Social Justice and Poverty: Islamic Economic Perspective

Meirison¹, Tuti Unani², Kasmidin³

¹²³UIN Imam Bonjol, 'UIN Suska Pekanbaru
tutiunani682@gmail.com, meirison@uinib.ac.id, kasmidinarabi@gmail.com

ARTICLE INFO

Article History:
Received April 19, 2022
1st Received in revised form 23 May 2022
Available online on June 30, 2022

Keywords: Islamic Economic, Social Justice, Poverty

ABSTRACT

This paper aims to describe the socio-economic justice concept taught by Islam, which wants a proportional income distribution. It can also be said that the Islamic economy is an economy based on togetherness. Therefore, it is not strange if the assumption of the Islamic socio-economic justice principle is similar to the socialist system. There has even been an opinion stating that if the socialist system is added and incorporated Islamic elements into it, it will become Islamic. I conducted a literature study and a descriptive analysis approach to the literature and existing sources. Some perspectives and opinions stated that the similarity of the socio-Islamic justice system with socialism was not entirely true; there were more mistakes. The economic principle of socialism, which rejects individual ownership and wants an even income distribution, differs from Islamic economic principles. Islamic economics, the enforcement of socio-economic justice, is based on a sense of brotherhood (ukhuwah), mutual love (mahabah), shoulder to shoulder (takaful), and mutual help (ta’awun), both between the rich and the poor and between the rulers and the people.

1. Introduction

Economic problems cannot be separated from human life. It deals with various needs, such as food, clothing, shelter, and other requirements. To meet the needs of life, humans should work by processing everything provided in this universe. Human needs can be met from primary, secondary, and tertiary requirements (Crone and Cook, 1980: 55).
According to Islamic economics, economic growth is related to the increase in goods and services, aspects of morality and moral quality, and the balance between worldly and ukhrawi (hereafter) goals. The idea of welfare and economic growth will be realized optimally and impact economic equality if the principles of Islamic economics ensure that we can meet each citizen’s basic needs. In the Islamic financial system, there are no individuals who become managers of the country’s wealth or vice versa; all individuals are forcibly placed at the same economic level. However, this condition is improved so that each individual, without disturbing the others. It can obtain sufficient wealth to meet its needs correctly (Sali 2019).

2. Methods
I conducted a literature study and a qualitative descriptive analysis approach. After comparing various schools of thought and the ulama’s views on social justice and poverty epistemologically in Islam, a usual standard of life is found in Islam. The Hadith of the Prophet PBUH supports this. It has described the basic needs of a Muslim as not many as has been imagined so far.

The author conducted a study of several books, such as the book by Asnaini entitled ‘Productive Zakat in Islamic Law,’ which discusses the way out of poverty with zakat that can be cultivated and ultimately can reduce poverty by creating a turnover of capital managed by labour. Professional. This issue has made zakat change and become productive zakat and is no longer solely for consumption needs consumed and do not develop. The author also reviewed the book The Theft of nation: Returning to Gold, written by Ahmed Kameel Mydin Meera. This book discusses poverty causes; the poor are increasingly becoming slaves because the people’s economy has not risen and provides solutions from an Islamic economic point of view. This article’s discussion focuses on the standard of living offered by Islam, which is not consumptive but advocates a simple life that can eliminate various economic problems (Ahamed Kameel Mydin Meera 2004, 42).

3. Discussion
Justice is defined as giving all the rights entitled to the owner of that right. These rights can be changed as individuals or groups. The right can also be in any form, with any value, without exceeding or reducing. Without taking excessive sides, at least in terms of concepts and premises, Islam teaches about justice long before the conventionalists put the principles of justice in the economy. Islam has a firm legal basis in regulating justice and balancing rights
and obligations. Between individuals and society, between spiritual and physical, and between the world and the hereafter.

Allah, who sent Islam as a life system for all humankind, emphasizes the importance of upholding justice in every sector, be it economic, political, or social. The commitment of the Koran regarding keeping justice is apparent. Somebody sees this from the mention of the word justice in the Qur’an. It reached more than a thousand times, which means; the third-order word that many are called al-Qur’an after the word Allah and ‘Ilm.

Ali Shariati said two-thirds of the Koran verses contain the necessity to uphold justice and hate tyranny, with the words zulm, itsm, dhalal, and others (Khadduri 1984, 10). Therefore, the objectives of socio-economic justice and equal distribution of income/welfare are considered an integral part of the Islamic moral philosophy.

The Qur’an explicitly emphasizes the importance of justice and brotherhood. According to M. Umer Chapra, an ideal Islamic society must actualize both simultaneously because they are two sides that cannot be separated (Chapra 2000, 78). Thus, these two goals are firmly integrated into Islamic teachings so that their realization becomes a spiritual commitment (worship) for the Muslim community.

The tremendous Islamic commitment to brotherhood and justice demands that all resources be utilized to realize maqashid shari‘ah, namely fulfilling human life needs and fundamental (primary) requirements, such as clothing, food, shelter, education, and health. Brotherhood and justice also demand that resources be distributed equitably to all people through fair policies and instruments of zakat, infaq, sadaqah, taxes, kharaj, jizyah, export-import excise, and so on.

The concept of socio-economic justice taught by Islam wants a proportional distribution of income. It can also be said that the Islamic economy is an economy based on togetherness. Islamic economics, the enforcement of socio-economic justice, is based on a sense of brotherhood (ukhuwah), mutual love (mahabbah), shoulder to shoulder (takaful), and mutual assistance (ta’awun), both between the rich and the poor and between the authorities and people.(Sekolah Tinggi Agama Islam Negeri (STAIN) Bengkulu and Asnaini 2008).

The Islamic economy, a sharia economic system, stands firmly on the principles of togetherness and justice in achieving goals. There are at least four principles that underlie Islamic financial practice.

First, Muslims are an encouragement to spend wealth in the way of Allah as much as possible to achieve justice and social welfare. The concepts of zakat, alms, infaq, waqf, and so
on are manifested through this principle. Islam does not tolerate a striking gap between the have and the have-nots.

Second, Muslims are prohibited from doing usury. The scholars are divided in their opinion on whether bank interest includes usury. However, they both agree that if two people are doing a (business) transaction, no one should be treated as ‘losing’ so that a win-lose scheme emerges, one of which will suffer losses from the other, so that there is an injustice in taking risks.

Third, share risk (risk-sharing). If a jointly managed business experiences a loss, the parties can bear the risk together fairly and wisely, and one party should not feel dissatisfied because of being criticized.

Fourth, namely, prohibiting the exploitation of one human by another. This issue means that one party who agrees to business (business) cannot become wealthy by himself while the other party is suffering. In this context, a one-sided profit sharing in a work contract (business project), for example, can be called a deal of work against Islamic teachings’ principles.

The fifth principle is the prohibition of conducting speculative business. A concrete example is gambling. Every effort has been reviewed, well planned, well organized, and logical. Without inaccurate data and information, predictions and anticipations are carried out according to rationality, not based on speculative behaviour. This principle is the embodiment of modern management. However, humans are often greedy and immoral, which neglects the above directions.

In the heyday of Islam, where the rulers paid attention to the community’s life and welfare by upholding the principle of justice, social monotheism was practised by caring for the rich and the weak. Social security and solidarity built on Islamic principles, namely optimizing zakat’s role and function, can bridge the gap between the rich and the poor (Noor 2014).

The Islamic economic system is a financial system born from the Islamic social network that is expected to provide solutions to various existing problems with pro-benefit and justice policies in the Ummah economy. The distribution policy in the Islamic economic system upholds the value of justice based on the concept of distribution in the Koran surah al-Hashr ‘so that wealth does not accumulate in only one group.’ According to Quraish Syihab, this verse emphasizes that property should not only belong to a group of people. The property must be circulated in society to be enjoyed by all members while recognizing ownership rights and prohibiting monopoly. Since Islam began, the property has had a social function (Shihab and Shihab 2012, 112–13).
Based on the above verse, Islamic economics does not allow wealth accumulation only to certain people or specific groups. It even outlines the principles of justice and brotherhood (compassion) in its distribution concept. Wealth management is not justified in favour of a particular group or group of people but must also be spread throughout society. Conversely, Islam does not force all individuals to be on the same economic level (Afzal-ur-Rahman 1988, 12).

The concept of Social Justice in the Quran

Among the essential terms related to morality expressed by the Qur'an is justice. This concept can be seen in the many words 'adl (righteousness, justice) and synonyms such as al-qist, al-wazn, and alwast (middle) found in various places in the Qur'an. Apart from the expressions that explicitly mention the word al-adl, ideas and thoughts about justice have come together in the earliest verses. The command to do justice is also seen in the Qur'an's prohibition of doing wrong. It is no exaggeration to say that Fazlur Rahman, a contemporary Islamic thinker, states that the basic message of the Qur'an is an emphasis on justice, one of which is seen in socio-economic justice (Raḥmān and Woods 2002, 21).

In the Qur'an, the word 'adl is constantly confronted with the phrase zulm. Often when God commands us to do justice simultaneously, God forbids us to be unjust. The word al-zulm means putting something in its proper place, either by exaggerating, reducing, or deviating from its time and place. The approach of tafsir maudhū'i (thematic) shows that the concept of justice in the Qur'an contains a comprehensive meaning. The notion of justice refers to the notion of a balanced state and an unbalanced state. Equity also refers to equality or the absence of discrimination in anything. And the fulfilment of the rights of anyone who has the right to place something properly. (Zuḥailī 2002, 77).

The definitions contained in this concept of justice, of course, have implications for human activity and behaviour. This implication can be seen in legal justice because the Koran instructs humans to treat all people equally before the law and not to differentiate between them based on their accidents (things that are outwardly attached). Upholding the law is a fundamental commandment from God, as stated in Surah an-Nisa verse 58:

Meaning: 'Indeed, Allah commands you to convey the message to those entitled to receive it, and (commands you) when setting the law among people so that you establish justice. Lo! Allah giveth you the best instruction. Indeed, Allah is All-Hearing, All-Seeing'. (Q.S. An-Nisa 'verse 58)
Thus legal justice will not differentiate between people based on their social status. Whether they are rich or poor, officials or ordinary people, educated or ordinary people, or differences in skin colour or differences in nation and religion, because, before the law, everything is the same. This concept of equality does not exclude recognizing strengths, which can overestimate a person because of their achievements. Still, these advantages should not lead to differences in treatment or application of the law to him.

In a hadith, Rasulullah S.A.W. stated: ‘Verily Allah had destroyed those before you, because they took a stand, if those who search for people have been prominent among them, let them be, while if those who steal the weak (ordinary) they enforce the law on that person. And indeed I am by Allah if Fatimah bint Muhammad searched, I would have cut off her hand. Justice in inter-group relations means that the Qur’an provides moral guidance so that humans can coexist peacefully and on friendly terms with other people even though they are of different ethnicity, religion, and race. This principle favours the universal spirit of the Qur’an as a blessing for all people (rahmatan Lil Alamin).

Meanwhile, as will be seen later, economic justice implies that the Koran emphasizes human equality (egalitarianism) and avoids all forms of social imbalance stemming from economic imbalances, such as exploitation, greed, wealth concentration among a few people, and so on. Strictly speaking, humans before Allah S.W.T. have the same degree, without anyone being allowed to feel nobler than others. This equal awareness before Allah must become an internal awareness for every human being to have an egalitarian perspective (al-musawah). That is by not discriminating against people based on their primordialities, such as race, religion, and ethnicity. Humans can only be treated differently based solely on the objective qualities they possess or based on the actions they perform. It is this insight into humans that enables socio-economic justice to be upheld.

**Economic Justice Paradigm according to the Al Qur’an**

Under the Islamic economic system, wealth accumulation by a group of people is avoided, and steps are taken automatically to transfer the flow of wealth to unfortunate members of society. The Islamic economic system is a system that is fair and thorough and seeks to ensure that wealth is not collected only by one group but is spread throughout society. The Islamic economic system’s essential characteristics are described in the Koran verse, namely in the Q.S. Al-Hasyr (59) verse 7:

Meaning: ‘what is the booty (Fai-i) that Allah gave to His Messenger (from the property) that comes from the inhabitants of the cities? Then it is for Allah, for the Apostle, relatives,
orphans, the poor, and those who are on the way, so that the treasure may not be circulated among the rich among you alone. What the Apostle gave you, Then accept it. Leave what he forbids. And fear Allah. Indeed, Allah is very harsh in punishment (Surah Al-Hashr: 7).

In the Islamic economic system, there are no individuals who become managers of the country's wealth or vice versa; all individuals are forcibly placed at the same economic level. However, this condition is improved so that individuals can obtain sufficient wealth to meet their needs correctly without disturbing others. Individuals will spend their income more economically without worrying about the economic balance of society as a whole. In this system, some individuals cannot take the opportunity to accumulate wealth excessively, while the majority of the people are left struggling to meet their basic needs. (Huda 2017, 20)

For economic matters, the State must guarantee that every citizen has the same opportunity to access and utilize economic resources. As a result, every member of society will live with a minimum standard of needs, such as food, shelter, health, clothing, worship, and education. The State should regulate the use of these economic resources to be distributed evenly and fairly so that none of the members of society is wronged by their rights either by the State or fellow members of society to obtain access rights to these economic resources. In enforcing its laws, Islam is based on the foundation of justice among humans. Allah has commanded us to do justice in many verses of the Qur'an. Allah says in Q.S. An-Nahl (16) verse 90:

Meaning: 'Verily, Allah commands (you) to act fairly and do good deeds, to give to relatives, and Allah forbids from abominable acts, evil, and enmity. He teaches you so that you can take lessons'.

Islamic Social Justice in the Economic Sector

The concept of economic growth has been widely discussed in classical Islamic financial kinds of literature. One famous is the concept of change offered by Ibn Khaldun, a great scholar of the 14th century A.D., in his book Muqaddimah. This concept is known as Imran (development). Ibn Khaldun said: 'when the population experiences growth, there will be a labour surplus. Then with the division of labour and cooperation between labour, the output will increase (Ibn Khaldūn et al. 2005, 77). This increase in output will encourage an increase in income. As an implication, an increase in income will increase social demand (or aggregate demand in modern terms), which in turn will encourage increased production and economic growth' (Sakni n.d.).
However, if not accompanied by government policies to protect the weak, this high growth will create a market imbalance that significantly threatens the economy if the condition is exacerbated by collaboration between the authorities and entrepreneurs in controlling state assets. This issue is a hazardous form of economic monopoly. So it is unsurprising that Ibn Taimiyyah and Ibn al-Qayyim Al-Jauziyyah strongly criticized him. This system will result in the circulation of assets and assets only in the hands of the have group, even though Allah S.W.T. hates it. Al-Maqrizi (14-15 century A.D.) further emphasized that the turnover of support in the hands of a handful of these groups is one of the causes of ghila (inflation). Even though the people are the ones who have to bear the consequences, their purchasing power decreases, and the actual value of their money decreases. Therefore Islam emphasizes the distribution of justice in the economic system.

Some glorious historical fragments need to be known, such as the time of the Caliph Umar bin Khattab (13-23 H / 634- 644 AD) or the time of Caliph Umar bin Abdul Aziz (99-102 H / 818-820 AD). The aim is that we are more aware that Islamic economics is not a new concept but a practical concept whose achievements and successes have been well recorded using gold ink in the pages of history. For example, during the reign of Caliph Umar bin Khattab for ten years, in various regions (provinces) that implemented Islam well, Muslims enjoyed prosperity and prosperity. Wealth is evenly distributed in all directions. Muadz bin Jabal did not find the proof in Yemen. Abu Ubaid said:

Muadz once sent the proceeds of zakat that he collected in Yemen to the Caliph Umar in Medina because Muadz did not find anyone entitled to receive zakat in Yemen. However, Caliph Umar returned it. When later Muadz sent a third of the proceeds of zakat, Caliph Umar again refused and said, I did not send you as a tribute collector. I sent you to collect zakat from rich people there and distribute it to the poor from among them too. Muadz replied, ' If I met poor people there, I would not send anything to you. In the second year, Muadz sent half of the zakat he had collected to the Caliph Umar, but Umar returned it. In the third year, Muadz sent all the zakat results he managed, which the Caliph Umar also produced. Muadz said I did not find anyone entitled to receive the zakat portion that I collected (Qaradawi et al. 2007, 77).

What a fantastic success and an incredible story, justice at this time applies not only to Muslim people but also to non-Muslims. Because justice is for all, there is no discrimination based on religion. The State applies justice to all its people (Rahmiyanti 2018).

Reflecting on the Caliph Umar bin Khattab and the Koran concept above, social justice will be realized if assets are distributed correctly (honestly and legally). The Government and society must work together in upholding social justice; if one is
dishonest/monopolistic, there will be an injustice. Wealth will become stuck, stagnate, and only be enjoyed by the rich.

With a firm and detailed concept, Islam emphasizes justice in the economic field. Therefore, it is the responsibility of financial actors and the State to realize this teaching and justice concept. This submission is not without reason because Allah designates the country responsible for guaranteeing its people's prosperity (Meirison 2019a). According to Zainal Abidin, five things become the Government’s job or task: ‘Avoiding the threat of hunger, ensuring jobs, eradicating poverty, holding social organizations, making people give hands.’

Another task for the Government is to eradicate poverty. Islam teaches that poverty means striving to live, but his livelihood results are insufficient for his family's needs, so poverty means that his struggle does not yield any results. Allowing for this misery means opening the door to one of two dangers of despair or unemployment. Distress and unemployment lead to crime. A person will take a shortcut when these two things gather in him. Therefore, the Government is obliged to serve and provide space for its people to live a decent and prosperous life (Meirison 2019b).

The creation of social justice and the people’s welfare is the primary mission of Islamic financial instruments, both compulsory (zakat) and sunnah (infaq, alms, and waqf). Reflecting on the era of Islamic rule, its manifestation in state life is the responsibility of the Government together with its people. The embodiment of Islamic social finance instruments (Islamic Social Finance) is a tangible form of social justice in the Islamic economic concept.

Poverty in Economic Outlook

This environmental and social poverty is the benchmark for a country's national economy. Chart and Rowntree, an economic figure, said five factors cause social poverty that has occurred so far (Aprianto 2018).

a. Ignorance
   Ignorance is the lack of information or knowledge of the community or individuals, including the lack of human resources and individual skills. The information in question is Power and strength to make the country prosperous. The reason is that information holds great Power to improve the people's economy and stores the Power to increase economic growth.

b. Disease (Disease)
   Sickness or being physically and mentally unwell causes people to be helpless and unproductive; this is the cause of environmental poverty in the local economy. Health
will contribute to eradicating poverty through consumption, including staples such as water, sanitation, and hygiene. Health is the primary measure so that people are not poor because poor people are prone to contracting diseases such as H.I.V., tuberculosis, and other infectious diseases.

c. Lethargy (apathy)
Apathy occurs when someone does not care about the environment around them; they are no longer helpless about others’ fate; they even tend to surrender to their future and the work they get. They do not have the ability and readiness to progress and develop, so the environment and circumstances cause poverty.

d. Dishonesty (Dishonesty)
An honest and fair attitude is a social and State poverty factor. The State will become poor if the law rules are not implemented correctly, even the State will struggle to enforce the rules because the community is seized with a sense of pessimism about success and luck. Dishonesty also causes people to do wrong and arbitrary; therefore, it is necessary to have a firm attitude and not compromise against evil and injustice because poverty is caused by unfair distribution and excessive monopoly on people’s perspectives.

e. Dependency
The attitude of accepting (resigning) and always begging is the attitude that is not right and not valuable for life. Developing countries still depend on significant funds from rich countries and individuals. Poor people are not allowed to beg rich people because asking is stupid and not lawful. But rich countries should always be donors/givers for developing countries so that some institutions or people can reduce poverty. Likewise, a generous attitude is better than the begging attitude shown by some Indonesians (Meirison 2018).

Of these five factors, poverty has always existed and caused the people’s inability to be independent and independent in the economy and trade. Capitalism’s economic system has always been a significant factor and actor in poverty because it adheres to economic dependence on developed countries. Meanwhile, Islam teaches humans to be independent and independent from others, even physically and mentally healthy. The nature of not being lazy, not extravagant, and surrendering to circumstances must be eliminated in humans to become perfect humans in terms of economy and society.
Islam also commands people to be diligent at work, engaged in worship, and not exceed the limits of life outlined by the Koran. Bad attitudes must be controlled so that they do not fall into kufr. Islam upholds dignity and morals; even Islam wants its people to be rich and generous. Islamic teachings regarding zakat, alms, and waqf have become a solution to reducing social poverty.

**Sharia Economic Solutions to Poverty**

Individual poverty is a problem for every human being; poverty is difficult to overcome because of human nature. The lack of attitude and the attitude of wanting to live in luxury prove that poverty always occurs. Assessing poor people today is far different from ancient times when poor people could not even send their children to junior high school, high school, and college because they did not have money to spend. But today, poor people are not due to their economic nature but because of their lack of attitude, luxury, and desire to be excessive. Rasulullah PBUH said:

> من أصبح منكم آمنًا في سربه، مُعَافًى في جَسَدِهِ ، عِندَهُ قُوتُ يَوْمِهِ ، فَكَأَنَّمَا حَيِّزَتْ لَهُ الدُّنْيَا (البخاري، محمد بن اسماعيل 2011، 300; ترمذي، محمد بن عيسى and Kenzhabek 2013, 2346)

*Whoever among you who enters the morning is safe in himself, physically fit, and has food on that day; it is as if he is given the world with its various pleasures.*

Low human standards constantly change and depend on the conditions and the time. Today’s poor people can still eat and buy clothes and necessities, but they do not have regular income and jobs to generate a standard economy. All countries experience this condition because the State should guarantee its citizens’ employment and income. As a new discipline, Islamic economics tries to contribute to state poverty, which cannot be solved by classical economic theory by relying on financial Capitalism.

Islamic economics views natural wealth and human resource wealth to be done or invested for humans’ benefit in the future, not for sale. Islam encourages people to invest, trade, and do business, not to become labourers and manual labourers. Islam also makes it easy for all sources of fortune, both natural resources and human resources, because, in essence, luck and wealth come from God, not because of humans. Economics encourages people to be humble, tawadhu’, work hard, not wasteful, and avoid evil deeds that cause poverty. Someone who wants to be rich must refrain from wrongdoing and helplessness and reduce evil deeds.
and right good deeds. Therefore, Islamic economics recommends that poverty is avoided; then, two steps must be taken (Sali 2019):

1. We are developing human resources to benefit the future of life, including natural resources.
2. Require humans to obey Allah’s rules described in the Al-Quran and Al-Sunah, where they make humans happy in the world and the hereafter (Ahmad 2001, III).

Surah Al-Araf, verse 96 states.

“If the inhabitants of the countries were faithful and devoted, surely we would have bestowed on them the blessings of heaven and earth, but they denied our verses, then we tormented them for what they did / what they worked for.”

From the perspective of Islamic economics, we find many sentences of faith, taqwa, gratitude, zalim, and kufr. We will receive generosity and wealth if we do good to Allah and observe God's rules. So, we avoid immorality, kufr, and poverty. Islamic economics recommends that people be diligent at work, engaged in seeking prosperity, and stay away from monopolistic attitudes. The main element in Islamic economics to achieve a degree of wealth is to improve oneself and increase human resources for the future. Second, having an honest, fair, and not extravagant attitude in living life can be rich. Third, investing through trading, business, buying and selling lawfully, and giving alms for the public interest to reduce poverty. Fourth, avoid transactions with rib wi (usury) nuances and interest because they will torment the borrower (Abdurrachman 1991, 35). Imam Al-Ghazali said that the solution to poverty is to have a physically and mentally healthy body. Have a plan or outlook on life in the future. The third is the fulfillment of life necessities, namely clothing and staple food (2008, 77/2).

Conclusion

Justice is given as a gift to all those who are entitled to their rights. Rights can be in the form of individual or group ownership, and rights can also be anything and with any value, without exceeding or reducing. Without taking excessive sides, at least in terms of concepts and premises, Islam teaches about justice long before the conventionalists put the principles of justice in the economy. Islam has a solid legal basis in regulating justice and the balance between rights and obligations. It regulates the relationship between the individual and society. Islam also regulates the spiritual and the physical and between this world and the
hereafter. The Islamic economic system recommends avoiding wealth accumulation by a group of people. Mechanisms are created to automatically regulate the transfer of wealth to disadvantaged members of society. The Islamic economic system is a system that is fair and thorough and seeks to ensure that wealth is not collected only by one group but is spread throughout society. The Islamic economic system’s essential characteristics are described in the Al-Qur’an verse, namely in the QS Al-Hasyr (59) verse 7. Islam has explained the standard of living for its people and does not live in excess. Following the Prophet, PBUH’s pattern of life and his pious companions and scholars will solve many economic problems Muslims face at this challenging time.
Reference


Sakni, Ahmad Soleh. “KONSEP EKONOMI ISLAM DALAM MENGENTASKAN KESENJANGAN.”


البخاري، محمد بن اسماعيل. 2011. الأدب المفرد. بيروت: دار الكتب العلمية،