

## The Study of Analysis Toward Zakat of Honey on Mazhab Imam Syafi'i Perspective

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### Abstract

Honey is a special food ingredient because of its taste, nutritional value and high efficacy. That's why honey is revered by many people as a unique type of food that is also medicinal which has been known since ancient time because it is able to maintain the immune system for those who consume it. In the past, people were not familiar with honey livestock and only got it in forests, but now many people have cultivated honey and even developed it with a factory processed system in such a way. This research will discuss the position of honey and the law of zakat on the results of the honey business based on the thought of mazhab (school of thought concerning Muslim law) Imam Shafi'i. This research is a library research with a qualitative approach. The result of research was that Imam Syafi'I had two views known as Qaul al-Qadim and Qaul al-Jadid. Zakat of honey in qaul al-qadim is obligated to pay zakat with qiyas that honey included staple food based on hadist and prophet's friends. Imam Syafi'I says that honey is not obligated to pay because it does not include staple food. Imam Syafi'i moved from qaul qadim to qaul Jadid because he found a stronger argument to be used as a legal basis. Therefore, Imam Syafi'i did ijtihad and dismantled the results of the previous ijtihad be based on weak arguments. He says "The hadith sahih is my mazhab and leave my opinion if it contradicts the hadith sahih". Istinbath (method in understanding the proposition of revelation) of law used by him is Imam Syafi'I to construct the reason based the hadist.

**Keywords:** honey zakat, Imam Syafi'I, islamic law



## Abstrak

Madu merupakan bahan pangan yang istimewa karena cita rasa, nilai gizi dan khasiatnya yang tinggi. Oleh karena itulah madu dipuja oleh banyak orang sebagai salah satu jenis makanan unik sekaligus obat yang telah dikenal sejak zaman dahulu karena mampu menjaga daya tahan tubuh bagi yang mengkonsumsinya. Dulu masyarakat belum mengenal madu hasil temak dan hanya mendapatkannya di hutan, namun kini sudah banyak masyarakat yang membudidayakan madu bahkan mengembangkannya dengan sistem pengolahan pabrik sedemikian rupa. Penelitian ini akan membahas kedudukan madu dan hukum zakat terhadap hasil usaha madu berdasarkan pemikiran mazhab (mazhab tentang hukum Islam) Imam Syafi'i. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan kualitatif. Hasil penelitiannya adalah Imam Syafi'i mempunyai dua pandangan yang dikenal dengan nama *Qaul al-Qadim* dan *Qaul al-Jadid*. Zakat madu pada *qaul al-qadim* wajib membayar zakat dengan qiyas madu yang termasuk makanan pokok berdasarkan hadist dan sahabat nabi. Imam Syafi'i mengatakan madu tidak wajib dibayar karena tidak termasuk makanan pokok. Imam Syafi'i berpindah dari *qaul qadim* ke *qaul Jadid* karena menemukan dalil yang lebih kuat untuk dijadikan landasan hukum. Oleh karena itu, Imam Syafi'i melakukan ijtihad dan membongkar hasil ijtihad sebelumnya berdasarkan argumentasi yang lemah. Beliau bersabda "Hadits shahih adalah mazhab saya dan tinggalkan pendapat saya jika bertentangan dengan hadits sahih". *Istinbath* (metode memahami dalil wahyu) hukum yang digunakannya adalah Imam Syafi'i untuk mengkonstruksi nalar berdasarkan hadis.

**Kata kunci:** zakat madu, Imam Syafi'i, hukum Islam

## INTRODUCTION

Honey is a natural ingredient produced from bee or plant extract such as flowers or other natural nectar. Winarno says "Honey is a product from animal which contains high carbohydrate, neither protein nor fat. The nutrition of honey is depended on the content of simple sugars, fructose, and glucose. Many experts say that honey is believed as very good food, rich in vitamins and protein and is believed to contain many benefits. Even in Islam honey is mentioned in one special surah which is An-Nahl.

Humans are more and more aware of natural honey benefit. It makes the demand for pure honey continue to increase. On the other hand, the supply of pure honey in the forest is getting difficult because of forest that have been converted to residential areas and places to grow crops. This causes the availability of pure honey to be increasingly scarce. Humans began to cultivate honey so that market needs can still be met. This honey cultivation is increasingly in demand by the community because of the very promising turnover so that this activity is growing rapidly and has become one of the community's professions, namely honey bee cultivation (Widiarti & Kuntadi, 2012).

The profession of honey cultivation is demanded by the public, because work system is simple and it does not need much finance, it still requires patience so that it can still produce quality honey when it is ready to be harvested. In Indonesia, Many people that change profession is as honey cultivator.

In Islam, one of pillars of Islam is paying zakat (Putra & Tambunan, 2022). Along with the development of people, zakat also develops because zakat was dictated by God to human. So we know that there is zakat fitrah that is zakat obligated to be paid by human in Ramadahan month before praying 'Idul Fitri. Zakat of treasure also obligates to be paid by human both agricultural product and livestock if it meets *nisab*, *qadar* and *haul* (Anis, 2020), Likewise zakat of discovery things (*kharaz*) that is valuable or worthy found by someone is also terms of zakat Now zakat discusses about zakat of profession that main aim is law of zakat set by God to relieve exaltation in human's heart of treasure so zakat is required to pay part to purify soul of zakat and treasure giver.

One of Islam teachings that needs handling seriously is about zakat because zakat has great potential in overcoming the pooriness by optimizing collection and utilization of zakat, infak and sedekah in the broadest sense (Globalzakat, 2017), how is imitated by Rasulullah as well as successor in Islamic golden age to be used to create prosperous human. Zakat is believed to be able to increase community economy wheel because expansion of zakat giver (*muzakki*) and zakat acceptor (*mustahik*) that should not only be based on contextual of proposition of *naqli* but also *aqli* of *waqi'iyyan*.

If the rules of zakat law were reformulated, both in terms of extracting the sources of zakat, their utilization and especially the organization of their management, they would be managed based on general management and based on a more advanced pattern of understanding by paying attention to current developments and still based on sources of Islamic teachings, then this zakat institution will remain strong and resilient. Thus, zakat as an institution will be beneficial for the development of society, especially Islamic society and development generally. This is library research with explorative through qualitative approach. This research tried to reveal the view in mazhab Imam Syafi'i that is famous for having two views in analysing the law; they are *qaul qadim* while imam Syafi'i was in Kufah city and *qaul jaded* while he moved and stayed in Mesir and died there.

## DISCUSSION

### Honey in the Traces of History

Many definitions about honey, generally honey is Honey is a sweet viscous liquid made by bees by means of investment fermentation from flower nectar or sweet liquid secreted by parts other than flowers. In addition, honey is a chewy liquid produced by bees from various sources of nectar which still contains active attaching enzymes (Apriani et al., 2013). The definition of honey is a thick, sweet-tasting liquid produced by bees by means of the demonstration of a sweet liquid produced by flowers or parts of plants.

Honey is one of God's gifts to human which is believed to be rich in benefits. About honey, God has written it specifically in one surah, namely Surah an-Nahl which means bee, in Surah an-Nahl, God ordered the bees to make beehive, in trees, in valleys and slopes and in places engineered by humans (farms). Bees are very special, because they only eat extract plant and they also produce good honey which is very useful for humans. When humans had not known technology, honey has been known among mankind to be used as food or as medicine, honey is the only type of sugar or sweetener. In addition it has role to heal because of its efficacy, it is also used as a special dish when there are certain events. Based on the history, Honey in Indonesia has been known since ancestor. That is the first person who knew about beekeeping. At that time, people just knew that bee resulted honey and it was sweet, they had not known that that honey is good for health (Hadisoesilo, 1970).

First time the research about bee was conducted in Indonesia which was *Apis Indica* in 1884 that kind of bee can be cultivated. In 1973 superior bee (*Apis Melifica*) was presented from Australia managed by Kwartir of National Scout Movement located in Cibubur, East Jakarta and inaugurated by President Soeharto. In addition, honey had also been used by human since centuries ago. In ancient Egypt, honey had been daily household needs. Even at that time, Egyptian people value honey at a very high price, even it was as worth as rare currency. In traditional ceremony, they also used honey to feed animal that would be presented to God. It was because in the cave of Africa and Spain there were picture of human taking honey while it had picture of bee flying around above them. Here are honey histories before Christ until after Christ:

**Table 1.** Honey in the Traces of History (Elekonich & Roberts, 2005;Dainat et al., 2020)

No	City	Year's	Honey of moment	utility
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1	In caves in Africa and Spain	7000S M	There were images of people taking honey from rock crack and trees while bees circled over them	honey had also been used by human since centuries ago
2	Egypt	3000S M	In Egypt honey was used by most people as a sweetener. The value of honey was very high, even it was commonly used as a means of payment.	honey had also been used by human since centuries ago
3	India and Egypt	2100	Honey was mentioned in writing of Sumerian and Babylonian, code of Hittie, and writing of India and Egypt, as well as it was estimated to be older than that.	honey had also been used by human since centuries ago
4	German	2100	'Honey' was considered to have come from the German 'Honig'.	honey had also been used by human since centuries ago
5	Egypt	1650	Ancient Egyptians used honey as a component (with animal fat and plant fiber) to treat the injury, as evidence written in the Smith Papyrus.	honey had also been used by human since centuries ago
6	German	1100	German beer was sweetened by honey, German farmers paid taxes in the form of honey and beeswax.	honey had also been used by human since centuries ago
7	Spain	1600	The Spaniards discovered that the natives of Mexico and Central America had developed beekeeping methods for producing honey	honey had also been used by human since centuries ago

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9	New Zealand	2005	New Zealand had 320,000 beehives producing a seasonal harvest of approximately 8600 tons of honey.	honey had also been used by human since centuries ago
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Source: processed from various sources

Honey has also been known since the time of the apostles as something that is beneficial for consumption. As mentioned in the word of God in Q.S. an-Nahl: 68-69 and several narrations of the hadith of the Prophet Muhammad. Since the time of our ancestors, many people have cultivated beekeeping on a part-time basis. The beginning of beekeeping in our country was carried out by the Apiari Center of the Scout Movement. Then it developed in Central Java and East Java through Indonesia Forest Company which then expanded outside Java.(Madura, n.d.) In Indonesia, bees have long been known by the public, especially in rural areas. This situation can be known by the various names of bees in the local language such as nyiruan (Sunda), tawon (Java), nyawan (Bali), labah (Minang), loba (Tapanuli), and so on (I M. Oka Adi Parwata, K. Ratnayani, 2010).

In Indonesia it is good to have business of beekeeping because Indonesia is rich in diversity of flowering plants, tropical forest and agricultural product can be cultivated throughout the year. When the plant blooms, honey produced will be abundant if breeders are really skilled at managing their bees.Honey can be obtained from various plants, vegetables, carrots, radishes, water pumpkins and so on. From fruits, honey can be obtained from guava flowers, avocados, oranges, apples, rambutan and so on. Types of Honey can also be divided based on the origin of the nectar, as well as based on the form of honey that is commonly found in marketing terms (I M. Oka Adi Parwata, K. Ratnayani, 2010). Various types of honey can be produced from various sources of nectar known as floral honey, extra flora honey and dew honey. Flora honey is produced from flower nectar. If the nectar comes from a variety of flowers, then honey that is resulted is called *polyflora* honey and if it is from one type of plant it is called *monoflora* honey. Furthermore, there is the extra flora honey, honey produced from nectar found outside the flower, is other plant parts, such as leaves, branches or stems. Dew honey is produced from the liquid secretion of insects *family Lechanidae* of which is placed exudate on plant parts (I M. Oka Adi Parwata, K. Ratnayani, 2010). This liquid is then sucked in and collected by honey bees in a certain part called the honeycomb.

In addition, there are still several types of honey, for example *sisir* (comb) honey, which is honey that is marketed along with a honeycomb. In Indonesia, honey that is marketed often named based on the origin, for example Sumba, Sumbawa honey, Lampung honey etc. There are also various types of honey abroad, for example in Mexico the type of honey that is best known is the Yucatan honey. It comes from the name of the origin of the honey, namely the Yucatan Peninsula. There is also very good quality honey from Yemen with various types such as Sidr honey, al-baghawi honey etc.

Types of honey can also be classified by the name of the plant from which the nectar comes, they are (Oka Adi Parwata et al., 2010):

1. Acacia honey, this type of honey has a light yellow and soft aroma. It is special because it contains high fructose, therefore this type of honey is always in a liquid state.
2. Lime tree honey, this type of honey is the best-selling honey on the market because it has a nice aroma and delicious taste. The color of lime tree honey is usually a bit greenish
3. Heather honey is honey that many people are looking for, so the price is expensive. It has a dark yellow or dark red having a sharp but soft taste.
4. Radish honey contains much glucose, so this type of honey will crystallize quickly. If it is not removed directly from the beehive and packaged immediately, it can harden in the beehive or even break down.
5. Alfalfa honey, this type of honey is yellowish. It has a fragrant aroma and a soft taste. It does not crystallize quickly. That's why it's usually sold still in the form of a beehive.
6. Honey willow (*Syafinah* tree), is a kind of tree with purple leaves. Willow honey is one of the most delicious types of honey. The smell is also very fragrant. It has a light greenish color. This is special because it doesn't crystallize quickly unlike radish honey. Therefore, it can continue to melt for years.
7. Eucalyptus honey, it has a strong taste. It is light yellow. It is very famous for its properties, especially for treating chest diseases.
8. Citrus honey has a bright color and a delicious taste. It is actually from the lemon tree
9. Sikamore Tree Honey is characterized by a taste that does not cook quickly. Therefore, this type of honey should only be used a few months after being squeezed.

10. Dandelion honey has a characteristic which is dark golden yellow. The taste of honey is very delicious and sharp.
11. Rye honey, this honey is dark and it is almost black. Before being processed, rye honey contains amount of yellow powder. The taste is very strong. Rye honey from China contains high iron, so It is recommended to be consumed by people with blood deficiency disease
12. Lavender Honey is from Lavender. This honey has a very high price because it has very good quality and the color is golden yellow with a fragrant smell.

#### a. Biography of Imam Syafi'i

This mazhab was constructed by Imam Muhammad Ibn Idris asy Syafi'I, descendants of Hasyim ibn Abdul Muthalib. Imam al-Syafi'I was born in Gaza, South Palestine, on 150 Hs/ 767 BC, and died in Egypt on 204 H/ 820 BC (Teungku Muhammad Hasbi, 2001). Some considered that this figure was born in 'Asqalan. The complete name of Syafi'I is Muhammad. He is called Abu 'Abd Allah. His father's named is Idris and his mother's name is Fatimah. Syafi'I is ancestor's name of his father. The complete pedigree is Muhammad bin Idris bin 'Abbas bin 'Utsman bin Syafi'I bin Saib bin Abu Yazid bin Hasyim bin 'Abd al-Muthalib bin Abdul Manaf bin Qushai. It needs to know that 'Abd al-Muthalib is grandfather of Prophet Muhammad. So pedigree of Imam Syafi'I meets pedigree of Prophet Muhammad through 'Abd al-Muthalib (Salman, 2015).

In the journey, the Mazhab Ash-Syafi'i were through several periods (Zahrah, 2005). First, preparation and formation period (*thaur al-i'dâd wa at-takwîn*). This period began after the death of Imam Malik (179 H). This resulted in the period after that experienced a vacancy of approximately 16 years, until the arrival of Imam ash-Syafi'i in Baghdad for the second time in 195 H. Next, second period; birth time of mazhab qadim (*thaur adl- dluhûr li al-madzhab al-qadîm*). This period marks the end of a 16-year hiatus. It started from his arrival in Baghdad for the second time in 195 H, until his departure to Egypt in 199 H. Third period; maturation and refinement of mazhab jadid (*thaur an-nadlj wa al-iktimâl li madzhabih al-jadîd*). Starting from the beginning of the arrival of Imam ash-Shafi'i in Egypt, until his death in 204 H. it was continued by the Fourth period; interpretation and development of mazhab (*thaur at-tahrîj wa at-tadzyl*). This period began after the death of Imam ash-Syafi'i (204 H) driven by his followers. This period took place approximately the middle of the fifth century Hijri. As a researcher in this field, he remained until he took the seventh



century Hijri and in this period, it was seen that the intellectuals of the followers of the mazhab concluded new problems.

The fifth period; stability of mazhab (*thaur al-istiqrâr*). Last time of madzhab asy-Syafi'I was signed by study determination of mazhab and the perfect documentation. Debate and voting (*at-tarjih*) experienced a climax in this period. Then the codification of the books *mukhtashar* was continuously carried out (summary and resume of mazhab). So, these books were developed in form of *syarh* (comment) through various kinds of studies. In *Ar-Risalah* he explained that the basic of *tasyri* is Qur'an based on *dhahir*, *As Sunnah*, *Ijma'* and *Qiyas*. Asy Syafi'I had submitted *thariqat Ahlur Ra'yi* and *thariqat Ahlul hadits*. That is why mazhab did not too tend to *Ahlul Hadist* and mazhab of *Ahlur Ra'yi*. He accepts Qur'an, As-Sunnah, Al Ijma'; Al Qiyas to decide a law. (Asy-Syirozi, 2000)

### Zakat of Honey in Mazhab Syafi'I Perspective

Zakat Etymologically (*lughah*) from the word of "zaka" means "pure, clean, growing and blessing". (Yusuf Qardhawi, 1996) God explains in surah an-Nur

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

"Take alms out of their riches and thereby cleanse them and bring about their growth (in righteousness), and pray for them. Indeed your prayer is a source of tranquillity for them." Allah is All-Hearing, All-Knowing".

The word *zaka* means "purify" or "clean" because zakat contains wisdom to clean or purify the soul and treasure of people do zakat. According to Fayruz in *lisanul 'arab*, zakat has meaning which means holy and blessing as well as commendable. Syaikh Wahbah Zuhaili says that the word "zaka" means adding and growing, so the plant is zaka, means grow while each something that adds called zaka, it means adding (Az-Zuhaili, 2011). Zakat of the fiqh term means "A certain amount of property that is required by Allah is handed over to those who are entitled" other means "to pay a certain amount itself". According to Abu Bakar al-Husaini in his book, *Kifayatul al-Akhyar*, zakat is:

الزَّكَاةُ: النَّمَاءُ وَالْبَرَكَاتُ وَكَثْرًا كَخَيْرٍ

"Zakat means fertile, blessing, and a lot of goodness" (Sahroni et al., 2018).

According to Al- Mawardi, Zakat is certain treasure that are given to certain people, based on certain conditions while according to Syaukani, Zakat is the giving of part of the wealth that has reached the *nisab* (the minimum limit of assets that must be subject to zakat) to the poor and others, without any *syarak* (Islamic law) hindrance that forbids us to do it. In Qur'an, zakat has several names like in surah al-baqarah verse 43 and at-taubah verse 103 Allah mentions it a word zakat, in surah al-An'am God mentions it sedekah. Likewise, in the hadith the prophet mentions various names of zakat but in essence they are the same, namely the obligation to pay zakat. Islam requires zakat on: gold, silver, plant products, fruit, trade goods, livestock, mining goods, and what was buried by people before Islam (*rikaz*) which is also known as treasure.

Generally zakat is divided into two types. First, zakat fitrah (soul, it is paid by muslim in Ramadhan month and Syawal month. Either zakat is issued by himself or issued by the person who bears his living. And second, zakat maal (wealth) includes gold, silver, trade, mining, livestock, found assets, and others. Each type has its own calculation. Zakat of honey according to Syafi'I in *Qaul Jadid* explained, that honey is not obligated to pay zakat because honey is not main need, and not obligated to pay one tenth like egg. Although we store many eggs and get one *nishab* and *haul*, we do not need to pay zakat when the egg does not include trade product, this case will be different while we store the rice (staple food). It has been one *nishab* and *haul* even though it does not include trade thing it is obligated to pay zakat (Wahbah, 2001).

According to Ibn Mundzir that zakat on honey is obligated is not clear and legal, there is no *ijma'*, so zakat is not obligated to pay and it is *jumhur's* opinion. Actually about the obligation of zakat of honey, according to Imam al Syafi'I in *qaul qadim*, that zakat must be obligated one of tenth because Bani Syahabah pays zakat of honey to Prophet Muhammad as much as one tenth of honey owned. In *qaul jadid*, Imam Syafi'i explains that honey is not required to be paid zakat because it does not include staple food and honey includes vegetable. From the opinion of Imam al-Syafi'i about zakat of honey in *qaul qadim* is not equal to *qaul jaadid*. In *qaul qadim* about zakat of honey, Imam al Syafi'I makes hadist (*aqrir*) as argument, while in *qaul jadid*, Imam al-Syafi'I does not make hadist as argument but he used *ra'yu* as argument (Asy-Syrozi, 2003).

The opinion of Imam al-Syafi'I above was taken from source of Hadist of Prophet narrated by Al Tirmidhi: "Nafi says" Umar bin Abdul Aziz has asked to me about zakat of honey, then I asked: We did not pay zakat of honey. Even Mughirah Ibn Hakim said that Prophet said: there was no obligation on honey for paying zakat" (Al-Tirmizi,

1998). Based on the hadist, Imam al-Syafi'i understands Qur'an and Hadist using *qiyas* method. He analogizes honey and animal milk because honey and milk based on *ijma'* is not obligated to pay zakat. Besides resembling milk, he also resembles honey to silk (*ibrisim*) (Ibnu Hajar, 2000). Syafi'i explain that honey is not obligated to pay zakat based on *qiyas* and hadist narrated by Imam Tirmidhi. Another reason is that honey is a liquid that comes out of animals and it is similar to milk, while the milk itself based on *ijma' ulama'* is not obligated to pay zakat. If paying attention to the opinion of Imam Syafi'i regarding zakat of honey above, it is clear that he used two hadiths in different circumstances, resulting in different *qaul* which seemed inconsistent in opinion. In *qaul qadim* of Imam Shafi'i's, zakat must be payed because he thinks that it is the same as Ibn Syababah who payed a tenth, while in his *qaul-jadid* of Imam Syafi'i argues that zakat is not obligatory to be paid because honey is not a staple food, and it is not obligatory either on honey paid a tenth like an egg. In this case, there is a difference between the fatwas of both of *qaul*, according to *ashhab* (the scholars of Ash-Syafi'i followers), it is the *qaul's* fatwas that are practiced, because that is what is considered valid as the *mazhab* of Ash-Syafi'i because in principle, all *qaul qadim* fatwas that contradict a fatwa in *qaul Jadid* are considered to have been abandoned (*marju 'anh*).

Asy-Syafi'i in explaining the meaning of *qiyas* always refers to the matter of facing towards the Mecca for people who are far from the Grand Mosque. It means that in conditions beyond the reach of the senses, this means that the role of *qiyas* is limited only in revealing the law practically in religious texts, even though its existence is vague or hidden. The essential *qiyas* according to ash-Syafi'i's view is "*qiyas al aula*" because it reflects true *ijtihad* (Imam Syafi'i, 1999). Therefore, he issued *qiyas al muprole* (analogy of equations) and *qiyasan nazir* (*qiyas* parallels) from the area of *ijtihad*. According to ash-Syafi'i *qiyas* is always based on established foundations. So, he always talk it as text that equal to *ijma'*.

Meaning: Abu Said bin Umar, from Abu al-Abbas Muhammad bin Yakkub, from Robi 'bin Sulaiman, from Imam Shafi' from Imam Malik from Abdullah bin Abi Bakr has told me: "A letter has come from Umar bin Abdul Aziz to my father which means It is not permissible to take zakat from horses and honey." (Al-Bukhari, 2002) Similarly, Imam al-Bukhari explains that there was no *dalil shahih* (the correct opinion) obligated zakat for honey. According to Al-Nawawi and majority of scholars that the correct opinion is *qaul jadid* because the basic of *dalil qaul qadim* is included weak and is not included *dalil* that connotes the obligation of zakat honey. Meanwhile Imam Syafi'i asserts in his work, *al-Umm* that honey and horse

do not obligate paying zakat. (Imam Syafi'i, 1999) The propositions on which *qawl jadd* are based are as follows:

First, hadist was narrated by Abu Musa and Mu'ad:

لَا تَأْخُذِ الْعُشْرَ إِلَّا مِنْ أَرْبَعَةٍ: الْحِنْطَةِ، وَالشَّعِيرِ، وَالنَّخْلِ، وَالْعِنَبِ

"Do not take a tenth (as zakat) but on four fruits; hntah wheat, sya'ir wheat, dates and grapes" (Al Albani, 2005).

The hadist above explains kinds of treasure that must be paid zakat as much as one tenth. They are sya'ir wheat, burr wheat, dates and grape. In the hadist Prophet did not mention honey. Second, hadist was narrated by 'Umar ibn Shu'ib from his father from his grandfather : "That a people came to the Prophet with a tenth of dates, they asked the Prophet for protection. Then, Prophet agreed their request. In the period of 'Umar as caliph, Sufyan ibn Wahab sent a letter containing about the case. 'Umar replied with the phrase: if they do to you the same as what they did to the Prophet, protect them. However, if they don't do it, keep protecting them because it's not an obligation." Third, 'Abdullāh ibn Abū Bakar he said: 'Umar ibn 'Abd al-'Aziz wrote a letter to his father who was in Mina. He reminded not to collect zakat on horses and honey.

## CONCLUSION

Various problems that occur in the midst of society, The Qur'an does not provide many detailed solutions, including the zakat of honey. The rules and laws that are written in the Qur'an are still global, so fuqaha (jurisprudence expert) still need to detail things that are still global or mujmal (vague) in form of ra'vi or their ijihad (third source of law after Qur'an and Hadist. It is expected that the law is easier to be understood and applied in daily life. As a scientific community, it is certainly not easy to take for granted an opinion that is given dogmatically, but it needed to analysis the opinion, especially the opinion of Imam Syafi'I about zakat of honey and the law is *istinbath* (method in getting the postulates of revelation).

Something interesting when explaining about honey (fluit that comes out of bee) as the object of *zakat* is because *nas* that explains about zakat is not clearly explain *zakat* of honey or zakat that comes out of bee. About *zakat* of honey, there are two laws in mazhab Syafi'i, first (in *qaul qadim*) this *zakat* must be issued because it is based on the opinion that has been narrated by the Bani Syababah who issued a tenth of *zakat* and second (in *qaul jadidya*) it means that zakat is not obligatory for

honey, because honey is not a staple food and it is not obligatory to issue a tenth like the egg. Honey, according to Imam Syafi'i is the same as milk because both come out of the stomach of an animal because it was agreed that there is no obligation of zakat on milk as well as honey, but basically there is no zakat on milk, it can be seen from the expression of Ibn Qudamah, the author of the book *al-Mugni*: "milk is not required zakat because basically the maintenance (cow) has been obligated zakat".

Another reason is that honey is a liquid that comes out of animals and it is similar to milk, while milk itself is not obligated to pay zakat according to the consensus of the scholars. If paying attention to the opinion of Imam Shafi'i regarding zakat of honey above, it is clear that he used two hadiths in different circumstances, resulting in different *qaul* which seemed inconsistent in opinion. In Imam Shafi'i's *qaul qadim*, zakat must be paid because he thinks that it is the same as Ibn Syababah who paid a tenth, while in his *qaul-jadid*, Imam Shafi'i argues that zakat is not obligatory to be paid because honey is not a staple food, and it is not obligatory either on honey to be paid a tenth like an egg. In other words, the most *mu'tamad* opinion of bee honey is that zakat is not obligatory, as well as the opinion of the majority of scholars.

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