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by Ivan Rahmat Santoso

Submission date: 20-Sep-2021 09:43PM (UTC+1000)

Submission ID: 1530067491

File name: Article_Revisi.docx (73.33K)

Word count: 5230

Character count: 27601

MASHARIF AL-ZAKAT: THE HADITH MAUDHU'I APPROACH

Ivan Rahmat Santoso¹
Muhammad Hasan²
Muhammad Harsya Bachtiar³
Indrawan Aziz⁴

Universitas Negeri Gorontalo¹
Universitas Negeri Makassar²
STIBA Makassar³
STIE NOBEL Indonesia Makassar⁴

Email: ivan_santoso@ung.ac.id

Abstract: Zakat is a number of assets that must be issued by Muslims to be given to groups who are entitled to receive it (*mustahiq*), such as the indigent, poor, and others, as determined by Islamic law. The distribution of zakat (*masharif al-zakā*) is an important and urgent factor as an indicator in the optimal function of zakat. In addition to the Qur'an, the zakat distribution mechanism should be based on valid traditions as a reference in its management. This study aims to analyze the distribution of zakat in the Maudhu'iyy hadith review. The method used is the thematic approach (*al-hadith al-maudhu'i*). The results of the study show: 1) the quantity of objects of zakat distribution with the status of *ahad*, 2) hadiths that have a meaningful pronunciation are indicated to have *bi al-ma'na* narration, 3) the hadith under discussion belongs to the *hasan lighairihi* hadith category, which is based on the criticism of the hadith *sanad*. The *dha'if* status is due to one of the narrators having a problem (a narrator who is weak in narration (weak/defective memorization, weak in knowledge, weak in religion) so that it does not qualify as authentic and *hasan* hadith, but on the other hand the hadith has reinforcement from In addition, the content of the Prophet's hadiths about *mashârif al-zakât* which is being discussed does not conflict with 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, *Shodaqah* 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

¹Arif Wibowo, "Distribusi Zakat Dalam Bentuk Penyertaan Modal Bergulir Sebagai Accelerator Kesetaraan Kesejahteraan," *Jurnal Ilmu Manajemen UNY* 12, no. 2 (2015): 28–43, <https://doi.org/10.21831/jim.v12i2.11747>.

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.³ 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.⁴

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 (*ashnaf*). 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*.⁵ ⁶, zakat *fitrah*⁷ as well as the role of the hadith of zakat in the modern era.⁸

²Mustaqim Makki, "Tafsir Ayat-Ayat Zakat Sebagai Penguat Konsep Filantropi Ekonomi Keummatan (Tafsir Verses Of Zakat As The Booster Of Public Economic Philanthropy Concept)," *Qawānīn: Journal of Economic Syariah Law* 3, no. 2 (2019): 117–37.

³Muchamat Amarudin, "Optimalisasi Dana Zakat di Indonesia (Model Distribusi Zakat Berbasis Pemberdayaan Ekonomi): Muchamat Amarudin," *EKSAR: Jurnal Ekonomi Syaria'ah & Bisnis Islam* 6, no. 01 SE- (August 26, 2019): 1–13, <https://ejournal.staim-tulungagung.ac.id/index.php/eksar/article/view/380>.

⁴Mubasirun Mubasirun, *Distribusi Zakat dan Pemberdayaan Ekonomi Umat, INFERENSI*, vol. 7, 2013, <https://doi.org/10.18326/infsl3.v7i2.493-512>. *INFERENSI*. Vol. 7, 2013

⁵Muhammad Ali, "Zakat Mal Dalam Kajian Hadis Maudhu'i," *Aqidah-Ta* 1, no. Vol 1, No 1 (2015) (2015): 69–98, <http://journal.uin-alauddin.ac.id/index.php/aqidah-ta/article/view/1310>.

⁶Hamzah Hamzah, "Zakat Mal Dalam Perspektif Hadis Maudhu'iy," *TASAMUH: Jurnal Studi Islam* 11, no. 1 SE-Articles (April 1, 2019), <https://doi.org/10.47945/tasamuh.v11i1.177>.

⁷Syarifuddin Syarifuddin, "Zakat Fitrah (Kajian Hadis Tematik)," *Al-Hikmah Journal for Religious Studies* 14, no. 1 (2013): 93–111.

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 *masharif* 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* (مصارف), which means the allocation of assets. It is said *sharafalmaal* means spending wealth. In the Qur'an, this word *mashraf* is also used:

مَصْرَفًا عَنْهَا يَجِدُوا وَلَهُمْ

"and they find no place to turn to him. (QS. Al-Kahfi: 53)⁹

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, 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.¹⁰

⁹M Nurudin, "Transformasi Hadis-Hadis Zakat Dalam Mewujudkan Ketangguhan Ekonomi Pada Era Modern," *ZISWAF*, no. Vol 1, No 2 (2014): *ZISWAF: Jurnal Zakat dan Wakaf* (2014): 1–22, <http://journal.stainkudus.ac.id/index.php/Ziswaf/article/view/1489>.

⁹Yayasan Penyelenggara Penterjemah and Pentafsir Al-Qur'an, "Al-Qur'an Dan Terjemahnya," *Jakarta: Departemen Agama*, 1986. Lihat QS. al-Kahfi (18): 53.

¹⁰Ivan Rahmat Santoso, *Manajemen Pengelolaan Zakat*, Cet. I (Gorontalo: Ideas Publishing, 2016).

III. RESEARCH METODOLOGY

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 mufahras li al fadzil al hadis*¹¹ by J.A. Wensick¹² 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 بْنُ مَسْلَمَةَ حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عُمَرَ بْنِ غَانِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ أَنَّهُ سَمِعَ زِيَادَ بْنَ نُعَيْمٍ الْخَضْرَمِيَّ أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهُ فَذَكَرَ حَدِيثًا طَوِيلًا قَالَ فَأَتَاهُ رَجُلٌ فَقَالَ أَعْطِنِي مِنَ الصَّدَقَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَ بِكُمْ نَبِيٍّ وَلَا غَيْرِهِ فِي الصَّدَقَاتِ حَتَّى حَكَمَ فِيهَا هُوَ فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْزَاءِ أُعْطِيْتُكَ حَقَّكَ

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

¹¹Fu'ad 'Abd. al-Baqy Muhammad, *Al-Mu'jam Al-Mufahras Li Alfazh Al Hadists Al-Nabawy*, juz II (Leiden, The Netherlands: E.J Brill, 1963).

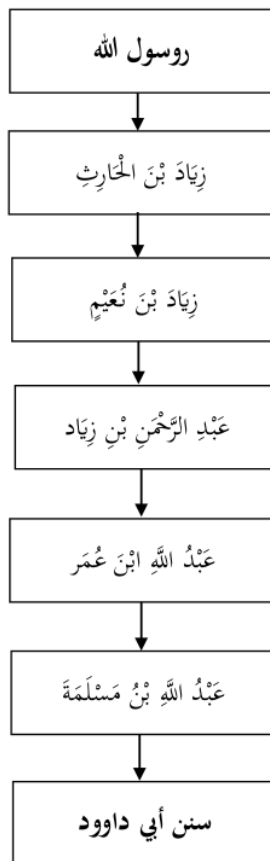
¹²Constant Hamès, "Wensinck (A.J.) *Concordance et Indices de La Tradition Musulmane*," *Archives de Sciences Sociales Des Religions*, 1993, 342, https://www.persee.fr/doc/assr_0335-5985_1993_num_82_1_1655_t1_0342_0000_2.

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.

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 Al 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'um, Abdullah bin 'Umar bin Ghanim and Abdullah bin Maslamah bin Qa'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*.

Sanad Chart



c. Sanad's criticism

1. Imam Abu Dawud

¹⁹ The full name of Imam Abu Dawud is Abu Dawud Sulaiman bin al Asy'as bin Ishāq al-Azdy al-Sijistāniy. He was born in 202 H in Sijistani, 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 Abū Dāwud's childhood life. While in his adult life, many narrations say that he was one of the well-known scholars of ḥadīths.

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'nab¹³
Circles: *Tabi'ut Tabi'in* among the common people
Kuniyah: Abu 'AbdurRahman
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 Ghanim¹⁴

¹³Sa'id al-Mulk Abu Nasr 'Ali bin Hibbatillah bin Ma'ku, *Al-Mausu'ah Al-Mujizah Fi Al-Tarikh Al-Islami*, juz V, Cet (Beirut: Dar al-Kutub al'Ilmiah, 1990).

Circles: *Tabi'ut Tabi'in* among the common people
Kunyah: 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'um¹⁵

Circles: *Tabi'ut Tabi'in* among the elderly

Kunyah: 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*

AnNasa'i: *dla'if*

IbnuKharasy: *matruk*

As Saji: *dla'if*

Ibnu Hajar al 'Asqalani: *dla'if*

Adz Dzahabi: *dla'if*

5. Ziyad bin Nu'aim Al Hadhrami

Full name: Ziyad bin Rabi'ah bin Nu'aim¹⁶

Circles: Middle class *tabi'in*

Kunyah: -

The land of his life: Maru

Died: 95 H

Jarah / Ta'dil

Ibnu Hibban: mentioned in *'atstsiqaat*

Ya'qub bin sufyan: *Tsiqah*

¹⁴Abu al-Fadl Ahmad bin 'Ali bin Muhammad bin Ahmad bin Hajar al-Asqalani, *Tahzib Al-Tahzib*, juz I, Cet (Beirut: Dar al-Fikr al-'Arabi, 1984).

¹⁵Abdurrahman bin Ahmad bin Yunus al-Sadafi Abu Sa'id, *Tarikh Ibn Yunus Al-Misr*, juz I, Cet (Beirut: Dar al-Kutub al-'Ilmiah, 1421).

¹⁶Abu 'Abillah Muhammad bin Sa'id bin Mani' al-Hasyimi, *Tabaqah Al-Qubra* (Madinah al-Munawwarh: Maktabah al-'Ulum wa al-Hukmi, 1408).

Adz Dzahabi: *Tsiqah*
IbnuHajar al 'Asqalani: *Tsiqah*

6. Ziyad bin Harits Ash Shuda'I

Full name: Ziyad bin Al Harits¹⁷

Circles: *Shahabat*

Kunyah: -

The land of his life: -

Died: -

Jarah / Ta'dil

Ibnu Hajar al 'Asqalani: *Shahabat*

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 riwayat:

حَدَّثَنَا أَبُو بَكْرِ التَّيْسَانِيُّ، ثنا يَزِيدُ بْنُ سِنَانَ، ثنا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ زِيَادِ بْنِ نُعَيْمٍ الْخَضْرَمِيِّ، عَنْ زِيَادِ بْنِ الْحَارِثِ الصَّدَائِيِّ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبْعَثُ إِلَى قَوْمٍ جَيْشًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ احْسِنْ جَيْشَكَ فَأَنَا لَكَ بِإِسْلَامِهِمْ وَطَاعَتِهِمْ، وَكَتَبْتُ إِلَى قَوْمِي فَجَاءَ إِسْلَامُهُمْ وَطَاعَتُهُمْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَخَا صَدَاءِ الْمُطَاعِ فِي قَوْمِهِ؟»، قَالَ: قُلْتُ: بَلَى مَنْ اللَّهُ عَلَيْهِمْ وَهَدَاهُمْ، ثُمَّ جَاءَهُ رَجُلٌ يَسْأَلُهُ عَنِ الصَّدَقَاتِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ لَمْ يَرْضَ فِي الصَّدَقَاتِ بِحُكْمِ نَبِيٍّ وَلَا غَيْرِهِ حَتَّى جَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ فَإِنْ كُنْتَ مِنْ أَهْلِ تِلْكَ الْأَجْزَاءِ أُعْطِيْتُكَ¹⁸

¹⁷Muslim bin al-Hajjaj Abu al-Hasan al-Qusyariyyi al-Naisaburi, *Kunyah Al-Asma*, juz. II (Madinah al-Munawwarh: Maktabah al-'Arabiyyah, 1984).

¹⁸Ibnu Mubarak Abi Sa'adah Mubarrak, *An-Nihayah Fi Gharib Al-Hadits Wal Atsar* (Dar Al-Kutub, 1979), Hadits Number: 1630.

Meaning:

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 Hadhrami, 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 *shodaqoh*, the Rasulullah SAW said to him, "Verily Allah does not accept this *shodaqoh* 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 Abu Daud with 2 riwayat:

1 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَحِلُّ الصَّدَقَةُ لِلْغَنِيِّ إِلَّا لِحَمْسَةٍ لِعَازٍ فِي سَبِيلِ اللَّهِ أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِعَارِمٍ أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مُسْكِينٌ فَتُصَدِّقَ عَلَى الْمُسْكِينِ فَأَهْدَاهَا الْمُسْكِينُ لِلْغَنِيِّ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَاهُ قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ زَيْدٍ كَمَا قَالَ مَالِكٌ وَرَوَاهُ الثَّوْرِيُّ عَنْ زَيْدٍ قَالَ حَدَّثَنِي الثَّبْتُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ¹⁹

Meaning:

1 Has told Us Abdullah bin Maslamah from Malik from Zaid bin Aslam from 'Atha` 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 who fight in the way of Allah, or officers. zakat, or

¹⁹Abu Daud Sulaiman bin Asy'ats as-Sijistani, *Matan Sunan Abu Daud*, Jilid 1 (Baitul Afkar ad-Dauliyyah, n.d.), Hadits Number: 1393.

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 'Atha' bin Yasar 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 Tsauri has narrated it from Zaid, he said: has told me Ats Tsabtu from the Prophet sallallahu 'alaihi wa sallam.

1 حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ حَدَّثَنَا الْفَرَّائِيُّ حَدَّثَنَا سُفْيَانُ عَنْ عِمْرَانَ الْبَارِقِيِّ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ إِلَّا فِي سَبِيلِ اللَّهِ أَوْ ابْنِ السَّبِيلِ أَوْ جَارٍ فَقِيرٍ يُتَصَدَّقُ عَلَيْهِ فَيُهْدِي لَكَ أَوْ يَدْعُوكَ قَالَ أَبُو دَاوُدَ وَرَوَاهُ فِرَاسٌ وَابْنُ أَبِي لَيْلَى عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ²⁰

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 riwayat:

1 حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَنْبَأَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ إِلَّا لِحِمْسَةٍ لِعَامِلٍ عَلَيْهَا أَوْ لِعَاَزٍ فِي سَبِيلِ اللَّهِ أَوْ لِعَنِيٍّ اشْتَرَاهَا بِمَالِهِ أَوْ فَقِيرٍ تُصَدَّقُ عَلَيْهِ فَأَهْدَاهَا لِغَنِيٍّ أَوْ غَارِمٍ²¹

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

²¹Abdullah Muhammad bin Yazid bin Majah ar-Rabi'i Al-Qazwini, *Sunan Ibnu Majah*, Cet. II, (Riyadh: Daar ul Ma'arif Linnasyri Wattaauzi', n.d.), Hadits Number: 1831.

The meaning

Having told us Muhammad bin Yahya said: had told us Abdurrazaq said: has told us Ma'mar from Zaid bin Aslam from 'Atha bin Yasar 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 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:

1 حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَحِلُّ الصَّدَقَةُ لِعَيْنٍ إِلَّا لِحَمْسَةٍ لِعَازٍ فِي سَبِيلِ اللَّهِ أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِعَارِمٍ أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ أَوْ لِرَجُلٍ لَهُ جَارٌ مِسْكِينٌ فَتُصَدِّقُ عَلَى الْمِسْكِينِ فَأَهْدَى الْمِسْكِينُ لِلْعَيْنِ²²

The meaning

1 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.

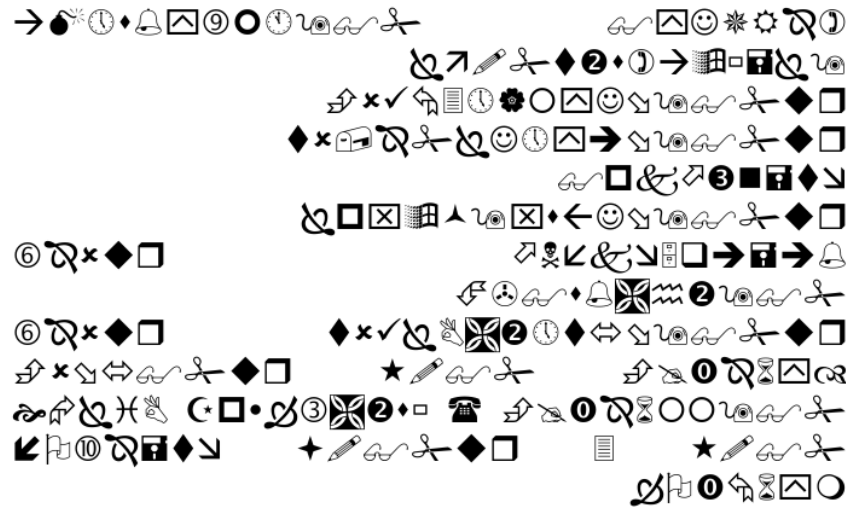
After comparing the pronunciation variants of the 5 riwayat above, it can be concluded that these traditions indicate that *bi al-ma'na* riwayat occurred. Even so, on the whole these traditions do not contradict each other because they are substantially the same in content.

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

²²Abu Abdullah Malik bin Anas bin Malik bin Abu Amir Al-Ashbahi, *Muwatha' Malik* (Darul Ma'rifah, n.d.), Shahih (29-657)

only intended for depalan *asnaf* (*mustahiqîn*) 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]: 60²³



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 on the way, as a decree which Allah obliges, and Allah is All-Knowing, Most Wise.

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

²³Yayasan Penyelenggara Penterjemah and Pentafsir Al-Qur'an, "Al-Qur'an Dan Terjemahnya," Jakarta: Departemen Agama, 1986, Lihat QS. al-Taubah (9): 60.

The distribution of zakat (*mashârif al-zakât*) is the distribution of zakat to those who are entitled to receive it (*al-mustahaqûn laha*).²⁴ 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*).²⁵ 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-Syârî'*, as is the purpose of *sharia* (*maqâshid asy-syarî'ah*) which cannot contradict the texts of the *sharia* law

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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-ahkâm*) from the source (*mashâdir al-ahkâm al-syar'iyah*), also to find out the *maqâshid asy-syarî'ah* from the texts themselves. The purpose of *sharia* 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 syarî'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.²⁶ 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.²⁷ According to Al-Qahtani 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

²⁴Wahaf Al-Qahtânî, *Masharif Al-Zakat Fî Al-Islâmî* (Riyâd: Muasasah al-Jarîfî, 1431).

²⁵alKhadimi, *Ilm Al- Maqâshid Al-Syar'iyah* (Riyadh: Maktabah Abikan, 1421).

²⁶Ibn Katsir, *Tafsir Al-Qur'ân Al-'Adhîm*, IV (Riyâd: Dâr al-Thayibah, 1418).

²⁷Kuwait. Wizârat al-Awqâf wa-al-Shu'ûn al-Islâmiyyah, *Al-Mawsu'ah Al-Fiqhiyyah* (Wizarat al-Awqaf wa al-Shu'un al-Islamiyah, 1982), <https://books.google.co.id/books?id=VZdTnQAACAAJ>.

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 farîdhatan 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).²⁸ 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.²⁹

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: *Masharîf al-Zakat wa Tamlikuha fî Dhou 'al-Kitab wa al-Sunnah*, as quoted by Moh. Thoriquddin stated that the letter *lâm* in the letter al-Taubah [9]: 60 is not *li al-tamlik* but *li ajl* 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

²⁸Abdurrahman bin Nâshir al-Sadi, *Taisîr Al-Karîm Al-Rahman Fî Tafsîr Kalâmi Al-Mânan* (Saudi Arabia: Dar al-Salâm, 1422).

²⁹Al-Qurtubî, *Al-Jâmi' Li Ahkâm Al-Qur'ân*, X (Beirut: Muasasah al-Risâlah, 1427).

union between things and their benefits.³⁰ 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 *eightasnaf* who are entitled to receive zakat.

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