



## **EMPOWERMENT OF THE DHUAFA', FAKIR AND POOR AL-QUR'AN PERSPECTIVE**

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**Abstract:** *The existence of the dhu'afa, fakir and poor is a phenomenon that almost occurs in all developing countries. The inability of some people to fulfill their needs is the cause of poverty. This condition is also the cause of the decline in the quality of human resources, productivity and low income. So that with this low income, it affects the difficulty of getting access to education, health, and good nutrition. Economic development since independence has significantly reduced the number of poor people in Indonesia. However, the ongoing monetary crisis became an economic crisis that resulted in an economic downturn that increased the number and proportion of poor people to almost half of Indonesia's population. Therefore, whatever the cause of poverty, it remains a major problem and requires attention and concrete action from both rescue, empowerment and facilitative programs from the government. This article tries to provide steps and solutions to empower the dhu'afa, the poor and the poor from the perspective of the Qur'an.*

**Keywords:** *Poverty, Empowerment, Qur'anic Perspective*

**Abstrak:** Keberadaan kaum dhu'afa, fakir dan miskin menjadi fenomena yang hampir terjadi di seluruh negara berkembang. Ketidakmampuan sebagian masyarakat dalam memenuhi kebutuhan hidupnya menjadi sebab hadirnya kemiskinan. Kondisi ini pula yang menjadi sebab menurunnya kualitas sumber daya manusia, produktivitas dan pendapatan yang diperoleh rendah. Sehingga dengan pendapatan yang rendah inilah yang mempengaruhi sulitnya mendapat akses sarana pendidikan, kesehatan, dan nutrisi yang baik. Pembangunan ekonomi yang dilaksanakan sejak kemerdekaan secara signifikan mampu mengurangi jumlah penduduk miskin di Indonesia. Akan tetapi krisis moneter yang berkelanjutan menjadi krisis ekonomi yang berdampak pada keterpurukan ekonomi yang meningkatkan jumlah dan proporsi penduduk miskin hampir setengah dari penduduk Indonesia. Oleh karenanya apapun penyebab persoalan kemiskinan tetap menjadi masalah yang besar dan diperlukan perhatian dan tindakan konkrit baik dari program-program baik yang sifatnya penyelamatan, pemberdayaan maupun fasilitatif dari pemerintah. Dalam artikel ini mencoba memberikan langkah dan solusi pemberdayaan kaum dhu'afa, fakir dan miskin perspektif al-Qur'an.

**Kata Kunci:** Kemiskinan, Pemberdayaan, Perspektif Al-Qur'an

### **A. Introduction**

The problem of the dhua'afa, the poor and poverty is still a long and endless problem in human life. The problem of poverty is like a tangled thread that cannot be unraveled from time to time. The problem is that efforts to overcome this poverty are increasingly difficult because at the same time we are struggling to deal with the Covid-19 pandemic, which until now has not shown signs of decreasing cases.

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Furthermore, the outbreak of the Covid-19 pandemic, which occurred from 2018 until now, has hit the economic sector which has an impact on slowing down the socio-economic activities of the community. Since the beginning of its emergence, most countries including Indonesia have been frantic and overwhelmed by the Covid-19 pandemic which has made economic stability increasingly shaky and experienced a sharp contraction.

As a result, the worsening and limping economic situation is followed by the shadow of a recession. The economic recession as the real impact of the Covid-19 pandemic has in turn infected the deepening of poverty. The shadow of poverty due to the Covid-19 pandemic has actually begun to appear in the portrait of poverty data released by the Central Statistics Agency (BPS) on July 15, 2020. BPS data recorded that the number of poor people in Indonesia in March 2020 was 26.42 million people or 9.78 percent, an increase of 1.63 million people or 0.56 percent compared to September 2019. In detail, the number of poor people in urban areas rose from 9.86 million people in September 2019 to 11.16 million people in March 2020. Meanwhile, the number of poor people in rural areas from 14.93 million people in September 2019 rose to 15.26 million people in March 2020.

Unfortunately, this surge in poverty does not stop there. A number of regions in Indonesia are reported to be experiencing deep socio-economic turmoil due to the impact of the ongoing Covid-19 pandemic. Based on data released by BPS NTB Province, the poverty rate in NTB in March 2020 amounted to 713,890 people, an increase of 8,210 people compared to September 2019 of 705,680 people. The increase in the poverty rate due to the Covid-19 pandemic was predictable from the start. The implementation of social restriction policies by the government to prevent the transmission of Covid-19 has hampered people's mobility. As a result, the economy has become stagnant and increasingly sluggish. This economic downturn has not only contributed to a spike in the poverty rate, but has also resulted in an increase in the unemployment rate. The stagnant economic activity has made many companies decide to make efficiency measures, one of which is by cutting employee working hours or terminating employment (PHK).

The Qur'an as a guide for Muslims, has a variety of solutions offered to overcome this poverty, because basically the Qur'an is the word of Allah SWT, whose contents are perfect without any shortcomings. One of the many problems solved by the Qur'an is about dhuafa', the poor and the needy. Because of the breadth of the Qur'an's attention regarding dhuafa', the poor and the poor, in this article we will discuss "Empowerment of Dhuafa', the Poor and the Poor in the Perspective of the Qur'an".

## B. Results and Discussion

To further understand the substance of this article, the researcher explains several things that have relevance to the theme of the article which can facilitate understanding in reading this article, namely:

1. Definition of Dhu'afa, Fakir and Miskin

- a. Dhuafa'

The dhuafa are people who live in poverty, misery, weakness, helplessness, oppression, and unending suffering.<sup>2</sup> The word adh-dhu'afa in the Qur'an is mentioned eight times spread over several verses and suras.<sup>3</sup> The word adh-dha'f and its derivatives found in the Qur'an means 'weak' and is generally more associated with conditions of backwardness and decline that occur, such as poverty, ignorance, old age, and illness. This meaning of the word "weak" also involves weakness in the aspect of welfare or finance. It should be noted that the use of the term dhu'fu is usually intended to indicate physical weakness, while dha'fu is used to indicate weakness of mind or opinion. Meanwhile, dhu'afa in the plural has a very broad meaning including people who are weak in physical ability, knowledge, belief, will, and economic weakness.

From some of the above definitions, it can be concluded that dhuafa is a group that is weak from all sides, both visible and invisible weaknesses. However, this does not mean that most humans are born in a state of dhuafa. Deprivation can be measured from the endeavors or efforts of a human being in living life. If in reality we encounter many people who are classified as the poor, then it actually cannot be called their fate. However, being a poor person for someone is not caused by fate, because human fate can actually still be changed by their own efforts.

In essence, groups of human beings are categorized as part of the poor if in the reality of life they experience the following things: First, the existence of economic difficulties and misery. Second, there is suffering that causes them to be unable to work. Third, they are in a position of helplessness, both physically and mentally. Fourth, they are in a state of oppression because they are intimidated, oppressed, and exploited, or colonized by local enemies. This means that we can understand that the du'afa are also weak people who arise because they are born as a result of oppression or arbitrariness against an oppressive

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<sup>2</sup> Muksin M.K, *Menyayangi Dhuafa*, (Jakarta: Gema Insani Press, 2004), hal. 1

<sup>3</sup> Asep Usman Ismail, *Al-qur'an dan Kesejahteraan Sosial* (Tangerang: Lentera Hati, 2012), hal. 29

government or system. As a result, the weak community becomes structurally poor.<sup>4</sup>

In addition, from other references it is stated that people who are categorized as the dhuafa are: orphans, the poor, Ibnu Sabil, beggars, slaves (al-Baqarah:177), the blind, the physically handicapped, poor widows, lepers (al-Imran:49), prisoners or captives (al-Insan:78), converts, people who fight in the way of Allah (at-Taubah:60), oppressed small people (an-Nisa:75), small children and infants (al-An'am:140).<sup>5</sup>

b. Fakir

In Arabic the word faqr means backbone and faaqir, which means a person whose backbone is broken because of the heavy burden he carries. In the Qur'an, the use of the word faqir is mentioned 14 times. Among them are in Surah al-Baqarah: 268, al-Qiyamah: 75, al-Imran: 181, and several other letters.<sup>6</sup>

According to some linguists, the word fakir has a very varied form. Some mention fakir with the word al-faqr, al-faqir and many other forms of mention. According to the 4 Imams of the fiqh Madzhab themselves interpret the word fakir with different perspectives. First, Imam Hanafi defines fakir as a person who has a business but is not sufficient for daily needs. Fakir also means a person who is still trying despite being in poor conditions. This means that the condition of the fakir is still better than that of the poor.<sup>7</sup> Secondly, Imam Malik's opinion says that the meaning of fakir is a person who has assets that are insufficient to meet his needs within a period of one year. Third, the opinion of Imam Shafi'i and Imam Hanbali said that fakir is a person who does not have property and business or he has property and business but less than half of his living needs and there is no one who is obliged to bear his living expenses or he has no family to just help him.

From other references, it is also mentioned that fakir is seen as a person's inability or weakness in doing something. This inability causes a person to fall into a position of having nothing, neither work nor business. In general, the groups that fall under the criteria of fakir can be divided into several types, namely: poor for guidance, poor for Allah's mercy, poor for Allah's knowledge, poor for the blessings of Allah's sustenance, poor for dika, and poor for the blessings of Allah.

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<sup>4</sup> Muksin M.K, *Menyayangi Dhuafa*, (Jakarta: Gema Insani Press, 2004), hal. 2

<sup>5</sup> Wahbah Az-Zuhaili, *Al-Qur'an Seven In One*, terj. Imam Ghazali Masykur (Jakarta: Al-Mahira, 2009), hal. 12

<sup>6</sup> M. Quraish Shihab, *Ensiklopedia Al-Qur'an*, online, (Tangerang: Lentera Hati, 2007), hal. 214

<sup>7</sup> Ali Hasan, *Zakat dan Infaq*, (Jakarta: Kencana, 2006), hal. 95

From other references, it is also mentioned that fakir is seen as a person's inability or weakness in doing something. This inability causes a person to fall into a position of having nothing, neither work nor business.<sup>8</sup> In general, the groups that fall under the criteria of fakir can be divided into several types, namely: fakir towards guidance, fakir towards Allah's mercy, fakir towards Allah's knowledge, fakir towards the blessing of Allah's sustenance, fakir towards the answering of prayers, fakir towards Allah's magfirah.<sup>9</sup> In addition, in material terms, a person is said to be poor if his basic needs are greater than his income. For example, if someone has basic needs for life of 60-70 thousand. But he only earns 20-30 thousand, then he can be called a fakir.

#### c. Poor

In the Qur'an, the word poor is mentioned 69 times. Of the 69 times, specifically meaning poverty is mentioned 23 times, 11 of which are mentioned in the singular and 12 times in the plural. In terms of its origin, *sakana-sukun*, this word means 'to be still', 'to remain', 'to subside'. Al-Ashfahani and Ibn Manzhur interpret this word as 'the stillness of something after it has moved'. This means that a poor person is one who really does not get anything to fulfill his needs and it is his silence that causes his poverty.<sup>10</sup> It is said that he does not get something because he does not move and there is no willingness to move, just stay silent, away from needs, so that his soul accepts the meager conditions in his life.

In the meaning of the word poor, it is often coupled with the word *faqir*. In essence, *faqir* which is defined as poor is very much in accordance with the Islamic view, in this case categorized into four, namely: First, Al-Faqir, which means weak people, meaning people who cannot be productive or do not work because of their physical condition (disability), such as sick, elderly, and disabled people. Second, Al-Ba'is is a person who is forced to be in misery. Thirdly, Al-Qani' is a person who wishes or a person who gives confidence to someone that he is in a low position, then he asks him. In another sense, it is a person who begs. And fourth, Al-Mu'tar is a person who likes to insinuate, but he does not ask. The meaning of the word insinuating is that they show themselves to their neighbors that they are poor. Actually they are able to beg but are reluctant to do so.<sup>11</sup>

In the Qur'an, the conjunction of the word poor with the word *faqir* is found only once, which is more interpreted as a group entitled to receive zakat (Qs. At-

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<sup>8</sup> Teungku Hasby Ash-Shiddieqie, *Pedoman Zakat*, (Semarang: PT. Pustaka Rizki Putra, 2006), hal. 166

<sup>9</sup> In amuzzahidin Masyhudi, *Menjadi Fakir? Siapa Takut!* (Semarang: Pustaka NUUN, 2004), hal. 54-57

<sup>10</sup> M. Quraish Shihab, *Ensiklopedia Al-Qur'an*, online, (Tangerang: Lentera Hati, 2007), hal. 610

<sup>11</sup> Imam Abu Ubaid al-Qasim, *Al-Amwal (Ensiklopedia Keuangan Publik)*, terj. Setiawan Budi Utomo, (Jakarta: Demas Insani, 2009), hal.53

Taubah: 60). We need to remember that every poor person is not necessarily poor even though they are still in need of something. This is because a poor person is only limited by his weakness, while every poor person is certainly poor because in addition to needing something, he also has the nature of begging in his life.

The difference between fakir and poor is explained by KH. Ali Yafie that the poor are people who have property or have a job, but the results of their work only meet one-half of their basic needs. While fakir is a person who has no property and has no regular income in his life.<sup>12</sup>

## 2. Interpretation of the Verses on Dhu'afa, Fakir and Miskin

a. Interpretation of Qs. An-Nisa'Ayat 9 and Ar-Rum Ayat 54 about Dhu'afa'

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ٩

*"Let those fear who if they leave behind them weak offspring, and they fear for them; then let them fear Allah (in regard to the orphans of others), and let them speak truthfully (to those who are about to die)."*<sup>13</sup>

In explaining this verse, al-Ashfahani states that the term dhi'af-an in Surah an-Nisa: 9 has several meanings: First, dha'if fi al-jism, which means physically weak. This means that believers should not have apathy or let their children have a weak physique, body, body. parents must pay attention to the quality of their children's health by providing good quality for their lives. Second, dha'if fi al-'aqli, which is weak in intellectual terms. Actually every child has almost the same intelligence potential. The intellectual weakness of children generally lies in the ability of parents or teachers in the process of child development. Therefore, the existence and role of parents and the environment are very influential in this process. Third, dha'if fi al-halli, which is weak because of the socio-economic conditions it faces. What is meant by the weakness of this model is that the weakness is not related to physical, intelligence, and skills, but is related to the ability to get information.<sup>14</sup>

In tafsir Al-Misbah states that the meaning of weakness in surah an-Nisa is more oriented to socio-economic conditions. Where young children are

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<sup>12</sup> Asep Usman Ismail, *Al-qur'an dan Kesejahteraan Sosial* (Tangerang: Lentera Hati, 2012), hal. 42

<sup>13</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, (Bogor: Syamil Qur'an, 2007), hal.412

<sup>14</sup> Asep Usman Ismail, *Al-qur'an dan Kesejahteraan Sosial* (Tangerang: Lentera Hati, 2012), hal. 32-38

interpreted as those who do not have property because their parents are left behind. Therefore, in this case the fulfillment of these weak children is intended for the guardians of the child to always be treated well materially.

In tafsir fi zhilalil Qur'an states that the meaning of weak in surah an-Nisa is more oriented to the psychological state of the child. It is explained that those who are weak (read: children) who are left by their parents are in dire need of love so that there should be people who embrace these weak children to be given good love.

In tafsir ibnu katsir states that the meaning of weak in this surah is oriented to the weak state of wealth, this is evidenced by the fulfillment of inheritance to a daughter who was left by her father. So that the fulfillment of the inheritance rights is given to the child.<sup>15</sup> In another place, namely Qs. Ar-Rum verse 54,

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا  
وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ٥٤

*"Allah is the One who created you from weakness, then He made you strong after weakness. Then, He makes(s) you weak (again) after a state of strength and gray hair. He creates what He wills. He is the All-Knowing, the Almighty".*

Based on this verse, Allah divides the human phase into 3 stages. Ibn Katsir in his Tafsir explains about this verse, "Then he came out of his mother's womb, weak, thin, and helpless. Then he grows little by little until he becomes a child, then he reaches puberty, and afterward becomes a youth, which is strength after weakness. Then he begins to grow old, reaches middle age, then becomes old and decrepit, weakness after strength, then he loses his determination, energy to move, and ability to fight, his hair becomes gray and his characteristics, external and internal, begin to have changes.

The word dha'if in this verse means that every human being will be at a point of weakness in physical terms. Because from the beginning of human creation, Allah has provided knowledge written in the Qur'an that humans must have weaknesses or weak traits in terms of physical and non-physical aspects. Therefore, there is no point in humans feeling superior and smarter than everything.

b. Interpretation of Qs. At-Taubah Verse 60 about Fakir and Miskin

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ  
اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ٦٠

*"Indeed, zakat is only for the poor, the amil zakat, those who are softened in heart (converts), for (freeing) slaves, for (freeing) those in debt, for the way*

<sup>15</sup> Karunia Kholifah Dini Agustin, 'Analisis Semantik Kata Dha'if dalam Surah An-Nisa: 28 dan surah Ar-Rum :54', (Jurnal Of Arabic Studies, Vol.2 No. 2 (2020), hal. 215-217

*of Allah and for those on a journey (who need help), as an obligation from Allah. Allah is all-knowing and all-wise".*

The definition of faqir in the interpretation of Ibn Kathir when interpreting the word of Allah surat al-Taubah 60 says: Indeed, the mention of al-Fuqara comes first because they are the ones who are truly most in need compared to others, according to the popular opinion. This is due to the severity of their poverty and need. Abu Hanifah r.a. said that the condition of al- Masaakin is worse than al-Fuqara. Qatadah said that al-Faqir is one who has a chronic illness.<sup>16</sup>

Definition of Faqir and poor according to al-Zamashyari. He writes in his tafsir that what is meant by al-Fuqara in Surah al-Taubah verse 60 above is the poor among the Muslims because they do not have clothes.

Definition of "Faqir" and "Poor" according to Al-Sharbainy. When interpreting verse 60 of Surah al-Taubah, Al-Sharbainy said li-al fuqara, al-faqir is a person who does not get something that is sufficient for his life. For example, he needs 10 million, but he does not get except two or three million. The word faqir is taken from al-faqar as if he was afflicted with poverty. The definition of Faqir and poor according to Al-Nasafy, writes that al-Faqir is a person who does not beg because he has something that meets his needs.<sup>17</sup>

While the lafaz poor in the verse above according to Imam Az-Zamakhshari written in his tafsir that what is meant by al-Masakiin is people who are always gentle to humans because they do not have anything in their lives. The definition of "Poor" according to Al-Syarbainy, is a person who does not get something that meets his needs. For example he needs 10 million, but he only gets 7 or 8 million income. The word poor is taken from the word al-sukun as if his weak condition makes him take a silent attitude. This poor person is in a higher position than the faqir. This is indicated by Allah's words in Surah al-Kahf verse 79: "As for the ship, it belongs to the poor." And it was narrated from the Messenger of Allah (SAW) that this meaning of poor is higher in position than faqir. And it is said that the faqir is higher in position. Based on the word of Allah: Surah al-Balad verse 16: "Or a poor person who is very faqir."<sup>18</sup>

The definition of poor according to Al-Nasafy, writes that poor is a person who begs because he does not have something that meets his needs. He is the weaker of all groups of zakat recipients. However, Al-Shafi'i argues the opposite, namely al-faqir is weaker in condition than all groups of zakat

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<sup>16</sup> Muhammad Nurzansyah, "Perbandingan Tafsir Kata Faqir dan Miskin dalam Al-Qur'an", (Jurnal Rausyan Fikr, Vol. 17 No.2 (2021), hal. 96

<sup>17</sup> Muhammad Nurzansyah, "Perbandingan Tafsir Kata Faqir dan Miskin dalam Al-Qur'an", (Jurnal Rausyan Fikr, Vol. 17 No.2 (2021), hal. 97-98

<sup>18</sup> Muhammad Nurzansyah, "Perbandingan Tafsir Kata Faqir dan Miskin dalam Al-Qur'an", (Jurnal Rausyan Fikr, Vol. 17 No.2 (2021), hal. 98



recipients. While Ibn al-Mundzir and an-Nahas narrated from Ibn Abbas he said al-masakiin are people who go around (to beg). The same as those who stand on the side of the road at a red light to beg.

In another surah it is also explained in relation to people who beg,

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ١٩

"In their wealth there is a right for the poor who ask and those who do not ask".

According to the interpretation of the Qur'an Surah Az-Zariyat Verse 19 and in their wealth there is a right (allotment) - they give charity with it - for the one who asks and for the one who does not ask from anyone who is blocked from his sustenance for any reason. According to Tafsir Al-Mukhtashar / Markaz Tafsir Riyadh, under the supervision of Shaykh Shalih bin Abdullah bin Humaid (Imam of the Grand Mosque). In their wealth there are obligatory and voluntary rights for the needy who ask people and those who are needy but do not ask out of shame. According to Tafsir Al-Wajiz / Shaykh Wahbah al-Zuhaili, a Syrian expert in fiqh and tafsir. They also make it obligatory upon themselves to give charity to the needy, those who beg people, and those who are ashamed to ask. They do this because they want to draw closer to Allah.<sup>19</sup>

### **3. Empowerment of the Dhuafa', Fakir and Poor from a Qur'anic Perspective**

The Qur'an views poverty as a social problem that must be resolved. It is even a dangerous disease that must be treated. Islam does not support the theory of individual behavior which views that it is the poor themselves who are responsible for poverty, not society, government or the rich.

Islam demands a distribution of wealth that can ensure a very decent standard of living for everyone. Islam argues that the economic problem lies in the practice of human injustice in the distribution of wealth, not in the depletion of existing natural wealth. It is different when compared to human needs. From this it appears that the problem of how to free the poor and needy from poverty and how to empower their economic life is closely related to the problem of utilization and distribution of wealth.<sup>20</sup>

Efforts to liberate and empower the dhuafa, the poor and the needy must first look at and see how the provisions and values in the Qur'an concern the utilization and distribution of property.<sup>21</sup> From the verses of the Qur'an that talk about property (māl, amwāl), two Qur'anic provisions can be drawn regarding

<sup>19</sup> Muhammad Nurzansyah, "Perbandingan Tafsir Kata Faqir dan Miskin dalam Al-Qur'an", (Jurnal Rausyan Fikr, Vol. 17 No.2 (2021) hal. 100

<sup>20</sup> Yusuf al-Qardhawi, *Musykilat al-Faqr wa Kaifa Alajahā al-Islām*, Beirut: Mu'assasah al-Risālah, 1985, hal. 33-34

<sup>21</sup> Ali Yafie, *Islam dan Problematika Kemiskinan* (Jakarta: PSM, 1986), hal. 67

the utilization and distribution of property. The first is in the form of commands and recommendations and the second is in the form of prohibitions. From these two provisions, there are several steps taken by the Qur'an in alleviating poverty and empowering the poor and needy, namely:

a. Work Order

The poor and needy actually have the power and ability to rise from their poverty. They are able to overcome the social problems they face, but they have not realized the abilities they have or the skills they have. Taking a working attitude is the first weapon in the fight against poverty. This work is the main cause of producing property / objects and the main element in efforts to prosper themselves and the earth of Allah. Under the auspices of the Islamic system and regulations, there is essentially no worker who does not get a wage from the results of their hard work and sweat. The command to work is related to the position and purpose of human presence on this earth which has two functions, namely as a servant of Allah and as a caliph of Allah.

As the khalifah of Allah on earth as in (Qs. al-Baqarah [2]:30) humans become representatives of Allah and His power to take care of the earth with all its contents and prosper it as found in (Qs. Hud [11]:61),

وَالِى تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ فِيهَا فَاسْتَغْفِرْكُمْ مِنْ  
الْأَرْضِ وَاسْتَغْمِرْكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ نُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ٦١

*"To the Samud (people) We sent their brother Saleh. He said, "O my people, worship Allah; there is no god for you but Him. He has created you from the earth and made you its caretakers). So seek forgiveness from Him, then repent to Him. Verily, my Lord is very near, and He is Oft-Forgiving (of the supplication of His servant)."*

To prosper the earth means to make life in this world prosperous. For this reason, humans are obliged to work and strive, do good deeds (do good that is beneficial) for themselves, their communities and the environment, and maintain the balance of nature and the earth they inhabit, in accordance with the guidance given by God through religion. The urge to work becomes clearer when Allah made the earth and everything in it for the benefit of human beings and gave them guidance and determined the purpose of their life, which is to serve the Divine (Qs.Dzāriyat [51]:56).

b. Feeding Command

The verses of the Qur'an that discuss poverty encourage Muslims to be a people who care and share with the poor, including the poor, by providing first

aid to them in the form of an order to give basic food to the poor (*tha'ām al-miskīn*) in order to maintain their survival.

On the other hand, in many verses of the Qur'an using the editorial *tha'ām al-miskīn* (Qs. Albaqarah [2]:184; Al-Mā'idah [5]:95; Qs. Al-Hāqqah [69]:34; Al-Fajr [89]:18; Al-Mā'ūn [107]:3), which literally means "food of the poor", not *ith'ām al-miskīn* which means "feeding the poor".

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ۝٣

*"And do not recommend feeding the poor".*

This text implies that anyone who encourages or feeds the poor, does not feel that what he gives is his own as a favor from him, but the food given is essentially the food of the poor that belongs to him or that Allah Swt entrusts through him.

#### c. The Commandment of Giving Alms

The command to spend wealth is the main function and purpose of owning wealth or capital. Allah swt loves His servants who are grateful for the blessings of wealth by spending (investment, production, consumption, donation). Therefore, there are many verses of the Qur'an and the Prophet's hadith that encourage Muslims to invest, to consume to fulfill their needs, and to give alms. Because both investment, consumption, and donation, are a means to rotate wealth, so that it does not roll in certain circles (Qs. Al-Hasyr [59]: 7),

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا أَنْتُمْ بِرَسُولٍ فَخُذُوهُ وَمَا نَهَكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝٧

*"Whatever (wealth acquired without warfare) Allah bestows on His Messenger from the inhabitants of some land is for Allah, the Messenger, the Messenger's relatives, the orphans, the poor, and those on a journey. (Thus) that the wealth may not circulate only among the rich among you. What the Messenger gives you accept. And what he has forbidden you to forsake. Fear Allah. Verily, Allah is very severe in His punishment."*

This verse explains that the fai' property that came from the disbelievers, such as the property of Banu Quraizah, Banu Nad <sup>3</sup>r, the inhabitants of Fadak and Khaibar, then handed over by Allah to His Messenger, and used for public purposes, not distributed to the Muslim army. Then the distribution of the fai was explained to be for Allah, the Messenger of Allah, the relatives of the Messenger of Allah from Banu Hashim and Banu Mu'allib, the destitute

orphans, the poor who needed help, and those who ran out of spending money on a journey.

After the Prophet died, the four-fifths and one-fifth of the Prophet's share were used for the needs of those who continued the apostolic task, such as fighters in the cause of Allah, preachers, and so on. Some followers of Shafi'i are of the opinion that the Prophet's share is given to bodies that seek the benefit of the Muslims and to uphold the religion of Islam.

The *ibnus-sab*<sup>31</sup> referred to in this verse are those who are stranded on a journey for a good cause, because they run out of fare and the stranded have no place to stay. Then it is explained that Allah stipulated such a distribution so that the wealth would not fall under the control of the rich and be divided by them, so that the wealth would only revolve among them, as was customary in the days of the Arabs of Jahiliyah.

Allah commanded the Muslims to follow the rulings that had been made, both regarding the *fai'* and the *ganimah*. It is lawful for the Muslims, and anything that Allah has forbidden them should be avoided and not taken.

#### d. The Command to Pay Zakat

Zakat is one of the main worship in Islam which is an obligation for every individual (*mukallaf*) who has assets to spend these assets in accordance with the rules that apply in zakat itself. In the Qur'an, the word zakat and its derivatives are mentioned 30 times, and 27 of them are coupled with the obligation of prayer. This shows that the position of zakat in Islam is as important as prayer. Therefore, zakat is one of the pillars of Islam and those who oppose it are considered disbelievers. This is as said in Qs. At-Taubah:103, **خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ**

.۱۰۳

*"Take zakaah from their wealth (to) purify and cleanse them, and pray for them, for indeed your prayers are a comfort for them. Allah is All-Hearing, All-Knowing."*

Allah's command at the beginning of this verse is addressed to His Messenger, to take some of their wealth as alms or zakat. This was to prove the validity of their repentance, as it would cleanse them of the sin of missing the battle and purify them of the love of wealth that had prompted them to miss the battle. In addition, the alms or zakat will also cleanse them from all the bad qualities that arise because of property, such as miserliness, greed, and so on. Therefore, the Prophet sent the Companions to collect zakat from the Muslims.

In addition, it can be said that the payment of zakat means cleaning the property that remains, because in a person's property there are other people's rights, namely those who have been determined by Islam as those entitled to

receive zakat. As long as zakaah has not been paid by the owner of the property, then his property remains mixed with the rights of others, which are forbidden for him to eat. However, if he gives zakaah on his property, then the property becomes free from the rights of others. The person who gives zakaah is free from miserliness and greed. The person who gives zakaah is free from miserliness and greed. Giving zakaah causes the remaining wealth to be blessed, so that it will grow and multiply. On the other hand, if zakat is not paid, one's property will not be blessed.

Furthermore, in this verse Allah commands His Messenger, as well as every leader and ruler in society, to pray to Allah for the safety and happiness of the payers of zakat after collecting and distributing it. This prayer will soothe their souls, reassure their hearts, and instill in them the belief that Allah has truly accepted their repentance.

أَجْرَكَ اللَّهُ فِيمَا أُعْطِيتَ وَبَارَكَ لَكَ فِيمَا أَبْقَيْتَ

At the end of this verse, it is explained that Allah hears every word of His repentant servants, Allah knows everything that is stored in the hearts of His servants, such as regret and anxiety arising from the realization of the mistakes that have been made.

#### e. Giving Part of the Inheritance

When the inheritance is to be distributed the Qur'an instructs the heirs, before the property is distributed, to give some of it to relatives, orphans and the poor. It is found in the Qur'an surah An-nisa verse 8,

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَنزِلُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

*"When the time of the distribution comes, the orphans and the poor, give them a portion of the wealth and speak to them kindly".*

In the verse, Allah mentions one of the groups that need to be considered and receive a share of the inheritance before it is distributed to the heirs, apart from relatives (who are not heirs) and orphans, is the poor. This provision can be understood as a way for Islam to alleviate poverty and empower them from poverty.

#### f. Distribution of *Ganimah*

*Ganimah* etymologically means "what a person or group of people earns through effort." Ibn Manẓūr, quoting al-Azhari, defines it as "what the Muslims get from the property of the polytheists by deploying horses and camels (in war)." Therefore, in fiqh terminology *ganimah* generally means war

booty, which is property obtained from the enemies of Islam through wars and battles whose distribution is regulated by religion. *Ganimah* includes property that can be brought from war, captives, and land.

In relation to *Ganimah*, Allah SWT. Says in Qs. Al-Anfal verse 41,  
وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ  
السَّبِيلِ. إِن كُنْتُمْ أَمْنْتُمْ بِاللَّهِ وَمَا أُنْزِلَنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ وَاللَّهُ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ ٤١

*"Know that whatever you gain as spoils of war, one-fifth of it is for Allah, the Messenger, his relatives, the orphans, the poor, and the ibnusabil (the unfortunate) if you believe in Allah and in what We revealed to Our servant on the day of al-furqān, the day when two armies meet. Allah is omnipotent over all things."*

In this verse Allah explains the distribution of the spoils of war in accordance with Islamic law. The majority of scholars are of the opinion that this verse was revealed in connection with the Battle of Badr and is the first verse concerning the distribution of booty after the Battle of Badr. Allah explains that of the booty that the Muslims gain from the disbelievers in battle, one-fifth must be taken for Allah and the Messenger, which is for matters related to religion, such as the benefit of a preacher in preaching, establishing religious symbols, for maintaining the Kaaba, and for the needs of the Prophet and his household for one year. Then from this one-fifth must also be given to his relatives. In this case, the relatives of the Prophet are only Banu Hashim and Banu Mu<sup>ṭ</sup>alib and not Banu Abdi Shams and Banu Naufal. Then it is also given to Muslims who need help such as orphans, the poor and ibnussabil (travelers who are short of money).

The wisdom of the distribution of *ganimah* for Allah and the Messenger is because the Islamic government in taking care of its people needs to have funds to be used for public benefit, to uphold religious symbols and for defense. All of this is taken from the fifth for Allah. Then for the benefit of the head of state is given the share of the Prophet and his household. Then it was given to his relatives who were close to the Prophet, namely Bani Hashim and Bani Mu<sup>ṭ</sup>alib in appreciation of their support for the Prophet's cause. Then also to people who needed help, and Muslims who were economically weak. This method of distribution has always been practiced in most Islamic countries although there are slight differences in practice in the face of the needs of the community and its people. This method of distribution must be accepted and implemented if the Muslims truly believe in Allah and in what He has revealed.

g. Prohibition of Monopoly (*ihtikār*) and Hoarding of Assets (*iktināz*)

In Arabic, monopoly is called *ihtikār*. In the *Lisān al-ʿArabi* dictionary, *ihtikār* means "hoarding and withholding food or basic necessities to wait for high prices". Al-Sayyid Sabiq in *Fiqh al-Sunnah* defines *ihtikār* as buying an item and storing it in order to make it less available to the public so that its price increases so that people will have difficulties due to the scarcity and high price of the item.<sup>22</sup>

Meanwhile, hoarding wealth in Arabic is called *iktināz* or *kanz al-māl*. In Arabic, *iktināz*, as al-Rāḡib al-Isfahānī said, is *jaʿl al-māl baʿdhahu ʿalā baʿdh wa hifzhuhu* (to accumulate and store wealth).<sup>23</sup>

At the time of the prohibition, gold and silver were the medium of exchange and the standard for labor, services or benefits. On that basis, the prohibition of hoarding gold and silver is also related to their function as a medium of exchange. This means that the prohibition also includes the prohibition against hoarding money in general. Therefore, *iktināz* can be defined as withholding money, holding it back, keeping it out of circulation and leaving it idle and not rotating in transactions that benefit the general public.

### C. Conclusion

The conclusion of this article is that the existence of the weak (*dhu'fa*) within the scope of the family, society, nation and state, needs to be a common concern. Because there have been many actions taken by the community and the government in dealing with the weak (*dhu'fa*). Likewise, the right solution is needed as reflected in the Qur'an, especially in overcoming the weak, such as the command to work in Qs. Hud [11]:61, feeding (*tha'ām al-miskīn*) in Qs. Albaqarah [2]:184; Al-Mā'idah [5]:95; Qs. Al-Hāqqah [69]:34; Al-Fajr [89]:18; Al-Mā'ūn [107]:3, giving charity in Qs. Al-Hasyr [59]:7, giving zakat in Qs. At-Taubah:103, giving part of the inheritance in Qs. An-nisa verse 8, giving the *ghanimah* property in Qs. Al-Anfal verse 41, the prohibition of monopoly (*ihtikār*) and hoarding wealth (*iktināz*).

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<sup>22</sup> Al-Sayyid Sābiq, *Fiqh al-Sunnah*, Mesir: al-Fath li al-I'lām al-'Arabi, cet ke-11, 1994, juz 3, hal. 176

<sup>23</sup> Al-Asfahani, *al-Mufradat fi Gharib al-Qur'an*, (Beirut: Dar al-Fikr, 1994), hal. 460

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