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 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* 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 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*.

   Regarding the word *infāq* within Qur'ān, 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 Mu'min people. It can be also 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* 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 *infaq* 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 *şadaqah*, 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). Whereas

such verse utilizes the word *s}adaqah* (إِنَّمَا الصَّدَقَاتُ), 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}adaqah* 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}adaqah* 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.* [*]