CHAPTER I

INTRODUCTION

A. Background

In his creation, the human being has the differences each other. The potencies possessed by him are not same one another. Someone of them has more superior intellectual potency compared with another. Nevertheless, the other has less. By such superior of intellectuality, they have more opportunity to obtain the knowledge and skills. Their quality of life, therefore, is higher than those who have no knowledge. Whole bears, finally, the diversities of social life among them. So, we find within them the clever-stupid, wealthy-poor, ruler-proletarian, and so on.

That social phenomenon is the nature of the life. It must be accepted as the *sunnatullāh* in which the wisdom is contained in it. So we have to reveal the wisdom within, not to refuse and deny it. Because, the social diversities of the people enables the life to run well. The group of certain society can complement the others. The cooperation and complementary, by means of it, are held among them.

Islam itself sees such diversities of social life among people as a reality of history, which cannot be denied. However, the diversities which cause the unjust and arbitrariness is opposed by Islam. Therefore, as the religion that emphasizes and suggests the justice, equality, and brotherhood among its *ummah*, Islam orders its community to help each others. Qur'ān surah al-Mā'idah (5:2) states:

وَتَعَاوَنُواْ عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُواْ اللّهَ إِنَّ اللّهَ شَدِيدُ الْعِقَابِ

The word *al-birr,* which the Moslems are ordered for in such verse, is explained by surah al-Baqarah (2:177):

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّآئِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ وَالصَّابِرِينَ فِي الْبَأْسَاء والضَّرَّاء وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

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*. In more specific way, Qur'ān has also stated in another verse that the implementation of *birr* is by spending the wealth that we love. Surah Āli 'Imrān (3:92) said:

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ

The concept of helping each other among the society, as it has elucidated above, is familiar among us as 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):

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

By this, in Islam we are dealt with the concept of *zakāh* as one of the duties of Moslems. Literally, *zakāh* means *al-numuww* (the growth), *al-ziyādah* (the addition), *al-t}ahārah* (the purity), and *al-madh}* (the praise). Terminologically, the Mālikiyyah scholars define it as spending certain part of certain wealth, which

reaches the *nis}āb*[1] to the *mustah}iqq*[2], if the ownership is complete, and reaches the *h}awl*[3], except the mine and the agriculture.[4]

In Islamic sphere, *zakāh* is one of the five Islamic principles. In the *h}adīth* told by Imam al-Bukhāri and Imam al-Muslim, The Prophet said that Islam was founded on five principles; *al-shahādah* (the witness that there is no God unless Allah, and Muhammad is the Messenger of Allah), *al-s}alāh* (the prayers), *al-zakāh* (the tithe), *al-s}awm* (the fasting), and *al-h}ajj* (the pilgrimage to Mecca). Therefore, all of the Moslems who have fitted the requirements must carry it out, as the manifestation of their submission to Allah.

Zakāh is one of the principles contains the social dimension. By *zakāh*, Islam attempts to realize the social solidarity   to the poor people. Also by the *zakāh*, Islam is eager to release the un-having people from their poverty, and to distribute the wealth and income among the society. The wealth that circulates in the society, therefore, is not concentrated at certain people (the having people), but it must be spread evenly and properly.

In the hand of *fiqh*[5] scholars, *zakāh* was arranged orderly, systematically, and comprehensive. By holding on the Qur'ān, the *h}adīth*, the *ijmā'*[6], the *qiyās*[7], and other Islamic jurisprudence sources, they codified *zakāh* as a packet of law which is ready to be implemented wherever and whenever. In many *fiqh* books, we can find the discussion about *zakāh* that is located in special chapter. Such chapter consists of the discussion about the definition of *zakāh*, the requirements and elements of *zakāh*, the properties must be paid the *zakāh*, etc.

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[1] *Nis}āb* is the minimal amount of the wealth must be paid the *zakāh*. See, Prof. Dr. Wahbah al-Zuh}ailyy, *Al-Fiqh al-Islāmiyy wa Adillatuhu, Vol. 3,* Dār al-Fikr, Damaskus, 1989, p. 741.

[2] *Mustah}iqq* is the people who have right to receive *zakāh*. See, *Ibid.,* p. 867.

[3] *H}awl* is minimal limit of time of the wealth must be paid the *zakāh*. See, *Ibid.,* p. 744.

[4] Prof. Dr. Wahbah al-Zuh}ailyy, *Al-Fiqh al-Islāmiyy wa Adillatuhu, Vol. 2,* Dār al-Fikr, Damaskus, 1989, p. 730.

[5] *Fiqh* is the science utilized by the human to understand the sharī'ah. See, Prof. Drs. H. Akh. Minhaji, M.A., Ph.D. as preface of the book *Ilmu Ushul Fiqh di Mata Filsafat Ilmu,* Dr. Muhyar Fanani, Walisongo Press, Semarang, 2009, p. xiii.

[6] *Ijmā'* is the consensus of whole scholars at certain age after Rasulullah's era about certain sharī'ah problem. See, 'Abd al-Wahhāb Khallāf, *'Ilm Us}ūl al-Fiqh,* Dār al-'Ilm, 1978, p. 45.

[7] *Qiyās* is analogy of certain problem no *nas}s}* (Qur'ān and *h}adīth*) within to other problem which has stated by the *nas}s}* caused by similarity of law motive of both problems. See, *Ibid.,* p. 52.

Besides *zakāh*, Islam has also some instruments of charity, namely *s}adaqah* and *infāq*. So many verses of the Qur'ān utilize both of two words. By the *mufassir*, the word *s}adaqah* in some verses in the Qur'ān, such as surah al-Tawbah (9:60 and 103), are interpreted as *zakāh*. Yūsuf Qarad}āwiyy for instance, interprets the word *s}adaqah* in such verses as *zakāh*.[8] Same opinion is also said by al-T}abariyy and Ibn Kathīr.[9] Al-Rāzy sees also that the word *s}adaqah* in such verse (9:103) means *al- s}adaqah al-wājibah,* namely *zakāh*.

As well as *infāq*, in the Qur'ān it is utilized in many verses to describe someone who spends his wealth. In spending the property, the people are ordered to perform it in the way of Allah *(fi sabīl Allāh).* Even *infāq* is regarded as the *birr*, righteousness, as it was just stated above.

Thus, as the duties of religion, *zakāh, infāq,* and *s}adaqah* are ordered tightly towards the Moslems. It is indicated by many of the verses talking about them. spending the wealth in right way, therefore, is regarded as the religious piety. On the contrary, holding the wealth just in our hands is regarded as a sin. This research is going to discuss about the concept of charity in the light of Qur'ān. It is, in this case, represented by the terms of *zakāh, infāq,* and *s}adaqah*.

B. Formulation of Problem

Formulation of the problem is detail and comprehensive statements about the bounded problem that is researched, based on identification and limitation of the problem.[10] The problems, which the researcher is willing to reveal, are:

1. What are exactly the concepts of *zakāh, infāq,* and *s}adaqah* in the Qur'ān in the perspective of semantic analysis?

2. What are the similarities and differences of *zakāh, infāq,* and *s}adaqah?*

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[8] Prof. Dr. Yūsuf Qarad}āwiyy, *Hukum Zakat,* Salman Harun, Didin Hafidhuddin, Hasanuddin, Pustaka Litera AntarNusa, Jakarta, 2006, p. 36-39.

[9] Muh}ammad Ibn Jarīr al-T}abariyy, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān, Vol. 6,* Dār al-Kutub al-'Ilmiyyah, Beirut, 1992, p. 463. See also, Ibn Kathīr al-Dimashqiyy, *Tafsīr al-Qur'ān al-Karīm, Vol. 2,* Maktabah al-Nūr al-'Ilmiyyah, Beirut, w.y., p. 369.

[10] Jujun S. Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer,* Pustaka Sinar Harapan, Jakarta, 2001, p. 312.

C. Significance of Research

Significance of research is the benefits can be taken from solving problem in the research.[11] The researcher hopes this research become valuable and helpful to the academicians in widening their insight about Qur'ān, especially *tafsīr*. Therefore, the significance of this research is:

1. To reveal the concepts of *zakāh, infāq,* and *s}adaqah* in the Qur'ān in the perspective of semantic analysis.
2. To reveal the similarities and differences of *zakāh, infāq,* and *s}adaqah.*

D. Prior Research

Before deciding to choose and take this research, the researcher has examined some previous researches that have same topic, but the focus is different. Those previous researches can be a book, article, journal, thesis, and magister thesis. Some of them are below:

First, a book written by Prof. Dr. Yūsuf Qarad}āwiyy under the title *Fiqh al-Zakāh*, which has been translated into Indonesian as *Hukum Zakat.*[12] The book covers the discussion about the technical rules of *zakāh*, such as the state of *zakāh* in Islam, the people who has duty to pay *zakāh*, the wealth must be paid the *zakāh* and its amount, the people who has right to receive *zakāh*, etc.

Almost all of those discussions are same with the ones have been discussed in classical *fiqh* books. Nevertheless, Qarad}āwiyy adds the sub-chapter about *zakāh* of investments, *zakāh* of profession, *zakāh* of share and debenture, etc. Those are contemporary issues, which are not found before. This is the specialty of this book comparing with the classical *fiqh* books. It indicates the awareness of the author to the contemporary problems. According to him, *zakāh* is aimed to solve and release from the poverty, and as the social insurance and social security.

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[11] *Ibid.,* p. 313.
[12] See, Prof. Dr. Yūsuf Qarad}āwiyy, *op. cit.*

Second, the magister thesis written by Dr. M. Hamdar Arraiyyah, M.A. that is published as book untitled *Meneropong Fenomena Kemiskinan: Telaah Perspektif al-Qur'an.*[13] Generally, this book discuss about poverty in the light of Qur'ān. It includes the definition of poverty, the causes of poverty, and the ways to release from and eliminate it.

Relating with the ways to release from poverty, he divided into two ways; obligatory and suggestion. *Zakāh* is included to the first one. The discussion about *zakat* in this book is not so different with the one in other classical *fiqh* books, but in a brief.

Third, the book written by Dawam Rahardjo under the title *Islam dan Transformasi Sosial-Ekonomi.*[14] Briefly, this book talks about Islamic economy, ethics in working in Islamic perspective, empowerment of people's economy, and *zakat* in relating with self-supporting of Islamic people.

According to Dawam Rahardjo, *zakāh* contains double meanings; to purify and to grow. The first one means to purify the wealth of someone, because it contains the part for poor people. The second one means to grow and develop the humanity. It means that *zakāh* raises the human values of someone from low to the higher state.[15]

The technical rules of *zakāh* are discussed in this book in the perspective of social-economy of people who lives in this era. It indicates the intellectual background and the concern of its author.

Fourth, the book under the title *Zakat=Pajak: Kajian Hermeneutik terhadap Ayat-Ayat Zakat dalam al-Qur'an,* written by Drs. Achyar Rusli, Ak., M.A. After studying the verses of Qur'ān which talk about *zakāh* by the approach of hermeneutic method, Achyar Rusli concludes that *zakāh* is same to the tax. *Zakāh* and tax, according to him, are different in utterance but same in meaning. He view, "…therefore, it has enough foundations to regard that *zakāh* basically is a

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[13] See, Dr. M. Hamdar Arraiyyah, M.A., *Meneropong Fenomena Kemiskinan: Telaah Perspektif al-Qur'an,* Pustaka Pelajar, Yogyakarta, 2007.
[14] See, Dawam Rahardjo, *Islam dan Transformasi Sosial-Ekonomi,* LSAF, Jakarta, 1999.
[15] *Ibid.,* p. 460-461.

source of nation's income in the perspective of Islam (Arab), which can be understood also as *pajak* in Indonesian language or tax/ taxation in English.[16]

Achyar Rusli elaborates also about hermeneutic, *zakāh*, tax, relation of both, and tax in Indonesia. He distinguishes between *zakāh* and tax. *Zakāh*, in his opinion, come from Allah and the tradition of Rasulullah, while tax is created by thought of human being.

E. Method of Research

Based on the types, the research of *tafsir* is classified into four: descriptive research, explorative research, developmental research, and verificative research.[17]

1. Descriptive Research *(Bah}th Tas}wīriyy)*

   This research is aimed to describe the contents and meaning of Qur'anic verses by order of *mus}h}af*. This type of research is utilized by the *mufassir* who studies Qur'ān by using of *tah}līliyy* method.

2. Explorative Research *(Bah}th Kashfiyy)*

   It is the research that is aimed to formulate certain theory about an object in the light of Qur'ān. This research is utilized to produce thematic *tafsīr*.

3. Developmental Research

   It is the research that is aimed to develop the existing theory.

4. Verificative Research *(Bah}th Tas}h}īh}iyy)*

   It is the research that is aimed to verify the existing theory or opinion.

Based on the classification above, this research is included into explorative research.

The data utilized in the research of *tafsīr* is qualitative data. Therefore, this research is classified into qualitative research. The data utilized in the research of *tafsīr* are: the verses of Qur'ān, traditions of the Prophet, *athār of s}ahābah,* the

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[16] Drs. Achyar Rusli, Ak., M.A., *Zakat=Pajak: Kajian Hermeneutik terhadap Ayat-Ayat Zakat dalam al-Qur'an,* Renada, Jakarta, 2005, p. 161.
[17] M. Rusli, *Metode Penulisan,* at *Metodologi Ilmu Tafsir,* A. Rafiq, (ed.), Teras, Yogyakarta, 2005, p. 146.

opinions of scholars, and historical records around the first time the Qur'ān was sent down.[18]

After compiling the data, the next step is analyzing them by following steps:

1. Analyzing the verses has been compiled
2. Interpreting the data
3. Comparing the objects each others
4. *Tansīq,* namely arranging the concepts to be a theory, or arranging the theories to be a thinking that is needed in solving certain problem.

F. System of Writing

Like other system of thesis writing, this thesis contains introduction, theory, data, analysis, and closing. All of them are divided into five chapters. The discussions which are revealed in each chapter are:

THE FIRST CHAPTER is the introduction of the thesis. It contains background, formulation of the problem, significance of research, prior research, method of research, and system of writing. By this chapter, the reader will know general ideas about the thesis.

SECOND CHAPTER is the theory, which elaborates general introduction of semantics. The discussion contains definition and development of semantics, semantic analysis towards the Qur'ān and its principles, and significance of semantic analysis towards the Qur'ān.

THIRD CHAPTER is the data. It discusses about the concept of charity of the Arab people before Islam. This chapter is consisting of three sub-chapters: the life of Arab, the generosity of the Arab, and islamization of the generosity of the Arab.

FOURTH CHAPTER is the analysis. In this chapter, the researcher will analyze semantically towards the verses of *zakāh, infāq,* and *s}adaqah* in the

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[18] *Ibid*, p. 153.

Qur'an. Besides, the researcher elaborates also the similarities and differences of the words zakāh, *infāq,* and *s}adaqah.*

FIFTH CHAPTER is the conclusion. It contains conclusion of the thesis, recommendation, and closing. This chapter is the result of whole discussions has elaborated in the research. [*]