

Zakah for Development and Civilisation (Analysis of HAMKA's Thought in Tafsir Al Azhar)

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ABSTRACT

This paper explains Hamka's Thought in Tafsir al-Azhar about the Spirit of Zakah for Development and Islamic Civilisation. The main source of research is Tafsir Al Azhar by Buya Hamka with the focus of Surah al-Taubah verses 60 and 103. The research method uses qualitative research with a content analysis approach. The research findings show Hamka's sharp analysis of the spirit of zakah for life. Zakah for muzakki is a soul cleanser from dirty traits in humans such as greed and hustle. These two traits make humans excessive towards wealth, cheating, lying, hurting others for the sake of wealth, even at the largest level causing war and colonisation. Likewise, the famine that occurred. For this reason, paying zakah is one of the efforts to overcome global problems. People who pay zakah have a generous character, generous, and not greedy. Generous nature can foster soul awareness about human identity as God's creatures so that awareness of brotherhood between others is awakened and eliminate ego traits and grow togetherness of the universe so as to create a civilised and just world. Thus, a civilised world order will be realised.

Keywords: *Spirit of Zakah, soul awareness, brotherhood, togetherness of the universe*

INTRODUCTION

The study of the Quran since it was revealed until the end of time continues to be carried out by Muslims and outside Islam because the Quran is the word of God revealed to the Prophet Muhammad SAW written in mushhaf which has mutawatir sources and absolute truth is an act of worship by reading it (Subhi As-Shalih, 2011). Research on the Quran gave birth to scientific branches in the Quran so as to enrich the treasures of Islamic science, especially Quranic studies. Various Quranic studies gave birth to various books of interpretation with various approaches.

The Quran is the greatest manifestation and mercy of God and contains the principles of wisdom and the highest expression of His beauty. There are many questions about the interpretation of

the Quran, while the Prophet as an interpreter has passed away. In this case, interpreters have sprung up from the time of the Companions, *Tabi'in*, to contemporary scholars. Methods of interpretation and objects of study are increasingly diverse. One of the themes of study is zakah. Many verses of the Qur'an are stated as zakah verses. The word zakat is mentioned in the Qur'an 82 times and is coupled with the prayer command (al-Qaradhawi, 2011).

Zakah, which is mentioned in the Quran after prayer, is a means of communication between humans and other humans in society. In later developments, various schools of thought and various interpretations emerged. In Indonesia, the Quran and its Tafsir published by the Ministry of Religious Affairs of the Republic of Indonesia appeared at the end

of the 20th century. At the same time, a Muslim intellectual figure (modernist) Buya Hamka appeared with his monumental work *Tafsir al-Azhar*. The study of this research analyses the verses of the Quran related to zakah as one of the instruments of the formation of civilisation with the basis of *Tafsir al-Azhar*. This research focuses on the verse of zakah in *Tafsir al-Azhar* letter al-Taubah: 60, 103. The focus of zakah studies is because the world is still overshadowed by social life problems such as high poverty rates, especially after the occurrence of non-natural disasters in the form of the Covid 19 pandemic and wars that are still occurring in several parts of the world.

Based on data released by the World Bank (2020) as stated by the president of the World Bank Group, David Malpass, the pandemic and global recession caused more than 1.4% of the world's population to fall into extreme poverty". BPS (2020) released survey data that the percentage of poor people in Indonesia continues to increase, which has an impact on people's social lives.

In an effort to deal with the problem of poverty, the teachings of Islam provide motivation for Muslims that concern for the poor is a characteristic of believers and that not caring about them is a deceiver of religion (QS. Al-Ma'un/107: 3). Islam also makes zakah obligatory for its followers as a pillar of Islamic teachings (QS.al-Baqarah/02:3). Zakah is a *Maliyah ijtimai'iyah worship* that has a strategic position for the development of people's welfare for Muslims who are able. In addition to the function of worship, zakah has a social function that can reduce the depth and severity of poverty (Syauki Beik, 2009).

The law of zakah is based on the Quran, hadith, and *ijtihad*. Understanding the law of zakah based on the Quran has been done by classical and contemporary scholars, both abroad and in Indonesia. In the interpretation of the verse of zakah there are differences among scholars

resulting in different formulations, such as the interpretation of the lowest group in the social strata of society. Abu Hanifah argues that the lowest group is the poor, while al-Shafi'i states that the poor are the lowest group. In fact, both of them adhere to the Quran, but they use different Quranic verses.

Many studies of zakah interpretation have been carried out, among others Mustaqim Maliki (Qawanin Journal, 2019) examines the Interpretation of Zakah Verses as a Strengthening Concept of Community Economic Philanthropy, concluding that productive zakah can be channeled to the Zakah Institution by managing the distribution of independent business funds. Andi Awadi's research on Hamka's Thought in *Tafsir Al-Azhar* explains that zakah is a form of spending property by believers for the poor. Zakah also cleanses the heart from the nature of benevolence. In addition, Zakah as mandatory alms has a certain size (*nishab*). In his research, Andi examined Hamka's understanding of zakah normatively without connecting aspects of civilization. In relation to this, this study has similarities and differences with previous studies.

LITERATURE REVIEW

Study of Zakah from the Perspective of Fuqaha

It is known that zakah has various meanings, such as "blessing", growth and development, purity and success. In the perspective of Shara', the meaning is used in the sense of the function of zakah, which is to bring fertility of reward and purify the soul from miserliness and sin (Ash-Shiddieqy, 2009). According to the term zakah is a certain part of property that is required by Allah SWT to be given to people who are entitled to receive it (Didin Hafidhuddin, 2008).

The Maliki school is of the opinion that Zakah means giving a specific portion of wealth that has reached the nisab to those who are entitled to receive it. The asset is

fully owned and reaches hawl (non-agricultural goods). So, zakah must fulfil the requirements according to the instructions of Shara' (Wahbah al-Zuhaily, 2008). The Shafi'i school is of the opinion that zakah is an expression for the release of wealth or body in a special way. The Hambali school argues that zakah is the right that must be issued from special assets for special groups as well. The Hanafi school of thought understands zakah by making a special portion of property determined by Allah SWT.

Hasbi ash- Shiddiqi (2009) argues that zakah purifies the dirt of miserliness and sin as well as evidence of the truth of his faith as proof of obedience to Allah's commands. Zakah will protect the community from the disaster of poverty, physical and mental weakness and avoid other social disasters (Ahmad Mifdlol Muthohar, 2011).

RESULT AND DISCUSSION

Study of Surah al-Taubah verses 60 and 103 in Tafsir Al-Azhar

Tafsir al-Azhar was written by Buya Hamka whose full name is Haji Abdulmalik Abdulkarim Amrullah. Hamka was born on Monday, 13 in 14 Muharram 1326 H., or 16 February 1908. Tafsir Al Azhar was completed by Hamka in 1966M/1386H but has not been published while still alive. Tafsir Al-Azhar published from juz I to XXX is still in a simple form. The Lux edition was published by Pustaka Nasional Pte Ltd Singapore in January 1990M coinciding with Rajab 1410H, led by H. Syed Ahmad Semait. The composition of Tafsir Al Azhar Moulded by Pustaka Nasional Pte Ltd Singapore printed in January 1990 consists of 10 (ten) volumes.

Hamka's tafsir preparation technique consists of verse, translation, and interpretation. Various books of Tafsir were used as comparisons and examined while compiling Tafsir Al-Azhar and perfecting it after leaving prison. There are 28 reference sources used that contain tafsir.

The method of interpretation used by Hamka in interpreting verses of the Qur'an resembles *Tahlili* interpretation, which explains the verse at length. In his interpretation, Hamka also includes related traditions and *asbabun Nuzul* of verses. In addition, it also contains fiqh rules for certain legal issues. In his explanation, Hamka also includes stories of previous people, stories of scholars, which are related to the theme of the discussion. In fact, there are also stories of scholars in the country and personal experiences in a theme as an effort to provide a deep understanding.

Tafsir Al Azhar

QS. Al-Taubah/09: 60

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا
وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي
سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ {60}

60. Sadaqah is only for the needy and the poor, and the administrators of the alms, and those who are drawn to it, and for the release of slaves, and those who are in debt, and in the way of Allah, and those who are travelling. (It is) an obligation from Allah, and Allah is the All-Knowing, the All-Wise.

Surah al-Taubah verse 60 explains about the groups of people who are entitled to receive zakah. There are eight groups of people who are entitled to receive zakah. In Hamka's view (2008) it can also be called seven groups, because there are differences of opinion among scholars in giving the definition of *fakir* (poor) and *miskin* (needy). Some scholars argue that the poor are in the same economic position, which is not sufficient. However, another group is of the view that the poor are in a lower position than the needy. For example, if a person needs a hundred rupiahs for living expenses every day, but his efforts are only able to get fifty rupiahs. Then, that person is categorised as poor. In another case, a

person who works with a daily need of one hundred rupiahs, but he only earns less than one hundred rupiahs as he needs. The condition of the person is included in the poor group (Hamka, 2008).

While other opinions say that the economic condition of the poor is worse than the poor, because in the Qur'an there is information that explains the poor who have a business. The explanation is in Surah al-Kahf verse 79 which deals with the story of Prophet Khidhir who is known as a servant of Allah who was given Grace and knowledge by Allah as mentioned in several interpretations, one of which is al-Samarqandi (1431). The Prophet Khidir answered the question of the Prophet Moses about the cause of the boat being perforated, he said that the boat belonged to the poor people who were trying in the sea, while the king in that country liked to rob the boat of people he saw good.

Prophet Khidir's explanation in the verse indicates that fishermen who work and own boats are poor people. In addition, there is the information of the Prophet's hadith reported by al-Bukhari (1422H), Muslim (1431H), Ahmad (and several other Hadith scholars from Abu Hurairah about the meaning of poor:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْمَسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ اللَّفْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةَ وَالنَّمْرَتَانِ قَالُوا فَمَا الْمَسْكِينُ يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يَجِدُ غِنَى يُغْنِيهِ وَلَا يَفْطَنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ وَلَا يَسْأَلُ النَّاسَ شَيْئًا (واللفظ لمسلم)

The Prophet said: It is not the poor man who travels around, begging people, and is denied a mouthful or two or a date or two. Then people asked; "Then what is poor, O Messenger?" He replied: "The poor man is one who has no rich man to help him, and who does not understand his plight, so that people give him charity, and he never begs from others." (Hadith narrated by Muslim)

Based on the understanding of Surah al-Kahf and the Prophet's hadith above, Hamka (2008) argues that the poor and the needy are the same. The poor are sometimes in more difficult conditions, because he is ashamed to ask. Like the fisherman with his boat as told in Surah al-Kahf verse 79, but the results obtained are not sufficient. In his appearance, sometimes it does not appear that he is a difficult person, because he wants to maintain his dignity. In Surah al-Baqarah verse 273, the attitude of the miskin, a person who is unable to do business on earth, is also explained. Others who do not know him think that he is rich, because he is good at restraining himself and not asking others and expressing his distress so that others feel pity and pity. In the Qur'an, Surah al-Baqarah verse 273, it is stated that a knowledgeable person can recognise the signs of a poor person who looks after himself. Among the signs he has as a believer who obeys worship and always prays in congregation at the mosque. People who have sharp eyesight (arif) can recognise a poor person from the cloth he wears for a long time, but it remains clean even though it looks torn because there are fine patches.

Hamka (2008) explains the description of the mustahik zakat as mentioned in surah al-taubat verse 60 is as follows: First, Fakir the original meaning etymologically is "bent backbone". The naming is so because the fakir has bent to carry the heavy burden of life. Secondly, Miskin comes from the word sukûn which means to be silent, to endure the suffering of life. Therefore, the opinion stating that fakir and poor are one type can be accepted or recognised. So, the poor are the first two types or one of the first types entitled to receive zakah. Third, Zakah administrators or called "amil. They are people who get the task of collecting and collecting zakah.

If a country is based on Islamic law in its state system, then zakat is collected by the state. The state appoints administrators or employees who will

collect zakah (amil). The employees appointed to manage zakah are entitled to a share of zakah. The wealth of zakah must first be handed over to the state in its entirety, no one is allowed to take it first as he pleases. If someone takes it as an advance payment, it must be taken into account at the time of distribution.

If there is a zakah collector/amil who hides some of the zakah collected for his own benefit, and does not report it, then his action is Ghulul. Ghulul is a major sin, similar to stealing or corruption. Based on its legal status, it is as haram as hiding the spoils of war if one does not report it to the war leader.

If the collection of zakah is carried out by Muslims on the basis of their religious awareness, a committee can be formed to collect and collect zakah. By mutual consent, the members of that committee are entitled to a share. This is because the responsibility of the committee is heavy and their other work or business is interrupted because they are taking care of zakah.

In the hadith narrated by Imam Ahmad (2001H/1421M, Juz XXIX) and Muslim (1431, Juz II) that Fadhl bin Abbas bin Abdul Muttalib and al-Muthalib bin Rabi'ah bin Abdul Muttalib, who were among the close relatives of the Messenger of Allah, once proposed to be the 'Amil administrator of the zakah, in order to get a share. Then the Messenger of Allah said:

إِنَّ الصَّدَقَةَ لَا تَجِلُّ لِمَحْمَدٍ وَلَا لِأَلِ مُحَمَّدٍ إِنَّمَا
هِيَ أَوْسَاخُ النَّاسِ

Zakah is not lawful for Muhammad and the family of Muhammad, for it is the filth of men".

With the above hadith, that the families of Bani Hashim and Bani Abdul Muttalib are not entitled to receive zakah even if they become the Committee or 'Amil collecting zakah with the intention that they get a share. In Hamka's view (2008), if there are descendants of Bani Hashim and Bani Muthalib who fall into

the category of ashnaf who are entitled to receive zakah such as living in poverty, then they should be given assistance that is not from zakah.

In another narration, it is mentioned that when Hasan, the Prophet's grandson, was still a child, he was on the floor and approached a large pile of zakah dates to be distributed. At that time, Hasan approached the pile of dates and wanted to take it. So, the Prophet immediately told Hasan to withdraw from that place. This is how the Prophet guided his family not to consume food that came from zakah. However, the Prophet was allowed by Allah to get a share of the ghanimah of war as part of his efforts and struggles. In this case Ahmad (1431H, Juz IX), al-Bukhari (1433H, Juz IV) narrated that the Prophet said:

رِزْقِي تَحْتَ ظِلِّ رُمْحِي

"My sustenance is under the shadow of my spear."

Hamka is of the view that the Ummah of Muhammad, although not descendants of the Prophet, should try to give zakah, not receive zakah. It is a form of honour for people who give rather than ask.

Fourth, those who are persuaded (Muallaf)

Muallaf are people who are persuaded to love Islam. The Prophet Muhammad PBUH once invited people to love Islam during the battle of Hunain and the conquest of the Hawazin. After the war was over, the Prophet gave the ghanimah of the war to the Babah of Hunain and Hawazin companions of the Prophet from among the Ansar and Muhajirin did not get the ghanimah. Even among the Muhajirin and Anshar there are still people who are still weak in faith and even some are hypocrites. In addition, the Prophet once gave 100 camels to Abu Sufyan, Muawiyah got 100 camels, and his son Yazid 100 camels. Everything the Prophet did to them that showed the kindness of the Prophet's heart made a very deep impression on their souls so that they finally became good Muslims.

According to Hamka (2008), the Muslim converts who deserve the assistance of large zakah are Muslims who are in the border area between the country under the rule of the Islamic government and the country controlled by the enemy of Islam. The reason for this is that they may be wavering whether to enter the protection of the infidel government or to remain under the protection of the Islamic government. According to some fuqaha, such Muslims can be categorised as *sabilillah*.

An example of a *muallaf* from a group of people who are not yet Muslim is Shafwan bin Umayyah who fled when the Prophet conquered the city of Mecca. The Prophet promised security for Shafwan and was given four months to think and be willing to convert to Islam. The four-month respite period is a directive from Allah SWT (QS. Al-Taubah verse 1). When the Prophet went to the battle of Hunain, Shafwan came and joined Islam, even though at that time he had not declared himself a Muslim. At that time he said: "To be inherited by a man of Quraysh is more favourable to me than to be inherited by a Hawazin." So he fought on the side of the Prophet, because the Prophet was of the same Quraysh as he was, for if the Hawazin won, he would be under the Hawazin. Shafwan's statement shows that Shafwan's participation in the war with the Prophet's army at that time was not on the basis of faith, but rather a resistance to the splendour of the Quraish. When the Prophet and his troops won the battle, he gave Shafwan a very large number of camels. According to the hadith narrated by Muslim and Turmudzi from Sa'id bin Musayyab, Shafwan said of the Prophet's gift: "When the Prophet gave me that, he was the one I hated the most, but after giving me that, he is the one I love the most among all of you. Shafwan was among the ten nobles of Jahiliah who after becoming Muslims, his nobility was connected directly after Islam.

Abu Hanifah was of the opinion that the *muallaf's* share of zakah only applies

when Islam is still being propagated. When Islam is firmly established, the *muallaf* should not be given it. Imam Shafi'i was of the same opinion. The argument put forward by Abu Hanifah and other imams of the *madhhab* is the decision of Caliph Umar who was visited by a polytheist who came to convert to Islam and asked for a gift of property. At that time Umar bin Khaththab was very angry while saying the verse: "Whoever likes, believe. Who likes, disbelieves!". Based on another narration that during the time of Abu Bakr, Uyainah bin Hasan and al-Aqra' bin Habis, came to him to ask to be given land. Abu Bakr gave them a letter and told them to take it to Umar (his Vizier when Abu Bakr became Caliph). When Umar saw the letter, he tore it up and said: "Indeed, in the past, the Prophet gave you wealth to attract you to Islam. However, today, Islam is strong and does not need you anymore. If you remain steadfast in Islam, it is up to you for your own good. However, if you apostasy from Islam, then between us and you is the sword!". Hearing such a firm refusal from Umar bin Khaththab, they returned to Abu Bakr and said; "Who is the Caliph, what is Umar? You gave, but he tore up your letter! Abu Bakr replied: "He has the right to do so!". At that time no other Companion denied that Umar tore the letter.

On this occasion, Imam Abu Hanifah argued that the *Muallaf* share was no longer valid. Imam Shafi'i was of the same opinion. However, based on the events that occurred during the time of Umar, there are no scholars who explicitly state that the *muallaf* share has been *Mansukh* (abolished). The share for the *muallaf* remains, because Islam continues to live and is always in the social development of mankind. Umar ibn Khaththab's rejection of the two men was not generalised. Umar bin Khaththab reminded them that if the Prophet had given the *muallaf* more in the past, and they thought they would get more in the future, they would keep hoping. The category *Muallaf* applies to people who have

recently converted to Islam. They should be given assistance to fulfil their needs until they can become independent Muslims and make an effort. If they are already Muslim, then they become poor and receive zakah, this is not because they are muallaf, but because they are poor or destitute.

Fifth, To Escape from Slavery

Slavery occurred in the history of human life in various regions. So, when the Prophet was sent, the slavery system was still in place. For this reason, Islam provides zakah assets to redeem and free slaves. Zakah money can also be used to redeem a person who is in captivity, so that he is free from that captivity.

A hadith narrated by Imam Ahmad (2001M/1421H) and Abu Dawud (1999M-1419H) from al-Bara' bin 'Azib, that a man came to the Messenger of Allah (s.a.w.) and said: "Show me the deed that will bring me closer to Paradise and keep me away from Hellfire?" The Messenger of Allah (s.a.w.) replied:

أَعْتَقِ النَّسْمَةَ وَفُكِّ الرِّقْبَةَ

"Free the people, and give up slavery."

Then the man said again: "Isn't that just one thing?" The Prophet replied:

لَا ، عَتَقَ الرِّقْبَةَ أَنْ تَنْفَرِدَ بِعَتْقِهَا وَفُكِّ الرِّقْبَةَ أَنْ تُعَيِّنَ بِتَمْنِهَا

"No! (it is not one). To free a slave is for you to free your own slave, and to give up slavery is for you to help free other slaves by setting a price." This is also stated in Tafsir Ibn Kathir (1419H, Juz IX).

That is why it is advisable for people who give zakah to spend some of it on buying slaves who are immediately freed. If a government is established based on Islamic law, then the slave should report to the ruler and can be assisted for his freedom through Baitul Mal (Hamka: 2008).

Sixth, the Debtor

The sixth recipient of zakah is a person who is in debt and is very urgent and he is

unable to pay it. So, he may get a share of zakah, so that the debt is paid with zakah. If someone reports to the zakah committee, then the zakah committee is obliged to pay his debt after careful research.

A companion of the Messenger of Allah (s.a.w.) Qubaishah bin Mukharriq from Banu Hilal came to the Messenger of Allah (s.a.w.) stating his plight, he was in debt but he had been trying for a long time, he had not been able to pay. So the Messenger of Allah s.a.w. said:

أَقِمَّ حَتَّى تَأْتَيْنَا الصَّدَقَةَ فَنَأْمُرَ لَكَ بِهَا ثُمَّ قَالَ : يَا قَبِيصَةُ ، إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً : رَجُلٌ تَحْمَلُ حَمَالَةً ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ، ثُمَّ يُمْسِكُ ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاخَتْ مَالَهُ ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشَاءُ قَالَ : سِدَادًا مِنْ عَيْشٍ وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ ، حَتَّى يَقُولَ ثَلَاثَةً مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ : لَقَدْ أَصَابَتْ فَلَانًا فَاقَةٌ . فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشٍ ، أَوْ قَالَ : سِدَادًا مِنْ عَيْشٍ ، فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ سَخَتْ ، يَأْكُلُهَا صَاحِبُهَا سَخْتًا (رواه احمد ومسلم والنسائي وابوداود)

Wait until zakah comes; we will send for you." Then he said: "O Qubaishah, begging is not lawful except in three cases. If a man is carrying a burden, it is lawful for him to beg until the burden is lifted, then he should stop. A man is afflicted with great hardship. It is permissible for him to ask until his distress is relieved, then he should stop. A man is so destitute that three of his people who are well-off say that he is so destitute; then it is permissible for him to ask until he is able to live. Otherwise, O Qubaishah, if he still begs, it is an act of cheating that leads to dying in disgrace." (al-Shafi'i (675), Ahmad v/60), Muslim (1341H Juz III/97), al-Nasa'i (5/89) and Abu Dawud (1640)

A person who gives zakat may say frankly to the person who owes him, that he is willing to pay zakah to him, provided that with the zakah the debt is paid (Hamka: 2008). Thus Hamka concludes his opinion on the permissibility of muzakki to remind mustahik who are in debt.

Seventh, *sabilillah*

Many fiqh scholars give the meaning of *sabilillah* as the provision of zakah assets for war financing. This is related to the situation and conditions at that time which were more faced with the struggle through war. Including in Indonesia during the colonial period, namely during the 350 years of Dutch colonialism, all scholars in Aceh agreed to encourage the rich (*aghniya*) to issue zakah in order to fulfil the needs of shopping for the war against the Dutch (Hamka: 2008). His opinion is in accordance with the words of Imam Malik about *Sabilillah*, namely:

سُبُلُ اللَّهِ كَثِيرَةٌ وَلَكِنِّي لَا أَعْلَمُ خِلَافًا فِي أَنَّ الْمُرَادَ بِسَبِيلِ اللَّهِ هَهُنَا الْعَزْوُ

"The ways of Allah are many, but I see no disagreement that what is meant by *Sabilillah* in this verse is fighting for the religion." (Ibn al-'Arabi, 2003M/1424M, Juz II, p. 533)

Ahmad ibn Hanbal (1981M/1401H) was of the view that *sabilillah* includes going for Hajj. Because, by doing Hajj he has done *sabilillah*. People who perform the Hajj can be categorised as *Ibnus Sabil* (Hamka: 2008). Some scholars state that *sabilillah* includes all good endeavours, such as shrouding the bodies of the poor, building bridges between two river banks, building forts, establishing mosques, and others (Hamka: 2008).

Eighth, *Traveling People (Ibnu Sabil)*

The scholars agree that a person who is cut off from his home because of the necessity of travelling is entitled to receive zakah. Even though he is a rich man where he lives, in the condition of a traveller he is poor. Islam recommends that Muslims travel a lot to gain knowledge, experience, increase brotherhood and comparative studies. The journey, however, is not a sinful journey.

The types of groups entitled to receive zakah in the verse are faced with two purposes. The first is for the public good, and the second is for the benefit of individuals. *Sabilillah* and freeing slaves are both for the public good. The word *sabilillah* covers a wide range of meanings. The freedom of slaves is not for the benefit of the freed slave alone, but to rid society of people who are considered inferior, but rather that people should have equal status. As for the poor, those who are responsible for managing zakah (*amil*), people who are attracted (*muallaf*) and travellers are for the benefit of the person being helped themselves, as a form of *ukhuwwah* or brotherhood instilled by Islam to its ummah. However, giving zakah to the poor can also be interpreted to contain both purposes, first the personal interests of the person being helped, secondly cleaning the general public from misery and poverty, as the goal of a just and prosperous society (Hamka: 2008). Hamka's expression implies that zakah is an instrument for the prosperity of society.

The poor who are given it are those who are Muslims. For the poor who apostatise, or who have an ideology that does not believe there is a God (Communists and Atheists), are not entitled to receive zakah. While Jews and Christians who obey their religion but are poor, zakah can be given to them after prioritising the poor among Muslims themselves (Hamka: 2008).

In the distribution of zakah assets, Hamka (2008) believes that the distribution depends on the discretion of the Imam (Head of State) or the discretion of the one who will give it. Currently, the post freedom of slaves no longer exists. Of course there are only 7 (seven) or 6 (six) left. It can also be distributed wisely where it is more necessary. Or all are necessary, but the number of parts is not the same. Such is Hamka's view in terms of the distribution of groups entitled to receive zakah.

Furthermore, Surah Al Taubah verse 103 is one of the efforts to raise people who want to achieve higher dignity. It is to follow the early believers so well that the Messenger of Allah took a certain portion of their property for charity. then the verse continues to explain the wisdom of taking it: "To cleanse and purify them with it." (تُطَهَّرُهُمْ وَتُزَكِّيهِمْ بِهَا)

The 103rd verse of Surah Al Taubah reveals an important secret as to why people still like to mix good deeds with bad deeds, and do not realise and realise, so that in the end they can become hypocrites or wicked. The main reason is the influence of wealth. There are two traits that grow in people because of the desire to own wealth. First, greed or lust; second, humbleness or miserliness. The desire to accumulate as much wealth as possible, and spend it back in the Explanation indicates how human nature is when it is influenced by wealth. Lying or deceiving others is done to gain personal gain.

In large measure in nations, the filthy behaviour of the soul for possessions leads to wars between nations, or the colonisation of strong nations over weak nations, or the extortion of human labour over human beings, or the revolution of the weak oppressed against the strong oppressor. Thus the teachings of Karl Marx emerged, who concluded that all human life activities in all fields are nothing but the struggle for property rights. Marx said that since human beings began to use the terms "this I have" and "that you have", since that time there has been a conflict between people who have property and people who do not have property. Therefore, Marx concluded that the conflict between those who have and those who do not have is an iron law of history that cannot be avoided. All of this will disappear when there are no more words "this I have" and "that you have". As is well known, Karl Marx considered this issue from a purely materialist perspective. He did not recognise any other aspect of things. Marx did not recognise the existence of God, or

religion, or morals and other things of a psychological nature. Marx also wanted to correct the contradiction, in the doctrine of dialectics, which ultimately leads to the end of all contradictions, because the class that has is destroyed by the class that has nothing.

Therefore, the have-nots or proletarians should seize power from the propertied class. Once power has been obtained, a dictatorship of the proletariat, which is a combination of the working class and the peasantry, shall be established. By means of the dictatorship, all individual rights of ownership are revoked, and all become the property of the ruling government. The dictatorship of the proletariat is to be maintained, until the time comes when, having passed through Socialism, it reaches Communism. That is it according to Marx and those who believe in him. An age of glorious world paradise, where the word property no longer exists. No one owns anything in particular, because everything belongs together. Thus, greed no longer exists and miserly also does not exist. Because no one will be tamed or stingy (Hamka: 1990). Marx's thinking arose because of the social conditions in his environment.

As is well known, the teachings of Karl Marx arose after the disease of greed and avarice had reached its peak in Continental Europe in the Nineteenth Century, due to the Liberal Economy, which grew after the rise of the Bourgeois Class over the Feudal Class. The advancement of machinery and the shift of the economy from agrarian to industrial (machine-made) led to the vast wealth of the factory owners, and the growth of a poor, suffering class of factory labourers. It was Karl Marx who created in the labourers and peasants a sense of self-worth and decisive power, that they were not merely tools as machines, but human beings whose machines would not run if they did not run them.

When the worker-farmer realises his power, the machine-owner, the Capitalist,

can do nothing. Marx echoed his world-famous slogan: "Workers of the world unite you. The International Union must be in the world." For he already knew that Capitalism is not the speciality of any one country, but a rope strung between the whole world. Therefore, the workers are not confined to one country, but are one throughout the world.

Therefore, the fight against the international enemy should also be international. It is clear that the aim of Karl Marx's teaching is to improve the lot of humanity, which has suffered greatly because of the greedy and stingy character of the propertied class. To eliminate covetousness and greed, the ultimate goal is to eliminate property rights. No one owns, because all belong together. That is what is called the final goal, namely Communism (Hamka: 1990). At first glance, it seems that Marx's teachings have a good purpose in raising the consciousness of the oppressed workers by eliminating individual property rights. However, in contrast to the principles of Islamic teaching.

Islam aims to eradicate the temperament of covetousness and greed, with the starting point of thinking, recognising the existence of God. God is one. All the material things that exist are made by God and belong to God. Man and all of nature belong to God. Therefore, since the beginning of man's life, man has no property rights over this nature, even if he himself belongs to God. Therefore, it is affirmed in several verses in the Qur'an that man is permitted and even encouraged to take advantage of the nature that belongs to God for the benefit of himself and all mankind. After the Prophet s.a.w. succeeded in forming a society based on the teachings of Islam, God's command came to him.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً:

Take some of their wealth as charity." Sometimes it is called shadaqah. The original meaning of shadaqah is proof and truth, or proof of truthfulness (*Shiddiq*). It

is also called Zakah, which means cleansing. In verse 103 of al-Taubah, the meaning of God's command to take some of their wealth as alms is to cleanse and purify them. Here there is *thahur* and *zakah*.

Therefore, if a Muslim does not give up the prescribed portion of God's wealth that he has, he is filthy. He is greedy, gluttonous and miserly or the same as Capitalism which causes Imperialism. The soul must always be kept clean and pure. The point of cleanliness and purity is to recognise that everything in nature belongs to Allah. Therefore, zakah is among the five pillars of Islam (Hamka: 1990). Everyone who has fulfilled the requirements is obliged to pay it.

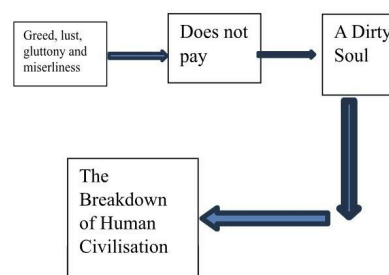
In verse 60 of Surah al-Taubah, eight types of those who are entitled to receive it are described. Then in verse 103 comes Allah's command that the Messenger: "Khudz" is understood De Facto and De Jure Rasulullah s.a.w. who was recognised by them as the centre of Worldly Power, strictly speaking the holder of the reins of government at that time. After his death the power was continued by his successor Caliphs in implementing the teachings of Islam and eradicating those who opposed the teachings of Islam.

Zakah and property affairs have a relationship with the economy has been done by the four caliphs and the period of Umar bin Abdul Aziz as a thought that can be applied to modern society today as a conception. If the Moslem itself has run it, then the Islamic economy can be a solution as a conflict between the systems of Capitalism and Socialism (Hamka: 1990). Currently, zakah studies have been carried out and zakah institutions have made many innovations in zakah empowerment even though they still cannot overcome the problem of poverty.

The main conception of property in Islam, according to Sayid Rasyid Ridha (1953) in his tafsir is as follows: 1) Islam recognises private property, and prohibits eating human property by false means. 2) Usury and all kinds of gambling are

prohibited. 3) It is forbidden to make property circulate only in the hands of the rich. 4) Foolish people who are not good at managing their own property are not allowed to hold that property, but are controlled by the authorities. 5) It is obligatory to pay zakah. 6) Islam prescribes a certain zakah, which is two and a half per cent on gold, silver and jewellery, one tenth or one fifth (ten per cent and five per cent) of the agricultural produce of staple foods. 7) Spending (*nafaqah*) on wives and relatives is obligatory. 8) It is obligatory to defend people in difficulty, from any nation and any religion. 9) Being Kaffarah, which is by religion for committing a certain sin. 10) It is recommended to increase Tathawwu' alms. 11) Extravagance, extravagance and extravagance are strongly condemned. 12) It is permissible to adorn and use perfume with good sustenance (halal); 13) A simple person in life is praised 14) A rich but grateful person is considered better than a poor person who is patient. Let the person who receives the zakah pray for the giver so that they are happy as the Prophet treated the companions who gave zakah (Hamka: 1990). The lesson taken is acceptance and prayer for the muzakki so that it gives peace.

Hamka's analysis of zakah that must be managed professionally through special institutions. The management of zakah with professional management can realise the purpose of zakah in an effort to improve the welfare of the poor so that there is no imbalance between the strong and the weak. Zakah as an Islamic religious law stipulated by God can eliminate the bad traits of human character, namely greed; and miserliness. These two traits in humans can lead to various other actions as seen in the following figure:



Zakah is a form of *Maliyah* worship that has many benefits and functions for both muzakki and mustahik. Zakah serves as a means of purifying the soul of muzakki from various dirty traits that give birth to unpraised deeds and can damage the social life of the community (surat al-Taubah, 9: 103). With a clean soul, a dignified modern life order will be formed away from greed and exploitation among fellow human beings.

CONCLUSION AND RECOMMENDATION

Based on the explanation in the previous chapter, the following conclusions can be drawn: Hamka mentions the spirit of zakah for life. Zakah for muzakki is a soul cleanser from dirty traits in humans such as greed and hunks. These two traits make people excessive towards wealth, cheating, lying, hurting others for the sake of wealth even at the largest level causing war and colonisation. Likewise, the famine that occurred. For this reason, zakah is one of the efforts to overcome global problems, starting with the human character to have a generous, generous, and not greedy nature. Therefore, the nature of generosity can foster soul awareness about his identity as a creature of God so as to build awareness of brotherhood between others and eliminate ego traits and grow togetherness of the universe so as to create a civilised and just world.

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