CHAPTER V
CONCLUSION

A. Conclusion

Based on the explanation has been elaborated above, we can conclude some significant points as following:

1. The vital point relating with zakāh in the Qurʾān 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 which mostly is placed after commanding the prayer. Both prayer and zakāh has similarity in its spiritual side. Thus, the command of zakāh in the Qurʾān 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.

Regarding the word infāq within Qurʾān, it 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 Muʾmin people. It can be also used in the context of spending the wealth openly or by hide, spending the wealth sincerely or by riyāʿ, 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 Qurʾān 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. It is implied in some verses in which the word *s}adaqah 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). 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 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.

2. 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.

While differences among such words are: 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. There is no detail elaboration by 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. 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. While verb form of zakāh is understood according to its literal meaning, namely purity and purifying the soul. 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. 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).
such verse utilizes the word *s}adaqa* (سادقَةُ, 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. **Fourth**, both of *infāq* and *s}adaqa* can be performed openly or by hide. While regarding *zakāh*, there is no verse command or prohibit performing *zakāh* openly or by hide.

### B. Recommendation

*Zakāh, infāq, and s}adaqa* are significant principles in Islam. They give many benefits, whether for the giver, the receiver, and the society. They are as the media for the performer to purify their soul; helping the poor and needy people in fulfilling their need; as the instrument for social insurance; and as one of the instruments of economy life. They are, therefore, regarded as the main instrument of economic life in Islam. Thus, all of the Moslems must obey this principle. By this, Moslem society can purify their souls and their wealth, can release from the poverty, and develop their society strongly.

Regarding the research towards *zakāh*, it must be more widely developed in every sides of *zakāh*, whether on its ontology, epistemology, or its axiology. The research of *zakāh* cannot be limited only on its divine values, but also extended on its social and economic aspects. Whole researches are finally aimed to obtain more values and benefits of it towards the life of Moslem society.

### C. Closing

Those are the study has been researched by the researcher. May it can give the benefit towards both of academic world or the society. The truth appears from this research truly come from the God, the Owner of Knowledge. Nevertheless, the mistakes within this research merely come from the researcher. Therefore, the researcher is opened to consider the critique and suggest from the advisor and the readers. *Wallāh a‘lam bi al-s}awāb.* [*]