CHAPTER IV
SEMANTIC STUDY TOWARDS THE VERSES OF ZAKĀH, INFĀQ, AND SJADAQAH IN THE QUR’ĀN

A. Semantic Analysis towards the Verses of Zakāh, Infāq, and Sjadaqah in the Qur’ān

1. Zakāh

Etymologically, zakāh is an Arabic word, means to grow, be pure and clean, purify, be righteous, thrive, prosper, succeed, grow strong, and improve.1 The word zakāh and its branches—such as yuzakkī, yatazakkā, yazzakkā, azkā, zakīyyan, etc—in the Qur’ān are found at 56 places.2 Twenty seven of such verses are the word zakāh which is mentioned after the word sjalāh.3 The verse contains the word zakāh which is mentioned after the word sjalāh such as in surah al-Baqarah (2:43):

وَأْقِيمُواَ الصَّلَاةَ وَآتُواْ الرَّكَاةَ وَأَكْفُعُواْ مَعَ الْزَّكَايِن

Similar verse is also found at surah al-Tawbah (9:71):

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِغَضِبِهِمْ أُولُو آيَةٍ عَنْ أَيْنَآ بَعْضُهُمْ بَعْضًا بِالْمَعْرُوفِ وَبِيَنَّهُمْ عَنِ الْمُنْكَرِ وَبَيَّنَّهُمَا الصَّلَاةَ وَيَطِيعُونَ الْرَّكَاةَ وَيَشَّيَّرُونَ الْلَّهَ وَرَسُولَهُ أُوْلَـئِكَ سَيَرْجَمُوهُمُ اللَّهُ إِنَّ اللَّهَ غَيْرُ حَكِيمٍ

Besides both, the verses contains the word zakāh which is mentioned after the word sjalāh are found at (2: 83, 110, 177, 277); (4: 77, 162); (5: 12, 55); (9: 5, 11, 18); (19: 31, 55); (21: 73); (22: 41, 78); (23: 2-4); (24: 37, 56); (27: 3); (31: 4); (33: 33); (58: 13); (73: 20); and (98: 5).4

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4 Rachmat Taufiq Hidayat, loc. cit.
Generally, the verses in Qur’ān utilize the word zakāh and its branches are divided into two meanings. The first meaning is purify or purifying the soul from the sins and vices. The verses contain such meaning such as surah al-Nur (24:21):

Surah al-A’lā (87:14):

And surah Fāṭ}ir (35:18):

The word tazakkā in surah al-A’lā (87:14) and surah Fāṭ}ir (35:18) means to purify the soul from bad deeds and to follow those sent by Allah to His Prophet.\(^5\)

In another place, we can also find the word zakāh—in verb form—in similar meaning with such verse. Such as surah al-Shams (91:9):

The word zakkāhā in such verse is related with the soul which is mentioned in previous verse. It means that the successful will be gained by those who purify himself, namely by following the guidance of Allah and Rasulullah. Otherwise, unsuccessful will be gained by those who conceal the pure soul, pursue just physical pleasure, and follow the desire. In addition, the fail is born down also

upon those who hamper the soul from its achieving to the purity by doing sins. Purifying in this case, in al-Biqā’iyy opinion quoted by M. Quraish Shihab, is human’s effort to maintain his soul bright by following the teachings of Prophet and ulama.⁶

The word zakāh in the meaning of purifying the soul is also found in surah ‘Abasa (80: 3 and 7):

The word yazzakkā in first verse means purifying the soul by performing good deeds. It refers to Ibn Umm Maktum who came to the Prophet asking for religious teachings. While the second verse—refers to the leaders of Quraish—means also purifying the soul from bad deeds, namely the heathenism.⁷

The word yuzakkīhim in surah al-Baqarah (2:129) has also similar meaning with the words above.

Al-Rāziyy interprets such word as sanctifying from polytheism, obey to Allah and sincerity, and purifying from polytheism and whole sins.⁸ In the case of such verse, the Prophet has duty to purify and sanctify His community from worshipping idols. While M. Quraish Shihab interpret yuzakkīhim as purifying the soul from whole vile, hypocrisy, and other soul illness.⁹

While noun form of zakāh in the meaning of purity is found in surah Maryam (19: 13 and 19):

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⁷ Ibid., p. 61.
⁹ M. Quraish Shihab, op. cit., p. 327.
The word zakāh in the first and second verse means pure from the sins. The first verse refers to Zakariyyā’s son, Yahya. Besides purity, in such verse Yahyā is also described as the man who has tenderness, one who guarded (against evil), dutiful to his parents, and was not insolent, disobedient. Whereas, the word zakiyyan in second verse contains three meanings, pure from the sins, stay grows in such purity, and purity which is required to be the Prophet. Such verse refers to ‘Isā ibn Maryam.

Second meaning of word zakāh in the Qur’an is zakāh as a duty upon certain community of the Messengers. It is carried out as the obedience to the God. The verses contain such meaning as surah al-Muzzammil (73:20):

وقَّفُوا الصَّلَاةَ وَأَقْرِضُوا اَلْلَّهَ وَآتُوا الْزَّكَاةَ وَأَقِيمُوا اَلْصَّلَاةَ وَيَقِيمُونَ الْمَعْرِضَةَ وَهُمْ بالآخِرَةِ هُمْ يُوقِنُونَ

It is also found in surah al-Naml (27:3);

هَذَا وَبَشَرُوا لِلْمُؤْمِنِينَ الْذِّينَ يَقِيمُونَ الصَّلَاةَ وَيَقِيمُونَ الْزَّكَاةَ وَهُمْ بالآخِرَةِ هُمْ يُوقِنُونَ

Surah Luqman (31:4);

هَذَا وَرَحْمَةٌ لِلْمُخْسَسِينَ الْذِّينَ يَقِيمُونَ الصَّلَاةَ وَيَقِيمُونَ الْزَّكَاةَ وَهُمْ بالآخِرَةِ هُمْ يُوقِنُونَ

Surah al-Mu’min (23:4):

قَدْ أَقْلِحَ الْمُؤْمِنُونَ الْذِّينَ هُمْ فِي صَلاَةٍ خَافِيِّينَ وَالْذِّينَ هُمْ عِنْ النَّعْمَ مُعَرَضُونَ وَالْذِّينَ هُمْ لِلْرَّكَاةِ فَاعْلُونَ

Besides those verses, the word zakāh in the meaning of this are found in many verses.

The duty of *zakāh* is not only aimed to the Moslem (the community of Prophet Muhāammad), but also to the community of many Messengers before Muhāammad. It is found in surah (21: 72-73); (19: 54-55); (7: 155-156); (2: 43, 83,110); (5: 12); (19:30-31).\(^{12}\) Such as in surah Maryam (19:55):

وَاذْكُرُ فِي الْكُتَابِ إِنَّهُ كَانَ صَادِقًا لِّلَّهِ وَكَانَ رَسُولًا بَيِّنًا وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلاةَ وَالزِّكَآةَ

وُهَبِتَ لَهُ إِسْحَاقَ وَيَعْقُوبَ إِنَّهُ كَانَ عِندَ رَبِّهِ مُرْضِيًّا

Surah al-Anbiyā’ (21:73):

وَفَعَّلُوا لِلْمَلَائِكَةِ وَإِقامَ الصَّلاةَ وَإِنْتِقَامَ الزِّكَآةَ وَكَانُوا لَنَا عَايِدِينَ

Surah al-Baqarah (2:83):

وَإِذْ أُخْطِيطُوا مِثْقَالًا بَيِّنًا إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَيَوْلُوا الْأَحْسِنَانَ وَذَٰلِكَ الْفَرْعَانَ وَالْبَيَاتَيْنَ وَلَفِيْنَ وَالْمُسَاكِينَ

وَوَفُوَّلَا لِلْمَلَائِكَةِ حَسَنَةً وَأَفْقِهُمَا الصَّلاةَ وَأَوْلُوا الزِّكَآةَ مَثْلَهُمَا إِلَّا قَلِيلًا مَّنْ تُحْمِهِمْ وَاتَّمَّ مُعَضَّوْنَ

In both first verses above, *zakāh* is a compulsory upon Ismā’īl, Ishāq, and Ya’qūb and their community. Whether in surah al-Baqarah (2:83), the duty of *zakāh* was commanded upon Bani Israel. It is ordered together with other duties such as performing good moral to the parents, performing *salāh*, saying kind words to the other, etc. *Zakāh* which is commanded upon Bani Israel is different with *zakāh* which is ordered upon Prophet Muhāammad’s community. It is a sacrifice. If such sacrifice is swooped down and seized by the fire from the sky, it is accepted. Otherwise, if the sacrifice is ignored, it means that it is not accepted. The un-accepted one is usually the sacrifice which is earned by illegal ways.\(^{13}\)

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\(^{12}\) Rachmat Taufiq Hidayat, *loc cit.*

According to al-Rāziyy, which is quoted from al-`Asamm, the duty of performing ʿ/salāh upon Bani Israel is caused by their behavior: obey spending the wealth in benefit way; eating of what is unlawfully acquired, (al-Māʾidah [5:62-63]), taking usury (ribā) though indeed they were forbidden it, and devouring the property of people falsely, (al-Nisāʾ [4:161]).

Zakāh as the duty upon the wealth is in accordance with its literal meaning, namely al-namāʾ (to grow) and al-tatḥīr (to purify). First namāʾ, it means that by spending such wealth, the left property will increase and grow in spiritual meaning, namely becomes barakah. Because, the God will omit the ordeal caused of purifying such wealth. Even though it is abated physically, but it is increased in true meaning. Concerning with this, the Prophet has stated in His traditions:

وَأَنْتُمْ لِلْغَيْبِ خَصَالٌ ثَالَاثَةٌ فِي الْبَيْتِ وَالْحَمْرَاءِ وَتُزْيِدُ اﻟﺮُّยะَقَ وَتُكْرِزُ اﳌْؤْلَ وَتُعْمِرُ اﻟﺪَارَ وَأَنْتُمْ لِلْغَيْبِ ثَالَاثَةٌ فِي اﻟْآخِرَةِ ﻓَأَمْتُرُ ﱵِْ ﰲِ اﻵﺧِرَةِ أْسِ وَتُﻛُﻮْنُ ﺳَﱰْاً ﰲِ اﻟﻨَّدَرَةَ وَتَﺼِﻴْرُ ﻣِﻼٍ ﰲِ اﻟْوَقْـَةَ وَتَسْأَرُ اﻟْعَوْرَةَ وَتَسْأَرُ اﻟْعَوْرَةَ وَتَسْأَرُ اﻟْعَوْرَةَ

Second is al-tatḥīr. It means that zakāh is functioned as the media for purifying the soul of the doer. It is in line with those mentioned in surah al-Tawbah (9:103).

From the elaboration of the verses above, it is concluded that the word zakāh in verb form means to purify, whether from sins and other bad deeds. Such word is utilized in the frame of soul purity, not in the context of property. While zakāh in noun form, most means the duty upon the wealth which is aimed to the community of Messengers.

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14 Muhammad Fakhr al-Dīn al-Rāziyy, Maftūḥ al-Ghayb, Vol. 3, Dār al-Fikr, Beirut, w.y., p. 47
15 Muhammad Fakhr al-Dīn al-Rāziyy, loc. cit.
In certain verses, however, the word *zakāh* in verb form—which means purifying—is explicitly related to the property. It is found in surah al-Layl (92:18):

َوَسَيُجْهِنَّهَا الأَنْفِضُ الَّذِي يُؤْقِفُ مَالَهُ يَتَزَكَّى

And surah al-Tawbah (9:103):

ْحَدَّ مِنْ أَمْوَافِهِمْ صَدَقَةً تَطْهِيرُهُمْ وَتَزْكَيْهُمْ بِهَا وَصَلَّى عَلَيْهِمْ إِنَّ صَلَاةَ هُمْ وَاللَّهُ سَكِينَ عَلَيْهِمْ

Both verses indicate that spending wealth—in certain way and mechanism—is functioned to purify the soul and wealth of the doer. Al-Tabarîyy interprets it as purifying the doer from his sins, and raising him from hypocrisy position to sincere one.16

Sa‘îd Hawwâ, through his research towards five verses contains word *zakāh*, namely (2:129,151); (79:18); (91:9); and (92:18), conclude that element of purifying the soul is not only by paying the wealth to the people, but also done by reciting the verses of God, and by being the guru who teach the Book and the wisdom. In the part of his book, therefore, he identify the elements of purifying the soul (*tazkiyah al-nafs*), such as praying, *zakāh*, *infaq*, fasting, pilgrimage, reciting Qur’ān, remembering the God, thinking of the creatures, thinking of the death, and shortening the illusion.17

Similar opinion is also said by Masdar F. Mas‘udi. He sees that the word *zakāh* in the Qur’ān is utilized just in the frame of *s/alaäh*, *dhikr*, and other activities relating with the spiritual boundary. Otherwise, when talking about *zakāh* as an institution, Qur’ān utilize the word *s/adaqah*.18

By such elaboration just explained, two meanings of *zakāh*—purifying soul and spending wealth for paying almsgiving—can be combined. Because, as it is

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18 Ibid., p. 45.
appear in its literal meaning, *zakāh* means to grow and to purify. Thus, one of the ways to purify the soul is through spending the wealth for *zakāh*. In the other words, one of the goals of commanding *zakāh* is to purify the soul of the doer. Even it is regarded as the main aim of performing *zakāh*. Dr. Al-Hasani al-Nadwi said that the main and ultimate goal of *zakāh* is purifying the soul from arrogant attitude, eliminating the attitude of individualistic, and gaining the rewards from the God caused of giving the aid to the poor people. Within *zakāh*, it is contained awareness to the poor people, sacrificing the wealth to them, and worship to Allah.¹⁹ Such opinion is based on the hadith told by Abī Dāwūd from Ibn ‘Abbās:

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إِنَّ اللَّهَ ﻟَمْ يَفْرَضِ اﻟﺰَّاقيَةَ إِﻻِّ ﻋَلَى مَنْ يُعْرِضُ الرَّزْقَةَ إِﻻِّ ﻋَلَى مَنْ يُبْتَغِي مَا ﺑَقيَ ﻣِنْ أَمْوالِهِمْ
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Yūsuf Qaradāwiyy has also identified the functions of *zakāh*, namely in the *muzakkī* side and *mustahjīqq* side. The functions of *zakāh* in the *muzakkī* side are: purifying the soul from stingy attitude; educating the people for sharing and giving the wealth to the others; behaving and taking the example of the characteristics of Allah; as the manifestation of *shukr* towards the gifts we have received; treating the soul from the illness of loving the property; developing the opulence of the soul; bearing the affection and sympathy from the others; purifying the wealth of being mingled of other’s right; and making the wealth stay in grow and *barakah*.²⁰

While the functions of *zakāh* in the *mustahjīqq* side are: fulfilling their need in order to be safe and peaceful in their life, so they can perform the worships quietly; eliminating the attitude of envies and spites among the society.²¹ Besides that, Qaradāwiyy also explained some other functions of *zakāh*, namely: as the

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²¹ *ibid.*, p. 867-876.
instrument of social responsibility and social insurance; as the instrument of economic; to maintain and strengthen the spirit of Moslem community.\textsuperscript{22}

The significant point we can draw relating with zakāh in the Qur’ān is that such word 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). Both verses explicitly show the relationship between spending wealth for zakāh and the purity of soul.

It can also be viewed from the order of zakāh (وَآَتُوا الْزَّكَاةَ) which is mostly placed after commanding the prayer (وَأَقِمْوَا الصَّلَاةَ). Prayer is physical and spiritual worship that is addressed directly to Allah. While zakāh is also spiritual worship, but it is aimed not only to Allah, but also related to other people. Prayer and zakāh, therefore, has similarity in its spiritual side. Thus, the command of zakāh in the Qur’ān which uses the word al-zakāh is understood as the manifestation of the function of zakāh itself, namely tazkiyah al-nafs (purifying the soul). It is related with the spiritual side of zakāh.

2. Infāq

Infāq is an Arabic word, derived from na-fa-qa. Literally, it means to come out of a hole, be exhausted (store), consumed, and spent.\textsuperscript{23} Nafaqah is something given to the others, and physically will deplete or minimally decrease such given one. Thus, Qur’ān has arranged for those who spent the wealth must be measured and not excessive.\textsuperscript{24} The word nafaqa has also same root with the word nifāq which shapes the word munāfiq. Because, the attitude of munāfiq will deplete good deeds of someone.

\textsuperscript{22} Ibid., p. 877-885.
\textsuperscript{23} 'Abdul Mannan Omar, op. cit., p. 573.
The word *infāq* and other words derived from it—such as *anfaqa*, *nafaqah*, *nifāq*, *munāfiq*, etc.—are found at 111 places in the Qurʾān. Generally, it can be classified into three shapes. The first shape is the word *anfaqa* and other words originated from it, such as *anfaqta*, *anfaqtum*, *yunfiqū*, *tunfiqū*, *infāq*, *anfiqū*, *nafaqah*, *munfiq*, etc. Second one is the word *nifāq* and other words originated from it, such as *al-munāfiqūn* and *al-munāfiqūn*. The third one is the word *nafaqan*. It is found in only one verse, namely in surah al-Anʿām (6:35).

According to al-Rāziyy, the word *anfaqa* means to spend the property in the benefit (maslahah) way. Spending wealth in vain, therefore, is not included in it. In the Qurʾān, *infāq* is primarily suggested in the path of Allah (fī sabīlillāh). It is written in some verses, such as surah al-Baqarah (2:261):

![Verse from Surah al-Baqarah](image)

Surah al-Baqarah (2:262):

![Verse from Surah al-Baqarah](image)

Surah al-Tawbah (9:34):

![Verse from Surah al-Tawbah](image)

Surah al-Hadīd (57:10):

![Verse from Surah al-Hadīd](image)

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In the path of Allah means in the faith of Him (fi dīn Allah). It covers whole of infāq which is commanded by Allah in the Qur'ān, such as infāq in pilgrimage, jihād, infāq to the family and relatives, sadaqah, zakāh, etc. It means that it is a general word which covers whole of the spent wealth.

The wealth possessed by us is substantively belonging to Allah. And He makes us possess it caused of His grant. We just possess it in while. Therefore, commanding infāq upon the people is proper for those who possess such wealth in substantive. In addition, spending the wealth must be in accordance with the mechanism which is determined by the “True Owner,” namely Allah, through His šarī‘ah. For this, He orders us not to be stingy in spending the wealth in His way. It is said by surah al-Hadīd (57:7):

وَأَنفَقُوا مَيْا جَعَلَهُم مُّسَتَّخْلِفِينَ فِيهِ

And surah al-Hadīd (57:10)

وَمَا لَكَمْ أَلَّا تَنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيزَانُ السَّمَوَاتِ وَالْأَرْضِ

The word mustakhlaṣīn in first verse, according to al-Rāziyy, means that the wealth possessed by us is originated from the generation before us. It was taken over into our hand by heir way. In addition, it will also move to other generation after us. Spending such wealth in right way, therefore, is a must for us.

The property must be spent in infāq is the good things. It is named as ṭlayyīb by the Qur'ān. It is mentioned in surah al-Baqarah (2:267):

27 Muhāammad Fakhr al-Dīn al-Rāziyy, loc. cit.
By the mufassir, the word *t}ayyib* in such verse understood as trade, gold, silver, fruits, and plants. While Ibn ‘Abbās understand it as the pleasant wealth, not the bad one. Because, Allah is Good and will not accept unless the good ones.

Performing *infāq* can be done openly or by hide. It is mentioned in surah Fāt}ir (35:29):

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\text{إِنَّ الَّذِينَ يَثْلُبُونَ كُتُبَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مَا زَرَفَتْنَاهُم مِّنْ فَضْلٍ عَلَى أَنْفَقُوا فِيهِ وَعَلَّمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ}
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Surah Ibrahim (14:31):

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\text{فَإِنَّ هَكَذَا قَالَ إِلَى عِبَادِهِ} \text{إِنَّا نَشْرَنَاهُمْ فِي السَّمَاوَاتِ وَالأَرْضِ وَأَنْفَقُوا مَا زَرَفَتْنَاهُم مِّنْ فَضْلٍ}
\]

And some other verses. According to al-Rāziyy, *sirr* and *alāniyah* in surah Ibrahim above contains three meanings: *hāl*, namely perform both of *s}alāh* and *infāq* openly or by hide; *z}arf*, namely perform both of *s}alāh* and *infāq* in light and dark time; *mas}dar*, namely perform *infāq* openly or by hide, it means exposing obligation *infāq* (*al-infāq al-wājib*) and hiding optional *infāq* (*al-infāq al-mustah}abb*).

The wealth which is spent must be the surplus property. It means that we must fulfill firstly the need of our family. Then if we have surplus ones, it is spent for charity. Qur’an has also ordered us not either to be extravagant or parsimonious in *infaq*, but between these the just mean. It is stated in surah al-Furqān (25:67);

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And surah al-Baqarah (2:219):

وَيُسْأَلُونَكَ مَا يَنفَقُونَ ﹶُ ﻛَذَّ ﺑُISINGNI ﻃَ ﻷْنَ ﻰـَّ ﻯُـَ ﺒَـَ ﻳَـَ ﴿

The word *al-'afw* in surah al-Baqarah (2:219) above means the surplus wealth from fulfilling the need of a person, his family, and his burden.\(^{31}\)

Performing *infāq* must be done by sincere heart. We are prohibited to follow up what we have spent with reproach or injury. For those who perform *infāq* sincerely, they shall have their reward from their Lord. Otherwise, for those who perform *infāq* but follow it up with reproach or injury, they shall not be able to gain anything of what they have earned. It is mentioned in surah al-Baqarah (2:262 and 264):

الْذِّينَ يَنفَقُونَ أَمْوَٰٓاَتِهِمْ ﰒُ ﺑِهِ ﻋَﻠِيِّﻢٌ ﻓَﺈِنَّهُمْ ﻻَ ﻳَسَّأَـْ ﻣَﺎ ذَٰٰٓاَوْ ﻓَﺈِنَّهُمْ ﻻَ ﻳَفْـْ ﻣِنْ ﺧَ initialise، 

The person who has right to accept *infāq* are parents, the near of kin, the orphans, the needy, the wayfarer, and the poor people. It is as stated in surah al-Baqarah (2:215):

يَسْأَلُونَكَ مَا يَنفَقُونَ ﹶُ ﻛَذَّ ﺑُﻫُ ﻢْ ﺑِهِ ﻋَﻠِيِّﻢٌ ﻓَﺈِنَّهُمْ ﻻَ ﻳَـْ ﻣِنْ ﺧَ initialise، 

And surah al-Baqarah (2:273):

لِلْفَقراءِ ﺍَـْدِينَ أَحْصِرواً ﰒُ ﺑِهِ ﻋَﻠِيِّﻢٌ ﻓَﺈِنَّهُمْ ﻻَ ﻳَسَّأَـْ ﻣَﺎ ذَٰٰٓاَوْ ﻓَﺈِنَّهُمْ ﻻَ ﻳَفْـْ ﻣِنْ ﺧَ initialise، 

As well as zakāh, the word infāq in some verses is also mentioned after the order of performing ṣjalāh. Such as in surah al-Baqarah (2:3):

\[
\text{الذين يؤمنون بالعَبَب وَيَتَبَيّنون الصلاة وَمَا رَزَقْنَاهُمْ بَيْنَهُمْ}
\]

It is also stated in surah (8:3); (13:22); (14:31); (22:35); (35:29); and (42:38).\(^{32}\) It indicates the urgency of performing infāq. In another verse, infāq is identified as the characteristics of the piety person (taqwā), submissive, and tawakkal.

The word infāq in the Qur’ān is utilized as spending the wealth in its general meaning. It can be spending the wealth in wrong way and done by unbeliever people. It can be also spending the wealth in right way and done by Mu’min people. Spending the wealth in the first understanding can be traced in surah al-Kahfi (18:42), surah al-Anfāl (8:36), surah Āli ‘Imrān (3:117), surah al-Nisā’ (4:38), etc. Such verses describe infāq performed by unbeliever people: they do not thank to the God’s gifts (18:42); they spend their wealth to hinder people from the way of Allah (8:36); they spend their property to be seen of the people and do not believe in Allah or in the last day (4:38).

By this, Allah order and suggest us to perform infāq in the right way, namely in the way of Allah (fī sabīl Allah) or in the faith of Allah (fī dīn Allah). Performing infāq in the faith of Allah such as infāq in pilgrimage, jihād, infāq to the family and relatives, etc.\(^{33}\) Qur’ān, through surah al-Baqarah (2:264), also commands us to perform infāq by pure heart, do not beg people’s praise or riyā’, and do not follow the infāq by reproach and injury. Because, such attitudes will make our infāq worthless.

In another verse, Qur’ān suggests the people to perform infāq according to the capability (65:7); neither extravagant nor parsimonious in performing infāq, but keeping between these the just mean (25:67); performing infāq as soon as possible before the coming of the day in which there shall be no bartering nor mutual

\(^{32}\) Rachmat Taufiq Hidayat, loc cit.

\(^{33}\) Fakhr al-Dīn al-Rāziyy, Mafātih al-Ghayb, Vol. 5, Dār al-Fikr, Beirut, w.y., p. 146.
befriending (14:31); and performing infāq before the day comes in which there is no bargaining, neither any friendship nor intercession (2:254).

Performing infāq, Qur’ān said in another place, is one of the characteristics of those who believe and rely on their Lord (42: 36 and 38); those who believe in God’s communications, who when they are reminded of them, fall down making obeisance and celebrate the praise of their Lord, and they are not proud (32:15); those who their sides draw away from their beds, they call upon their Lord in fear and in hope (32:16), those who guard against evil (muttaqīn), namely those who believe in the unseen and keep up prayer (2:3); those who perform taqwā (3: 15, 17, and 134); and those who is mukhbitīn (22:35).

From the elaboration of the Qur’ān, it can be also concluded that the word infāq within is used in the context of spending the wealth openly or by hide; spending the wealth sincerely or by riyā'; and spending the wealth whether for the family (wife, parents, and the near of kin) or for the other (orphans, the needy, and the wayfarer). In addition, the elaboration of Qur’ān towards infāq is wide and detail enough. It 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.

3. Sjadaqah

The word sjadaqah means whatever is given and sanctified to God’s service as alms. It is originated from sjα-da-qα, which literally means to be truthful, true, and sincere, speak the truth, establish or confirm the truth of what another has said, verify, keep faith, observe a promise faithfully, fulfill, speak veraciously, and hold anyone as trustworthy.34

It has same root with the word sjiddiq—one of the characteristics of Messenger—means truthful, sjadīq means friend, and the word sjidq means trust. Performing sjadaqah, therefore, is manifestation of the faith truthfully as the

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34 ‘Abdul Mannan Omar, op. cit., p. 310-312.
friendship in the form of giving the wealth. *Mahr*—the gift of bride groom to the bride—is also called as *sadrāq*. Because, it is a sincere expression of bride groom to live together with the bride.

Some verses which contain the word *sadrāq* are understood as the command of performing *zakāh*. Some of such verses are surah al-Tawbah (9:103);

\[
\text{And surah al-Tawbah (9:60):}
\]

Yūsuf Qaradāwiyy interprets the word *sadrāq* in such verses as *zakāh*.\(^{35}\) Same opinion is also said by al-Tabarīyy and Ibn Kathīr in interpreting the word *sadrāq* in such verse as the *zakāh*.\(^{36}\) Al-Rāzy sees also that the word *sadrāq* in such verse (9:103) means *al- sadrāq al-wājibah*, namely *zakāh*.

The term *sadrāq* is also employed as the fine to the infraction of the pilgrimage. It is mentioned in surah al-Baqarah (2:196):

\[
\text{In such verse, *sadrāq* is one of options must be paid by the pilgrims who neglect the rules, namely shaving the head before the offering reaches its destination. *Sadrāq* in this case is called as *fidyah*. Besides *sadrāq*, *fidyah* also covers fasting or sacrificing.}
\]

In some verses, the word *sadrāq* is employed as an exemption of the obligation, *diyah*, and *qisrās* by someone. It is expressed by surah al-Baqarah (2:280);

\[\text{Prof. Dr. Yūsuf Qaradāwiyy, op.cit., p. 36-39.}\]
And al-Nisā’ (4:92):

The first verse indicates that the exemption of the obligation—called as sadaqah—is better to the debtor. It has relationship with previous verses, which command not to take the interest of the debt. Even if the debtor is in difficulty causes bankrupt, the creditor is ordered to exempt such debt.  

Second verse is explanation of the fine to those who murder Mu’min by mistake. For those who do it, he should free a believing slave, and pay blood-money (diyah) should be paid to his people unless they remit it as alms. By al-Razy, the word yas}saddaqu—which is originated from yatas}addaqu—in such verse is interpreted as forgiving the murderer, do not prosecute him, and exempt him from paying diyah.  

As well as the second verse, third verse has also same meaning, namely exemption. However it is an exemption from prosecuting towards criminal actions. The word tas}addaqa in such verse means forgiving the actor of such criminal. The actor, therefore, will be free from prosecute if the victim exempt him. It becomes the expiation (kaffārah) for the actor.

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Giving the sadaqah must be performed by the faith and sincere heart. It is indicated by surah al-Baqarah (2:263 and 264):

Such verse tells us that, if we cannot give sadaqah to the others, kind speech and forgiveness is better than it which is followed by injury. The verse also commands us to perform the sadaqah sincerely and based on the faith to the God and the last day. Performing sadaqah by reproaching and injuring, riyā' (to be seen and be praised of men), and not in trust of the God, therefore, will omit the reward of such sadaqah. The word “reward” in such verse is not mentioned. Because, the omitted one is actually not only the reward, but also the spent wealth itself.40 So, the parable is like a smooth rock with earth upon it, and then a heavy rain falls upon it, so it leaves it bare. They shall not be able to gain anything of what they have earned.

Performing sadaqah can be done openly or by hide. Because, the God does not appraise the sadaqah by its manner, but He appraises it by sincerity. Giving sadaqah in blunt or by hide, therefore, is never mind. It is said in surah al-Baqrarah (2:271):

Nevertheless, giving *sadaqah* by hide and give it to the poor people is better. Because, it will evade the doer from being *riyā*.

In the Prophet Traditions (*Sunnah*), the word *sadaqah* refers not only to the *zakāh*, but also whole of good deeds, such as performing kind work, holding the evil, helping the others, performing good sayings, walking for praying, guiding the others to the destination, spending wealth for the family, etc. It is mentioned in some hadiths, such as:

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عن أبيه ميعتقو بن عمارة بن أبي الحسن أنه سمع أبا سعيد زعبي الله عنه يقول: قال النبي صلى الله عليه وسلم (أليس فيما دُون خمس أواقي صدقة وليس فيما دُون خمس دُون صدقة وليس فيما دُون خمس أَوْسَق صدقة) 41
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The word *awāq* in such hadith is plural form of *awqiyyah*, means forty dirham. The word *dhūd* means three until ten camels. While *awsaq* is plural form of *wasaq*, means sixty *sā* of fruits and cereals. The word *sadaqah* which has meaning of good deeds is also found in hadith told by Abī Hurairah;

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عن أبيه هُزْيْة زعبي الله عنده: عن النبي صلى الله عليه وسلم قال (كلّ سلام عليه صدقة كل يمّ يمّ يمّ الرجل في ذاته يحمله عليه أَو يرفع منعة صدقة وتكلمة الطمّة وكلّ خطوة يمشيها إلى الصلاة صدقة وذال الطّريقي صدقة) 42
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And hadith told by Abī Burdah from his father, from his grand father;

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خذننا سعيد بن أبي بُردَة عن أبيه عن خطوة: عن النبي صلى الله عليه وسلم قال (على كلّ مسلم صدقة). قالوا يا نبي الله فمن لم يجد؟ قال (بعمل يديده فينفع نفسه ويتصبغ). قلنا فإن لم يجد
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The word *al-malhūf* in such hadith means the person who is molested, weak, and asking for the help. *Sjadaqah* is not only spending the wealth for the people, but also to the beast and the birds, even by accident. It is indicated by the hadith told by Qatādah from Anas;

And hadith told by ‘Abdillāh ibn Yazīd from Abī Mas‘ūd al-Badriyy:

Some words *sjladaqah* in the Qurʾān are understood as commanding *zakāh*, such as surah al-Tawbah (9:60 and 103). The first verse—al-Tawbah (9:103)—is talking about the argument of duty of *zakāh*. In such verse, Allah has ordered the authoritative government or committee to take a part of the Muʿmin’s wealth for *sjladaqah*. This command is also strengthened by the verse (9:104) which describes that Allah has right to take the *sjladaqah*. While second verse—al-Tawbah (9:60)—is talking about the receiver of *sjladaqah (mustahqq)*.

Besides that, the word *sjladaqah* can be also employed to refer the optional charity. It is indicated by surah Yūsuf (12:88) and surah al-Baqarah (2:280). The first verse describes Yūsuf’s brothers whose family and they are afflicted by distress, and they brought just scanty money, so they beg Yūsuf to give full

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43 Muhammad ibn Ismāʿīl al-Bukhāriyy, op. cit., p. 444.
44 Muhammad ibn Ismāʿīl al-Bukhāriyy, op. cit., p. 94.
measure and hope him to be charitable towards them (وَاتَصَدَقُ َعَلَيْنَ). While second verse—al-Baqarah (2:280)—is talking about exemption of a debt done by the debtor. It is an optional charity which can be taken or be left. Nevertheless, taking exemption—by absolving the creditor from paying his debt—is better than leave it (وَأَنَ تَصَدَقُوا خَيْرًا لَكُمْ). It is done if the debtor is in difficulty causes bankrupt, so he cannot fulfill his duty.

The word **s}adaqah** in some verses is utilized as the substitution of infāq. It is mentioned in some verses, such as surah al-Baqarah (2: 262-264) and surah al-Munafiqūn (63:10). Surah al-Baqarah (2:262) describes that those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury (إِنَّ الَّذِينَ يَتَبَخَّسُونَ أُمُورَهُمْ فِي سَبِيلِ اللَّهِ لَمْ يَتَبَخَّسُونَ مِنْ أَذَى وَلَا أَذَى). they shall have their reward from their Lord, and they shall have no fear nor shall they grieve. Then, such verse is followed by describing that kind speech and forgiveness is better than **s}adaqah** which is followed by injury (فَوَالْمَغْفِرَةُ وَالصَّبَحَةُ خَيْرٌ مَنْ صَدَقَةٍ يَتَبَخَّسُهَا أَذَى). The following verse—surah al-Baqarah (2:264)—order the Mu’min not to make their **s}adaqah** worthless by reproach and injury (لاَ تَبْطِلُوا صَدَقَتَكُم بِالْمَن). By this, it is apparent that infāq activity in al-Baqarah (2:262) has relationship with the **s}adaqah** in al-Baqarah (2:263) and al-Baqarah (2:264). The word infāq in al-Baqarah (2:262) shifts become the word **s}adaqah**. Thus, it can be concluded that infāq in this context is considered as same meaning with the **s}adaqah**.

Equation of **s}adaqah** to infāq is also mentioned in surah al-Munafiqūn (63:10). Such verse describes the command of the God in performing infāq of what He has given, before the coming of death (وَأَطْفَأُوا مِنْ ذَا رَفَعْنَا مِنْ فَتِيلٍ أَنْ يَأْتِي أَحَدُكُمْ أَحَدَكُمْ َ). Nevertheless, certain people refuse and do not carry out such command until he dead. It causes his remorse, so that he should say, “My Lord, why did You not respite me to a near term, so that I should have given alms and been of the doers of good deeds (فَأَطْفَأُوا أَحَدٌ مِنْ الصَّابِحِينَ).” It seems that the command of
infāq ordered by the God in such verse is regarded as same meaning with s)adaqah said by the people.

By observing the verses in the Qur’ān contain the word s)adaqah, it can be concluded that the word s)adaqah is utilized as a shifting or transformation of infāq. In the other words, s)adaqah is one of manifestations of infāq in the way of Allah (al-infāq fī sabīl Allāh). Because, whole of the verses in the Qur’ān contain the word s)adaqah—as researcher has observed—is utilized in the context of spending the wealth in right way. There is no verse employ the word s)adaqah in the context of spending the wealth in wrong way. Thus, it can be said that s)adaqah is a specific term of infāq, namely spending the wealth in the right way.

B. Similarities and Differences of the Words Zakāh, Infāq, and S)adaqah

After observing the verses contain the words zakāh, infāq, and s)adaqah in the Qur’ān, the researcher obtains the similarities and differences. Such results will be elaborated as following:

1) Similarities

The word zakāh, infāq, and s)adaqah are same in the context of command of the God towards the people. They are commands which are ordered by the God to the people relating with the wealth possessed by them. For those who obey and carry out of such command will obtain great rewards from the God. Besides that, zakāh, infāq, and s)adaqah done by the people will be multiplied by the God. Otherwise, for those who neglect and disobey it will be punished.

2) Differences

First, 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. Most of such order is placed after command of prayer. There is no detail elaboration by Qur’ān regarding mechanism and technical guides of zakāh, such as how to perform zakāh, what kind of wealth paid for zakāh, who is the receiver of zakāh, when zakāh is done, etc. It is different with the verses containing command of infāq and
s}adaqah. The verses of infāq, besides containing the command of infāq, they also explain its mechanism and technical guides. The technical guides of infāq taught by Qur’ān such as: 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 neglects infāq.

Regarding s}adaqah, some verses containing such word is considered by the scholars as the legitimation of zakāh duty, namely surah al-Tawbah (9:103) and al-Tawbah (9:104). Another verse—al-Tawbah (9:60)—is also regarded by the scholars as zakāh verse, namely the verse contains the receivers of zakāh (mustahiqq). Whereas, the word utilized by those verses is the word šadaqah. The rules of performing s}adaqah are also elaborated by Qur’ān.

Second, the noun form of zakāh is understood differently with its verb form. Most of noun form of zakāh are defined and understood as the duty towards the wealth. It is in accordance with the definition of zakāh terminologically. Fiqh scholars define zakāh as spending certain part of certain wealth, which reaches the nis}āb, to the mustahliqq, if the ownership is complete, and reaches the h}awl, except the mine and the agriculture.46 While verb form of zakāh is understood according to its literal meaning, namely purity and purifying the soul. The verse contains verb form of zakāh is surah al-Nūr (24:21), وَذَا ﺗَأْفِلَخُ ﻣَنْ ﺑُقِى آبَداً. While the verse contains noun form of zakāh such as surah al-Muzzammil (73:20), ﻮَأَﻓْيَـضُوا اﻟﻠَّهَ ﻣَنْ آتَوا اﻟْـزَّﻛَّاهُ وَأَﻓْرَضُوا ﺍﻟﻠَّهَ ﻣَنْ آتَوا اﻹِﻋْـدَادَ ﻭَأَﻓْرَضُوا اﻟﻠَّهَ ﺍﻟْـزَّﻛَّاهُ .

It is different with the word infāq and s}adaqah. Both of such words whether their noun or their verb form is understood as performing infāq or s}adaqah. The verse contains both of verb form and noun form of infāq such as surah al-Baqarah (2:270), وَمَا أَفْطَرْنَ ﻣَنْ ﻧُفْقَةٍ ﻋَنْ ذَكَارٍ أَوْ ﻧَذَرَتْنَ ﻋَنْ ذَكَارٍ إِنَّ ﻋَلَـمَةَ ﻣَنْ ﻧُفْقَةَ ﻋَنْ ذَكَارٍ ﻋَنْ ذَكَارٍ. While the verse contains noun form of s}adaqah such as surah al-Baqarah (2:263), ﻓُؤُلْ ﻣَغْرَفُ وَمَغْفِرَةٌ ﺧَيْرٌ ﻣَنْ ﺳَدَ phẫuَ ﺑِذَكَارٍ ﻋَنْ ذَكَارٍ آذَى. The

46 It is the definition of zakāh according Mālikiyyah scholars. See, Prof. Dr. Wahbah al-Zuhajally, Al-Fiqh al-Islāmiyy wa Adillatuhu, Vol. 2, Dār al-Fikr, Damaskus, 1989, p. 730.
verse contains verb form of s\adaqah such as surah al-Baqarah (2:280),

Third, the difference of zakāh, infāq, and s\adaqah in the side of the receiver. The verses contain the word zakāh in the Qur’ān do not explicitly mention the receiver of zakāh. The only verse mention the receiver of zakāh, according to the scholars, is surah al-Tawbah (9:60):

They are the poor and the needy, and the officials appointed over them, and those whose hearts are made to incline to truth, and the ransoming of captives, and those in debts, and in the way of Allah, and the wayfarer. Whereas such verse utilizes the word s\adaqah (\بناء الصدقات), not the word zakāh.

While the receivers of infāq are parents, the near of kin, the orphans, the needy, the wayfarer, and the poor people. It is mentioned in surah al-Baqarah (2:215):

And surah al-Baqarah (2:273):

Performing infāq is also ordered in the path of Allah (fī sabīl Allāh), such as mentioned in surah al-Baqarah (2:195):
By observing those verses, it is apparent that there are four kinds of receiver that have right to receive both of infāq and sədaqah zakāh. They are the poor people (الفقراء), the needy people (المساكين)، the wayfarer (السُّبِيل)، and in the path of Allah (في سبيل الله). While the people who have right to receive merely infaq are parents (الآبدين)، the near kin (الأنصار)، and the orphans (اليتامى). The people who have right to receive merely zakāh are: the officials appointed over them (أيمن العاملين علىها)، whose hearts are made to incline to truth (فَтика قلوبهم)، the ransoming of captives (الرداب)، and those in debts those in debts (القرومين).

Fourth, both of infāq and sədaqah can be performed openly or by hide. The verse contains command of infaq openly or by hide such as surah Ibrāhīm (14:31):

قَلْ عِبَادِي الَّذِينَ آمَنُوا بِالصَّلَاةِ وَيَتَفَكَّرُوا بِمَا رَزَقْنَاهُمُ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أنْ يَأْتِيَ يَوْمٌ لَا يَنْبَغِي فيهِ وَلاَ خَالَلَ

The verse contains command of infaq openly or by hide such as surah al-Baqarah (2:271):

إِنْ تَبْدِؤُوا الصَّدَقَاتَ فِي عَيْنَيْهَا وَإِنْ تَخْفُوهَا وَتَنْفِقُوهَا الْفَقَرَاءُ فَهُمْ خَيْرُ لِكُمْ

While regarding zakāh, there is no verse command or prohibit performing zakāh openly or by hide. [*]