الْمُسْكِينِ فَأَهْدَى

The meaning:

“Has told me Yahya from Malik from Zaid bin Aslam from 'Atha bin Yasar Rasulullah sallallahu' alaihi wa sallam said: "Zakat is not permissible for the rich except for five groups: people who fight in the way of Allah, collectors of zakat, people who are in debt, people who buy zakat assets with their assets, people who have poor neighbors who are given zakat assets, then the poor person gives gifts to the rich person.”

After comparing the pronunciation variants of the 5 riwayah above, it can be concluded that these traditions indicate that bi al-ma'na riwayah occurred. Even so, on the whole these traditions do not contradict each other because they are substantially the same in content.

E. Research on Hadith Content

The content of the hadith above is related to the distribution of zakat. The explanation of the hadith shows that the distribution of zakat must be based on sharia. The Shari'a has emphasized that the distribution of zakat is only intended for depalan asnaf (mustahiqin) as stated in the word of Allah, so that it does not contradict the verses of the qur’an. As the word of Allah Almighty QS. At-taubah [9]: 60

إِنَّمَاْٱلصَّدَقََٰتُْلِلۡفُقَرَآءِْوَٱلَْۡسََٰكِينِْوَٱلۡعََٰمِلِينَْعَلَيۡهَاْوَٱلُْۡؤَلَّفَةِْقُلُْ

Translation:

“In fact, zakat-zakat is only for the needy, the poor, the administrators of zakat, the converts who are persuaded by their hearts, for (freeing) slaves, people in debt, for the way of Allah and for those who are is on the way, as a decree which Allah obliges, and Allah is All-Knowing, Most Wise.”

22 Abu Abdullah Malik bin Anas bin Malik bin Abu Amir Al-Ashbahi, Muwatha’ Malik (Darul Ma’rifah, n.d.), Shahih (29-657)
F. Natijah al-Hadith

Based on the criticism of the hadith above, both in terms of sanad and matan, it is concluded that the hadith which is the object of study is considered hasan lighairihi hadith, where it comes from dha'if' but has reinforcement from other lines so that it is elevated to hasan lighairihi. In this hadith sanad there is a dha'if because one of the rawi is in the category of dhoif, but this hadith is strengthened from other hadith lines and does not contradict the verses of the Qur'an so that it does not contain syadz and 'illah.

G. Fiqh Hadith Masharif Zakat

The distribution of zakat (mashârif al-zakât) is the distribution of zakat to those who are entitled to receive it (al-mustahaqûn lâha). To distribute zakat properly, it requires a separate understanding (fiqh) which is based on the arguments contained in the shari'a texts which are explored through the linguistic approach (al-qowâid al-lughawiyyah) and the approach of sharia objectives (maqâshid asy-syarî'ah). In our opinion, the two approaches constitute an inseparable unity, so that the texts of the shari'a may not contradict the will of asy-Syâri', as is the purpose of sharia (maqâshid asy-syarî'ah) which cannot contradict the texts of the shari'a law.

The linguistic principles approach is used to explore laws that come from the syara 'text (al-Qur'an and / or al-Sunnah). The linguistic approach is used in addition to aiming to determine / issue the law of zakat (istinbâth al-akhâm) from the source (mashâdir al-akhâm al-syarî'yah), also to find out the maqâshid asy-syarî'ah from the texts themselves. The purpose of shari'a is impossible to know except through the linguistic approach itself to reveal the true wisdom / meaning that exists in the texts of the shari'a. These two approaches are often used by scholars to perform legal istinbath, both related to the construction of fiqh and fatwa. The law of zakat distribution can be extracted from texts related to the distribution of zakat, both linguistically and maqâshid syari'ah. Before tracing the verse, the Prophet himself was willing to give zakat even though someone asked for it.

Ibnu Katsir explains in his interpretation that when Allah mentions the rejection of the ignorant hypocrites and their condemnation of the Messenger of Allah in the matter of distributing shodaqoh. Allah explained to determine the division and explained the law and the one who handled this matter was Allah Himself. He does not represent the distribution to anyone, then He is the one who divides the shadaqah to those groups. This means that when Allah himself divides the shadaqah, then the distribution of shadaqah carried out by humans must be in accordance with His will. If amil (either alone or through amil zakat body / institution) is able to carry out Allah's mandate in distributing zakat, then His pleasure will approach him. Likewise, on the other hand, when amil betrays Allah's mandate, of course what comes to him is His wrath.

This word innamâ indicates that zakat is only given to the eight groups and not to the others. According to Al-Qahthani to tasharuf' zakat to other than those that...
have been determined. *Tasharuf* zakat to build mosques, repair roads, buy shrouds, etc. is a bad deed because Allah has allocated eight *asnaf* through *lafadz innamâ*. The purpose of the *lafadz* is to limit the provisions that have been mentioned and deny others. Imam Ibn Qadâmah stated: "We do not know the difference of opinion among the scholars who prohibit the distribution of zakat to other than *asnaf*, except the opinion of Anas and Hasan. The point is that the scientists agree to prohibit the distribution of zakat to other than eight *asnaf*, except for only a few who allow it.

The special distribution to the eight *asnaf* is a form of command that must be carried out. The form of the command can be seen from *lafadz faridhatan mina Allâh* which means provision from Allah. Because this division has become a stipulation from Allah, then existence must be followed. Besides that, the division into eight *asnaf* is a form of notification of Allah to His servants (*mukhâthab*) who previously probably did not know. *Maqâshid asy-syarî'ah* from the determination of the eight *asnaf* is so that the distribution of zakat is not wrongly targeted.

However, there are differences of opinion among the scholars regarding the eight *asnaf*, is it the distribution to all of them or the only possible part? In this case there are two opinions, first it is obligatory to distribute to all *asnaf* namely from the opinion of *syafi'i* along with the congregation. The second is not obliged to distribute to all *asnaf* but it can be one of them. This opinion is the opinion of Imam Malik and several people from the *salaf* and *khalaf*, including Umar, Hudzaifah, Ibn Abbas, Abul Aliyah, Sa'id bin Zubair and Maimun bin Mihran. Said Ibn Jarir, this is the opinion of most scientists. Based on this opinion, the purpose of mentioning the groups in this verse is to explain the groups entitled to receive zakat, not to explain the obligation to distribute it to all these groups. Therefore, distributing zakat to one of the *asnaf* is legally permissible.

The word *shadaqât* is zakat which is obligatory on the grounds that *shadaqât* is desired by all humans. Surely *shadaqât* is intended for all who have come (in al-Taubah [9]: 60). Allah has reserved some people with wealth as a form of pleasure from Him and made them grateful by sharing them with those who don't have them.

In the above verse, Allah describes their ownership rights with *lam* which functions as *lam tamlik* (*lam* which means to have). According to Razaq al-Âini in the book: *Masharif al-Zakat wa Tamlikuha fi Dhou 'al-Kitab wa al-Sunnah*, as quoted by Moh. Thoriquddin stated that the letter *lam* in the letter al-Taubah [9]: 60 is not *li al-tamlik* but *li ajî* means *li ajli al-masraf* (for distribution). Thus, the concept of *mustahiq*, which originally only meant people who had the right to receive and own zakat assets in full, were getting richer in meaning, that is, people who were entitled to receive a loan from zakat funds and return it did not fully own it.

According to the authors, what is meant by ownership (*tamlik*) of giving zakat funds is perfect ownership. Ownership is said to be perfect when there is a union between things and their benefits. With this perfect ownership, *mustahiq* can use zakat funds according to their needs, both consumptive and productive. However, with perfect ownership rights, sometimes the zakat funds that have been distributed are ineffective. This ineffectiveness can occur because the zakat funds given are only

---

limited or because the use factor has not yet touched productive businesses. Whatever causes the ineffectiveness of zakat funds must be immediately identified and a solution is found, so that the empowerment of the mustahiq does not fail.

V. CONCLUSIONS AND IMPLICATIONS

Based on the quantity of hadith under discussion, it is categorized as ahad hadith. Meanwhile, based on a critical review of the sanad and the observance of the hadith, the Dha'if weak level of munkar is due to a weakness / defect in one or several people who transmit the riwayah (rawi) of the hadith. However, on deeper analysis, this hadith is considered hasan lighairihi hadith, where the origin is dha'if but has reinforcement from other lines so that it is elevated to hasan lighairihi. In this hadith sanad there is a dha'if because one of the rawi is in the category of dhoif, but this hadith is strengthened from other hadith lines and does not contradict the verses of the Qur’an so that it does not contain syadz and 'illah. In addition, the content of the Prophet’s hadith regarding mashârif al-zakât which is the discussion does not contradict the verses of the Qur’an, because it has the same meaning regarding the eight asnaf who are entitled to receive zakat.

REFERENCE


