ABSTRACT

Zakat is an obligation to all Muslims who are capable or have reached an nisab in its possession. Zakat was essentially a vertical and horizontal relationship. In a horizontal relationship, zakat’s purpose is not just conserving the poor, but has a more permanent purpose of raising poverty, the purpose in this article to discuss the question of the zakat study, referring to the prophet’s hadiths. As for the approach in this article using a qualitative approach through library study (library research) which is the method for data collection by understanding and studying theories from various literature ranging from books and journals relating to the subject. The result of this article was that zakat was obligatory to religious believers who had a set minimum of property (nishab) and had a one-year period. In addition to consecrate property, zakat was viewed as an obligation to the owner of the treasure to impose the rights of others on the property obtained.

Keywords: Hadist, treasure, zakat
ABSTRAK


Keywords: Hadits, harta, zakat.

A. Introduction

Based on demographics, Indonesia has great strategic potential that can be developed into an instrument for equalizing income, because we can see that the majority of the Indonesian population is Muslim and it could be said that culturally it is an obligation to pay zakat. If everything can be implemented well, it could potentially influence economic activity for the better.

Zakat is an obligation for all Muslims who are able or have reached the nisab in their assets. Conceptually, zakat is a relationship that is both vertical and horizontal. In a horizontal relationship, the aim of zakat is not just to support the poor in a consumptive manner, but has a more permanent aim, namely alleviating poverty. Zakat has a very strategic role in efforts to eradicate poverty or economic development.1

In maintaining economic prosperity in society, the existence of amil zakat institutions plays a very important role in economic progress, especially in middle class society. The presence of this institution has more or less answered the problems in society regarding empowerment and given hope to the mustahik, most of whom experience difficulties, so that everyone can be helped by the existence of the amil zakat institution.

Yusuf Qardhawi said that zakat is an amount of money that Allah requires to be given to people who are entitled to receive it. A person who pays zakat shows that he has freed himself, himself and his property from other people's rights to what belongs to him and increases the results he obtains.2

Therefore, zakat is an act of worship that contains two dimensions, namely the habl min Allah and habl min al-Nas dimensions. So the zakat law in Islam shows social problems, especially the fate of the weak. In

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2 Hasan Ali, “Masail Fiqiyah Zakat, Pajak, Asuransi, dan Lembaga Keuangan”, (Jakarta: Raja Grafindo Persada, 2003), h. 1-4
the Al-Qur'an there are many verses that command us to give zakat, as Allah SWT says:

وَمَا أُمِرُو آ لَّا لِيَغْيُدُوا آللَّٰهُ مُخْلِصِينَ لَهُ آللَّٰهَ خَنْفَأ ءَ وَقَيمُواٖ

صلاةً وَيُؤْتُوا آللَّٰهَ رُكْوَةً وَذَٰلِكَ دِينٌ أصِلَّٰی ۚ ۚ ۗ

Artinya: “Padahal mereka tidak diperintahkan kecuali beribadah kepada Allah dengan mensucikan ketaatan kepada-Nya dalam (mengamalkan) agama yang mereka luruskan, dan mereka menunaikan shalat dan mengeluarkan zakat, dan itulah agama yang lurus.” (QS. Al Bayyinah : 5)

حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِٖ وَدَاوَوْا مَرْضَاكُمْ بِالصَّدَأِ وَأَعِدُّوا لِلْبَلَاءِ

الْدُّعَاءِ


Syekh Nawawi ecplains in this hadith that by giving zakat, no property will be destroyed either on land or at sea except because it is not given zakat. This journal does not only aim to help poor people consumptively, but has a more permanent goal, namely to alleviate poverty, and also discusses studies regarding zakat by referring to the hadiths of the prophet.

B. Literature Review
Nur Hisamuddin, 2016. His research focuses on the enormous potential of zakat that requires professional management, both from the human and organizational side. Zakat funds are not only limited to receiving and distributing zakat, but there must also be accountability, such as financial reports which become a bridge of information for all interested parties. Using research methods, there is a positive increase in Muzaki’s perception of financial reports from the results of implementing models and information systems.3 Ahmad Syafiq, 2016. This research focuses on increasing the accountability of zakat management institutions.4

C. Method
This research uses a qualitative method with a library research approach. The data source used is a secondary data source, namely a data collection method by understanding and studying theories from various literature starting from books and journals related to the theme of the article.

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3 Nur Hisamuddin, Telaah penerapan system informasi manajemen pada badan amil zakat infaq dan shadaqoh. (Jurnal Ziswa, vol. 3, No. 1, Juni 2016)
4 Ahmad Syafiq, Urgensi peningkatan akuntabilitas lembaga pengelolaan zakat. (Jurnal Ziswa, vol. 3, No. 1, Juni 2016)
D. Discussion
Meaning of Zakat

According to etymology (Language), zakat is holy, growing, developing and a blessing. Meanwhile, according to the terminology, zakat is property that must be given and issued to people who are entitled to receive it with predetermined conditions.\(^5\) Zakat is property that must be released by muzakki in accordance with sharia provisions to be given to those who are entitled to receive it (mustahiq). Zakat is a sharia obligation that must be submitted by the muzakki to the mustahiq either through amil or directly.\(^6\)

Zakat is an obligatory practice for followers of the Islamic religion who already have assets with a predetermined minimum amount (nishab) and have owned them for a period of 1 year. Apart from purifying property, zakat is seen as an obligation for property owners to grant other people's rights to the property they have acquired. Zakat will also be distributed to mustahiq in accordance with the usual provisions, zakat is distributed to meet the needs of the poor so that they can continue to live their lives. As explained by the hadith Sahih Al-Bukhari as follows:

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\text{حَدَثَنَا أَبُو عَاصِمِ الصَّحَابَةِ بْنُ مَخْلَدَ عَنْ زَكَرٌِّيَّةَ بْنِ إِسْحَاقَ عَنْ أَبٌ مُعْبَدَ عَنْ أَبِي عَبَّاسٍ رَضِيَ اللهُ عَنْهُ}

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\text{عَنَّاهُ الْرَّضِيَّةَ أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثَ مَعَاهُ رَسُولَ اللَّهِ ﷺ وَأَيَّادُوهُ بِالْقُرْآنِ عَنْ أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنَى بِهِمْ}

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\text{وَتُرَدُّ عَلَى فُقَرَاهُمْ}
\]

Has told us Abu 'Ashim Adh-Dlohak bin Makhlad from Zakariya' bin Ishaq from Yahya bin 'Abdullah bin Shayfiy from Abu Ma'bad from Ibn 'Abbas radiallahu 'anhuma that when the Prophet sallallaahu 'alaihiwasallam sent mu'adz radiallahu'anhu to Yemen, he said: "Invite them to recite the shahadah (testimony) that there is no god worthy of worship except Allah and that I am the messenger of Allah. If they have obeyed, then tell them that Allah has obliged them to pray five times a day and night, and if they have obeyed, then tell them that Allah has obliged them to give alms (zakat) from their wealth taken from people. their rich and gave to their poor."\(^7\)

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Position and Function Zakat

a. Legal Basis for Zakat

The Islamic religion has stated very firmly that zakat is one of the pillars and fardhu that must be fulfilled by every Muslim whose assets meet certain criteria and conditions. Most scholars agree that giving zakat is a religious obligation that cannot be denied. The Word of Allah in the Al-Qur'an surah al-Baqarah verse 43:

وَأَقِيمُوا الصَّلَاةَۚ وَآتُوا الزَّكَاةَۚ وَارْكَعُوا مَعَ الْرَاكِعِينَ

Meaning: "Perform prayers, pay zakat, and bow with those who bow". (Surat Al-Baqarah: 43).

Zakat is one pillar that has a socio-economic pattern from the five pillars of Islam. With zakat, in addition to the pledge of monotheism (shahadah) and prayer, a person can legally enter the ranks of Muslims and also have their Islam recognized.8

b. Mandatory Conditions For Zakat

In implementing zakat, there are several conditions that a person must fulfill before giving zakat, including:

a) Muslim, is the term for people of the Muslim faith. and all Muslims are obliged to pay zakat until there is a provision that cancels this obligation.

b) Freedom, Muslims who have the status of slaves are not required to pay zakat, except zakat fitrah.

c) Be sensible, the obligation to give zakat is not intended for people who experience mental disorders. This obligation becomes invalid, just like other obligations such as prayer, fasting, Hajj and others.

d) Puberty, apart from zakat fitrah, Muslims who are obliged to pay zakat are those who enter puberty, while zakat fitrah is obligatory for all Muslims.

e) The assets owned have reached the nisab, the nisab is a certain amount of assets in accordance with the provisions that must be given zakat.

f) The obligation must have been fulfilled. When the property has been owned for one year and after one year it has met the nisab, then zakat must be paid to the property.

g) Full ownership, the property must be fully owned and ownership cannot be shared with other people.

h) The owner of property is free from debt, if someone has debt and the amount of debt means that his property does not reach the nisab then his property must be used to pay off his debt first.9

c. Conditions For Assets That Must Be Given Zakat

Yusuf Al-Qardawi outlines the conditions for assets that must be given zakat as follows:

a) Full ownership, "that wealth must be in his hands, not involved in other people's rights, he can use it and enjoy the benefits."

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8 Yusuf Qardhawi, “Hukum Zakat”. (Jakarta: Lentera Antar Nusa, 2007), cet. ke 2, h. 3

b) Developing, developing occurs in two ways, namely increasing concretely, namely increasing as a result of breeding and trade and the like, while increasing not concretely means that wealth has the potential to grow, whether in one's hands or in the hands of other people.

c) One nisab is enough. Islam does not require zakat on how much wealth you develop, even if it is very small, namely a certain amount which in jurisprudence is called nisab.

d) More than Ordinary Needs, according to Hanafi scholars, giving a scientific interpretation that something is truly necessary for life needs or primary needs.

e) After a year, this requirement only applies to livestock, money and trade assets, namely those that can be included in the term "capital zakat". But the results from agriculture, fruit, honey, precious metals, treasures and other similar things, do not require one year and all of them can be included in the term "zakat on income".

d. Ulama’s Views on Zakat
According to the views of scholars, four schools of thought regarding zakat include:

a. The Maliki school defines zakat as giving out a special portion of assets that have reached the nishab to people who are entitled to receive them.

b. The Hanafi School defines zakat as making a special part of a special property belong to a special person, which is determined by the Shari'a because of Allah.

c. According to the Shafi'i school of thought, zakat is an expression of giving away wealth or body in a special way.

d. In the Hanbali school, zakat is a right that must be given from special assets to special groups, namely the groups mentioned in the Qur'an.

e. Various Hadiths About Zakat

a. From Ibnu Umar r.a that Rasulullah SAW said:

"حَدَثَنَا عَبْدُاللهُ بْنُ مُسْتَعِدٍ، حَدَّثَنَا ابْنُ، حَدَّثَنَا عاصِمُ، وَهُوَ أبِي، مُحَمَّدُ بْنُ زَيْنُ بْنِ أبِي عُمَرْ، عَنِ ابْنَهُ قَالَ قَالَ: عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: "بُنَيَّةَ الإِسْلَامِ عَلَى خَمْسِ: شَهَادَةُ أَنْ لا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِيَّاَمِ الصَّلَاةِ، وَإِيَتَاءَ الزَّكَاةِ، وُجِّهَ الْبِنْتِ، وَصَنُوْمُ رَمْضَانِ. (رواه مسلم)

Has told us (Ubaidullah bin Mu'adz) has told us (my father) has told us (Ashim) namely Ibn Muhammad bin Zaid bin Abdullah bin Umar from (his father) he said: (Abdullah) said, "Rasulullah shallallahu' Alaihi Wasallam said: "Islam is built on five foundations: namely the testimony that there is no god (who has the right to be worshipped) but Allah, that Muhammad is His servant and
Messenger, establishing prayers, paying zakat, making the pilgrimage to the House of Allah. (HR Muslim)\(^{10}\)

The urgency of the hadith above explains that this hadith has a great position, because it explains the principles and rules of Islam, namely that Islam is built on it, with which a servant becomes a Muslim. and without this principle, a servant means leaving religion.

f. Takhrij Hadith Al-Lafdzi Method of Zakat

In carrying out takhrij using the al-Lafdzi method in the hadith above, researchers found several steps:

a) Sanad Tree

The hadith about zakat above which was narrated by Imam Bukhari from Ibn Umar does not have a Shaheed because it was only narrated by Ibn Umar, but the hadith has many Muttabs. Based on the results of research through al-Kutub al-Tis'ah, this hadith narrated by Imam Bukhari from Ibn Umar has 10 lines of transmission, namely Sahih Muslim No. 19, 20, 21, 22, Nasa'i No. 4915, Turmudzi No. 2534, Ahmad No. 4567, 5414, 5743, 6019. And the tabaqat of this hadith is at the level of companions (Ibn Umar), this hadith narrated by Bukhari in quantity is classified as a Gharib hadith, because it was only narrated by one narrator (Ibnu Umar). Meanwhile, this Gharib hadith is included in the Ghairu Masyhur Ahad hadith.

b) Narrator’s Biography

Views Of Scholars On The Hadith Of Zakat

**Imam Nawawi** said, "Indeed, this hadith is a great foundation in understanding the religion of Islam. On the basis of this hadith, the religion of Islam was established. This hadith collects its pillars". (Syarah Muslim, 1/179)

**Abu Abbas al Qurthubi** (died 671H) said, "These five things are the principles and basis for the establishment of the Islamic religion. The five things above are mentioned specifically, without mentioning jihad even though jihad is defending religion and defeating opponents who are infidels - because these five things are one of the fardhu kifayah. So, at a certain time this obligation could become invalid." (Syarah Arba’in an Nawawiyah, hlm. 37, oleh Ibnu Daqiqil ‘Id).

Ibnu Rajab said that jihad is not mentioned in the hadith of Ibn Umar above, even though jihad is the noblest deed. In one history it is stated that, Ibn Umar was asked: "What about jihad?" Ibn Umar answered, "Jihad is good, but that is..."
the only hadith that I received from Rasulullah sallallaahu `alai wa sallaman.” [Narrated by Imam Ahmad].

It is stated in the hadith of Muadz bin Jabal Radhiyallahu anhu: "The foundation of everything is Islam, the pillar is prayer, and the peak is jihad".

Even though the existence of jihad occupies the highest place in Islamic teachings, jihad is not one of its pillars and pillars, on which the Islamic building is built, for two reasons. First, jihad - according to most ulama - is fardhu kifayah and not fardhu 'ain. This is different from the five pillars above. Second, jihad does not last until the end of time. If the Prophet Isa Alaihissallam had descended and at that time there was no religion other than Islam, then the war would automatically stop, there would no longer be a need for jihad. This is different from the five pillars of Islam which remain obligatory for the believers until Allah's decision comes to them, and at that time they are in that condition. Wallahu a'lam. (Jami’ul ‘Ulum wal Hikam, I/152).

The meaning of the hadith above is that Islam is built on five things. And he is like the pillars of the building.

a. Zakat is an obligation attached to rich Muslims and given to the poor. Ibn Abbas' hadith narrated by al-Bukhari, about zakat taken from the rich and given to the poor.

 Meaning: Zakat is an obligation attached to rich Muslims and given to the poor. Ibn Abbas' hadith narrated by al-Bukhari, about zakat taken from the rich and given to the poor.\(^{12}\)

Asbabul wurud: narrated from Abu Asom Ibnu Makhladin from Zkariya Ibnu Ishak from Yahya Ibnu Abdillah Ibnu Shofyan from Abi Ma'bad from Ibn Abbas r.a, that once the Prophet SAW sent Muaz to Yemen. Then the Prophet SAW said: "You (will) go to the People of the Book, invite them to shahadah. that indeed there is no god but Allah and indeed I am the messenger of Allah. If they are waiting for you in this matter, then tell them that Allah has made it obligatory for them pray five times a day and night. If they wait for you in this matter, then tell them that Allah has made it mandatory for them to give shadaqah, taken from their rich people and then returned to their poor people. If they obey you in this matter then Be careful of the glory of their wealth. Be afraid of the prayers of those who have been wronged. Indeed, between their prayers and Allah there is no barrier."\(^{13}\) The hadith above is an order from the

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Prophet SAW to Mu'adz when he was sent to Yemen. From the hadith above it is clear that zakat worship is a provision from Allah SWT which must be carried out by Muslims.

The words of Rasululloh SAW when he sent Mu'az to Yemen, he ordered Mu'az, tell them (the people of Yemen). Indeed, Allah has made it mandatory for them to take alms (zakat) from the rich and give them to the poor among them (the people of Yemen). This relates to the obligatory conditions of zakat fitrah, that he has assets in excess of food requirements for himself and for those he must provide for, both humans and animals, on the eve of the holiday and during the day.

b. Hadith of Amr bin Syu'aib from his father from his grandfather, regarding warnings about not being given zakati, history of Tsa'labah

أَخْبَرَنَا إِسْمَاعِیْلُ بْنَ مَسْعُوِدٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حَسِينٍ، عَنْ عَمَّرٍ بنَ شُعْبَةَ، عَنْ إِبْنِهِ، عَنْ جَدِهِ، أَنَّ امْرَأَةً مِنْ أُهِّلِ الْيَمَنِ أَتَتْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَبَنَتَ لَهَا، فِي يَدِ ابْنَتِهَا مُسْكَتَانِ عَلَيْطَانِ مِنْ ذِهَبٍ، فَقَالَ إِنَّكُمْ أَنْ تُسْوِرّنِ رَكَّةً هَذِهِ؟ قَالَتْ لَا، فَقَالَ أَيْسِرْكُ أَنْ تُسْوِرْكَ اللَّهُ عَرْبً وَجُلًّ بِهِمَا يَوْمَ الْقِيَامَةِ سَوْارَانِ مِنْ نَارٍ؟ قَالَ فَخَلَعْتَهُمَا فَأَلْمَتْهُمَا إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: هَمَا بِهِ وَلَرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Meaning: Isma'il bin Mas'ud reported that Khalid said from Husain Amr bin Syu'aib from his father from his grandfather, saying: "A woman from Yemen came to the Prophet and with her was her daughter. On her hand was two thick bracelets made of gold. So the Prophet said to him: "Have you given this zakat?" He answered: "Not yet. The Prophet said: "Would you be happy if Allah put a bracelet on you instead of the two in the form of bracelets from the fire of hell?" So he took them both off and then threw it to the Messenger of Allah, saying: "Both are for Allah and His Messenger."15

Threats for those who do not want to pay zakat. Hadith of 'Amr bin Syu'aib from his father from his grandfather, regarding the Prophet's warning against jewelry that is not given zakat, narrated by Tsa'labah.

Asbabul wurud: obligatory zakat on gold and silver jewelry, falls within the general meaning of the word of Allah, "And those who keep gold and silver and do not spend it in the way of Allah, (that they will have) a painful punishment." (Q.S At-Taubah : 34). Al Qurthubi said in his tafsir whose

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14 Masjuf Zuhdi. “Masail Fiqhiyah: Kapita Seleka Hukum Islam”. (Jakarta: CV. Haji Masagung, 1992) h.252

editorship is as follows: Ibn Umar has explained in Sahih al-Bukhari- the meaning of this, where a Bedouin Arab said to him: 'tell me about the word of Allah: "And those who keep gold and silver." Ibn Umar said, "Whoever saves it and does not fulfill his obligations, woe to him. This was before the obligation of zakat came down. So after the decline of the obligation of zakat, Allah made zakat a cleanser of wealth. Then the Prophet emphasized the obligation of zakat as has been mentioned in the narrated history of Tsa'labah Abu Daud, an-Nasa'i and at-Tirmidhi from Amr bin Syu'aib from his father from his grandfather.

**Hadith content:** Zakat is one of the five pillars of Islam. Information about zakat is found in the Koran in various forms, including using the form fi'il amr (command verb) which shows that it is an obligatory act of worship.

Not a single scholar differs regarding the obligation to pay zakat for Muslims who can afford it. In fact, in several verses and hadiths from the Prophet, there are threats to those who do not pay zakat with severe punishment in the afterlife.

c. Hadith by Muttafaq Alaihi and its lafadz according to Bukhari, namely.:  

"عَنْ إِبْنِ عَبَّاسِ رَضِيَ اللهُ عَنْهُمْ: (أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مَعَاهُ رضي الله عنه إلى اليمن) فَذَكَرَ الْحَدِيثَ, وَفِيهِ: (أَنَّ اللهُ ﴿فُمَرَائِهِمْٓ﴾ ﴿أَغْنِِائِهِمْٓ﴾ ﴿فَخِلَّوْا مِنَ أَغْنِِائِهِمْ﴾ ﴿فَخَلَّوْا فِي ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ ﴿فَخِلَّوْا﴾ 

Meaning: "From Ibn Abbas ra that the Prophet Sallallahu 'alaihi wa Sallam sent Mu'adz to the land of Yemen, he continued the hadith and in it (he said): "Indeed, Allah has obliged them to give zakat from their wealth taken from the rich people in between them and distributed among the poor among them." (Muttafaq Alaihi and his lafadz according to Bukhari)\(^{16}\)

**Ashabul wurud** from this hadith is narrated by Ahmad from Jarir bin Abdillah, he said: "We once went out with Rasulullah SAW, when we left Medina suddenly someone drove his vehicle towards us, Rasulullah said: it seems like the horseman wants you, he (Jarir) said: then the man stopped in front of us and greeted us. We returned his greeting, Rasulullah asked him: where are you from?, then he (the horseman) answered: from my wife, children and family, then Rasulullah asked again: then where are you going? you?, he answered: going to meet the Messenger of Allah SAW, he said: you have met him, then he asked: O Messenger of Allah, what is faith about?, the Messenger answered: you testify that there is no god except Allah, and Muhammad is the messenger of Allah, you perform Zakat, fast during the month of Ramadan and make the pilgrimage to Baitullah.\(^{17}\)

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16 Ibnu Hajar al-Asqalani, “Kitab Bulughul Maram, diterjemahkan oleh Fisal Alu Mubarak, dari judul asli Bulughul Maram”. (Ummul Qura, 2015), Bab Zakat, Hadist ke 621, h. 118

17 Imam As-Suyuthi, Asbab Wurud Al-Hadits, diterjemahkan oleh Yahya Ismail, dari judul asli Asbab Wurud. (Pustaka As-sunnah), h.216
E. Conclusion

The conclusion from the explanation above is that Zakat is an obligatory practice for followers of the Islamic religion who already own assets with a predetermined minimum amount (nishab) and have owned them within a period of 1 year. Apart from purifying property, zakat is seen as an obligation for property owners to issue other people's rights to the property they have acquired. There are many arguments that explain this, including a very comprehensive explanation from the hadiths of the Prophet Muhammad, starting from the explanation of the hadith that the law of zakat is obligatory because the purpose of zakat itself is important for the people, in other words the purpose is to provide property that is rightfully theirs. Other people or mustahik for the sake of creating a prosperous life, and there are also hadiths and explanations regarding threats for those who do not pay zakat.

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