

## The Flexibility of Islamic Jurisprudence in Zakat al-Fitr: A Comparative Study of the Four Madhhabs on the Payment of Zakat al-Fitr with Money

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### Abstract

The transformation of zakat al-Fitr payment practices from staple food to cash has become an increasingly prominent phenomenon, particularly in Indonesia, and has sparked significant debate regarding its legal validity. This study aims to examine the legal rulings and methods of deriving evidence (*istidlal*) concerning zakat al-Fitr from the perspective of the four madhhabs. Employing a normative-comparative approach based on library research, the Qur'an, Hadith, and classical Islamic texts (*Kutub al-Turās*) are analyzed within the framework of *uṣūl al-fiqh*. The findings reveal that the Shāfi'ī madhhab along with the Mālikī and Ḥanbalī schools rejects the payment of zakat al-Fitr in cash, as it is considered a *ta'abbudī* act of worship that must adhere to the form of staple food as prescribed in the Hadith. In contrast, the Ḥanafī madhhab permits it by emphasizing considerations of public benefit (*maṣlahah*) and the equivalence of economic value between food and money. These findings underscore that differences in *ijtihad* not only reflect methodological diversity but also demonstrate the flexibility of Islamic law in responding to social dynamics contextually.

**Keywords:** Zakat al-Fitr, Islamic jurisprudence, four madhhabs, cash payment.



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### Abstrak

Transformasi praktik pembayaran zakat fitrah dari bentuk makanan pokok ke uang tunai menjadi fenomena yang kian mengemuka, khususnya di Indonesia, dan memunculkan perdebatan serius terkait keabsahannya. Penelitian ini bertujuan mengkaji hukum dan metode

pengambilan dalil (*istidlāl*) zakat fitrah dalam perspektif empat mazhab. Dengan menggunakan pendekatan normatif-komparatif berbasis studi kepustakaan, teks al-Qur'an, Hadis, dan *Kutub al-Turās* dianalisis melalui kerangka *uṣūl al-fiqh*. Hasil penelitian menunjukkan bahwa Mazhab Syafi'i sejalan dengan Maliki dan Hanbali menolak zakat fitrah dengan uang karena dipahami sebagai ibadah *ta'abbudi* yang harus mengikuti bentuk makanan pokok sebagaimana dalam hadis. Sebaliknya, Mazhab Hanafi membolehkannya dengan menekankan aspek kemaslahatan dan kesetaraan nilai ekonomis antara makanan dan uang. Temuan ini menegaskan bahwa perbedaan ijthad tidak hanya mencerminkan keragaman metodologis, tetapi juga menunjukkan elastisitas hukum Islam dalam merespons dinamika sosial secara kontekstual.

**Kata Kunci:** Zakat fitrah, fikih Islam, empat mazhab, pembayaran dengan uang.

## Introduction

Zakat al-Fitr is an obligation incumbent upon every Muslim who possesses sufficient wealth at the end of Ramadan.<sup>1</sup> This act of worship is not merely social in nature as an instrument for the distribution of welfare among the poor but also carries a spiritual dimension as a means of *tazkiyat al-nafs* (purification of the soul).<sup>2</sup> However, the discourse becomes increasingly dynamic when zakat al-Fitr is paid in the form of money. Within the framework of classical Islamic jurisprudence, scholars of the four madhhabs hold differing views: some emphasize the obligation of payment in the form of staple food, while others allow for payment in monetary form.<sup>3</sup> This divergence has evolved into a contemporary polemic, particularly in the context of modernity, which offers transactional conveniences such as digital payments and online platforms for zakat distribution.<sup>4</sup> Unfortunately, this diversity of opinions often leads to practical confusion among Muslims. From the perspective of *maqāṣid al-syarī'ah*, al-Zuhailī emphasizes that legal rulings should be oriented toward public welfare

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<sup>1</sup> Marsay Jihan Naifah et al., "Analisis Pengaruh Distribusi Zakat Fitrah Terhadap Indikator Pemberdayaan Ekonomi Masyarakat Muslim, Studi Kasus Di Masjid Nurul Iman Piji, Kartasura.," *Musyteri: Jurnal Manajemen, Akuntansi, Dan Ekonomi* 17, no. 6 (2025): 141–50, <https://doi.org/10.2324/v7v9y47>.

<sup>2</sup> Cinanthy Yuwono and Fatih Atsaris Sujud, "Penetapan Zakat Fitrah Dan Fidyah 2026 Baznas: Perspektif Syariah," *Tanbih: Jurnal Ekonomi Manajemen Akuntansi Dan Ekonomi Syariah* 3, no. 1 (2026): 1–18.

<sup>3</sup> Mariani Idris et al., "Analisis Tematik Hadis Zakat Fitrah: Landasan Normatif Dan Penerapannya Dalam Konteks Masyarakat Muslim Indonesia," *Al-Mustafid: Journal of Qur'an and Hadith Studies* 4, no. 2 (2025): 152–72, <https://doi.org/10.30984/mustafid.v4i02.1678>.

<sup>4</sup> Ahmad Syarif Fakhrian, Andi Prasteyo, and Putri Cahyaningrum, "Elaborasi Hukum Membayar Zakat Fitrah Menggunakan Dompet Digital Dalam Perspektif Islam," *Nalar Fiqh: Jurnal Hukum Islam* 13, no. 2 (2022): p.126, <https://doi.org/10.30631/nf.v13i2.1304>.

(*maṣlahah*).<sup>5</sup> Yet, in this context, an epistemological dilemma arises between adherence to the textual authority of scriptural evidence and the need for contextualizing legal rulings in accordance with contemporary developments.

Majority of Muslims in the Indonesian socio-religious context are affiliated with the Shāfi‘ī madhhab, the practice of paying zakat al-Fitr in the form of staple food remains predominant.<sup>6</sup> Nevertheless, the socio-economic complexity of modern society particularly in the context of urbanization and changing consumption patterns has encouraged some groups to consider the opinions of other madhhabs that are perceived as more adaptive.<sup>7</sup> Within the framework of the four madhhabs, the Ḥanafī school is known for its flexibility in permitting the payment of zakat al-Fitr in monetary form based on considerations of public benefit.<sup>8</sup> In contrast, the Mālikī, Shāfi‘ī, and Ḥanbalī schools tend to maintain staple food as the normative standard in this act of worship. The Ḥanafī madhhab, as noted by al-Ḥalabī, views Islamic jurisprudence as a discipline that must respond to societal needs (*‘urf* and *maṣlahah*).<sup>9</sup> Conversely, other madhhabs as cited by Ibn Ḥajar within the Shāfi‘ī framework assert that in matters of *‘ibādah maḥḍah*, Islamic law possesses fixed standards that are not easily subject to transformation.<sup>10</sup> Herein lies the tension between the demand for social flexibility and the normative rigidity of *fiqh*, which ultimately generates an ongoing debate without a definitive resolution.

Several previous studies have attempted to address the issue of zakat al-Fitr in monetary form. For instance, Matien (2021) examines the differing views of Yusuf al-Qaraḍāwī and Wahbah al-Zuhailī, tracing them to differences in their methodologies of *ijtihād*—including the selection of evidences, the use of *qiyās*, and the application of *ijtihād intiqa’i* as well as their respective intellectual backgrounds. Using a descriptive-comparative approach based on library

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<sup>5</sup> Wahbah bin Muṣṭafā dan Jamāluddīn ‘Aṭīyyah Al-Zuhailī, *Tajdid Al-Fiqh Al-Islāmī* (Beirut: Dār al-Fikr, 2000), p.180.

<sup>6</sup> Eka Tri Wahyuni and Aprina Chintya, “Pembagian Zakat Fitrah Kepada Mustahiq : Studi Komparatif Ketentuan Ashnaf Menurut Imam Syafi’i Dan Imam Malik,” *Muqtasid: Jurnal Ekonomi Dan Perbankan Syariah* 8, no. 2 (2024): 154–67, <https://doi.org/10.18326/muqtasid.v8i2.154-167>.

<sup>7</sup> Mike Andriani et al., “Zakat Fitrah Dan Nasab Anak: Kritik Atas Penelantaran Hak-Hak Anak Dalam Keluarga Muslim Dalam Perspektif Pendidikan Agama Islam,” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025): 337–54, <https://doi.org/10.23969/jp.v10i04.38349>.

<sup>8</sup> Adul Muiz and Ia Hidarya, “Analisis Hukum Islam Terhadap Penentuan Zakat Fitrah Dengan Uang Tunai Perspektif Empat Madzhab Fiqih (Telaah Kitab Al-Fiqh Al-Islam Wa Adillatuh),” *Sharia: Jurnal Kajian Islam* 1, no. 1 (2022): 1–12, <https://doi.org/10.59757/sharia.v1i1.1>.

<sup>9</sup> Nūruddīn Al-Ḥalabī, *Fiqh Al-‘Ibādāt ‘alā Maṣḥab Al-Ḥanafī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1431), p.146.

<sup>10</sup> Aḥmad bin Muḥammad bin ‘Alī bin Ḥajar Al-Haitamī, *Tuhfat Al-Muḥtaj Fi Syarḥ Al-Minhāj* (Beirut: Dār Iḥyā’ al-Turās al-‘Arabī, 2018), III/320.

research, the study analyzes the primary works of both scholars to identify points of convergence and divergence in their juridical arguments.<sup>11</sup>

Another study by Nabila et al. (2023) employs a library research method to examine the legal status of paying zakat al-Fitr in monetary form based on the views of various madhhabs and scholars. The findings indicate that the permissibility of such payment largely depends on considerations of the beneficiaries' welfare (*maṣlahah al-mustahiq*). However, in the Indonesian context, payment in the form of staple food remains prioritized, in line with the dominance of the Shāfi'ī madhhab and the prophetic practice of the Prophet Muhammad (peace be upon him).<sup>12</sup> The limitation of this study lies in the absence of an in-depth analysis of the *istidlāl* construction within each madhhab, resulting in arguments that remain largely descriptive and generally based on hadith.

Meanwhile, a study by Aisyah et al. (2025) adopts a qualitative approach through case studies, interviews, and literature review to explore the impact of digitalization on zakat management. The findings demonstrate that technological innovation enhances efficiency, transparency, and public participation in zakat management, while also strengthening its contribution to poverty alleviation and sustainable economic development.<sup>13</sup> However, this study does not specifically address the issue of zakat al-Fitr in monetary form, leaving a gap in the academic discourse that warrants further investigation.

Departing from this gap, the present study aims to comprehensively examine the differences in argumentation among the four madhhabs (Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī) in determining the form of zakat al-Fitr payment. This study not only analyzes the normative foundations (textual evidence and methods of *istidlāl*) of each madhhab but also evaluates their relevance within the contemporary socio-economic landscape. By employing a comparative approach based on literature review of classical *fiqh* texts and contemporary works, this research is expected to provide a deeper intellectual synthesis and serve as both an academic and practical reference for Muslims in understanding the flexibility of Islamic law amid evolving social dynamics.

This study employs a qualitative-descriptive library research method with a comparative approach,<sup>14</sup> elaborated through a madhhab based study within a methodological framework (*manhajī* approach). This approach positions religious

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<sup>11</sup> Nur Fadilah Matien, "Analisis Ijtihad Hukum Membayar Zakat Fitrah Dengan Uang Menurut Yusuf Al-Qaradāwī Dan Wahbah Al-Zuhailī," *Al-Mazāhib: Jurnal Perbandingan Hukum* 9, no. 2 (2021): p.137, <https://doi.org/10.14421/almazahib.v9i2.2369>.

<sup>12</sup> Aulia Salsabila Nabila, Sigit Normawan, and Salma Salma, "Hukum Pembayaran Zakat Fitrah Dengan Uang Menurut Para Ulama," *Religion: Jurnal Agama, Sosial, Dan Budaya* 2, no. 5 (2023): p.907, <https://doi.org/10.55606/religion.v1i5.451>.

<sup>13</sup> Rina Aisyah et al., "Transformasi Zakat: Digitalisasi Dan Inovasi Dalam Pengelolaan Zakat Di Era Modern," *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2025): 57–64, <https://doi.org/10.61132/akhlak.v2i1.279>.

<sup>14</sup> John W Creswell, *Research Design: Pendekatan Kualitatif Kuantitatif Dan Mixed Terj. Achmad Fawaid Ed. Ke-3* (Yogyakarta: Pustaka Pelajar, 2014), p.125.

texts the Qur'an, Hadith, and *Kutub al-Turās* as the primary basis of analysis, interpreted through the intellectual constructions of scholars from the Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī madhhabs. In this process, the theory of *uṣūl al-fiqh* functions as an epistemological tool to examine, evaluate, and systematically formulate legal conclusions.

The data collection process is conducted through library research, with the Qur'an, Ḥadīṣ, and *Kutub al-Turās* (classical Islamic texts) serving as primary sources. The author then analyzes the evidences underlying the legal rulings of zakat al-Fitr particularly concerning its form of payment by examining works of Qur'anic exegesis and hadith commentary. Through this process, a legal construction is formulated within the perspective of the four madhhabs.<sup>15</sup> Relevant primary evidences are subsequently presented in the findings section to strengthen the arguments and to verify the validity and accuracy of the data employed.

## Discussion

### The Legal Construction of Zakat al-Fitr: Types and Measurements in the Perspective of the Four Madhhabs

Etymologically, zakat signifies purification, while terminologically it refers to a specific portion of wealth that must be given under prescribed conditions. From a historical perspective, the predominant opinion holds that the obligation of zakat al-Fitr was instituted in the second year of Hijrah, specifically toward the end of Ramadan before 'Īd al-Fitr.<sup>16</sup> Thus, zakat al-Fitr embodies not only a ritual dimension but also functions as a social instrument that bridges spirituality and communal solidarity.

Conceptually, the terms "type" and "measurement" carry significant implications in the legal construction of zakat al-Fitr. According to the Kamus Besar Bahasa Indonesia (KBBI), "type" refers to a category with specific characteristics, while "measurement" denotes the quantity or minimum threshold that must be fulfilled.<sup>17</sup> In *fiqh* discourse, these two aspects constitute critical points that give rise to differing opinions among the four madhhabs (Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī), particularly regarding the form and amount of zakat al-Fitr.

Within the Shāfi'ī madhhab aligned with the Mālikī and Ḥanbalī schools the minimum amount of zakat al-Fitr is established as one *ṣā'* of staple food. Zayn al-Dīn al-Malībārī asserts that zakat al-Fitr must be given in the form of one *ṣā'* of staple food distributed to eligible recipients.<sup>18</sup> One *ṣā'* is equivalent to four

<sup>15</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), p.90.

<sup>16</sup> Abū Bakr Uṣmān bin Muḥammad Syathā Al-Dimyāṭī, *Hāsyiyah I'ānat Al-Ṭalībīn 'alā Fath Al-Mu'īn Bi Syarḥ Qurrat Al-'Ain* (Beirut: Dār al-Fikr, 1997), II/168.

<sup>17</sup> Kementerian Pendidikan, "Kamus Besar Bahasa Indonesia (KBBI) Online," n.d., diakses pada 3 april 2026 pukul 16.00 WIB, <https://kbbi.web.id/>.

<sup>18</sup> Zainuddīn bin 'Abd al-'Azīz Al-Malībārī, *Fath Al-Mu'īn Bi Syarḥ Qurrat Al-'Ain* (Beirut: Dār Ibn Ḥazm, 1997), p.242.

mudds, where one mudd approximates slightly more than one-third of a ritl. This provision serves as a fixed minimum threshold, and it is not permissible to divide one *ṣā'* among multiple beneficiaries. This principle is analogized to the ruling of *kaffārat al-yamin*, which does not allow the division of obligations in varying forms among several recipients.<sup>19</sup>

Furthermore, the measurement of *ṣā'* refers to the *ṣā' al-nabawī*, the standard unit used during the time of the Prophet Muḥammad (peace be upon him). In the absence of precise measuring instruments, individuals are still required to fulfill the obligation using a measure that is reasonably certain not to fall below this standard.<sup>20</sup> The concept of *qūt al-balad* (local staple food) further emphasizes that the type of zakat al-Fitr should correspond to the primary food consumed by a community throughout the year, rather than seasonal foods. Accordingly, in the Indonesian context, rice represents the principal form of zakat al-Fitr, as it is the staple food for the majority of the population.<sup>21</sup> This provision is based on the following hadith:

عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّاسُ يُخْرِجُونَ صَدَقَةَ الْفِطْرِ عَلَى عَهْدِ النَّبِيِّ ﷺ صَاعًا مِنْ شَعِيرٍ، أَوْ تَمْرٍ، أَوْ سُلْتٍ، أَوْ زَيْبٍ.

Translation: "From Ibn 'Umar, he said: People used to give zakat al-Fitr during the time of the Prophet (peace be upon him) as one *ṣā'* of barley, dates, sult (a type of white, huskless wheat), or raisins." (Reported by al-Nasā'ī)<sup>22</sup>

The hadith narrated by Ibn 'Umar, which mentions food items such as wheat, dates, barley, and raisins, is not understood purely in a literal sense but rather contextually, as representative of staple foods prevalent in a given region. Therefore, flexibility in the type of food remains within the framework of *qūt al-balad*, without departing from the fundamental principle of staple food.

The Shāfi'ī madhhab further stipulates that zakat al-Fitr must consist of whole grains (*al-ḥabb*) that are intact and free from defects. Consequently, zakat is not valid if given in the form of processed foods such as flour or bread, as whole grains possess broader utility and longer durability. Additionally, the quality of the food must be maintained it should not be spoiled, foul-smelling, or altered in nature—to meet the standard of proper consumption.<sup>23</sup>

<sup>19</sup> Muḥammad bin 'Umar Al-Nawawī, *Nihayat Aḥ-Zain* (Beirut: Dār al-Fikr, 1431), p.175.

<sup>20</sup> Sulaimān bin 'Umar Al-Jamal, *Hāsyiyah Al-Jamal 'alā Syarḥ Fath Al-Wabbāb* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2012), II/281.

<sup>21</sup> Al-Dimyāṭī, *Hāsyiyah 'ānat Al-Ṭalibin 'alā Fath Al-Mu'īn Bi Syarḥ Qurrat Al-'Ain*, II/195.

<sup>22</sup> Al-Nasā'ī, *Sunan Al-Nasā'ī* (Digital Library: al-Maktabah al-Syāmilah al-Iṣḍār al-Thānī, 2005), V/53.

<sup>23</sup> Al-Haitamī, *Tuḥfat Al-Muḥtāj Fi Syarḥ Al-Minhāj*, III/348.

In contrast to these three madhhabs, the Ḥanafī madhhab offers a more flexible legal construction. According to this school, zakat al-Fitr may be paid using the four primary food items mentioned in hadith wheat, dates, barley, and raisins as well as their derivatives, such as flour. Moreover, for items beyond these categories, zakat may be substituted with an equivalent value, including monetary payment.<sup>24</sup> This approach reflects the Ḥanafī orientation toward public benefit and ease of distribution, particularly in heterogeneous societies.

Regarding measurement, the Ḥanafī madhhab also differs significantly. If zakat is given in the form of wheat, the required amount is only half a *ṣā'*, unlike the full *ṣā'* required by the other three madhhabs. This opinion is based on a narration from Ibn 'Umar concerning the policy of 'Umar ibn al-Khaṭṭāb, who set half a *ṣā'* of wheat as equivalent to one *ṣā'* of other food items when wheat became more valuable and abundant. The hadith states:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ النَّاسُ يُخْرِجُونَ صَدَقَةَ الْفِطْرِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعًا مِنْ شَعِيرٍ، أَوْ تَمْرٍ، أَوْ سُلْتٍ، أَوْ زَبِيبٍ، فَلَمَّا كَانَ عُمَرُ وَكَثُرَ الْبُرُّ جَعَلَ نِصْفَ صَاعٍ مِنْ بُرٍّ مَكَانَ ذَلِكَ.

Translation: “*Abdullāh ibn 'Umar reported that during the time of the Messenger of Allah (peace be upon him), zakat al-Fitr was given as one ṣā' of wheat, dates, sult, or raisins. However, when 'Umar ibn al-Khaṭṭāb became caliph and wheat became abundant, he prescribed half a ṣā' of wheat as a substitute for one ṣā' of those items.*” (Reported by Abū Dāwūd).<sup>25</sup>

Technically, *ṣā'* is a unit of volume rather than weight; therefore, its conversion into kilograms varies depending on the type of food. In the Ḥanafī madhhab, one *ṣā'* is estimated at approximately 4.683 liters, whereas in the other three madhhabs it is around 3.145 liters.<sup>26</sup> In terms of weight, one *ṣā'* according

<sup>24</sup> 'Alā'uddīn Abū Bakr bin Mas'ūd Al-Kāsānī, *Badā'i' Aṣ-Ṣanā'i' Fi Tartīb Ayy-Syarā'i'* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1328), II/72; Wahbah bin Muṣṭafā Az-Zuhailī, *Al-Fiqh Al-Islāmī Wa Adillatuhū* (Damaskus: Dār al-Fikr, 1443), III/204; Wizārah al-Awqāf wa asy-Syu'ūn Al-Islāmiyyah, *Al-Mawsū'ah Al-Fiqhiyyah Al-Kuwaitiyyah* (Kuwait: Dār as-Salāsil, 1431), XXIII/343.

<sup>25</sup> 'Alā'uddīn Abū Bakr bin Muḥammad bin Aḥmad al-Ḥanafī Al-Samarqandī, *Tuḥfat Al-Fuqahā'* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1994), I/327; Al-Islāmiyyah, *Al-Mawsū'ah Al-Fiqhiyyah Al-Kuwaitiyyah*, XXIII/342.

<sup>26</sup> Ahmad Wafa Al-Faizin, *Pengantar Lengkap Zakat Kontemporer: Fikih Empat Mazhab, Pengelolaan, Dan Kajian Sosial Ekonomi* (Jakarta: ANP Books, 2022), p.106; Muḥammad Ma'ṣūm, *Fath Al-Qadir Fi 'Ajā'ib Al-Maqādir* (Surabaya: Maktabah Muḥammad Nabhan, 2007), p.8-9.

to the majority of scholars is approximately 2.4 kilograms, although this figure may vary depending on the quality and moisture content of the food.<sup>27</sup>

From the overall discussion, it can be concluded that the differences in the legal construction of zakat al-Fitr among the four madhhabs lie in two primary aspects: type and measurement. Three madhhabs (Mālikī, Shāfi'ī, and Ḥanbalī) tend to maintain the form of staple food with a standard of one *ṣā'* (approximately 2.4–3 kg), whereas the Ḥanafī madhhab allows flexibility in both form and measurement, potentially reaching approximately 3.8 kg or its equivalent value. These differences reflect a dialectic between textual and contextual approaches in understanding Islamic law.

### **The Derivation of Legal Evidence (*Istidlāl*) in the Four Madhhabs on the Ruling of Zakat al-Fitr in Monetary Form**

Etymologically, *istidlāl* is a verbal noun (*maṣḍar*) derived from the morphological pattern *istif'āl*, meaning to seek evidence or guidance. In the terminology of *uṣūl al-fiqh*, *istidlāl* refers to the methodological process of uncovering and establishing legal rulings through Sharī'ah-based evidences, whether derived from the Qur'an, Hadith, consensus (*ijmā'*), or analogical reasoning (*qiyās*).<sup>28</sup> The differences in legal rulings regarding zakat al-Fitr in monetary form fundamentally stem from the variations in *istidlāl* methodologies employed by each madhhab.

#### ***Istidlāl* of the Shāfi'ī Madhhab**

Scholars of the Shāfi'ī madhhab maintain that zakat al-Fitr is not valid if paid in monetary form, and this position is grounded in several evidences. One of the primary proofs is the hadith narrated by Ibn 'Umar:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالْأُنْثَى، مِنَ الْمُسْلِمِينَ.

Translation; “The Messenger of Allah (peace be upon him) obligated *zakaat al-Fitr* as one *ṣā'* of dates or one *ṣā'* of barley for every male and female, free person and slave among the Muslims.” (Reported by al-Bukhārī).<sup>29</sup>

In the study of *uṣūl al-fiqh*, this hadith explicitly (*manṭuq*) specifies certain staple foods as the obligatory form of zakat al-Fitr. Based on this principle, Shāfi'ī scholars argue that equating (*ilbāq*) money with these food items is invalid, as

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<sup>27</sup> 'Abd al-Ḥamīd Khān, Muḥammad; Baghā, Muḥammad; dan Asy-Syirbījī, *Al-Fiqh Al-Manhajī 'alā Maḏhab Al-Imām Asy-Syāfi'ī* (Damaskus: Dār al-Qalam, 1992), I/230.

<sup>28</sup> Al-Islāmiyyah, *Al-Mawsū'ah Al-Fiqhiyyah Al-Kuwaitiyyah*, III/277.

<sup>29</sup> Abū 'Abdillāh Muḥammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Kairo: al-Maṭba'ah al-Kubrā al-Amīriyyah, n.d.), II/130.

commodities such as dates and barley possess intrinsic benefits that cannot be substituted by money, flour, bread, or other items. They further argue that if monetary payment were permissible, the Prophet would have explicitly clarified it in the relevant hadiths.<sup>30</sup>

The hadith clearly identifies specific food types as obligatory, despite their differing values and prices. Therefore, substituting them with other forms is not permissible, as zakat al-Fitr is restricted to what has been specified in the *naṣṣ*. Paying zakat in money is thus considered a deviation from the prescribed legal framework. This is consistent with the *uṣūl al-fiqh* maxim:

*“Departing from what is established by the naṣṣ constitutes a deviation from the command of the Lawgiver.”*<sup>31</sup>

In constructing their argument, Shāfi‘ī scholars emphasize that zakat is an act of worship directed to Allah, and its execution must conform strictly to divine prescription. By analogy, if a principal (*muwakkil*) appoints an agent (*wakil*) to purchase a specific garment for sale, the agent cannot substitute it with another item, even if deemed more suitable. Similarly, paying zakat in money is impermissible because it deviates from the *naṣṣ* and the *ta‘abbudī* nature of the act. Thus, zakat like prayer must be performed in accordance with prescribed guidelines,<sup>32</sup> as reflected in the hadith:

*“Pray as you have seen me pray.”*<sup>33</sup>

Another supporting evidence is the hadith reported by al-Bayhaqī:

*“Suffice them (the poor) from begging on this day (‘Id al-Fitr).”*<sup>34</sup>

This hadith is understood as an obligation to directly fulfill the food needs of the poor. In this perspective, food is considered more stable and essential than money, which is subject to fluctuation.<sup>35</sup> Moreover, the prescribed amount of one *ṣā‘* is viewed as sufficient to meet the needs of the poor for several days.

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<sup>30</sup> ‘Abdullāh Al-Fanīsān, *Fatāwā Wa Istisyrāt Al-Islām* (tt: Maktabah al-Mauqī‘ al-Islāmī, n.d.), XV/133; Taqīyuddīn Abū Bakr bin Muḥammad bin ‘Abd al-Mu‘min Al-Ḥiṣnī, *Kifāyat Al-Akhyār Fi Hall Ghāyat Al-Ikhtisār* (Beirut: Dār al-Khair, 1994), p.189.

<sup>31</sup> Muḥammad bin Ibrāhīm Al-Khaṭīb, *Ḥukm Ikbraj Zakāt Al-Fitr Qimab* (Madinah: al-Jāmi‘ah al-Islāmiyyah, 1424), p.269-280.

<sup>32</sup> Al-Khaṭīb, p.281.

<sup>33</sup> Abū ‘Abdillāh Muḥammad bin Idrīs Al-Syāfi‘ī, *Musnad Ayy-Syāfi‘ī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1443), p.55.

<sup>34</sup> Abū Bakr Aḥmad bin al-Ḥusain Al-Baihaqī, *As-Sunan Al-Kubrā* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2003), IV/292.

<sup>35</sup> Al-Khaṭīb, *Ḥukm Ikbraj Zakāt Al-Fitr Qimab*, p.269-280.

### ***Istidlāl of the Mālikī Madhhab***

The Mālikī madhhab largely aligns with the Shāfi‘ī position in rejecting the payment of zakat al-Fitr in monetary form. However, its *istidlāl* places greater emphasis on the practice of the people of Madinah (*‘amal abl al-Madinah*) as a source of law. According to this view, the consistent practice during the time of the Prophet and his Companions in Madinah demonstrates that zakat al-Fitr was always paid in staple food, not money.

This practice is regarded as a concrete manifestation of the living Sunnah, transmitted collectively across generations. It is supported by the hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالْأُنْثَى، مِنَ الْمُسْلِمِينَ

Translation; “*The Messenger of Allah (peace be upon him) obligated zakat al-Fitr as one ṣā‘ of dates or one ṣā‘ of barley for every male and female, free person and slave among the Muslims.*” (Reported by al-Bukhārī)<sup>36</sup>

From the Mālikī perspective, this hadith is reinforced by the continuous practice of the Companions in Madinah, who never substituted zakat al-Fitr with money. Thus, the form of food becomes part of the authority of the practical Sunnah (*taqrir al-sunnah*). Among the *uṣūl al-fiqh* maxims applied are:

“*Consideration is given to the practice of the people of Madinah, as it represents transmission from the Prophet.*”<sup>37</sup>

and

“*The asl in acts of worship is ta‘abbud and adherence to textual prescription.*”<sup>38</sup>

Mālikī fiqh literature further states:

“*It is not valid to give zakat al-Fitr in monetary value, because what is prescribed is food.*”<sup>39</sup>

Thus, the Mālikī madhhab combines textual interpretation with a historical-practical approach. It considers not only scriptural texts but also the lived practice of early Muslim generations. Departing from this practice and replacing it with

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<sup>36</sup> Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, I/130.

<sup>37</sup> Aḥmad bin Idrīs Al-Qarāfi, *Al-Furuq* (Beirut: ‘Ālam al-Kutub, 1998), I/177.

<sup>38</sup> Abū Ishāq Al-Syātibī, *Al-Munāfaqāt Fi Uṣūl Al-Syarī‘ah* (Digital Library: al-Maktabah al-Syāmilah al-Iṣdār al-Thānī, 2005), II/302.

<sup>39</sup> Aḥmad bin Muḥammad Al-Dardīr, *Asy-Syarḥ Al-Kabir* (Beirut: Dār al-Fikr, n.d.), I/508.

monetary payment is viewed as a deviation from the normative tradition established by the Prophet and his Companions.

Additionally, the Mālikī school emphasizes that the purpose of zakat al-Fitr is to ensure food sufficiency for the poor on the day of ‘Īd. Food is therefore seen as more reliable in fulfilling basic needs than money, which may be spent on non-essential items. The rejection of monetary payment is thus rooted not only in textual considerations but also in precaution (*iḥtiyāṭ*) to safeguard the objectives of the Sharī‘ah.

### ***Istidlāl* of the Ḥanbalī Madhhab**

The Ḥanbalī madhhab also aligns with the Shāfi‘ī and Mālikī positions in rejecting monetary payment for zakat al-Fitr. Its *istidlāl* is characterized by a strong adherence to the apparent meaning (*ẓāhir*) of textual evidence, particularly hadiths explicitly mentioning food items. They rely on the hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالْأُنْثَى، مِنَ الْمُسْلِمِينَ

Translation; “*The Messenger of Allah (peace be upon him) obligated zakat al-Fitr as one ṣā‘ of dates or one ṣā‘ of barley for every male and female, free person and slave among the Muslims.*” (Reported by al-Bukhārī)<sup>40</sup>

In the Ḥanbalī understanding, the specification of food types constitutes a definitive designation (*ta‘yīn*), not merely illustrative examples, and thus cannot be replaced with other forms. They also cite the hadith:

“*Suffice them from begging on this day.*”<sup>41</sup>

However, this is still interpreted within the framework of direct food provision. Among the *uṣūl al-fiqh* principles applied are:

“*It is not permissible to delay clarification beyond the time of need.*”<sup>42</sup>

And

“*The al-asl in acts of worship is prohibition unless there is evidence permitting it.*”<sup>43</sup>

<sup>40</sup> Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, I/130.

<sup>41</sup> Al-Baihaqī, *As-Sunan Al-Kubrā*, IV/292.

<sup>42</sup> Al-Āmidī, *Al-Iḥkām Fi Uṣūl Al-Aḥkām* (Digital Library: al-Maktabah al-Syāmilah al-Iṣḍār al-Thānī, 2005), II/34.

<sup>43</sup> ‘Abdullāh bin Aḥmad Ibn Qudāmah, *Raḍat Al-Naẓir Wa Junnat Al-Munāẓir* (Riyāḍ: Mu’assasah al-Risālah, 2002), I/87.

Ḥanbalī *fiqh* literature explicitly states:

*“It is not valid to give zakat al-Fitr in anything other than food, such as dirhams (money), as this contradicts the command of the Prophet.”*<sup>44</sup>

In this perspective, zakat al-Fitr is categorized as a form of worship whose modality cannot be altered based on rational considerations alone. Substituting food with money is therefore viewed as a deviation from the prescribed *naṣṣ*. The Ḥanbalī school also rejects *qiyās* in this context, arguing that zakat al-Fitr already has a clear and self-sufficient ruling.

Furthermore, the Ḥanbalī madhhab emphasizes that the wisdom behind zakat al-Fitr lies in providing direct nourishment to the poor, enabling them to experience sufficiency on the day of ‘Īd. Food has immediate utility (*manfa‘ah mubāsyrāh*), unlike money, which requires an additional process before it can be consumed. Hence, maintaining the form of food is seen as more aligned with the objectives of the Sharī‘ah.

### **Istidlāl of the Ḥanafī Madhhab**

Scholars of the Ḥanafī madhhab hold that paying zakat al-Fitr in monetary form is valid and permissible. This view is built upon a set of evidences and a methodological approach oriented toward *maqāṣid al-syarī‘ah* (the objectives of Islamic law).

First, they rely on the Qur’anic verse:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation: *“Take alms from their wealth in order to purify and cleanse them, and pray for them. Indeed, your prayer is a source of tranquility for them. And Allah is All-Hearing, All-Knowing.”* (Qur’an 9:103)<sup>45</sup>

From the Ḥanafī perspective, the term *ammāl* (wealth) in this verse is general (*‘amm*), encompassing all forms of valuable property, whether food or money. Thus, zakat is not restricted to specific commodities but includes any form of wealth that fulfills its objective. As al-Sarakhsī states:

*“What matters in zakat is the realization of transferring wealth to those entitled, not its specific form.”*<sup>46</sup>

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<sup>44</sup> Ibn Qudāmah, II/671.

<sup>45</sup> Kementerian Agama Republik Indonesia, “Al-Qur’an Dan Terjemah Online,” n.d., diakses pada 3 april 2026 pukul 19.00 WIB, <https://quran.kemenag.go.id/>.

<sup>46</sup> Muḥammad bin Aḥmad Al-Sarakhsī, *Al-Mabsuṭ* (Beirut: Dār al-Ma‘rifah, 1431), II/156.

Second, they also cite the hadith:

*“Suffice them from begging on this day.”*<sup>47</sup>

Unlike the Shāfi‘ī interpretation, the Ḥanafī madhhab understands this hadith substantively. The focus is not on the form of payment but on achieving the objective of sufficiency (*al-ignā*). Therefore, any form of wealth that fulfills this purpose including money is considered valid. As al-Kāsānī explains:

*“The objective of zakat al-Fitr is to suffice the needs of the poor, and this can be achieved through value (money) just as with food.”*<sup>48</sup>

Additionally, the Ḥanafī madhhab takes into account socio-historical context in interpreting textual evidence. During the Prophet’s time, staple foods such as wheat and dates functioned as primary means of exchange; hence zakat al-Fitr was paid in that form. In the modern context, where money serves as the dominant medium of exchange, monetary payment is considered more relevant and practical. As al-Sarakhsī notes:

*“The mention of food types in the hadith corresponds to the customary practice of that time, not as an absolute restriction.”*<sup>49</sup>

This approach is further supported by the *uṣūl al-fiqh* maxim:

*“A ruling revolves around its effective cause (‘illah), existing when it exists and ceasing when it ceases.”*<sup>50</sup>

Accordingly, when the ‘illah of zakat al-Fitr is to ensure the sufficiency of the poor, the form of payment may adapt as long as this objective is achieved. In the modern context, money is often more effective and flexible in realizing this welfare. Overall, the istidlāl of the Ḥanafī madhhab reflects a more contextual and rational approach, emphasizing the substance and objectives of the law rather than its outward form as mentioned in the textual sources.

### **Zakat al-Fitr in Monetary Form: The Perspective of the Four Madhhabs**

In classical fiqh discourse, the majority of scholars from three madhhabs Shāfi‘ī, Mālikī, and Ḥanbalī agree that zakat al-Fitr is not valid if paid in monetary form. This ruling emphasizes that zakat must be given in the form of staple food,

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<sup>47</sup> Al-Baihaqī, *As-Sunan Al-Kubrā*, IV/292.

<sup>48</sup> Al-Kāsānī, *Badā’i‘ Aṣ-Ṣanā’i‘ Fi Tartīb Aṣy-Syarā’i*, II/73.

<sup>49</sup> Al-Sarakhsī, *Al-Mabsūṭ*, III/107.

<sup>50</sup> Al-Islāmiyyah, *Al-Mawsu‘ah Al-Fiqhiyyah Al-Kuwaitiyyah*, II/319.

as explicitly stated in the textual sources (*naṣṣ*). This position is reinforced in fiqh literature, which rejects the substitution of value (*qīmah*) in zakat al-Fitr.<sup>51</sup>

Imam al-Nawawī, as an authoritative representative of the Shāfi‘ī madhhab, firmly asserts that zakat cannot be replaced with money or other forms of value. He emphasizes that this view constitutes the internal consensus of the madhhab, supported by the author of *al-Mubadhdhab* and the majority of Shāfi‘ī scholars. Any opinion permitting monetary payment is regarded as weak (*syāḥ*) and even invalid (*bāṭil*).<sup>52</sup> This argument is rooted in a textual approach, wherein the Qur’an and Hadith do not explicitly legitimize the payment of zakat al-Fitr in monetary form. Furthermore, zakat al-Fitr is classified as a *‘ibādah maḥḍah* with a *ta‘abbudī* nature, leaving no room for innovation beyond what is prescribed in the textual sources.

In contrast to the majority approach, the Ḥanafī madhhab offers a more contextual perspective by permitting the payment of zakat al-Fitr in monetary form (*qīmah*). Within this framework, money is regarded as a valid representation of staple food and is even considered more beneficial (*aṣlah*) for the recipients (*muṣṭahiq*). This approach is grounded in the principle of public welfare (*maṣlahah*), allowing the poor greater flexibility in fulfilling their needs, particularly on the eve of ‘Īd al-Fitr. Thus, zakat in monetary form is viewed as more effective in achieving the primary objective of zakat al-Fitr namely, to suffice the needs of the poor so that they are not compelled to beg on the day of ‘Īd.<sup>53</sup>

This is in line with the Prophetic hadith emphasizing that zakat al-Fitr should “suffice” (*ignā*) the needs of the poor on the day of celebration. The hadith states:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُؤَدِّيَ زَكَاةَ الْفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ، وَقَالَ: أَعْنُوهُمْ عَنِ الطَّوَافِ فِي هَذَا الْيَوْمِ.

Translation: “From Ibn ‘Umar, he reported that the Messenger of Allah (peace be upon him) commanded us to pay zakat al-Fitr before going out to the ‘Īd prayer. He emphasized that it should be given to those entitled to receive it, saying: ‘Suffice them (the poor) from begging on this day (‘Īd al-Fitr).’” (Reported by al-Bayhaqī).<sup>54</sup>

The consequence of these differing paradigms is the emergence of practical implications in the implementation of zakat al-Fitr. If one chooses to pay zakat in monetary form, consistency with the Ḥanafī framework is required namely, by

<sup>51</sup> Al-Islāmiyyah, XXIII/344.

<sup>52</sup> Abū Zakariyyā Yahyā bin Syaraf Al-Nawawī, *Al-Majmū‘ Syarḥ Al-Muḥaṣṣab* (Beirut: Dār al-Munīrah, 1437), V/428.

<sup>53</sup> Al-Zuhailī, *Al-Fiqh Al-Islāmi Wa Adillatuhū*, III/2044.

<sup>54</sup> Al-Baihaqī, *As-Sunan Al-Kubrā*, IV/292.

converting the zakat value in accordance with the prescribed amount of staple commodities, approximately equivalent to 3.8 kg of items such as wheat, dates, barley, or raisins. Therefore, paying an amount equivalent only to 2.7 kg of rice cannot be justified within this framework, as it risks engaging in *taḥfīq* (the impermissible mixing of different madhhab rulings), a practice generally avoided in fiqh methodology.<sup>55</sup>

Overall, the differences among the four madhhabs regarding zakat al-Fitr in monetary form reflect two major approaches in Islamic law: the textual-normative approach represented by the Mālikī, Shāfi‘ī, and Ḥanbalī madhhabs, and the contextual-*maṣlahah*-oriented approach advocated by the Ḥanafī madhhab. Within the former framework, zakat al-Fitr in monetary form is deemed invalid due to the absence of explicit textual support. In contrast, within the latter framework, monetary payment is not only permissible but also considered more relevant in addressing the socio-economic needs of Muslim communities in the modern era.

## Conclusion

Based on a normative-comparative analysis of the four madhhabs (Ḥanafī, Mālikī, Shāfi‘ī, and Ḥanbalī), it can be concluded that the *ikhtilāf* of opinions regarding the validity of zakat al-Fitr in monetary form stems from differences in methodological approaches to understanding and constructing legal evidence (*istidlāl*). The Shāfi‘ī madhhab aligned with the Mālikī and Ḥanbalī schools consistently rejects the payment of zakat al-Fitr in monetary form, as it is regarded as a *ta‘abbudī* act of worship that must be performed in accordance with the form prescribed in the hadith, namely staple food. This approach also emphasizes precaution in acts of worship and the stability of direct benefit delivered to the beneficiaries (*muṣtaḥiq*). In contrast, the Ḥanafī madhhab permits the payment of zakat al-Fitr in monetary form on the basis that the essence of zakat lies in the transfer of wealth capable of realizing the objective of the Sharī‘ah namely, ensuring the sufficiency (*al-ignā*) of the poor. Within this perspective, money is viewed as having equivalent, and even more flexible, economic value compared to food, making it more relevant in the context of modern socio-economic realities.

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<sup>55</sup> Sālim bin ‘Abdullāh Al-Saqqāf, *Tarsyīḥ Al-Mustafidin Syarḥ Fath Al-Mu‘īn* (tt: al-Ḥaramain, n.d.), p.154.

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