

## The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)

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### Abstract

This study aims to examine and compare the understanding of two great figures of Islam, Sayyid Qutb and Buya Hamka, in interpreting the concept of alms based on verses of the Qur'an, especially Surat Al-Baqarah verses 261 and 271. The method used is Library research with descriptive-comparative approach. Primary Data were obtained from the work of tafsir Fi Zhilalil Qur'an by Sayyid Qutb and Tafsir Al-Azhar by Buya Hamka, while secondary data came from supporting literature such as books, journals, and other scientific works. Sadaqah is a voluntary gift from a Muslim to the needy, without time and amount limits, as proof of faith and hope for a reward from Allah. In jurisprudence, Sadaqah can refer to the Giving of sunnah (alms attatawwu) or zakat, such as sadaqah al-fitr (zakat Fitr). The results showed that the two mufasir agreed on the importance of alms as a social worship that draws closer to God and benefits others. However, there are differences in the approach to interpretation: Sayyid Qutb emphasizes the spiritual and soul-building aspects of Infaq, while Buya Hamka emphasizes the practical application in social life as well as the long-term impact of alms. This difference reflects the socio-cultural and scientific background of each figure. This study is expected to be a reference in deepening the understanding of the verses of the Qur'an about alms and its application in everyday life.

## INTRODUCTION

The Qur'an was revealed as a source of guidance and the best solution to the problems of human life, in addition to serving as guidance (huda) guidance in matters of faith, Shari'ah, morality (morals) and others, it also serves as a differentiator (furqān), (QS : 2:185), so that it becomes a benchmark and rejection of what is ascribed to the Prophet Muhammad ﷺ (Fadhil et al., 2024).

The Holy Book of the Qur'an and the hadiths of the Prophet Muhammad as The Greatest Man contains a lot of calls to give alms. So after reading and reviewing the Qur'an and Hadith, inevitably someone will conclude that money is not to be saved entirely but should be spent in the way of Allah SWT. The commandments and teachings on this subject are so numerous that it is difficult to collect them, even if only (Hidayat, 2020).

## **The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)**

*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

Sadaqah is part of generosity in the context of muslim society as a form of servant love for the blessings of Allah that has been given to him so that a servant is willing to set aside some of his property for religious purposes both in order to help others and the struggle for Islamic Da'wah. Indonesian society, the majority of the population is Muslim, alms should be an obligation fulfilled by every individual who is muslim. Alms is a worship that has a Double Dimension, namely horizontal and vertical. The horizontal dimension is concerned with the shape and pattern of relationships between people. While the vertical dimension is related to man's relationship with God. Charity can be called social worship. Social worship is worship that has a direct effect on the context of life of the surrounding community, containing the value of mutual cooperation and social responsibility so that it can be expected to flatten economic income and eliminate poverty in society.

In relation to various notions of wealth, wealth is God's loan for the welfare of his people. When the belief that the property in the world basically belongs to God, and man is only believed to spend his property in the way of God for the rest of the property after his needs are met. In accordance with the word of Allah SWT in surat Al-Baqarah verse 254 :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

It means: “O you who have believed, spend (in the cause of Allah) of what we have provided you before the day comes when there will be no buying and selling and no intercession. And those who disbelieve it is they who are the wrongdoers”.

There are two kinds of alms, namely ordinary alms and extraordinary alms. Alms are usually given at leisure and routinely done. As for extraordinary alms, it is given in times of difficulty or shortage. This is the highest reward. The Qur'an states that the characteristic of a pious person is to be able to give alms at times that are spacious and narrow. People who give alms in their spare time are common. But, giving alms in difficult times is extraordinary. Giving alms in difficult times needs to be interpreted more deeply, lest the alms can worsen the economic situation of a person or family (Al-azhar, 2022).

Charity is not limited to property or material only, with physical use can also be. One of them is by doing a good deed to someone, it is included in the category of charity (Mamduh et al., 2025). Property is an important part of life that can not be separated and always pursued by man in his life. The human desire to acquire, possess, and utilize wealth is something that is common because wealth is needed by humans to fulfill their lives. But many people think that wealth is everything, even they are willing to do everything to get

## **The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)**

*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

wealth. It is a small but precious gift from God. The one who is stingy and miserly by not giving alms will lose some of his wealth in this world and the here after because there is no blessing. Indeed, the person who gives alms is for his own benefit, because spending wealth will get blessings, and conversely holding it is woe. Alms is a form of social care, helping people in need, helping the poor, as well as eliminating the greedy, selfish and materialistic nature embedded in the soul. Of course, the alms that are done must be based on sincerity without expecting a penny in return, as well as other hopes that are relied on other than Allah

The Prophet (peace and blessings of Allaah be upon him) said, *"No servant (of Allaah) enters in the morning, except two angels descend, one of whom says, 'O Allaah give compensation to those who make charity, while the other angel says, 'O Allaah give destruction to those who are stingy.'"* (HR. Al-Bukhari dan Muslim) (Siregar, 2015).

As a fixed and maximum rule. Alms sunnah, islam calls to exert efforts alms sunnah and encourage him. Even in a way to arouse the heart, breathe peace in the soul, pushing it to the meanings of goodness, Virtue, and good deeds. God does not just send down orders for charity without cause and reason. Among the reasons for this are so many characters and traits inherent in human beings, examples of which are hunks or a sense of belonging. So this Sadaqah verse comes down as advice, reflection, or motivation for these people especially. Realize that the treasure we have is actually not our own, but all of it is just a deposit from Allah SWT. It is not our wealth that diminishes, but it increases. So the need for writers to create works with the hope that one of them is to make humanity aware of the importance of this. In order not to be mistaken gait, this study is the view of Sayyid Qutb and Buya Hamka about the problems in the concept of alms. Both of these characters are long lost heroes in the world of fantasy. But with different backgrounds, so that in the interpretation there are similarities and differences in the results of the interpretation.

From this background, it can be taken two research objectives, namely: First, to know the concept of alms in *Tafsir Fi Dhillalil Qur'an* and *Tafsir Al-Azhar*. Second, to know the similarities and differences in the concept of alms according to *Tafsir Fi Dhillalil Qur'an* and *Tafsir Al-Azhar*.

# **The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)**

*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

## **METHOD**

The research is included in the category of library research (library research) which is research in which all the data comes from writing in the form of books, manuscripts, documents and others that are all related to the theme being studied (Baidan & Aziz, 2016). The data source in the research that will be used as the object of this research is divided into two parts, including: First, the primary data source is data directly obtained from the first data source at the research site or research object (Rahmadi, 2011). So the main source or primary data in this study comes from The Book *of Tafsir Fi Zhilalil Qur'an* by Sayyid Qutb and The Book *of Tafsir Al-Azhar* by Buya Hamka, about his opinion regarding the concept of alms in the Qur'an. Second, the secondary data source is the data obtained from the second source or secondary source of the required data. The secondary sources or supporting data in this study are using books, journals, Scientific Papers and books of interpretation related to the theme being studied.

In this study the data collection techniques used are documentation techniques. If traced by usage, then this research includes pure research, if viewed from the place of research, it includes literature, and if viewed by level, this paper includes analysis, while data collection techniques are based on data from books, books, and websites. The method of data analysis in this research using the method of comparison or comparative, the steps are as follows: determine the theme of what will be studied, identify the aspects to be compared, looking for links and factors that influence between concepts, showing the peculiarities of each figure of thought, madhhab or region under study. conduct in-depth and critical analysis with data argumentation, make conclusions to answer the research problem (Abdul, 2017).

## **FINDINGS AND DISCUSSION**

### **Biography Of Sayyid Qutb**

His full name is Sayyid Qutb Ibrahim Husain Syadzili. Born on October 9, 1906 ad in Asyut located in one of the regions of Egypt. He was born in a strong family and obeyed the law. Since childhood Qutb was known as an intelligent child. In his district, he received education for 4 years and when he was 10 years old had memorized the Qur'an. When he was fifteen years old, he moved to Cairo to continue his schooling (Nidhom, 2020).

The writing of *Tafsir Fi Zilal al-Qur'an* began when he was in America and had a sense of disappointment with Western civilization in America and the moral decay of

## **The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)**

*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

society there that he witnessed. Upon his return from there, he decided to study Islam in depth. From reading and studying and studying areas that he likes like literature. Then he came to the source of Islam. From there he realized that all of what he read was not comparable to this great Qur'an (Siregar, 2015). Starting from 1951 to 1964 was his productive period, which in this year he produced several masterpieces that became history. The work of his intellectual output is the tafsir "Fi Zilal al-Qur'an". The first Juz he completed in 1952. And the writing of this commentary was completed 30 juz in approximately almost eight years (Siregar, 2015).

### **Biography Of Buya Hamka**

The name HAMKA stands for Haji Abdul Malik bin Haji Abdul Karim Amrullah. Buya Hamka was born in tanah sirah Village, West Sumatra on 13 Muharram 1362 H / 16 February 1908 ad. He was a historian, a humanist, a writer but also an academic, mufassir, missionary and even a politician. His education began with the guidance of his father, because his father was a famous scholar in his time, then studied at his father's educational institution, where he began to study Arabic and also religious studies. At the age of 16 he traveled to Java to explore the knowledge of the modern Islamic Movement. Buya Hamka is an autodidact in various sciences such as history, politics, literature, philosophy and others (Syahida, 2023).

Among some of the works that have been written by BUYA HAMKA are : the most important work of Tafsir Al-Azhar, other works are : philosophy of Divinity, introduction to the science of Tafsir, Islamic preachers ' guidelines, Taraweesh prayer guidance, Tahajud prayer guidance, philosophy of Islamic Ideology (Dan et al., 2023).

### **Verses That Talk About Charity**

There are many verses in the Qur'an and many verses in various forms. And to get it we can use the index of the Qur'an and search according to the theme we need. Here are the Sadaqah verses (Suhardi, 2017) :

No	Surah	Verse
1.	Al-Baqarah	264
2.	Al-Baqarah	271
3.	Al-Baqarah	276

## The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhalil Qur'an And Tafsir Al-Azhar*)

Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal

4.	At-Taubah	60
5.	At-Taubah	77
6.	Al-Baqarah	267
7.	Al-Baqarah	163
8.	Al-Baqarah	219
9.	Al-Baqarah	267
10.	Al-Baqarah	268
11.	Al-Baqarah	263
12.	Al-Baqarah	262
13.	Al-Baqarah	272
14.	Al-Baqarah	274

### The Concept Of Alms According To Tafsir Fi Dhilalil Al-Qur'an

Qur'an Surat *Al-Baqarah* verse 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَثْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ

*“The example of those who spend their wealth in the way of Allah is like that of a seed that grows seven ears, in each ear a hundred. Allah multiplies for whom he wills. And Allah is all-encompassing, all knowing.”*

According to tafsir Fi Dhilalil Qur'an related to this verse says :

This 'law, regulation, law' Dustur does not begin by obliging or assigning. But, it only starts with encouragement and stimulation. It turns out that this method is very effective for awakening feelings and causing vivid impressions in the human soul. He presented a painting about a life that pulsates, grows, develops, and gives results, namely plant life. The gift of nature or the gift of God. Plants that give yields multiply for the grower, giving many times the profit compared to the seedlings sown by him. This is an example for those who spend their wealth in the way of Allah.

*“The example of those who spend their wealth in the cause of Allah is like that of a grain that grows seven ears, a hundred seeds in each.”*

The meaning of this sentence is to count by multiplying a seed into seven hundred grains. Whereas, the life scene presented in this sentence is broader and more beautiful

## **The Concept Of Charity In The Quran (Comparative Study Of Tafsir Fi Zhalalil Qur'an And Tafsir Al-Azhar)**

Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal

than this counting activity, more pervasive in feeling, and more impressive in the soul. The sight of life flourishing, the sight of living nature, the sight of plants bearing fruit, and the marvelous sight in the world of plants, namely a branch (rice) that contains seven grains, and each grain contains a hundred grains.

The Parade of life that grows and gives such results will direct the human heart to love to sacrifice and give Infaq. He does not give, nor does he take away, nor does he reduce, nor does he increase. That wave of giving and development continues on its way and tucks in the feeling of being blown away by the sight of the plant and its results. Allah multiplies the reward of whomever he wills, without reckoning. Multiplies his sustenance that no one knows its limits multiplies his mercy that no one knows its measure,

*“Allah is all bounteous, all knowing.”*

He does not limit his gifts, nor does he withhold them, nor does he draw them away. Omniscient, knows the seeds and establishes them, nothing is vague above.Her.

How does it grow and develop? And which of the gifts does Allah multiply in this world and in the Hereafter For Whom He wills?

He is the one who exalts man and does not defile him. Infaq that does not tarnish honor and does not pollute feelings. Infaq that occurs and comes from a willing and pure heart. It is the only way to seek God's will.

Qur'an Surat *Al-Baqarah* verse 271.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

It means “if you Show Charity (your), then it is very good. And if you conceal it and give it to the poor, then concealing it is better for you. And Allah will expiate from you some of your misdeeds, and Allah is aware of what you do.”

According to tafsir Fi Dhilalil Qur'an related to this verse says :

So this verse encompasses both situations, and provides a suitable position for each action, namely praising this one in its place and praising it in its proportion. It promises those who do this or that, that their sins will be blotted out,

*“Allah will blot out for you some of your faults.”*

This will cause in the heart a feeling of piety and prudence on the one hand, and calmness and contentment on the other hand, also connecting it with Allah in intention and charity in all circumstances,

## **The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)**

Muhammad Iqbal, Arif Firdausi, Ipman Muhammad Iqbal

*“Allah knows what you do.”*

We need to pay attention to the length of the guidance and the various methods of *targhib* “stimulation” and *tarhib* “warning” in this Infaq issue, so that we know two important things .

First, Islam looks at the nature of the human soul and its propensity to expend wealth, and its need to be continuously mobilized and built up in order to defeat this greed and give up its propensity, and elevate it to the position of honor that Allah desires for Man.

Second, the character faced by the Qur'an in the environment of the Arabs who are famous for being generous and generous. However, this generosity and generosity was intended to gain the popularity and praise of others, as well as to be the talk in tents and tents. It is not an easy matter if Islam teaches them to do alms by not waiting to get all this, by cleaning themselves from all this and facing their goals only for the sake of Allah alone. This problem requires a long education, a lot of effort and constant calls to achieve heights, purity of intentions and sincerity. That is what the Qur'an does (Quthb, 1992).

### **The Concept Of Alms According To Tafsir Al-Azhar**

Qur'an Surat *Al-Baqarah* verse 261.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَثْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ  
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*“The example of those who spend their wealth in the way of Allah is like that of a seed that grows seven ears, in each ear a hundred. Allah multiplies for whom he wills. And Allah is all encompassing, all-knowing.”*

According to the tafsir Al-Azhar related to this verse says :

Hamka likened this verse to a philanthropist who donates his property to create a free school in a poor village or village, then hundreds of children who attend school in that place will continue their school to a higher level and these children become successful and involved in the community, and when the person who founded the school the school will still produce benefits if Allah wills, and even if Allah says seven hundred times the reward does not mean that it must be seven hundred but thousands or more ADDIN (Hamka, 1990).

In interpreting this verse Buya Hamka said that this verse was sent down in order to motivate Muslims to want to take part in the benefit of Muslims, moreover, Allah has



## The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)

Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal

promised a reward so great for those who want to do it. Hamka exemplifies the condition of Muslims in Indonesia at that time, which still lacks many places to study, so it is hoped that it can invite the community to take part in fighting for the state of Muslims in Indonesia, and of course in fighting for the religion of islam requires assistance from the people such as in building mosques, schools, wars, and government, and it requires a lot of accommodation to make it happen.

The parable in this verse is a Targhib or promise of Allah to a believer who sacrifices his property in the way of Allah will be given a double reward, so that those who do it will not lose but will benefit. While Targhib itself in the Qur'an mostly contains the promise of Allah in the form of happiness, peace, life in the hereafter in the form of persuasion, with the aim of motivating people to be more faithful and increase their devotion to Allah SWT (Syahida, 2023).

Qur'an Surat *Al-Baqarah* verse 271.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

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According to the tafsir Al-Azhar related to this verse says :

Surat Al-Baqarah verse 271 talks about alms by way of appearance and alms in secret. The meaning of” showing your alms ” in this verse implies a good meaning and purpose, that is, so that every muslim can imitate and perform the practice. So the word “hiding Alms” is much better than showing alms. Because, if the charity is shown it is feared that it will cause riya's nature to someone and can also hurt the recipient's heart.

Buya Hamka explained about the application of alms openly and alms secretly. He said that charity openly is a good deed. However, if you give money to the poor, the needy, the destitute, then hiding it is better. But if you are willing to help, then it is best to do so. Furthermore, Buya Hamka explained what is meant by alms to things that are general, such as alms for the construction of mosques, school repairs, construction of houses for the maintenance of the poor, in short, all forms of charity assistance in the hereafter. The purpose of this grouping is hidden alms to the poor to avoid the emergence of the nature

**The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)**

*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

of *riya'* as well as alms openly to attract other benefactors to help as well. Everyone is competing in goodness.

Buya Hamka interprets this verse with a broader meaning. Buya Hamka said that both alms secretly and openly are equally good and may be done but in its place. He explained more broadly that alms are openly good if the purpose of alms is to motivate others and is aimed at the interests of the general public. For example, giving alms to establish schools, mosques, care homes for the poor, orphanages in short are all forms of charity in the hereafter. It is good to do it openly because it can attract other generous people to help. But if giving alms to someone poor/poor/people who really need help then it is better to keep it secret, it will be less good if it is shown because it can offend the feelings of people who are helped. The poor man who is steadfast in his faith he knows to keep his honor. So, it can be understood that alms done openly or secretly are the same good deeds. Provided that there is no element of *riya'* and know when to place it ( Syahida, 2023).

**Comparative Study Of The Differences And Similarities Of The Concept Of Alms According To Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar.**

In interpreting surat Al-Baqarah verses 261 and 271, Buya Hamka in his Tafsir al-Azhar put forward several different opinions with Sayyid Qutb in his Tafsir, namely tafsir Fi Dhilalil Qur'an. This is because the two mufasssir have different backgrounds.

*Al-Baqarah Verse 261*

Table 1 (Equation)

Aspects	Tafsir Fi Zhilalil Qur'an	Tafsir Al-Azhar
Equation	<div>1. Motivates humans to always be able to give alms.</div> <div>2. Both interpretations use the tahlili method.</div> <div>3. Both interpretations agree that the one who gives alms will replace it with a greater reward.</div>	

Table 2 (Differences)

Aspects	Tafsir Fi Zhilalil Qur'an	Tafsir Al-Azhar
Differences	<div>1. In attitude to the meaning of the verse alms parable with plants.</div> <div>2. Give the meaning of the</div>	<div>1. Does not interpret the verse per place of dismissal (Waqf)</div> <div>2. Facilitate understanding</div>

## The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)

Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal

	alms. 3. Interpreting the meaning of the nature of Allah at the end of the verse 4. Interpreting the verse per place of dismissal (Waqf)	by likening someone generous. 3. Explain that by giving alms it is a sign that someone has taken part in the benefit of Muslims. 4. This is a warning to those who believe.
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From the above comparison it is explained that the two interpretations agree on the importance of giving alms in the way of Allah SWT. Motivating mankind to always be able to worship charity that worship is not everyone is able and understand the essence of the charity. And it is also explained that the Alms Giving will never be lost, nor diminished, but rather increase from what we have spent. God will reward you with a greater reward. The difference lies in the explanation of the verse. *Tafsir Fi Dhillalil Qur'an* gives the meaning of alms, the meaning of the nature of God, the meaning of the parable of the verses with plants. While *Tafsir Al-Azhar* provides an easy understanding for the reader, namely by likening alms to someone who is generous, and agreed that someone giving alms is marked as having contributed to the benefit of Muslims. And Buya Hamka also said that this verse is a Targhib for believers.

In addition to containing differences of opinion in interpreting surat Al-Baqarah verse 261, Buya Hamka in *his Tafsir al-Azhar* put forward some of the same opinions as Sayyid Qutb in his Tafsir. This is because both mufassir has a strong religious background. They are great scholars, born from religious families and they can also produce many works.

*Al-Baqarah* Verse 271

Table 1 (Equation)

Aspects	Tafsir Fi Zhilalil Qur'an	Tafsir Al-Azhar
Equation	1. Of both tafsir agree that with one's alms, be it openly or secretly both are equally good. With a note there is no element of riya' and a person is sensitive to the situation and conditions. 2. Both interpretations use the tahlili method. 3. It is understood that alms must be accompanied with great care.	

## The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)

Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal

Table 2 (Differences)

Aspects	Tafsir Fi Zhilalil Qur'an	Tafsir Al-Azhar
Differences	<ol style="list-style-type: none"> <li>1. Connecting the nature of the human soul and the verse of alms.</li> <li>2. Motivate to always be a generous human being by not looking for popularity or praise from others.</li> <li>3. And the signs of the Times.</li> </ol>	<ol style="list-style-type: none"> <li>1. Explain in detail the meaning of alms with 'overt' and alms with 'hidden'.</li> <li>2. Motivating someone to give alms at will, meaning that they want to 'openly' or 'secretly' both are equally good. But with no element of riya' and knowing the situation and conditions.</li> <li>3. It is an example of open-mindedness and open-mindedness.</li> </ol>

The comparison between *Tafsir Fi Dhillalil Qur'an* and *Tafsir Al-Azhar* related verses that discuss alms, spend the wealth we have, give alms well that is with care, and the reward that will be achieved so great it is all the love of Allah SWT to his servants. With charity, it is not reduced but increased. This is a promise from God.

*Tafsir Fi Dhillalil Qur'an* and *Tafsir Al-Azhar* have similarities in some ways although there are some differences in emphasis and detailed explanation. Therefore, Muslims can refer to both interpretations as a source of knowledge and guidance in understanding and practicing religious teachings regarding alms and rewards to be obtained.

*Tafsir Fi Dhillalil Qur'an* provides motivation to be a generous man by not seeking the popularity or praise of others because it has to do with the practice of charity. Then Sayyid Qutbh also connects the Tabi'at of the human soul with the verse of alms. Because in man there is a sense of greed, miserliness, so this alms verse comes down to motivate mankind. While *tafsir Al-Azhar* explains in detail the meaning of alms openly or secretly, and gives people the breadth to give alms with these two methods, but with no riya' and sensitive to the situation and conditions.

## **The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)**

*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

### **Understanding Alms**

For the operational definition, the term Alms is defined as giving something to the poor or those who are entitled to receive it; outside the obligation of zakat and zakat al-Fitr in accordance with the ability of the giver. In addition, Sadaqah can also be interpreted as a gift given by a muslim to another person spontaneously and voluntarily without being limited by time and a certain amount; a mere reward. Charity in the above sense by the fuqaha (jurists) is called alms attatawwu (charity politely and voluntarily). According to didin Hafidhuddin the word Sadaqah is defined as a word meaning 'true' so people who like to give alms are people who are true to their faith. Yusuf Qardawi said that alms means "proof of the truth of faith and confirming the existence of the day of judgment".

So in general, Sadaqah can be defined as a gift given by a muslim to another person spontaneously and voluntarily without being limited by time and a certain amount and it is done as a form of implementation of recognition and proof of the truth of one's faith by hoping for pleasure and reward solely from Allah SWT (Firdaus, 2017). According to the jurists, the term Sadaqah can also mean the word zakat which means a property that must be issued by a muslim at a certain time and in a certain amount that has been determined by syara' (Islamic law). Because the Fuqaha often call the term zakat al-Fitr with sadaqah al-fitr.

### **Alms Law**

The fuqaha agree that the law of alms is essentially sunnah, meritorious if done and sinless if left. In addition to the sunnah, there are times when the law of alms becomes haram, namely in the case of someone who gives alms knowing for sure that the person who will receive the Alms will use the alms money for disobedience. Finally, there are times when the law of alms also becomes mandatory, that is, when someone meets another person who is starving so that it can threaten the safety of his soul, while he has more food than what is needed at that time. the law of alms also becomes mandatory if a person vows to give alms to a person or institution. According to fuqaha, alms in the sense of shodaqoh at-tatawwu ' is different from zakat. Alms is better if given secretly than given openly in the sense of being told or preached to the public. This is in line with the Hadith of the Prophet Muhammad from the Companions of Abu Hurairah. In the Hadith, it is explained that one of the groups of servants of Allah Subhanahu Wa Ta'ala who received his shelter on the day of resurrection will be someone who gives alms with his right hand and he hides as if

## **The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar*)**

*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

his left hand does not know what has been given by his right hand. It is better to give alms to relatives or close relatives before giving it to others. And then there are those who are willing to lend a helping hand. Regarding the criteria for the main goods to be donated, the fuqaha believe that the goods to be donated should be of good quality and preferred by the owner (Afifah & Soleman, 2022).

### **The Reward Of The Righteous**

So, when Allah speaks about the reward of alms, Allah also promises whoever gives alms for his sake, they will certainly get a reward or reward from Allah with the promise that Allah is all knowing over what is in alms. There are other verses in the Qur'an that speak of the reward of charity. God promises to reward those who do good in some way (Jannah, 2023):

1. A double reward and a great reward.
2. Seek God's love and protection.
3. A high place and a good end.
4. Blotting out sins or mistakes.

### **Prohibition In Matters Of Charity**

Every command or exhortation that Allah has sent down to Muslims, must be accompanied by its prohibitions. The prohibition on giving alms is that a person does not have the arrogant and proud nature of himself. Being arrogant and proud of yourself in this case is included in a reprehensible morality. Another name for pride and arrogance is pride and arrogance. Arrogant or arrogant is defined as an attitude that exaggerates itself and considers itself the most perfect, and does not want to accept the truth that comes from others (Anwar & Nuryana, 2019). Of course, the person's alms reward will be reduced or may be forfeited.

In addition to the two morals are also for people who give alms to keep from *riya*. Whether or not a person shows charity depends on his heart. However, according to Habib Ja'far in an interview with Baim Wong, he said that showing alms has a great risk for the perpetrator's heart. Although it could be someone showing alms but his heart does not feel like being praised or his heart is really sincere in doing so, but the more dominant is the feeling of wanting to be praised and his *ujub* feeling that will come because he feels proud because he has helped someone who is in trouble (Adolph, 2016). Besides that, it could

## **The Concept Of Charity In The Quran (Comparative Study Of *Tafsir Fi Zhilalil Qur'an* And *Tafsir Al-Azhar*)**

*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

also be that the recipient of alms will feel ashamed or excluded because it is shared in public, more shown on social media.

### **CONCLUSION**

This study examines the concept of alms according to two great figures in the world of interpretation, namely Sayyid Qutb and Buya Hamka, focusing on the interpretation of Surat Al-Baqarah verses 261 and 271. Alms is a voluntary gift from a Muslim to the needy, without time and amount limits, as proof of faith and hope for a reward from Allah. In jurisprudence, Sadaqah can refer to the Giving of sunnah (Sadaqah attatawwu) or zakat, such as sadaqah al-fitr (zakat Fitr). Both agree that Alms is a spiritual and social worship. Charity is considered as a charity that can draw closer to Allah and provide great benefits to the community, and get a double reward from Allah SWT when done with sincere intentions. Sayyid Qutb, in *Fi Zhilalil Qur'an*, more emphasis on aspects of Soul building. He described alms as the process of cultivating goodness in the heart, removing gluttony, and strengthening the spirituality of a believer. He also highlighted the importance of intention education and sincerity in giving alms in order to be free from *riya* and the desire for praise.

Buya Hamka, through *Tafsir Al-Azhar*, provides a more practical and contextual approach. He cited alms by establishing free schools as a long-term social investment. Buya Hamka distinguishes between overt alms for the public interest and covert alms to safeguard the feelings of the poor, while stressing the importance of sincerity and social sensitivity. Although the two styles of interpretation differ Sayyid Qutb is more philosophical and spiritual, while Buya Hamka is more practical and contextual both use the *tahlili* method of interpretation and aim to arouse the spirit of Muslims to make alms a spiritual as well as social solution.

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**The Concept Of Charity In The Quran (Comparative Study Of Tafsir Fi Zhilalil Qur'an And Tafsir Al-Azhar)**

Muhammad Iqbal, Arif Firdausi, Ipman Muhammad Iqbal

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**The Concept Of Charity In The Quran (Comparative Study *Of Tafsir Fi Zhilalil Qur'an*  
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*Muhammad Iqbal, Arif Firdausi, Ipmawan Muhammad Iqbal*

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