


## Luqatah (Found Items) In Fiqih Muamalah

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Article Info	ABSTRACT
<b>Keywords:</b> Luqatah , Types of Luqatah , Views of Ulama .	Luqathah is an item found in a place that does not belong to an individual. For example: a Muslim finds money or clothes on the street , because he is worried that the money or clothes will be wasted, so he takes it. Found items must be announced for at least one year. For example, when the person who finds it has announced it for one year or more, the finder has not found the owner of the item, then the item may be used. The data collection used in this journal uses the library study method . By referring to primary sources such as hadith books and other secondary sources that contain and relate to the problem discussed,. Results The similarities and differences between luqathah (found items) in Islamic law and civil law are, an item that is lost from its owner and then found and taken by someone else. The items are general in nature such as money, gold, electronic goods, food, lost (stray) animals, and others. The law on taking found items can change depending on the conditions of the place and the ability of the finder. The loss of an item from its owner does not result in the loss of ownership of the item. The community is responsible for caring for, storing and delivering the item to its owner as best they can .
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### INTRODUCTION

In the rules of human social interaction, in fiqh known as muamalah, it often happens that someone loses valuables which causes hardship and really hopes that someone will find it and be willing to return it to him. Islam introduces the concept of halal-haram in its economic system. Muamalah is part of the pillars of Islam which regulates the relationship between one person and another. In the process of muamalah, many people still do not pay attention to the rules and laws of muamalah, because they tend to be hasty and do not want to know that which causes our economic activities to not run well, because the perpetrators still do not understand how important it is to study the laws of muamalah. One of them is Luqathah which often occurs in our daily lives. But in this case, Muamalah (Luqathah) very few people know, because people assume that the goods that have fallen belong to them. They assume that the goods are their sustenance. Because the human attitude tends not to care about such things so that they almost forget how and what to handle found goods (Luqathah). Humans are the creation of God Almighty who have the highest degree among other creations. Basically, humans were created by God Almighty with the position as individual beings and social beings. Humans as individual beings have unique individual characteristics that are different from other humans. Humans are different from other humans.

God prescribes His laws for humans, of course not without purpose, but for the welfare and benefit of humans themselves. The manifestation of God's command can be seen through the Qur'an and its explanation can be seen from the hadith of the Prophet Muhammad SAW, None of God's words end in vain without being understood by His servants, and may even result in the destruction of the order of human life. The purpose of Islamic law is the direction of every human behavior and action in order to achieve happiness in life by obeying and avoiding what has become His law. The purpose of Allah SWT. in prescribing His laws is to maintain human welfare, while avoiding harm, both in the world and in the hereafter. In His Word, Allah SWT firmly gives all of His creations to humans, none of which is in vain. As explained in the Qur'an, Surah Al-Mu'minunayat 115:

And He is the Most Gracious O Allah, And the Most Gracious The Prophet And the Most High O Allah, the Most Gracious Allah The Most High

Meaning : *Do you then think that We created you in vain and that to Us you would not be returned? (QS Al-Mu'minun verse 115)*

We are given reason because our task is great. Therefore, it is not permissible for every individual to waste their life or waste it in vain. It is clear that we must not think that we were only brought to life in this world in vain, in fact it is impossible for us to think that we were created in vain. -va. It is important to know that Allah SWT as the Shari'a (who establishes the Shari'ah) does not just create laws and rules, but these laws and rules were created with specific aims and purposes. Ibn Qayyim al-Jauziyah, as quoted by Khairul Umam, stated that the aim of the Shari'ah is the benefit of servants in this world and the hereafter. Every problem that deviates from justice, mercy, benefits and wisdom definitely requires sharia provisions.

Luqathah in language means something that is found or obtained, while according to the term as interpreted by Muhamad al-Syarbini al-Khatib, what is meant by al-luqathah is: "Something that is found on the basis of a noble right, not guarded and the finder does not know the mustahiq". Luqathah is an item found in a place that does not belong to an individual. The law on taking found items can change depending on the condition of the place and the ability of the finder. Luqatah is a guarded asset, which is valuable and the owner is unknown. If someone finds an item in a place that is unoccupied or in a crowd, then he may take it or leave it. From the opinion of the Syafi'i school of thought in this case it is better to take it than to leave it, if you have a feeling that you can fulfill the rights of the Luqathah (found item). The imams of the schools of thought also agree that it is permissible to pick up found items, but they differ on which is more important between leaving or picking up the found item. From the Syafi'i school of thought, two opinions are also obtained about which is more important, namely, first, collecting is more important and second, collecting it is obligatory. The most valid opinion is that it is mustahabb for those who feel safe. Taking found goods is highly recommended by the Syafi'i school of thought, but when collecting found goods, it is mandatory to recognize six types of characteristics of the goods, namely the container (place), the wrapping, the strap, the type, the quantity, and the weight of the scales. Found goods can be found anywhere, whether in public places or uninhabited places, we can find them, from the opinion of the Syafi'l school of thought, it is highly recommended to collect Luqathah (found goods) by waiting for the owner of the goods to come to look for and take them. There are several problems that are often discussed in Luqathah, namely about the people who find

the goods, the majority do not wait a year for the owner's recognition, instead they are used or made into transaction goods or sold at half the price of the original goods. The found goods must be kept properly, not traded, before reaching one year then the goods are a deposit (Wadi'ah) by keeping it like one's own goods. The imams of the Madzhab agree that found goods (Luqathah) must be announced for a full year if they are valuable goods. So selling found goods which is widely practiced in the field is something that is not in accordance with what has been expressed in the Syafi'i Madzhab.

## RESEARCH METHODS

The research method used is by using the Library research method, where in this research is done by reading and doing various things, especially studying various existing literature. The literature in question is a source that is related to the research problem. The research used in this study is a qualitative method. Qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from people or observable behavior. The approach used is descriptive, namely a study that describes all data or conditions of the subject or object of research, then analyzed and compared based on the current reality. The data sources used are secondary, namely in the form of books. As well as the internet and previous research reports. Through this method, the author collects data that is considered relevant to the main problem as a reference source in an effort to complete the writing. By referring to primary sources such as hadith books and other secondary sources that contain and relate to the problems discussed, looking for data that has been obtained from dictionary books by referring to the original books designated by the hadith dictionary book. And by searching for supporting journals, This type of research is qualitative research, because information with the necessary data is excavated and collected from the field which is descriptive or interprets current or existing conditions. In this discussion is a form of research using a literature study methodology with qualitative research data. With the subject of this research which is seen in terms of community habits that are not free from forgetfulness and application in muamalah. With this, so that the problem can be solved, it will be discussed in more detail in this discussion. And explain the entire contents of the explanation of Luqathah in muamalah.

## RESULTS AND DISCUSSION

### Luqāṭah, A Definition

The word luqāṭah in the al-Azhar Dictionary is defined as an object that is left behind and found and does not know who the owner is. According to Sayyid Sabiq luqatah is abandoned property whose owner is unknown and is usually used for property other than animals. Animals are usually called zallah. Luqāṭah with di-fathah the letter qaf means something that is lost. Luqatah is a treasure of Muslims while rikāz is for finds of non-Muslims. According to Hanafiyah, the treasure was found and the owner is unknown. So luqāṭah is property other than animals that are abandoned or left behind and whose owners are unknown or, more easily, can be said to be found items.

Al Luqatah (found goods) is an item that is lost from its owner and then found and taken by someone else. The loss of an item from its owner does not result in the loss of ownership

of the item. The community is responsible for maintaining, storing and delivering the item to its owner as best they can.

According to the term fiqh, found goods are the same as "luqathah". Hearing the term found goods/luqathah, this refers to a form of action that obtains something belonging to someone else accidentally, while the owner of the object is unknown. This means that the object found does not belong to the finder, but to someone else. Etymologically, Luqathah means "found goods". The word goods is general, not specific to certain goods. Al Luqathah also means something obtained after an effort, or something that is collected. According to sharia, luqathah is lost property and it is included in the goods that are generally secured by people. According to Sudarsono, SH, found goods are finding someone's property on the road, which is lost because it fell, was forgotten and so on.

Luqathah is different from hidden treasure that is unclaimed. Hidden or hidden treasures, which no one can prove ownership of and which obtain by sheer coincidence are also called treasures. Treasures in article 587 of the Civil Code are all hidden or buried objects, which no one can prove ownership of and which obtain them by pure chance. In Islamic fiqh it is called rikaz.

According to Malik, something that is no longer a point of contention for us and that I have heard also said by experts is that rikaz is just a hidden treasure from the period of ignorance that was obtained without using wealth or requiring money, as well as without effort or effort. As for what is obtained by expending wealth and requiring effort that is carried out with great difficulty, until one day it succeeds and another day it fails, then it is not called rikaz. According to the understanding of the people of Hijaz, Rikaz is the savings of ancient people buried in the ground. And according to Iraqis it means mining goods. When viewed from a linguistic perspective, both meanings are correct, because these two objects are indeed stored or buried in the ground."

There are several things that are disputed by the fuqaha, namely the meaning of mining goods (ma'din), found goods (rikaz) and stored assets (kanz). According to the Hanafi school of thought, mining goods, rikaz and hidden treasures are one, namely every treasure buried under the earth. However, mining goods are treasures created by Allah SWT when this earth was created, while rikaz and hoarded treasures are treasures buried by unbelievers.

In terms of fiqh terminology, there are several definitions of luqathah explained by several Ulama, including:

a. Abu Hanifa

Mo Yogi Yes Yarra My name is Viles Mohabbatein Kamala Labrador

Meaning: *"Wealth that is found by someone whose owner is unknown and the wealth is not included in the wealth that is permissible to own (mubah), such as the wealth of a kafir harbi (a kafir who is hostile to Muslims)"*

b. Ibn Rushd

English : English lol Molla God bless you Mozart The Lord Can Allah FYI Amir Al-Araq

Oh Amir Welfare Wiwit FYI Allah Sohe Allah The Prophet The Great Wall

Meaning: *" Indeed, what Luqathah does is every Muslim's property that is found in vain, whether in a deserted land, whether it is an object or an animal, except for camels."*

c. Ibn Qudaimah

Amol The best Man Rabbi The story Gauri

Meaning: " *Found property is any property that is kept by someone in a certain place because it was lost and the owner is unknown.*"

### Legal Basis of Luqathah

The views of the Ulama differ in concluding the law. Picking up found goods, some recommend it (mustahab), with the note that the goods are found in a safe place, and will not cause loss if not picked up. The second opinion, the law is permissible when the barang is in an unsafe place, then it is obligatory to pick it up, fearing that the barang will be lost if not picked up immediately. Imam Abu Hanifah stated that picking up liqethah is recommended (mustahab). According to him, a Muslim is obliged to maintain the property of his fellow brother who is in vain and store it properly. Imam Malik and a group of Hanabilah are of the opinion that taking luqathah is makruh. With the reason that people are not allowed to take their brother's property for fear of being negligent in guarding or informing it. The Hanafi and Syafi'iyah Ulama provide a more detailed explanation based on the illat of the law. Because the 2 groups are of the opinion that if the goods fall into the hands of a wicked person if not picked up while he is able to hold the mandate, then the law of taking them is recommended. However, if you know that he is ungrateful, then the law of collecting becomes haram. On the other hand, some argue that collecting luqathah is obligatory, this applies if the luqathah is in a community that is difficult to trust. While the community's imam is a just person, so the imam is obliged to collect it.

The law on taking found items can change depending on the conditions and location and the ability of the finder. The law on taking found items includes the following:

a. Must

It is obligatory for the finder to take found items if the person believes in himself that he is capable of taking care of the found items properly and there is a serious suspicion that if the items are not taken they will be lost in vain or taken by irresponsible people.

b. Sunnah.

It is Sunnah to take found objects for the finder, if the finder believes in himself that he will be able to take care of the found objects properly, but if he does not take them, there is no fear that the items will be lost in vain or will not be taken by people who cannot be trusted.

c. It is reprehensible.

For someone who finds treasure, then is still unsure whether he will be able to look after the objects or not and if he does not take the objects there is no fear that they will be neglected, then it is makruh for that person to take the objects.

d. Haram.

For someone who finds an object, then he knows that he is often afflicted with the disease of greed and is sure that he will not be able to maintain the property properly, then it is forbidden for him to take the objects.

So the law is, for those who feel they are trustworthy and are able to announce it and are able to find the owner, then the best thing for that person is to take it. Because by taking it, he has tried to protect other people's property from being wasted and not let it be taken by people who are unable to take responsibility for protecting it or are unable to find its owner.

For those who know that they tend not to hold the trust and are unable to announce it and are unable to find its owner, then they are forbidden to take it. Because by taking it they have brought themselves close to something that is forbidden and prevented its owner from finding it.

### Pillars of Luqathah

Luqathah is divided into three pillars, namely:

- a. The person who takes .
- b. Evidence of found goods.
- c. An object or thing taken.

If these three pillars are complete, then the luqathah and all its laws are complete and if it is not complete then there is no law. Here, things related to the pillars of luqathah are explained. As for the person who takes it, it is someone who is fit to cultivate it and keep it, so the person who takes it must be a free person, not a slave, Muslim or dhimmi infidel because even dhimmi infidels have to do things according to Islam.

### Types of Luqathah

- a. The types of found items are:
  - 1) Durable items  
These are objects that can be stored for a long time, for example gold, silver, knives, saws, tables and others."
  - 2) Perishable goods  
Namely, things that cannot be stored for a long time, such as food, flour, fruits, and so on. Things like this can be eaten or sold so that they are not wasted. If later the owner comes, then the finder is obliged to return it or the money worth the things sold or eaten.
  - 3) Things that need maintenance  
Like rice needs to be dried or animal skin needs to be tanned.
  - 4) Items that require spending  
Such as camels, cows, horses, goats and chickens. In essence, these animals are not called al-luqathah, but are called al-dhalalah, namely animals that are lost or lost.
- b. Division of found items based on their durability:
  - 1) Found items are permanent or durable such as gold, silver, money and the like. Those who find the item may take it, provided that an announcement has been made for one year to the wider community. If the terms and conditions above have been met, then the person who finds the item may take the item.
  - 2) Found items are not permanent or durable such as food, fruits and the like. If someone finds this then the first thing to do is to announce it, if not then the finder may take it (eat or keep it).
  - 3) Found items in the category of animals or livestock. First, animals that have no control over themselves from attacks by wild animals, such as goats, cows and the like, then the person who finds them may eat the animal and replace the price if the owner comes, or leave it alone, or take care of it voluntarily. " Second, animals that have control over themselves, such as birds, oxen, wild buffalo and

the like, if found in a place or source of food then just leave it (do not take it), if the animal is found in a place or location outside the area mentioned, then the finder may choose between eating it, leaving it alone or selling it.

- c. Distribution of found items according to the perspective of Islamic law:
  - 1) Objects that have a fixed value, such as gold, silver, money
  - 2) Items that do not have fixed value, such as food.
  - 3) Objects whose value remains if looked after properly, such as rice with its skin still on.
  - 4) Things that require sustenance, such as animals and humans.
- d. Division of found items according to where they were found:
  - 1) Found objects found on the earth's surface consist of:
    - a) The inventor of an object called "Luqatah".
    - b) The inventor is an animal called "Al Dhallah".
    - c) The inventor was a small child called Al Laqith".
  - 2) Found objects found on the earth's surface consist of
    - a) Mining goods are anything that is removed from the land from objects created in it, but is not part of the essence of the land itself, which has value and price.
    - b) Treasure is treasure buried in the ground, whether in the form of money or jewels, whether it contains signs of Islam or signs of ignorance, whether it is found in enemy territory or not.
- e. Division of found items by type:
  - 1) Cultural objects are objects made by humans.
  - 2) Cultural heritage objects: objects made by humans and protected.
  - 3) Valuable objects whose owners are unknown Non-natural wealth objects that have high economic/intrinsic value that are hidden or buried beneath the surface of the earth and beneath the waters in the territory of the Republic of Indonesia.
- f. The division of found items is divided into several types, namely:
  - 1) Items that are not of much interest to humans, such as whips and bread crumbs or the like. These types of finds can be picked up and owned immediately without having to announce them.
  - 2) Scattered items that should not be picked up, because they can protect themselves, such as the young of wild animals such as monitor lizards, or strong ones such as camels and oxen. These types of found items should not be picked up and owned.
  - 3) Apart from the above types, namely, those that are required to be collected with the aim of safeguarding the found item, for the benefit of the owner, not for the benefit of the finder."
- g. In terms of whether an object is permanent or not, in Islamic Law there are two types of objects, namely :
  - 1) Immovable objects (Al-'Aqaar)
  - 2) Moving objects (Al-Manquul)

#### **Scholars' Views on Luqatah (Found Items).**

- a. Taking Luqatah

Regarding the taking of found objects, the scholars disagree about whether it is more important to take them or leave them. The first opinion was expressed by Malikiyah and Hanabilah scholars. According to them, if someone finds an item in the middle of the road, then it is makruh for him to pick up the item, because this action could lead him to use or eat something that is haram. Apart from that, if the person concerned takes the item, he intends to declare it and return it to the owner when it is known. According to them, perhaps he neglected to announce it. Therefore, picking up the item is more dangerous than leaving it alone. The second opinion, put forward by Hanafiyah and Syafi'iyah scholars. According to them, if someone finds an item or treasure somewhere and the owner is unknown, it is better to collect/take the item, if the person who finds it is worried that the item will be lost or found by irresponsible people. If there is no concern, then the law collects it, according to them, it is fine.

Scholars from the Hanafiyah and Syafi'iyah groups provide a more detailed explanation based on the illat of the law. The two groups of scholars are of the opinion that if the found item is feared to fall into the hands of a wicked person if it is not collected while he is able to hold the trust, then the law of taking it becomes permissible. However, if a person knows that he will be treacherous towards the object he has collected, then the law of taking it becomes forbidden. The hadith of the Prophet Muhammad SAW states:

And the Lord Zed Ben Allah is the Most Gracious O Allah Allah is the Most Gracious Salim God O Allah, O Allah, And He is the Most Gracious Allah : Allah Yafo O Lord, the Most Merciful Allah Allah Allah is the Most Gracious (يَعْرِفُهَا) رواه Ahmed Welcom

Meaning: "From Zaid bin Khalid, the Prophet PBUH said: He does not keep lost things except those who are astray as long as he does not announce it." (HR Ahmad and Muslim).

Besides that, there is also an opinion that says that collecting found items is obligatory. This applies if the found items are in the midst of people who cannot be trusted, while the imam (leader) of the community is a just person. In such a situation, the imam must pick up the found item. However, the majority is of the opinion that if the owner of the item has not yet met, then the find is a trust and is guarded. And the scholars detail it, if the treasure is in a safe environment, then it is recommended to take it. But if it is in an unsafe environment, then it is obligatory to take it. However, if you take it out of greed, you are not allowed to take it.

### **Announcing Luqatah**

Found goods (Luqathah) will be in the hands of the finder, and the finder is not obliged to guarantee it if it is damaged, unless the damage is caused by carelessness or excessive actions. He is obliged to announce the goods in the midst of society, by all means and in all places where the owner is likely to be. If the owner comes and mentions the special signs that are the main characteristics of his goods, the finder is obliged to hand over the found goods to him. If the owner does not appear, the finder must announce it for one year. If after a year the owner still does not appear, the finder may use it, either by transferring it or making use of it.

It is obligatory for the person who finds a found object to observe the signs that distinguish it from other objects, whether in the form of its place or its binding, as well as those related to its type and size. And he is also obliged to maintain it as if he were

maintaining his own objects. In this case there is no difference, for trivial and important objects.

It was narrated from Suwaid bin Ghafalah, he said, "I met Ubaiy bin Ka'ab, he said, 'I found a bag containing one hundred dinars, then I came to the Prophet sallallaahu 'alaihi wasallam. Then he said, Announce it for a year. I announced it for a year, and I did not find anyone who recognized it. Then I came to him again, and said, 'Announce it for a year. Then I announced it and did not find (anyone who recognized it). It is obligatory for the person who finds something and takes it to observe the signs that distinguish it from other objects, whether in the form of its container or its binding, whether it is weighed, measured, or measured.

The finder and the taker of the found item are also obliged to maintain their own items. The found items are as wadi'ah, they are obliged to guarantee if there is damage or accident unless it is intentional. The basis for announcing found items is contained in the following hadith:

and Huda Nani Abe O Lord, the Most Merciful And the Lord Bina O Allah O Allah, the Most Gracious Allah The Most High Allah is the Most Gracious Allah is the Most Gracious Bina And the Lord Allah O Allah, the Most Merciful O Lord Bina O Lord, the Most Merciful O Allah Bukhara Bina The Lord Abe Allah is the Most Gracious O Lord, the Most Merciful O Allah Zed Bina Allah is the Most Gracious O Lord, O Allah Rasol O Allah, Allah is the Most Gracious O Allah, O Allah, O Allah, And He is the Most Gracious O Allah Allah My name is Ayo Allah is the Most Gracious Fatih O Allah Mo Allah Yafar

Meaning: " *And it has been told to me [Abu At Thahir] and [Yunus bin Abdul A'la] both said; it has been told to us Abdullah bin Wahb] he said: has told me [Amru bin Harith] from [Bakr bin Sawadah] from [Abu Salim Al Jatsyani from [Zaid bin Khalid Al Juhani] from the Prophet sallallaahu 'alaihi wasallam, that he said: "Whoever hides found goods (gold or silver), then he is guilty as long as he does not declare it. "*

After these two obligations, he is also obliged to announce it to the public in various ways, either by loudspeaker, radio, television, newspaper, or other mass media. The way to announce it does not have to be every day, but can be once or twice a week, then once a month and finally once a year.

### Utilization of Luqatah

#### a. Hanafi School of Thought

According to the Hanafi school of thought, the use of found goods is only permitted for the poor, by considering the found goods as property that is given as charity by their owners. And the clear evidence, they base on the pronunciation of *ف ل ي تصدق* in the hadīs of the Prophet:

Allah Allah is the Most Gracious Allah - Allah is the Most Gracious God Allah And He is the Most Merciful O Allah Allah is the Most Gracious Fal Allah Allah is the Most Gracious God bless you Man The story Shayari Flores The sun Farah God is the Most High The Most High

Allah is the Most Gracious O Allah, And the Lord me Yata The Most High *فَلْيُصَدَّقْ* Bam

Meaning: " *The Messenger of Allah (peace and blessings of Allaah be upon him) said that once he was asked about found items, he said, "Found items are not halal, whoever finds*

*something then announces it for one year, if the owner comes, return the found item to him, but if the owner does not come then give alms to him. the found items.*" (HR. ad-Daruquthni). They responded to the hadīs above by arguing that the hadīs above is an order for the finder to give alms of the found item, and the person who is entitled to receive alms is the poor. As stated by Alā' ad-Din Abī Bakr ibn Mas'ud al-Kāsānī al-Hanafi that the use of a Muslim's property without his permission is not allowed except when in dire need, and there is no dire need when rich. If the finder is a poor person according to Hanafiyyah, he can use it or give it to other poor people. Meanwhile, if the finder of the item is a rich person, then the found item can be given as alms to his family if they are in poor condition.

In determining the status of the use of this luqatah, they do not use the authentic hadīs but use istihsan. Because according to them the hadīs uses the pronunciation بِهَا فَشَاذُكَ indicates that the finder is ordered to guard the found item. They argue that this is intended to avoid conflict with the hadīs they use. And the definition of rich according to the Hanafi school of thought is someone who has one nishab of wealth. What is meant is when the person who finds it has one nishab of wealth or equivalent, then that person is not allowed to use the found item and must give it to the poor.

b. The view of the Shafi'i school

Regarding the issue of utilizing luqatah, the Syafi'i school of thought is of the opinion that the finder, whether rich or poor, can utilize the found item, as stated by the founder of the Syafi'i school, none other than Imam Syafi'i, which was strengthened by Imam al-Muzani that the person who finds the item, rich or poor, can eat it (utilize it). By utilizing the found item according to the Syafi'iyah, it is the same as helping others (the owner of the item) from wasting the item. And the hadīs as mentioned:

The Lord Sodo Ben God is the Most Gracious Allah Loki Abe Ben Kaaba - Rabe God Allah - For the sake of Allah The Most High The Lord The Most High Dinanara The Most High Allah is the Most Gracious - the Most Merciful God Allah And He is the Most Merciful O Lord, The Lord God bless you God bless you Ajad Man Yafran, Allah O Allah, the Most Gracious Fal O Lord, Hawley The Most High God bless you O God, Allah O Allah, O Allah, The Lord Fal The Most High And He is the Most Merciful And He is the Most Merciful And the Lord is with you Farah Jah The Most High , And Allah The Most Merciful Blessed be

Meaning: " *Salamah heard Suwaid bin Ghafalah say, I met Ubay bin Ka'ab radiyalaahu 'anhu said, I found a hundred dinars then I met the Prophet sallallaahu 'alaihi wasallam. So the king said: announce it for a year then I also announce it for a year , but I did not find anyone who knew about this item, then I met the Prophet sallallaahu 'alaihi wasallam. Then the king said: announce it for a year, so I will announce it for one year but I did not find (the owner of the goods) then I went to the Prophet sallallaahu 'alaihi wasallam for the third time so he said: take care of the rope, quantity and shape. If it comes (then give it to him), if not then use it" ( HR Bukhari).*

From the hadīs above, it strengthens the opinion of the Syafi'iyah, that found goods depend on the finder for himself (rich or poor) or given to others. Found goods can be utilized but if the owner comes, then it must be returned. The Syafi'iyah argues that the finder does not see rich or poor can utilize found goods, because it takes the generality of the hadīs above. They comment on the hadīs which orders to give alms of found goods, that found goods

cannot be equated with zakat. Because the ownership and utilization of zakat has no replacement, in contrast to luqatah where the finder utilizes it then for him replacement if the owner of the goods asks for it.

## CONCLUSION

It can be concluded that luqathah is a found item or an item that is separated from its owner because it fell, was forgotten, etc., then the item is picked up by someone. The items are general in nature such as money, gold, electronics, food, lost animals (strayed), and others. The law of taking found items can change depending on the condition of the place and the ability of the finder. The law of utilizing part of the luqathah's assets in an effort to find the owner of the item if the item is handed over to the Islamic Religious Council is permissible and is based on evidence from the book *Al-Fiqh Manhaji* because multaqith is as a guardian of the trust and the cost of the announcement is charged to the owner of the item. It is not obligatory for the finder of the item to hand it over to the baitulmal if he is a trustworthy person and is able to find the owner of the item with his own efforts. The sanad of the hadith about luqathah in the form of valuables and the hadith about goats and camels that are lost, both have met the criteria of fair and dhabith, so these hadiths have the category of authentic hadith. The matan of the hadith is also authentic because it has met the requirements set by the scholars. When combined with authentic sanad and authentic matan, the hadiths above are of authentic quality. This study is expected to have implications for enriching the treasury of Islamic knowledge. It is acknowledged that this study has limitations, so the author recommends that further studies be carried out on the quality of the hadith about luqathah through field studies with an analytical approach to the study of sanad and matan hadith. Luqathah in the Islamic perspective is an item that is lost from its owner and then found and taken by someone else. The loss of an item from its owner does not result in the loss of ownership of the item. The community is responsible for caring for, storing and delivering the item to its owner as best they can. According to the term *fiqh*, found items are the same as "luqathah". Hearing the term found item/luqathah, this refers to a form of action that accidentally obtains something belonging to someone else, while the owner of the object is unknown. This means that the object found does not belong to the finder, but to someone else. Luqathah etymologically means "found item". The word goods is general, not specific to certain goods. Al-Luqathah also means something obtained after an effort, or something that is collected. The similarities and differences of luqathah (found goods) in Islamic law and civil law are, an item that is lost from its owner and then found and taken by someone else. The loss of an item from its owner does not result in the loss of ownership of the item. The community is of course responsible for maintaining, storing and delivering the item to its owner as best they can.

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