

CONSEQUENCES OF TRANSFERRING ZAKAT COLLECTION AND DISTRIBUTION FROM THE RULER TO THE INDIVIDUAL

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Abstract. This research aims to analyze the effect of shifting the role of collecting and channeling Zakat from the authority to the individual by a full scale and to study the methods of said shifting based on Quran and Sunnah. The researcher conducted an inductive approach in tracing his findings from the Qur'an, Sunnah, and sources that directly relate to this research, in addition to literature reviews. This research contains three chapters. The first chapter discusses Zakat's derivation in Arabic and the Syariah term. The second chapter is about the main weakness in Zakat's application. While in chapter three, the researcher concluded this research by showing the effect of Zakat's shifting in collecting and channeling. The researcher had come to several conclusions, the most prominent is collecting and channeling Zakat are authority's role, not individual. The researcher recommended studying Zakat's purpose because Zakat's application purposes in Syariah will be clear by studying it.

Keywords: Effect, Zakat, Authority

Abstrak. Penelitian ini bertujuan untuk menganalisis pengaruh pergeseran peran penghimpunan dan penyaluran zakat dari pemerintah kepada individu secara besar-besaran dan mengkaji metode-metode pemindahan tersebut berdasarkan Al-Qur'an dan As-Sunnah. Peneliti melakukan pendekatan induktif dalam menelusuri temuannya dari Al-Qur'an, Sunnah, dan sumber-sumber yang memiliki hubungan langsung dengan penelitian ini, selain tinjauan pustaka. Penelitian ini berisi tiga bab. Bab pertama membahas derivasi Zakat dalam bahasa Arab dan istilah Syariah. Bab kedua adalah tentang kelemahan utama dalam penerapan Zakat. Sedangkan pada bab tiga, peneliti menyimpulkan penelitian ini dengan menunjukkan pengaruh pergeseran zakat dalam penghimpunan dan penyaluran. Peneliti sampai pada beberapa kesimpulan, yang paling menonjol adalah pengumpulan dan penyaluran zakat adalah peran otoritas, bukan individu. Peneliti menyarankan untuk mempelajari tujuan zakat karena tujuan penerapan zakat dalam syariah akan jelas dengan mempelajarinya.

Kata Kunci: Dampak, zakat, Pemerintah

Introduction

Zakat is the third pillar of Islam, where the individual and the State must work hand in hand in fulfilling it. Zakat is considered one of the essential economic resources for the State and society. Islam has explained its source clearly and limits, so individuals and the State do not intervene to eliminate its essence and purpose.

These pillars of Islam have undergone many changes throughout the history of their journey based on changes that have occurred successively in place and time, which have caused so many natural blemishes that we see in the reality of our lives. There is tendency that zakat nowadays is only preserving the symbols and names. Not keeping the purpose of the obligation of zakat. Therefore, this study's purpose is to provide a small overview of the changes and their effects on the purpose and implementation of zakat in society.

The new thing that this research offers is to look further into the Sharia texts, both the Qur'an and Sunnah and the reality of the application of zakat in the heyday of Islam, where the *fiqh* texts were not imprisoned in the *fiqh* books of the schools, instead the *fiqh* texts became *wasilah* to understand the texts. Quran and Sunnah.

Research Method

The author has divided this research into three chapters, starting with the introduction, where the first part discusses the derivation of the word zakat both in language and terms. The second part discusses the main flaw experienced in the application of zakat, namely the transfer of the collection and distribution of zakat from the State to individuals by explaining the basis and motivations on which the jurists rely in making a fatwa on the permissibility of transferring zakat and its stages by showing the texts of the Qur'an and Hadith that prohibit this transfer. And emphasize that zakat is one of

the duties of the State. Therefore, the individual must fulfil the part that has been determined by the State. In the third section, it is explained about the impact of this diversion, which instead of being a guardian for increasing the level of society in its social, economic, and political relations, has instead become an economic, social, and political burden, thus contributing to chaos in the structure of society. Then the final section closes with the results of the research and suggestions.

Result and Discussion

Zakat in language and terms

Zakat in language means to grow and thrive, Imam Ar Razi said: *Zaka al-zar* 'the plant grows. The male *Zaka al-rajul* lives in luxury.¹ Thus, Al Fairuzabadi stated: *zaka al-rajul* is a good man and lives happily. Zakat is something that is a choice, clean or pure, what you spend from your property to purify it.² So linguistically, zakat does not come from the meaning of purification, pleasure/luxury, or choice. From these several meanings, zakat is defined in terms taken from its linguistic meaning, then given the elements of pillars by the Sharia so that it has conditions and laws that limit it to have a term meaning. The definition of zakat in various schools is as follows:

Ibn Abidin from the Hanafiyah said: zakat is to make a Muslim who is in need and not from the descendants of Bani Hasyim or who has been freed by him, the owner of the property on condition that the ownership of the benefits of the property is cut off from the owner because of Allah SWT.³

¹Abu Nasr Ismail Ibn Hamad al-Farabi Al-Jauhari, *Taj al-Lughah wa Shihah al-Arabiyyah*, 2nd ed, vol. VI, (Beirut: Dar al-Ilm li al-Malayin, 1987), 2368.

²Abu Thahir Muhammad Ibn Ya'qub Al-Fairuzabadi, *Al-Qamus al-Muhith*, 8th ed, (Beirut: Muassasah al-Risalah, 2005), 1292.

³Utsman Ibn Ali Ibn Mahjan al-Hanafi Al-Bari', *Tabyin al-Haqaiq Syarh Kanz al-Da'iq*, 1st ed, vol. I, (Kairo: Al-Matba'ah al-Kubra al-Amirah Bulaq, 1313 H), 171.

Arafah from Malikiyah said: Zakat is the name for part of the property on the condition that the *nishab* is achieved and becomes a source of expenditure.⁴

Al Mawardi from Syafiiyah said: Zakat in buying and selling is the name for the act of taking something, from the special property with special properties and abilities.⁵ Ibn Hajar said: the name for what is especially removed from property or body is one of Islam's pillars.⁶

Al Maqdisi of the Hanbali scholars said: the obligation on a particular property to be given to a special group at a particular time.⁷

Based on the definitions of these various schools of thought, it can be concluded that zakat is the property that is taken and distributed specially. Each different school has terms and differences of opinion in the books of the schools that discuss the *furuiyah* issue.

Zakat collection and distribution

The jurists talk about who has the right to collect and distribute zakat, which the Qur'an and Hadith have explained. As for the opinion of the scholars, namely:

Al Kasani from the Hanafiyah stated that there are two kinds of zakat assets: the first *Zahir* property in the form of livestock and the property of traders who pass zakat collectors. Second, are gold, silver, and commercial wealth that stay in their place. *Zahir* wealth will be taken by the Imams and their representatives, namely those who can be trusted as zakat collectors called *sa'i* and *asyir*. *Sa'i* is people who come directly to the community to take zakat on livestock from their place. *Asyir* is a person who takes zakat from traders who pass by. As for the arguments that explain that the Imam has the right to collect zakat from livestock and property, it is based on the Qur'an, Hadith and ijma.

⁴Abu Abdullah Muhammad Ibn Muhammad al-Khatib Al-Ru'aini, *Mawahib al-Jalil fi Syarh Mukhtashar Khalil*, 1st ed, vol. II, (Beirut: Dar al-Fikr, 1992), 255.

⁵Abu al-Hasan Ali Ibn Muhammad Al-Mawardi, *Al-Hawi al-kabir fi Fiqh Mazhab al-Imam al-Syafi'i*, vol. III, (Beirut: Dar al-Kutub al-Ilmiyah, Tanpa Tahun), 71.

⁶Ahmad Ibn Muhammad Ibn Ali Ibn Hajar Al-Haitami, *Al-Minhaj al-Qawim*, 1st ed, (Beirut: Dar al-Kutub al-Ilmiyah, 2000), 216.

⁷Musa Ibn Ahmad al-Hijawi Al-Maqdisi, *Al-Iqna fi Fiqh al-Imam Ahmad Ibn Hanbal*, vol. I, (Beirut: Dar al-Ma'rifah, Tanpa Tahun), 242.

Likewise, the wealth that passes through *asyir* takes the zakat in bulk. Because when the merchant travels with the wealth, the *zahir* property is counted and categorized as livestock. As for the inner wealth in a city, the leaders of the madhhab stated that the Messenger of Allah asked for zakat, as did Abu Bakr, Umar, and Uthman who had asked for it. But when the people's wealth has increased so that it is difficult for the people to trace it and for the owners of capital to check it, then the payment of zakat is handed over to the owners.⁸

Al-Khirsyi from the Maliki scholars said: "The obligation of zakat on agricultural land, livestock, and mines, does not fall due to debt. Whatever the type of debt, whether objects, merchandise, livestock, or food, does not invalidate the obligation of zakat on agricultural land and mines, as well as gold mines, if considered obligatory zakat, and livestock. Because the obligation of zakat lies in the object, where agricultural land and livestock are *zahir* assets, it is left to the Imam to collect them, not to the owner who cannot be fully trusted. In contrast to goods, the zakat is handed over to the owner, where all their words are accepted if they admit there is a debt and if he declares to pay zakat."⁹

As Shirazi from the Syafi'i scholars said that the owner himself of the property can distinguish the zakat of inner wealth, namely gold, silver, commercial goods, and gold mines. As narrated that Uthman said about the month of Muharram: "This is the month of your zakat, so whoever still has a debt, let him pay it off or pay zakat from his remaining wealth may represent those who differentiate. Because zakat is an obligation on a property, it can be represented as a debt. *Muzakki* can also hand over their zakat to the Imam, because he is a representative of the poor." As for *zahir* property in the form of livestock, agricultural products, fruits and minerals, there are two opinions regarding the zakat: the old opinion (*qaul Qadim*) of Imam Shafi'i that it is obligatory to hand it over to the Imam and if he separates it, then he is obliged to guarantee it. As the word of Allah SWT in Qs. At Taubah: 103, also because the

⁸Ala al-Din Abu Bakr Ibn Mas'ud Ibn Ahmad al-Hanafi Al-Kisani, *Bada'i al-Shana'i fi Tartib al-Syara'i*, 2nd ed, vol. II, (Beirut: Dar al-Kutub al-Ilmiyah, 1986), 35.

⁹Muhammad Ibn Abdillah al-Maliki Al-Hirasyi, *Syarh Mukhtashar Khalil*, vol. II, (Beirut: Dar al-Fikr li al-Thaba'ah, Tanpa Tahun), 202.

property is the responsibility of the Imam and he has the right to demand it, it is obligatory to hand over the zakat to him the same as taxes and tributes. While in his new opinion (*qaul jaded*), Imam Syafii views it as permissible to separate it yourself, such as zakat on wealths.¹⁰

Al Marghinani from the Hanabilah stated that it is permissible for a person to take over the distinction of his zakat. There is no difference between *zahir* assets such as livestock and agriculture, as well as wealth assets such as money, commerce, and mines. In fact, it is more important than handing them over to the Imam. As stated in the narrations of Salih and Ibn Mansur, it is better to leave it to a just Imam to get out of the scholarly debate and eliminate accusations.¹¹

Ibn Qudamah al Maqdisi said: “The owner of the property himself may separate his zakat, as Uthman said this is the month of your zakat, so whoever still has debts, let him pay it off or pay zakat from his remaining assets. He also ordered the person who found the gold mine to issue one-fifth of his zakat to the Imam.”¹²

From the statements above, the following conclusions can be drawn:

1. The texts mentioned above talk about two terms, spiritual and *zahir* wealth which give rise to problems regarding the relationship between the Imam and zakat and the permissibility of a person to give zakat to the Imam or distribute it himself.
2. The use of these two terms was not found at the time of *Khulafa al Rashidin*, although there are meanings. The texts generally speak of the Imam who sent officers to collect zakat, without the need to separate the two assets. They were the Messenger of Allah SAW., Abu Bakr RA., and Umar RA. Therefore, Al Kasani said that the Messenger of Allah asked for zakat, as did Abu Bakr, Umar, and Uthman, who had asked

¹⁰Abu Ishaq Ibrahim Ibn Ali Al-Syairazi, *Al-Muhazzab fi Fiqh al-Imam al-Syafi'i*, vol. I, (Beirut: Dar al-Kutub al-Ilmiyah, Tanpa Tahun), 308.

¹¹Ali Ibn Abi Bakr Al-Marghinani, *Al-Hidayah fi Syarh Bidayah al-Mubtadi*, (Beirut: Dar Ihya al-Turats al-Arabi, Tanpa Tahun), 148.

¹²Abu Umar Yusuf Ibn Abdillah al-Namri Al-Qurthubi, *Al-Kafi fi Fiqh Ahl al-Madinah*, 2nd ed, (Riyadh: Maktabah al-Riyadhal-Haditsah, 1980), 420.

for it. But when people's wealth has increased so that it is difficult for the people to trace it and for the owners of capital to check it, then the payment of zakat is left to the owners,¹³ the meaning is that there is no difference in the caliphate period where the Imam demands zakat on wealth in general. In contrast, the matter of collecting zakat and distributing it is a particular order from the Imam.

3. The emergence of the term *zahir* and inner wealth after damage to the law and the people are led by someone who does not apply God's rules and wealth is mixed up and people are worried about their zakat and its payment until an emergency fatwa is issued that gives people the opportunity to pay it. His zakat and evade the Imam. The term inner wealth arises when the Imam does not understand the wealth. Then it is handed over to the owner to manage it. Then the problem developed until it expanded the emergency fatwa after the State experienced an expansion and the knowledge of the property's details was getting weaker, then spread to *zahir* property, as long as the Imam was not asked, or he avoided the Imam.
4. The texts mentioned above are used as evidence for a person's ability to pay zakat on their inner wealth, as did Uthman Ibn Affan, the third caliph. Nash has also explained Uthman's opinion. However, making Uthman's actions proof of the permissibility of each individual to pay their zakat is not appropriate. Uthman allowed this to the community because he was a caliph, and he could change his opinion, which is an Islamic politics that has nothing to do with individuals. His actions are within the scope of time and place surrounding him politically and cannot be applied in all times and places. This understanding was confirmed by a request for zakat from other caliphs, which clarified that what Uthman did was his *ijtihad*. The jurists also explain the law of

¹³Al-Kisani, op. cit., 35.

zakat on *zahir* property which is the right of the Imam and not the individual.

What is the difference of opinion among scholars regarding who takes and distributes zakat is contrary to the texts of the Qur'an and Sunnah, including:

First: Al-Qur'an

- a. The word of Allah SWT in Qs. At Taubah 60, where the verse describes the *mustahik* of zakat. In their view of zakat, its obligations, and its posts, the scholars also use this verse as the basis where each verse emphasizes that the State is a representation of the institution with the Imam as the top leader. They then are in charge of zakat both in its collection and distribution. More details are as follows:
 1. The verse talks about eight *mustahik* of zakat. Individuals cannot control such things. Therefore, it emphasizes that the collection and distribution of zakat is the duty of the State.
 2. The verse talks about the zakat amil, namely those appointed as representatives by the Imam to collect the assets that are the source of zakat and take a measurable share for zakat to be issued and then distributed. The scholars agree that the Imam can only form this group. As for when individuals carry out the distribution, the amil group cannot receive their share,¹⁴ in the sense that the amil specified by the verse will lose their share due to this.
 3. The verse talks about the converts (*mualaf*). Scholars interpret *mualaf* as people who have just converted to Islam or those on the border of the enemy's territory of Islam. They are given zakat to strengthen their Islam or prevent them from being hostile to Muslims. However, the scholars both understand that their Islam faith is not yet strong and will not be adequately recognized and assessed as a danger to the Muslim community from spreading

¹⁴Ibid, 44.

thoughts that doubt religion. Therefore, when the Imam does not handle zakat, this section also becomes invalid.

4. The verse also talks about people who are in debt and enslaved. These two groups are currently preventing the transfer of zakat management from the State to individuals because they do not have the mastery and knowledge about it. If the State still handles zakat as it was initially, then surely these two groups can be understood and even expanded in meaning. Some jurists broaden the scope of the definition of *fi sabilillah*, where they include students of knowledge and mosque construction into this group. The ability to master and know this is only owned by the State, especially in the present.
 5. Two other groups, namely, *Ibn sabil* and *fi sabilillah*, also prevent the transfer of zakat from the State to individuals because no one has the right to prepare troops and invasions except the State. Likewise, no one can prepare roads, security, and means of transportation other than the State. Therefore, these two parts will also be excluded when the State does not handle zakat.
 6. Because of the verse and its current application. The distribution of zakat from the State to individuals is limited to two or three groups, then distributed to them in a way that confuses the concept of zakat, as well as everyone's understanding of the group of recipients of zakat that exceeds the limit.
- b. The word of Allah SWT in Qs. At Taubah: 103, the verse explains that taking zakat is borne by the Prophet in his time, then to those who take his place in managing the Islamic State. This verse expresses through the command word "take", which indicates the nature of the command. Because the position of command here is *isti'la* and in the form of obligation and power on zakat. This word is addressed to the Prophet Muhammad SAW as an Imam. Therefore, it is also obligatory for the scholars to replace the Prophet SAW, and they have done it.

This verse does not only mean to remind and encourage people to pay zakat, but it wants to explain that taking zakat is an obligation of the State. If not, then he will use other than the expression of an order to the Prophet, then use the form of khabar, which indicates the command of zakat or directs orders to people. -people to explain that they are obligated to do it themselves to others. Al Kaya Al Harasi said: "Most commentators believe that the purpose of this verse is obligatory alms (zakat) on property."¹⁵ While Ar Razi mentions three opinions in this matter, the third opinion that this verse is *kalam mubtada* 'intending to oblige the taking of zakat from rich people is the opinion of most scholars where they use it as a proof in obliging zakat.¹⁶

Second: Hadith

1. From Ibn Abbas that the Messenger of Allah sent Muadh to Yemen and said: "Call them to the creed that there is no god but Allah and indeed I am the messenger of Allah, if they obey them, then tell them that Allah has made it obligatory for them to pray five times a day every day. Morning and night, if they obey it, then tell them that Allah has made it obligatory for them to give alms for their wealth which is taken from the rich and given to the poor."¹⁷

This Hadith uses the diction "taken" which means that taking it is with the command diction. The person who takes it is in charge of distributing it with the diction "submitted", but this is not the realm of ijtihad, because Allah SWT has detailed it in the Qur'an and the Hadith comes by mentioning groups first to refer to what the verse begins.

2. From Abu Humaid As Saidi Ra said that the Messenger of Allah used a man from the Asad tribe to collect the zakat of Bani Sulaim, who was

¹⁵Ali Ibn Muhammad Al-Kaya al-Hirasi, *Ahkam al-Qur'an*, 2nd ed, vol. IV, (Beirut: Dar al-Kutub al-Ilmiyah, 1405 H), 216.

¹⁶Fakhr al-Din Abu Abdillah Muhammad Ibn Umar Ibn al-Hasan Ibn al-Husain al-Tamimi Al-Razi, *Mafatih al-Ghaib*, 1st ed, vol. XVI, (Beirut: Dar al-Fikr, 1981), 134.

¹⁷Muhammad Ibn Ismail Abu Abdillah Al-Bukhari, *Al-Jami'al-Shahih*, Kitab Zakat, 1st ed, vol. II, (Dar Tuq al-Najah, 1422 H), 104.

usually called Ibn Al Latbiya, when he came he counted it.¹⁸ This confirms that the Imam usually sends his officers within a year to collect zakat and evaluate their work, as explained in the Hadith Muadz above. If the orders to collect and distribute zakat were addressed to individuals and the government, the Prophet would not have evaluated his officers.

3. From Jarir Ibn Abdullah said: "The Bedouin have come to the Messenger of Allah. They said that people who asked for alms had come and wronged us", then the Messenger of Allah said: "Be pleased with those who ask for alms". Jarir then said: "A zakat taker has not met me since what I heard from the Messenger of Allah, unless I am pleased with him."¹⁹ This text talks about the complaints of some people against zakat officials who oppress them, but that did not prevent the Messenger of Allah from sending officers. The Prophet did not tell people to distribute their zakat due to injustice but ordered people to be pleased with the officers. The Prophet did not forbid them to complain because it was their right. Likewise, the tyranny of the officers does not prevent them from receiving zakat. They must be respected. The evaluation of the officers is the duty of the State.

The impact of the transfer of zakat from the state to the individual

The zakat transferring from the State to individuals and wealth classification into *zahir* and wealth have caused many problems, including:

1. The priest who shied away from his duties

The opinion that it is permissible to issue zakat on his own, both on inner and outer assets, causes the Imam to avoid his duties and cannot evaluate it because he does not fulfill his responsibilities towards the pillars of zakat.

2. Obliging the duties of the Imam to individuals

¹⁸Ibid, 130.

¹⁹Abu al-Hasan Muslim Ibn al-Hajjaj al-Qusyairi Al-Naisaburi, *Al-Jami'Al-Shahih*, Kitab Zakat, vol. II, (Beirut: Dar Ihya al-Turats al-Arabi, Tanpa Tahun), 685.

The zakat transferring from the State to individuals causes the individual to bear the burden of the Imam, as follows:

- a. Detailing the assets at the end of the year, where the property owner is obliged to stop his work to return the assets and find out the excess and debt. This, of course, requires employing workers and stopping work which means significant losses for property owners caused by zakat, which is the duty and obligation of the State.
- b. Limiting the group of zakat recipients, which is obligatory for those who are subject to the obligation to issue zakat to limit *mustahik*, knowing their place of existence, the conditions for each group, and studying zakat *fiqh* with all the details in the schools of thought. In general, this kind of thing is not the specialization of the owner of the property that is required of him to end up wasting his time and making him think of too many things to study and supervise, where this limitation requires a lot of *wasilah* and workers which means increasing the losses caused by zakat, even though all of that is the duty of the State.
- c. The classification and distribution of assets to the *mustahik* zakat group, where the jurists view this as a problem. There are two options; whether to fulfill all groups according to the opinion of the Imam Shafii school so that there are at least three people in each group who receive zakat, or it is permissible to pay it to one group or one person in one group. Although these problems further obscure zakat's primary tasks and objectives, which are directed at the community and all *mustahik* groups but are handled by the State, this problem can be solved.
- d. Paying zakat more than once, where jurists talk about the obligation of people who are obliged to pay zakat to look for

groups of zakat *mustahik*. Zakat assets distributed to those not entitled to receive it do not invalidate the obligation then. The responsibility is still attached to it and what is paid is invalid.²⁰ Therefore, he is obliged to pay zakat a second time and ask for what he has given to those who are not entitled to receive zakat through the courts. In this case, the two sides suffer losses. First, the person is obliged to pay zakat twice. Secondly, he must pay the services of a judge and lawyer to be able to take back the zakat assets given to those who are not entitled to receive them. As he has to spend his time investigating this matter, it is all because he acts as if he is an Imam by paying his zakat himself, even though the scholars agree that when the Imam pays zakat it is legal. He does not need to supervise whom the Imam gives zakat.

- e. Spending wealth in zakat is not considered a gift felt by the rich in society but an obligation that the Sharia requires to protect their wealth and as gratitude for God's gift to him. Where Allah puts the wealth in his hands, when he is detained from the hands of others, also keeps him from His punishment in the hereafter and the motivation to do good as Allah obliges it to be done to Imams, not individuals to maintain social relations and benefit everyone. This is because the giving of wealth by individuals to individuals does not cause universal social improvement and a fair distribution for all groups of zakat *mustahik*. On the contrary, it causes damage to social relations between the giver and the recipient. The recipient of zakat will feel small and low, while the giver will feel worthy and high in position. It is even possible that the benefit of the gift is returned to the giver,

²⁰Abu al-Abbas Ahmad Ibn Muhammad al-Khalwati Al-Shawi, *Bulghah al-Salik li Aqrab al-Masalik al-Ma'ruf*, vol. I, (Kairo: Dar al-Ma'arif, Tanpa Tahun), 688.

which makes him feel superior, while the recipient of zakat feels humiliated and indebted to the giver so that he feels he must respect and obey it. Such is the negative relationship that Islam rejects, where with this obligation, the zakat giver receives too much benefit.

That is one of the effects of transferring zakat using this method which ultimately obscures the pillars of zakat and the duties of the State and society so that what remains is that zakat is only a symbol of Islam.

Concluding Remarks

Among the conclusions of this study are the following:

1. The collection and distribution of zakat is the duty of the State and has nothing to do with individuals.
2. The zakat transferring from the State to individuals has denied the pillars of zakat with the loss of posts and sources of zakat so that what remains is only symbols.
3. Scholars who divide wealth into *zahir* and inner assets are part of the *fiqh* originating in the zakat chapter, even though this division is not known by this term and has no legal impact at the time of the Prophet and *khulafa Rashidun*.
4. Scholars allow the payment of zakat by individuals based on the actions of Uthman at the end of his term of office, which will enable individuals to share their zakat assets by themselves. However, this argument contains reproach because Uthman was the caliph then.
5. The distribution of zakat individually causes damage to social relations and fosters unequal relationships, which have an impact on the unified building of the community.

Suggestion

1. Discussion of zakat and its obligations requires a universal and objective review through the texts of the Messenger of Allah and the actions of *khulafa rasyidin*. It is also, making the *furuiyah* problem in the zakat

chapter written in the school of thought only as an entry point in understanding the problem of zakat, not its legal origin.

2. The purpose of zakat in the Sharia needs to be reviewed to clarify its aims and objectives in awakening the community and the State and maintaining welfare, stability, and community development.
3. There is a need for a collaborative study of scholars in economics, politics, law, social affairs, and *fiqh* in this matter. Because this is a common interest, where everyone needs to study together the texts and actions of the companions during the *khulafa Rashidun* era so that the complete picture can be seen. Until it becomes clearer how to apply and *wasilah* and keep the texts away from acting arbitrarily against scholars.

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