THE CONCEPT OF CHARITY IN THE QUR'ĀN:
A SEMANTIC ANALYSIS ON THE VERSES OF
ZAKĀH, INFĀQ, AND *S}ADAQAH*

THESIS OF S1 DEGREE

Proposed to Fulfill One of the Requirements
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Written By:
Name: Rohani
Student Number: 4105063

USHULUDDIN FACULTY
STATE INSTITUTE FOR ISLAMIC STUDIES (IAIN) "WALISONGO"
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ADVISOR APPROVAL

Dear Sir,
Dean of Faculty of Ushuluddin
State Institute for Islamic Studies
(IAIN) "Walisongo" Semarang

Assalāmuʻalaikum wa rahmatullāhi wa barakātuh

After correcting to whatever extent necessary, we state that this thesis belongs to the student as below:

      Name   : Rohani
      NIM   : 4105063/054211063
      Department : Tafsir-Hadith (TH)
      Title   : *The Concept of Charity in the Qur'ān: A Semantic Analysis on the Verses of Zakāh, Infāq, and S}adaqah*

is ready to be submitted in joining in the last examination *(munāqashah)*.

Wassalāmuʻalaikum wa rahmatullāhi wa barakātuh

Semarang, April 8th, 2010

Academic Advisor I,   Academic Advisor II,

<u>H. Imam Taufik, M.Ag.</u>   <u>M. Syaifuddien Zuhriy, M.Ag.</u>
NIP. 197212301996031002   NIP. 197005041999031010

RATIFICATION

This paper was examined by two experts and passed on: _May 18th, 2010._ Therefore, this paper is accepted as one of the requirements for fulfilling Undergraduate Degree in Islamic Theology.

Vice Dean III of Ushuluddin Faculty/
Chief of Meeting,

Dr. H. Yusuf Suyono, M.A.
NIP. 195303131981031005

Academic Advisor I,   Examiner I,

H. Imam Taufik, M.Ag.   Dr. Zuhad, M.A.
NIP. 197212301996031002   NIP. 195605101986031004

Academic Advisor II,   Examiner II,

M. Syaifuddien Zuhriy, M.Ag.   M. Mukhsin Jamil, M.Ag.
NIP. 197005041999031010   NIP. 197002151997031003

Secretary of Meeting,

Zainul Adzvar, M.Ag.
NIP. 197308262002121002

MOTTO

1. **Surah al-Muzzammil (73:20):**

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضاً حَسَناً

2. **Surah al-Hadid (57:10):**

وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ

3. **Surah al-Tawbah (9:103):**

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَّهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

DEDICATION

This simple thesis is dedicated to those who have taken a part in colouring my life:

1. My mother, who always cares to me, and has been always praying and praying for the success of her children. My sister and her family, my brother and his family, who have supported my study.

2. My Kyai who has contributed great change in my life, especially in giving beneficial knowledge and experiences in my life. My Kyai who has introduced me to the life of "Pondok Pesantren" and the teachings and cultures within.

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For them all, my great thank is addressed. And for them all also, this work is dedicated.

THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, April 8th, 2010

The Author,

Rohani

NIM. 4105063

ABSTRACT

Islam orders its community to help each others, such it was stated in Qur'ān surah al-Mā'idah (5:2), *and help one another in birr and taqwā.* The word *al-birr,* which the Moslems are ordered for in such verse, is explained by surah al-Baqarah (2:177). The verse emphatically states there that those who fulfill all the duties, social as well as religious, is included under the name of *al-birr.* Qur'ān has also stated in surah Āli 'Imrān (3:92) that the implementation of *birr* is by spending the wealth that we love. The concept of helping each other among the society, especially by giving aids to the poor and needy people, is familiar among us as the charity. The charity, in the context of social-economic life, is a vital instrument in improving and reforming the life.

Qur'an itself as the main source of Islamic teachings has the concepts of *zakāh*, *infāq,* and *s}adaqah* as the instruments of the charity. Spending the wealth for helping the other in Islam is based on the highest principle of Islamic theology, namely to serve the God. Besides, it is aimed also to purify the soul of the doer *(tazkiyah al-nafs).* It is indicated by the Qur'ān surah al-Layl (92:18) and surah al-Tawbah (9:103).

This research is discussing about the concept of charity in the light of Qur'ān. In which in this case is represented by the terms of *zakāh, infāq,* and *s}adaqah.* Regarding with *zakāh,* in the Qur'ān it is utilized in the context of its function, namely purifying the soul *(tazkiyah al-nafs).* It is apparent especially in using of such word in the verb form. In addition, it is strengthened also by surah al-Tawbah (9:103) and surah al-Layl (92:18). It can also be viewed from the order of *zakāh* which mostly is placed after commanding the prayer. Both prayer and *zakāh* has similarity in its spiritual side.

Regarding the word *infāq* within Qur'ān, it is utilized as spending the wealth in its general meaning. The elaboration of Qur'ān towards *infāq* covers the explanations of: the cause of commanding *infāq*; the way and mechanism of performing *infāq*; the criteria of wealth which is spent for *infāq*; the receiver of *infāq*; the time of *infāq*, the rewards for those who perform *infāq*; and the punishment for those who neglect *infāq.* Whereas the word *s}adaqah* in the Qur'ān, it can be said that it is utilized as a shifting or transformation of *infāq.* In the other words, *s}adaqah* is one of manifestations of *infaq* in the way of Allah *(al-infāq fī sabīl Allāh).* Thus, it can be said that *s}adaqah* is a specific term of *infāq,* namely spending the wealth in the right way.

The word *zakāh, infāq,* and *s}adaqah* are same in the context of command of the God towards the people regarding with the wealth possessed by them. The difference among such words such as, command of *zakāh* in the Qur'ān which utilizes the word *al-zakāh* is in general form, namely by ordering people merely to perform *zakāh.* There is no detail elaboration of Qur'ān regarding mechanism and technical guides of *zakāh.* While the verses of *infāq* and *s}adaqah,* besides containing the command of both, they also explain their

mechanism and technical guides. In the other words, both of *infāq* and *ṣadaqah* are elaborated widely. [*]

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The praise is merely for Allāh, Who has bestowed us various gifts in our life, especially the faith and knowledge. *S}alāwah* and *salām* only for Rasulullāh Who has guided us to the right path for gaining the happiness in this world and hereafter.

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I realize that in arranging this thesis, there are many persons who have given the aid to me, so this thesis is finished well. Therefore, in this occasion let me to say thank to the persons following:

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Great thank I address for you all. May Allah grants you the best reward.

Finally, I realize that there are many mistakes in this thesis. Therefore, I hope the critique and suggestion. Nevertheless, I really hope this thesis becomes beneficial work for me and the readers.

Semarang, April 8th, 2010

The writer

ENGLISH TRANSLITERATION SYSTEM*

<u>**CONSONANTS**</u>

ء	**:** '
ب	**:** b
ت	**:** t
ث	**:** th
ج	**:** j
ح	**:** h}
خ	**:** kh
د	**:** d
ذ	**:** dh
ر	**:** r
ز	**:** z
س	**:** s
ش	**:** sh
ص	**:** s}
ض	**:** d}
ط	**:** t}
ظ	**:** z}
ع	**:** '
غ	**:** gh
ف	**:** f
ق	**:** q
ك	**:** k
ل	**:** l

م	**:** m
ن	**:** n
و	**:** w
ه	**:** h
ي	**:** y

<u>**VOWELS**</u>

Long

ا	: ā
و	: ū
ي	: ī

Doubled

يّ	: *iyy* (final form i)
وّ	: *uww* (final form u)

Diphthongs

أَوْ	: *au* or *aw*
أَيْ	: *ai* or *ay*

Short

◌َ	: a
◌ُ	: u
◌ِ	: i

TABLE OF CONTENTS