

**THE CONCEPT OF ALMS IN TAFSEER *AL-AZHĀR***  
**(Study of Buya Hamka's Thoughts in the Analysis of *Al-Azhār***  
**Interpretation)**



**THESIS**

**Submitted to Ushuluddin and Humanities Faculty in Partial  
Fulfillment of the Requirements for the Degree of S-1  
of the Science of Qur'ān and Tafseer**

**Submitted By:**

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SEMARANG**

**2023**

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## DECLARATION

### DECLARATION

I declare that the thesis is definitely my own work. I am responsible for the whole content of this thesis. Other writer's arguments or findings included within it are quoted or cited in accordance with ethical standards.

Semarang, 3<sup>th</sup> April 2023  
The writer,



Levi Nadia Sari  
NIM: 1904026115

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## MOTTO

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفْ لَهُمْ وَلَهُمْ أَجْرٌ  
(١٨: كَرِيمٌ) سورة الحديد

*"Indeed, those who give in charity, both men and women, and lend to Allah with a good loan, will have their reward multiplied for them, and they will have a noble reward."*

(Q.S Al-Hadid :18)

## DEDICATION

*I dedicate my work to  
My parents,*

*My lovely father Istiono and my beautiful mother Sukini who have given the best prayers to me and their blessings are precious to me because they have provided a happy and comfortable family life for me. be the number one support for me.*

*All my beloved lecturers who have provided knowledge that is very useful for me and inspires and gives experience for my life journey.*

*A big family of FUPK, and all students of the department of al-Qur'ān and tafseer*

*everyone who participated in my work*

## TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. dated January 22, 1988, as follows:

### 1. Consonant Words

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are represented by letters and some are represented by signs and some by letters and signs at the same time.

Huruf Arab	Name	Latin word	Information
ا	Alif	Not symbolized	Not symbolized
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Śā'	Ś	es (with dot above)
ج	Jīm	J	Je
ح	Hā'	Ḥ	ha (with dot below)
خ	Khā'	Kh	ka and ha
د	Dāl	D	De
ذ	Žāl	aŽ	zet (with dot above)
ر	Rā	R	Er
ز	Zai	Z	Zet
س	Sīn	S	Es
ش	Syīn	Sy	es dan ye



ص	Śād	ş	es (with dot below)
ض	Dād	ḍ	de (with dot below)
ط	Ṭā	ṭ	te (with dot below)
ظ	Zā'	ẓ	zet (with dot below)
ع	'Ain	‘	Inverted comma on top
غ	Gain	G	Ge
ف	Fā'	F	Ef
ق	Qāf	Q	Qi
ك	Kāf	K	Ka
ل	Lām	L	El
م	Mīm	M	Em
ن	Nūn	N	En
و	Wāw	W	W
ه	Hā'	H	Ha
ء	Hamzah	‘	Apostrof
ي	Yā'	Y	Ye

## 2. Vowel

Arabic vowels like Indonesian vowels, consist of a single vowel or monophthong and multiple vowels or diphthongs.

### a. single vowel

The Arabic single vowel whose symbol is in the form of a sign or vowel, the transliteration is as follows:

Huruf Arab	Name	Latin word	Information
--َ--	Fathah	A	A

--◌--	Kasrah	I	I
--◌--	Dhammah	U	U

#### b. Double Vowel

Arabic double vowels whose symbols are a combination of vowels and letters, transliteration in the form of a combination of letters, namely:

Huruf Arab	Name	Latin word	Information
--◌ي	Fathah and ya'	Ai	a-i
--◌و	Fathah and wau	Au	a-u

كَتَبَ	kataba	بَيْنَكُمْ	bainakum
فَعَلَ	fa'ala	قَوْلَ	qaul
كَيْفَ	kaifa		

### 3. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Huruf Arab	Name	Latin word	Information
ا	Fathah and alif	Ā	A and the line above
ي	Fathah and ya	Ā	A and the line above
ي	Kasrah and ya	Ī	I and the line above
و	Dhammah and wau	Ū	U and the line above

جَاهِلِيَّة	Jāhiliyyah
تَنْسَى	tansā
كَرِيم	karīm
فُرُوض	furūd

### 4. Ta'marbutah

There are two transliterations for ta marbutah:

a. Ta marbutah live

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the transliteration is /t/

b. Ta marbutah dies:

Ta marbutah who dies or gets sukun, the transliteration is /h/

c. If the last word with ta marbutah is followed by a word that uses the article al and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example :

رَوْضَةُ الْأَطْفَالِ	- raudah al- atfāl
رَوْضَةُ الْأَطْفَالِ	- raudatul atfāl

## 5. Syaddah

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, shaddah sign or tasydid sign, in this transliteration the shaddah sign is denoted by a letter, which is the same letter as the letter marked with the shaddah.

Example :

رَبَّانٍ	rabbanā
نَزَّلَ	nazzala
الْبِرِّ	al-birru

## 6. Article

Articles in the Arabic writing system are denoted by letters, but in this transliteration, articles are distinguished by articles followed by the letter syamsiyah and the word sandbag followed by the letter qomariah.

a. The article is followed by the letter syamsiyah

The article followed by the letter syamsiyah is transliterated according to its sound, namely the letter /i/ is replaced with the same letter as the letter that immediately follows the article

السَّمَاءِ	As-Sama>
------------	----------

الشمس

Asy-Syamsu

b. Articles followed by the letter qamariah

Articles followed by the letter qomariah are transliterated according to the rules outlined in front and according to their sound. Whether followed by the letter syamsiyah or the letter qomariah, the article is written separately from the word that follows and is connected to the article.

الْقُرْآنُ

al-Qur'ān

الْقِيَّاسُ

al-Qiya>s

## 7. Hamzah

It is stated in advance that hamzah is transliterated with an apostrophe, but that only applies to hamzah which is located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, it is not symbolized, because in Arabic it is an alif.

Example:

تَأْخُذُونَ

ta' khuḏūna

أَكَلَا

akala

النَّوْءُ

an-nau'

## 8. Word writing

Basically every word, whether fi'il, isim, and harf, is written separately, only certain words written in Arabic letters are usually combined with other words because there are letters or vowels that are omitted, so in this transliteration the writing of these words is also arranged in other words following it.

وإن لله لهُو خير الرازقين

wa innallāha lahuwa khai arrāziqīn

ولله على الناس حج البيت

walillāhi nāsi 'alan nāsi hjju al-baiti

## 9. Capital letters

Although in the Arabic writing system capital letters are not recognized, in this transliteration they are used as well. The use of capital letters is like what is done in EYD, including: capital letters are used to write

the first letters of self-names and the beginning of sentences. If the personal name is preceded by an article, then what is written in capital letters remains the initial letter of the personal name, not the initial letter of the article.

Example:

وما محمد الا رسول	wa mā Muhammadun illā rasul
الحمد لله رب العالمين	alhamdu lillāhi rabbi al-ālamīn
	Alhamdulillāhi rabbil ālamīn

The use of capital letters for Allah only applies if the Arabic script is complete and if the writing is combined with other words, so that letters or vowels are omitted, capital letters are not used.

Example:

لله الامر جميعا	lillahi al-amru jami'an
	Lillahi amru jami'an
والله بكل شيء عليم	wallahu bikulli syai'in alim

## 10. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the Science of Tajweed. Therefore, the inauguration of the Latin Arabic transliteration guidelines (international version) needs to be accompanied by recitation guidelines.

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All praise is due to Allah SWT, who has given strength, grace, and guidance. so that I can complete the final thesis under the title of **THE CONCEPT OF ALMS IN TAFSEER AL-AZHĀR (Study of Buya Hamka's Thoughts in the Analysis Of Al-Azhār Interpretation)** with the best possible completion, without obstacles, which was prepared to fulfill one of the requirements for obtaining a bachelor's degree in strata one (S.1) Faculty of Ushuluddin and humanities.

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Semarang, 3<sup>th</sup> April 2023



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## ABSTRACT

Almsgiving is an activity that is highly recommended in Islam. Almsgiving is one of the issues that is often discussed in da'wah studies, seminars, communities, social media and others. Although the Qur'ān has explained the recommendation to give alms. Spending wealth in the way of Allah by giving charity is one of the effective ways to overcome economic inequality, especially in Indonesia. In terms of human perception of the meaning of alms which is more specific about the welfare of human life in the world. The command to carry out charity is either openly or secretly accompanied by good ethics by not hurting the recipient's heart. This study analyzes Hamka's thoughts on environmental issues in alms. which is an archipelago figure, but is largely very relevant in social life can be used until now. This problem is discussed through library research. Data is obtained through documentation of the book tafseer al-azhar, as well as books related to the scope of the discussion. The method used is a descriptive analysis method. After the data is obtained then the data analysis process is carried out by reviewing and summarizing. The results of this study from Buya Hamka's interpretation of alms that prioritizes social values in people's lives. First, alms or charity should not be done just looking for praise from others, it can cancel the rewards of alms. Second, alms can be done openly and also in secret, alms are not done at will but in giving alms to anyone who asks for help to give the best and not to hurt the feelings of the recipient, at least if you can't do it with treasures, you can do it with services, thoughts, or other help that can relieve the person asking for alms. Almsgiving is not only done by certain groups, but is done regardless of religion, ethnicity or region of anyone who asks for alms or assistance. Tafseer Al-Azhār , states that even though the person who gives alms is lacking, if he gives alms, his fortune will be facilitated.

**Keywords:** Almsgiving, Buya Hamka, Tafseer *Al-Azhār*.

## CHAPTER I

### INTRODUCTION

#### A. Background

All religions impose various obligations and provisions on their followers. Religion seeks to create a soul that is clean, generous and forbearing. The presence of Islam is aimed for all demands of life, fighting poverty, and realizing prosperity for all aspects of human life. So Islam religion stipulates economic rules that can mediate for humans to carry out permissible transaction models. With the existence of these rules, it can be aimed at alleviating poverty and the explosion of unemployment in ways such as *Zakāt*, Alms and infāq.<sup>1</sup>

Wealth is one of the pillars of life and humans need to continue their activities in the world.<sup>2</sup> Many think that when humans are given wealth by Allah SWT, everything is absolutely for them. Even though a person's wealth is not absolute and one hundred percent monopoly belongs to them. Even though a person's wealth is not absolute and one hundred percent monopoly belongs to them. The Qur'ān recommends, even wealthy people (people who are given more wealth) are required to feed the poor, look after orphans, and look after the safety and welfare of workers. In short, the Qur'ān does not only regulate human relations with God, with fellow humans and humans with themselves. But they also manage their property.<sup>3</sup>

Many people neglect to be grateful for all the blessings even though they have received many gifts from Allah SWT. One of the right and real ways to be grateful is to give charity.<sup>4</sup> As social beings, humans are required to

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<sup>1</sup>Abdullah Abdul Husain at-Tariqi “*Ekonomi Islam (Prinsip, Dasar dan Tujuan)*” Yogyakarta : Magistra Insania Press 2004. P.2.

<sup>2</sup>Toha Andika “Konsep Harta dan Pengelolaannya dalam Al-Qur’ān” *Al-INTAJ* Vol. 2, No 1, Maret 2016 p.. 5.

<sup>3</sup>H.M Daud Ali, dkk “*Islam untuk Disiplin Ilmu Hukum, Sosial Politik*” (Jakarta : Bulan Bintang 1988)hal. 46-48.

<sup>4</sup> Muhammad Thobroni “*Mukjizat Sedekah*” (Yogyakarta : Pustaka Marwa 2007) p.26.

always help others, both material and non-material assistance. With all the sustenance that Allah SWT gives. Sustenance is something that can be taken advantage of to provide and give alms with some of the sustenance that God has given can add to the blessings in life, because when you donate or give alms by giving part of your wealth to other people it adds to the goodness that will be achieved so as to create social welfare.<sup>5</sup>

In this world Allah created all forms and types of human beings with different characters, some are generous and generous, this kind of attitude is an ideal example for society. generosity will continue throughout time with varying degrees. Even every religion teaches charity in a form of social care for fellow human beings in the hope of reducing suffering around. However, we need to realize there is still a gap between the teachings of charity and how it is applied in social life.

Alms in general give a portion of wealth without expecting anything in return with the aim of getting closer to Allah SWT. almsgiving is not only done with material actions but can also be non-material. By giving alms, it is also hoped that it can reduce suffering and instill a social spirit, as well as distance oneself from being arrogant and giving lawful alms with sincerity, and regarding that all Allah has also explained deeply in in the Qur'ān sura al-hadid verse 18.<sup>6</sup>

إِنَّ الْمُسْتَفِيزِينَ وَالْمُسْتَفِيزَاتِ وَأَفْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ  
وَلَهُمْ أَجْرٌ كَرِيمٌ

Meaning:

“Indeed, the men who practice charity and the women who practice charity and (they who) have loaned Allah goodly loan, it will be multiplied for them, and they will have a noble reward<sup>7</sup>”(QS. al-hadid verse 18)

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<sup>5</sup>Habib Syarief Muhammad Alaydrus “*Agar Hidup Selalu Berkah*” (Bandung : PT Mizan Pustaka 2009) hal. 194-195.

<sup>6</sup>Teguh Saputra “Hikmah Sedekah dalam al-Qur'ān dan Hadits” *Gunung Djati Conference Series*, Volume 8 : 2022 hal. 354.

<sup>7</sup>Department of Religious Affairs al-Qur'ān and Translations Qur'ān verse al-Hadid 18.

Dr. Aidh Al-Qarni in the *Muyassar* interpretation book explains that giving charity to both men and women with some of their sustenance that Allah gives to them and spend in the way of Allah SWT with the lawful sustenance that is available to them and only expect a reward from Allah SWT without mentioning the gift or hurting the feelings of the recipient, Allah will multiply the reward of all their good deeds, and their gifts will be added in the form of enter heaven full of pleasure with Allah the most gracious<sup>8</sup>. in the book *Riyadhus Shalihin* in a Hadith it is said:

حَدَّثَنَا إِسْمَاعِيلُ ، قَالَ : حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُرَرِّدٍ ، عَنْ أَبِي الْحُبَابِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ ، فَيَقُولُ أَحَدُهُمَا : اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا ، وَيَقُولُ الْآخَرُ : اللَّهُمَّ أَعْطِ مُتْسِكًا تَلْفًا . "

Meaning:

"Every morning there are two angels who come to the servants. one prayed "O Allah, give compensation to those who donate their wealth and angels who pray" O Allah, destroy the wealth of the miserly<sup>9</sup>. (HR. Bukhari Muslim)

The hadith above explains the honor of a person who gives alms from their wealth. Because charity is a commendable practice, that can help other people who are in trouble and strengthen the relationship between people with each other, also rich and poor. Alms as an effort made by everyone so that the life lived gets blessings. People who do alms can also create good relationships with others. By applying alms, poverty can also be minimized. By implementing almsgiving behavior in the form of material alms in large quantities, such as regular donors from an alms community, for example. Charity in other forms, such as ordering those who are good and preventing

<sup>8</sup>Aidh Abdullah bin Aidh Al-Qarni “ *tafseer Muyassar*” Translate: Tim Qisthi Press (Jakarta : Qisthi Press 2007)hal 289.

<sup>9</sup>Imam Abu Zakariya Yahya bin syaraf Al-Nawawi “ *Mutiara Riyadhus Shalihin*” Translate: Ahmad Rofi’ Usmani, (Bandung : PT Mizan Pustaka 2013) hal.345.

those who are evil, can overcome problems that occur and also maintain social and individual welfare.<sup>10</sup>

So here with the concept of almsgiving, it is hoped that the needs of cleaning their souls from envy and jealousy can be fulfilled for those whose wealth is exceeded by Allah. In this way, cooperation between the rich and the poor can be opened to reduce the poverty rate in social life. As the author will describe, by using Buya Hamka's thoughts from verses that are very relevant to today's people's lives, he interprets the various words of alms by linking them to social community life, as a form of sacrifice and maintaining friendship. By interpreting the verses of charity, it will protect wealth and make the soul clean and pure and achieve the desired goals for the welfare of social life, and create peace.

Then from the various explanations and presentations that have been described by the author above, I hope that the needs of cleaning their souls from envy and jealousy against God's people can fulfill their needs, increase their wealth and maintain good relations with one another. As well as arriving at Buya Hamka's thoughts on the verses of alms. Based on this background, the writer is interested in studying with the title: **THE CONCEPT OF ALMS IN TAFSEER AL-AZHĀR (Study of Buya Hamka's Thoughts in the Analysis Of *Al-Azhār* Interpretation)**

## **B. Research Question**

Based on the background description above, several problem formulations in this study can be formulated:

1. How is the interpretation of alms according to Buya Hamka in *Al-Azhār tafseer*?
2. What are the implications of the Alms concept according to Buya Hamka in people's lives?

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<sup>10</sup>Zhila Jannati “*Keutamaan Bersedekah Sebagai Upaya Meningkatkan Kesehatan Mental*” *ghadian Jurnal : Bimbingan konseling & Kemasyarakatan* 2022 hal 82-83.

### **C. Research Objectives and Benefits**

#### **a. Objectives**

In accordance with the formulation of the problem above, in this study the authors aim to:

1. Knowing how to interpret Alms according to Buya Hamka in the book of tafseer Al-Azhār .
2. Knowing the Implications of the Alms concept according to Buya Hamka in Community life.

#### **b. Benefits of research**

The results of this study are expected to have usefulness. both theoretically and practically. In general, the usefulness of research conducted by the author can be viewed from two aspects, namely:

##### **1. Theoretical Uses**

Theoretically, this research can add to the body of knowledge, especially in the perspective of the Koran. and also for the author to know the views in the interpretation of the Qur'ān regarding the verses of Alms and their implications in the book of tafseer Al-Azhār .

##### **2. Practical Use**

The results of this study are expected to be a contribution and can be used as a reference for both the social community and all readers. So that it can be used as a reference for how to understand the application of alms in terms of the Qur'ān.

### **D. Literature Review**

To avoid similarities from other studies, the authors include some research results that are related to the author's research, among these studies are:

1. The thesis was written by Muhammad Aziz in 2018 a student of a student of faculty of Ushuluddin and Islamic thought at UIN Sunan Kalijaga



Yogyakarta. With the title of “Sedekah Menurut al-Qurthubi” In this thesis describes the verses related to the verse of almsgiving which are only taken from Surah al-Baqarah, the thesis does not describe specific verses with the word alms but only uses related verses. describes the verses related to the verse of almsgiving which are only taken from Surah al-Baqarah, the thesis does not describe specific verses with the word alms but only uses related verses. This is different as written by the author in this thesis which discusses a specific verse with the word alms.

2. The thesis was written by Rahmat Hidayatullah in 2011 a student of the Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta. With the title "infāq dan Sedekah dalam Al- Qur'an (Kajian tafseer Tematik). In this thesis, in general, the author explains the meaning of infāq and alms in the perspective of the Qur'ān from a theoretical as well as a meaningful perspective, then explains the difference between infāq and alms, then describes the meanings of the various opinions of scholars regarding infāq and alms. from here what becomes the relevance and contribution of his research for the writer is seeking knowledge about the meaning of alms and the views of the clergy.<sup>11</sup>
3. The thesis was written by Hj. Rachmi Ardhila in 2011, a student at UIN Syarif Hidayatullah Jakarta with the title "Peran Program Nikmatnya Bersedekah Pada Jama'ah Di MNC TV" in conclusion in this thesis the author conducted research on the Enjoyment of Charity program, the existence of charity preaching activities by using the power of the media Television through Media Nusantara Citra Television (MNC TV) can be used as motivation or awareness of the importance of giving charity to audiences who watch the program.<sup>12</sup>
4. Thesis written by Nur Indah Yuliani in 2018 Student of the Faculty of Usuluddin and Dakwah IIQ Jakarta Institute of Al-Qur'ān Sciences, with the

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<sup>11</sup>Rahmat hidayatullah” *infāq dan Sedekah dalam Al-Qur'ān Kajian tafseer Tematik*” (Thesis UIN Syarif Hidayatullah. Jakarta, 2011)

<sup>12</sup>Rachmi Ardhila “*Peran Program Nikmatnya Sedekah Untuk Membangun Kesadaran Bersedekah Pada Jama'ah Di MNC TV*” (Thesis UIN Syarif Hidayatullah Jakarta, 2011)

title "Dimensi Sosial Pada Ayat-Ayat Sedekah (Studi Analisis pemikiran Ass-Sya'rawi dalam Kitab As-Sya'rawi) In this thesis, in general, the author explains how alms is applied through As-Sya'rawi thinking, which tends to be linguistic. So that the linguistic and social relevance regarding how alms can build a social dimension, this has similarities as well as what distinguishes the thesis that the author will be writing, namely where the author departs from Buya Hamka's thoughts which he is also a 20th century interpreter whose interpretation is *ādab Ijtimā'i* is very appropriate in the social life of society, especially in Indonesia itself.<sup>13</sup>

5. thesis with the title " Konsep Sedekah dalam Perspektif Pendidikan Islam" written by Mardiah Ratnasari A student of Tarbiyah and Teacher Training Sciences UIN Sunan Kalijaga Yogyakarta in 2013. The focus of this thesis is that the author explains the concept of alms according to the book of fiqh teachings in Madrasas. By explaining several types, theory books and alms materials. This has the relevance and contribution of research to the development of science, especially for writers. that is more or less contributed in explaining the concept of alms.<sup>14</sup>

From this literature review, it should be noted that there have been many studies on almsgiving. However, what makes researchers interested and continue to take this theme is that this research focuses on the concept of alms according to Buya Hamka's understanding in the book of interpretation al-Azhār. His interpretation is very relevant to social life to this day with his style of interpretation, namely *ādab ijtimā'i*, a socially patterned interpretation, making his thoughts greatly contribute to the life of social society to this day.

## **E. Research Method**

### **1. Type of Research**

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<sup>13</sup>Nur Indah Yuliani “ *Dimensi Sosial Pada Ayat-Ayat Sedekah Studi Analisis Pemikiran As-Sya'rawi*” (Thesis IIQ Institut Ilmu Al-Qur'an Jakarta, 2018)

<sup>14</sup>Mardiah Ratna Sari “ *Konsep Sedekah dalam Perspektif Pendidikan*” (Thesis UIN Sunan Kalijaga Yogyakarta, 2013)

This type of research is qualitative in nature which is library research and also that use of the data obtained. Comes from texts or books relevant to the subject or formulation of the problem above. Based on the objectives, this researcher is called development research which aims to develop, expand and deepen existing knowledge.

Research is defined as an investigation of data that will be carried out systematically and objectively to solve a problem or examine hypotheses to develop general principles. This research is library research, namely research using a series of activities related to the method of collecting library data, reading and recording and processing research materials. with its main characteristic, namely that researchers deal directly with text (nash) or numerical data and not directly from the field, eyewitnesses in the form of incidents of people or other objects.<sup>15</sup>

The approach is Descriptive-interpretative is descriptive because it aims to describe about Alms according to Buya Hamka in *Al-Azhār tafseer* which explains the concept of alms As for the interpretative nature because the authors do research that examines the thoughts and interpretations of figures.

This research uses the thematic method in collecting verses. However, the verses used are specific only to the alms verse which has the meaning of Zakāt infāq and alms itself. by using the keyword alms as the discussion that the author includes.

## 2. Data Source

In this research, there are two categories of data sources, namely primary data sources and secondary data sources. The primary data source is the *Al-Azhār* commentary by Buya Hamka. Meanwhile, secondary data sources include books, journals and other literature which according to the information and data are related to the theme of this research discussion.

## 3. Data Collection Techniques

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<sup>15</sup>Mestika Zed “ *Metode Penelitian Kepustakaan*” (Jakarta : Yayasan Obor Indonesia, 2008) hal 2-4.

In the process of collecting the data needed for this research, the author begins by determining the character being studied and the formal object that is the focus of the study, namely the character Buya Hamka, with the formal object of studying the concept of alms. Then collect data, especially the works of Buya Hamka as well as appropriate literature and other books related to this research. Then classify the important elements related to the concept of alms, starting from the meaning to the implications.<sup>16</sup>

Then the writer draws conclusions deductively, that is, draws conclusions from the general to the specific. In this case, the researcher concludes Buya Hamka's interpretations of alms verses related to social community life in the Koran, which are then used as answers to the questions formulated in this research problem.

#### 4. Data Analysis Method

The data analysis method used is Descriptive - Analysis method. This method is a data analysis technique used in order to gain an understanding of the complex and descriptive study focus, which is not limited to the collection and compilation of data, but includes analysis and interpretation of the meaning of the data. Then it is analyzed critically and makes details of certain scientific objects by sorting out between one meaning and another, in order to simply obtain clarity about the object under study.

Thus the author tries to describe what alms means according to other interpretations. and an explanation of Buya Hamka's thoughts regarding alms in the interpretation of al-Azhār whose application needs to be known to date.

#### **F. Systematics of Writing**

Writing systematics is an outline of the preparation of thesis tasks which aims to make it easier for the reader, so that at a glance will be able to describe

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<sup>16</sup>Abdul Mustaqim “ *Metode Penelitian al-Qur’ān dan tafseer*” (Yogyakarta : Idea Press,2014) hal. 52-53.

the contents of this thesis. With this research the authors make the author's systematics as follows:

Chapter I, Introduction, Covers the background of the problem, problem formulation, research objectives and research uses, literature review, research methods and thesis writing systematics.

Chapter II, Contains an overview of alms in the Qur'ān including, Definition of Alms, Derivation of the word Alms in the Qur'ān, Differences in the words Alms, Zakāt and infāq, Types of Alms, Benefits and Wisdom of Alms.

Chapter III, Contains Buya Hamka's Biography and the Book of Interpretation which includes, Buya Hamka's Name and Family Lineage, Buya Hamka's Educational History, Buya Hamka's Works, Buya Hamka's Popularity, Background of Writing the Al-Azhār tafseer book, Al-Azhār Interpretation Method, Al-Azhār Interpretation Patterns, Al-Azhār Interpretation Systematics, Buya Hamka's Interpretation of Alms Verses.

Chapter VI, Contains Alms Alms Analysis in the Qur'ān According to Buya Hamka in his Book of Interpretations which includes the Interpretation of the Meaning of Alms Verses According to Buya Hamka, Alms Verses Meaning infāq, Alms Verses Meaning Zakāt, Forms of Alms in Social Life, Alms in the form of efforts to Safeguard Alms Assets in the form of efforts to Purify the Heart.

Chapter V, Containing the closing is the concluding chapter, which contains conclusions and suggestions. This is the author's final step in conducting research, in which in this chapter the author hopes to be able to make a meaningful contribution to the conclusions of the research as well as suggestions that provide innovation and inspiration for future researchers.

## CHAPTER II

### OVERVIEW OF ALMSGIVING IN THE QUR'AN

#### A. Definition and History of Almsgiving

The word alms in terms of language is صدقة عليه the meaning is what you give to the poor because Allah SWT. The person who gives alms is called *al-Mutaṣhaddiq*. It is also said that charity comes from the word الصدق which means righteous, both in word and deed, it is also said that *shadaqah* or charity means أعطى which means giving.<sup>1</sup> Ibn Barri in his book *Lisanul Arab* says Tas Shadaqah means *sa'ala* and *ansyada* which means asking and giving.<sup>2</sup>

The word alms is an absorption of the Arabic word "Shadaqah" which means righteous.<sup>3</sup> Sadaqah is a gift made spontaneously and voluntarily from a Muslim to another person, without any time and amount restrictions. It can also be interpreted as a gift given by someone as a kindness that only expects the pleasure of Allah SWT. Several figures argue about the meaning of alms. Muhammad Yunus and Wahbah Zuhaili argue that alms are giving property to people in need, the poor or those entitled to receive alms, without compensation and only expecting the pleasure of Allah SWT.<sup>4</sup>

Al Jurjani, is an Arabic language expert and author of the book at-Ta'rifat mentions the following:

"الصدقة هي العطية نبتغي بها المثوبة من الله تعالى"

Meaning:

"Sadaqah is the giving of something from one person to another for the purpose of gaining reward from Allah SWT."<sup>5</sup>

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<sup>1</sup>Ibnu Mandzur "Lisanul Arab" (Mesir: Maktabah al-Filisthin al-Manshuroh, 1405 H) hal 193.

<sup>2</sup>Ibnu Mandzur "Lisanul Arab" fashlu Shad hal 64.

<sup>3</sup>Mahmud Yunus "Kamus Arab-Indonesia" (Jakarta: PT Mahmud Yunus Wadzurriyyah, 1990) hal 214.

<sup>4</sup>Nur Laela Isnawati "Sepuluh amal shalih yang membuat tubuh selalu sehat" (Yogyakarta: Sabil, 2014) hal, 159.

<sup>5</sup>Ali bin Muhammad Sayyid Syarif al-Jurjani "Mu'jam at-Ta'rifat" (Mesir: Dar al-Fadhilah, 1413H) hal 113.

Based on the above understanding, *infāq* (giving / donating) property for good is included in the category of alms.<sup>6</sup> From the various definitions listed, it can be shown that alms are every activity of good deeds. Also to give something from a Muslim that is generally material or non-material. Such as the poor, relatives, family, to the mosque or with *jihād fi sabilillāh*. However, if you look at the current time, alms that are more needed are alms in the form of property or material. In accordance with what is needed by others because of the economic conditions at this time. It is highly expected that people who have a generous heart to help and prevent poverty around, but giving alms is not mandatory. Practicing almsgiving needs only to be a process and train your spaciousness and sincerity to get used to giving to others, and to those in need.

Almsgiving is one of the noble deeds. By giving alms, you can achieve happiness if you practice alms with knowledge.<sup>7</sup> Doing alms is also highly recommended by the Prophet Muhammad even considering the many virtues in giving alms, various verses and many hadiths that recommend doing this practice. In the Qur'ān, there are many verses that encourage charity as explained in (Qs. al-Baqarah verse 2: 195)

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ١٩٥

Meaning:

“Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent. (Q,S al-Baqarah verse 2: 195)<sup>8</sup>”

From the above verse based on the interpretation of Sheikh Abdurrahman bin Nashir as-Sa'di who is a 14th century tafseer expert. In his tafseer, the book of tafseer as-Sa'di, he interprets giving as the same as sacrifice or jihad in the way of Allah. In his interpretation that Allah SWT commands

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<sup>6</sup>Arta Amalillah Nur Afifah dkk “Penafsiran Ayat dan Hadits Sedekah dalam Perspektif Islam” *NAJUTA: Jurnal Ekonomi Syariah*, Vol.2 No.1, 2022 hal.3.

<sup>7</sup>Zhila Jannati “Keutamaan Bersedekah Sebagai Upaya Meningkatkan Kesehatan Mental” *ghadian Jurnal : Bimbingan konseling & Kemasyarakatan* 2022 hal 81.

<sup>8</sup>Department of Religious Affairs al-Qur'ān and Translations (Edisi Penyempurnaan 2019),(Lajnah Pentashihan Mushaf al-Qur'ān: Badan Litbang dan Diklat Kementerian Agama RI 2019) hal.181.

His servants to spend in His way. That is by spending money on the roads that convey it to Allah, all the good roads such as giving alms to the poor and relatives or giving to people who are obliged to be provided for. And according to him the greatest thing is to give in jihad in the way of Allah, because actually giving in jihad is a Jihad with wealth. and it is an obligation like jihad with the body. Here it can be seen the importance of giving alms with wealth, because in giving or giving alms with others there are many great benefits that will be obtained.<sup>9</sup>

Giving in charity can be in the form of goods, services related to a human activity for others. As based on several hadiths of the Prophet Muhammad SAW stated that a sincere smile is part of alms. A smile is a silent expression of laughter and shows a sense of pleasure, joy, like, and so on which is done by developing lips slightly. if you are meeting with other people, then give a smile that is not excessive because if excessive will give another meaning. There is another virtue of smiling, which is what the Prophet SAW said "Your smile on your brother's face is alms (HR. Tirmidzi) how to give alms is by giving small activities that are free to do for others, namely a smile which is one of the virtues when carrying out alms.<sup>10</sup>

The word alms in Arabic is most likely derived from the Hebrew word Zedaka, which means justice and benevolence. This practice of almsgiving, prior to the arrival of heavenly religions such as Judaism, and Christianity, which at that time commonly referred to offerings to gods in order to be rewarded for the sacrifices that had been given. The people who lived in the city of Makkah before Islam came were known for their generosity. They were the Quraysh who had a hospitality that they loved to show especially during the pilgrimage seasons. They are a society that greatly honors the guests who

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<sup>9</sup>Meant by benefit here is that it can help in strengthening the Muslims and humiliating shirk and its followers, and in upholding the religion of Allah and exalting it.(Abdurrahman bin Nashir as-Sa'di "tafseer al-Qur'an" Translate by Muhammad Iqbal dkk,(Jakarta: Darul Haq, 2014)hal 90.

<sup>10</sup>Fitrotul Maulidah & Hendrik Pandu Paksi"Implementasi Budaya 5s(Senyum,Sapa, Salam, Sopan dan Santun) *Jurnal PGSD* Volume 7 Nomor 4 Tahun 2019, hal 80.



come. From various parts of the Arabian Peninsula who came to Makkah either to visit the Ka'bah or on a trade trip. Various leaders of their tribes competed with each other to show their hospitality. Camels are one of the symbols of wealth and prosperity where this animal is often used as a menu especially to entertain guests. This is a glimpse into the practice of generosity during the *Jahiliyyah* period.<sup>11</sup>

### 1. Derivation of *Sedekah* in the Qur'ān

The most familiar and relevant meanings of alms in society are three aspects, namely alms that mean infāq, alms that mean Zakāt and alms that mean charity. The verses are on:

Tabel 1.1

No	Verse	Interpretation
1.	1. خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ (Qs. At-Taubah 103)	Alms with the meaning of Zakāt in QS. At-taubah (9):103
2.	1. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا <sup>11</sup> لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا <sup>12</sup> وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (Qs. Al-Baqarah 264)	Alms which means infāq in QS. Al-Baqarah (2):264.

<sup>11</sup>P. Djunaedi “Macam-Macam Sedekah Dan Manfaatnya” (Sidoarjo : Amanah Citra, 2019) hal 6-7.

3.	<p>1. إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ( Q.s al-Baqarah 271)</p> <p>2. قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ (Q.s al-Baqarah 263)</p> <p>3. إِنَّ الْمُسْتَدِقِينَ وَالْمُسَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفْ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ (Q.s al-Hadid 18)</p> <p>4. وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (Q.S Al-Munafiqun 10)</p>	<p>Alms that mean alms in Qs.al-Baqarah (2):271. And in Qs. al-Baqarah 263, Q.s al-Hadid 18, Qs. Al-Munafiqun 10.</p>
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And also the word Sedekah in the Qur'an is mentioned in the singular form five times namely in surah al-Baqarah verse 196 and 263 Surah an-nisa verse 114, Surah at-Taubah verse 103, al- Mujadalah verse 12. (plural) used by the Quran, namely:

- a. (al-shadaqatun) which is repeated seven times, namely in surah al-Baqarah: 271 and 276, at-taubah: 58, 60, 79 and 104, al-Mujadalah: 13.
- b. (shodaqotikum) is repeated one times only in surah al-baqarah: 264.

- c. (shoduqotihinna) is repeated once only in surah an-Nisaa: 4.<sup>12</sup>

## 2. The Different *Sedekah, infāq and Zakāt*

The term alms is familiar to Muslims, maybe even many have carried out alms every day by giving alms. Sometimes many people do not realize that the activities that are being carried out are part of alms, alms are not always in the form of property, energy, thoughts that we channel to others are included in the class of alms. To give alms one does not have to wait to be rich, unlike Zakāt which is required when it reaches its nisāb.<sup>13</sup>

Although in the Qur'ān Zakāt is sometimes referred to as alms, in terms of terms the two are clearly different Ar-Raghib Al-Asfahani said: *"Sadaqah is money that a person spends for thpose of worship or getting closer to Allah. For example, Zakāt. However, charity is basically used for gifts that are sunnah, and Zakāt is for things that are obligatory. However, the expenditure of obligatory wealth may be called charity if the person is proven to be honest in doing so."*<sup>14</sup>

*Zakāt, infāq, sadaqah*, are terms that are commonly heard around. Moreover, these three categories are always mentioned together as if it is difficult to distinguish between Zakāt.<sup>15</sup> *infāq, sadaqah*, the following is a description of the differences between the three terms:

- a. Zakāt, in language, comes from the word Zakāt, which means holy, blessing, growth, and development. As for the term Shariat, Zakāt is property that must be issued to people entitled to receive Zakāt in accordance with the conditions that have been set. Zakāt is one of the acts of worship that has always been prescribed in all the heavenly religions.<sup>16</sup>

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<sup>12</sup>Fuad 'Abdu al-Baqiy, al-Mu'jam al-Mufaras Li al-Fadzi al-Qur'an al-Karim (Indonesia:Maktabah dahlan), h. 515.

<sup>13</sup>Seri Qur'ānic Personality *"Pahlawan Sedekah Kaya, Jiwa Harta dengan Berderma"* Sukoharjo : Risalah book series, hal. 11.

<sup>14</sup>Ar-Raghib al-Ashfahani *"Al-Mufradat fi al-Gharibil Qur'an"* Translate Ahmad Zaini Dahlan (Mesir:Dar Ibnul Jauzi,2017)hal. 456.

<sup>15</sup>Ali Ridho"Zakāt dalam Perspektif Ekonomi Islam" *Jurnal al- Adl*: Vol. 7 No. 1, Januari 2014,hal. 120.

<sup>16</sup>Abdul Bakir "Kewajiban Zakāt dan Hikmah Zakāt"(Hikam Pustaka,2021) hal.2.

Zakāt functions as a self-cleaner and also treasure from things that defile it from paying Zakāt, then making the treasure grow and the treasure that is Zakāt must meet three conditions, namely:

- 1) Reaching the *nisāb*. The term *nisāb* is the smallest value of property that is subject to Zakāt. Assets that do not reach the *nisāb* then there is no Zakāt. The *nisāb* level varies from one asset to another.
  - 2) Sufficient haul. means that the assets owned have been completed for one year. exactly 354 days according to the Hijri calendar or 365 days according to the Gregorian calendar.
  - 3) Full ownership. is the property to be zakaah must be fully owned by free Muslims. For assets that are the result of cooperation with non-Muslims, then only the Muslim is issued Zakāt.
- b. *infāq*, derived from *nafaqa*, means to spend something (wealth, material) for a cause. Included in this definition *infāq* issued by the disbelievers for the and donated benefit of their religion.<sup>17</sup> Allah SWT says in (Q.S al-Anfal (8): 36) :

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ  
فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ  
كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ٣٦

Meaning:

"Verily, those who disbelieve spend their wealth to hinder (people) from the way of Allah. They will spend it, then it will become a misfortune for them, and they will be defeated. it is into Jahanam that those who disbelieve are gathered." (Qs. al-Anfal 36)<sup>18</sup>

According to shara' terms, *infāq* means spending part of one's wealth or income for a purpose that is commanded in Islam. Therefore, the difference between Zakāt and *infāq* is that Zakāt has a nishab, while

<sup>17</sup>Ubabuddin & Umi Nasikhah “ Peran Zakāt, *infāq* dalam Kehidupan” (*JURNAL ILMIAH AL-MUTTAQIN: jurnal kajian dakwah dan sosial keagamaan* Vol.6,No. 1, 2021) hal.261.

<sup>18</sup>Department of Religious Affairs al-Qur'ān and Translations p.33.

*infāq* does not recognize the nishab. Zakāt must be given to certain people who number 8 groups while *infāq* can be given to anyone such as for both parents, orphans, and so on. In this case Allah SWT says in (Q.S al-Baqarah 215)

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ وَالْيَتَامَىٰ وَالْأَقْرَبِينَ وَلِلْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٥

Meaning:

"They ask about what they spend. Answer: "Whatever money you spend, give it to your parents, relatives, orphans, the poor and those on a journey". And whatever good you do, Allah knows best" (Q.S al-Baqarah 215).<sup>19</sup>

- c. In terms of Shari'ah terminology, the definition of charity is the same as *infāq*, including its laws and regulations. However, if *infāq* is only related to material, then charity has a broader meaning which includes material and non-material. Almsgiving shows the understanding of the truth of one's faith. So by giving alms a person not only believes in faith in the heart but also applies it in real life.<sup>20</sup>

Zakāt, *infāq* and Sadaqah have many social functions. The implementation of this *maliyah* (wealth) worship encourages and trains us to have a sense of caring for others. In addition, *maliyah* worship can be a means of controlling the desire for self-conceit when having excess wealth compared to others.<sup>21</sup>

### 3. Types of Almsgiving

The value of charity is not just giving money and materials.<sup>22</sup> There are many kinds of alms, but here it can be divided into two parts, namely alms with material and also non-material (potential alms).

<sup>19</sup>Department of Religious Affairs al-Qur'ān and Translations p.33.

<sup>20</sup>Aleeya Syaquila al-Fathunnisa *Mukjizat Sedekah Lipat Ganda Sampai 700 Kali* hal. 3-5.

<sup>21</sup> Hafidz Fuad halimi "Bersyukur dengan Zakāt" (Jakarta:PT ADFALE PRIMA CIPTA,2017) hal.10.

<sup>22</sup>Muhammad Makhdlori "Rezeki Deras & Berkah" Semesta Hikmah: Yogyakarta, 2020 hal.79.

## 1. Almsgiving with Materials

Charity with materials is a sacrifice of wealth, for the good of the way of Allah. Charity with materials is conventional charity which is a sensitivity and also sensitivity to the state of society. Where social society is more likely to think about economic needs than other needs. Especially in the current economic conditions, a lot of people need decent livelihood jobs to survive. People who have more assets or donors really have an important role in conditions like this by donating food, clothing and other materials.

People who have more wealth than people who lack wealth and are in need of help. So material / property alms are highly recommended for and sincerely because they expect the pleasure of Allah SWT. done because Allah SWT alone Allah says in Q.S al-Baqarah 267:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۚ ٢٦٧

meaning:

“O you who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.”<sup>23</sup>

## 2. Non-material Almsgiving

Almsgiving is not only about materials, almsgiving is very broad in scope such as channeling thoughts/knowledge, energy and also smiles are also included in non-material alms.

- a. Alms of Knowledge. Knowledge is something that will not run out of time, it is even included in the alms of jariyah, which means that when practicing knowledge, the rewards will continue to flow from the

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<sup>23</sup>Departemen Agama RI, al-Qur'an dan Terjemahnya hal.45.

knowledge that you distribute to others. Even the rewards will continue to flow until when the person who has shared the knowledge dies.

- b. Alms of Labor and Mind. This is usually done by people of faith and social care. Alms of labor are for example<sup>24</sup>: working together, building mosques, cleaning the environment and keeping the environment clean, doing environmental facilities and infrastructure, throwing garbage in its place. This is the charity of helping others by draining a little potential of the mind. including smiling is also a non-material charity that can be done by everyone.
- c. Almsgiving with Good Deeds. If you do not have wealth and knowledge, then doing as much good as possible is included in charity. Because all forms of kindness are charity. Every kindness of charity has a law in terms of reward, so it is not recommended to underestimate the kindness at all, nor is it miserly with the Prophet Muhammad SAW said:

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ، حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا أَبُو زُمَيْلٍ، عَنْ مَالِكِ بْنِ مَرْثَدٍ عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ، وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ، وَالشُّوْكَةَ، وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاقُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ ". وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَجَابِرٍ وَخُذَيْفَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ بْنُ الْوَلِيدِ الْحَنْفِيُّ

Meaning:

"Your smile to your brother is charity, you enjoining good is charity, you forbidding evil is charity, you guiding a man where

<sup>24</sup>Enny Nazrah Pulungan & Ali Akbar “ Pendidikan anak sejak usia dini bentuk kepedulian terhadap sesama” *Jurnal Islami: Manajemen Pendidikan Islam & Humaniora* Vol 2 No.1 Januari-Maret 2022, hal 10.

he is lost is charity, you guiding a blind man with weak eyesight is charity, you removing stones, thorns, and bones from the road is charity, and you pouring water from your bucket into your brother's bucket is charity." (HR. At-Tirmidhi)<sup>25</sup>

### 3. *Sadaqah Jariyah.*

Charity or amal jariyah is charity that continues to flow its rewards, even though the donor has passed away because what is donated can still be or continues to be utilized, for example donating his property to build mosques, develop knowledge, Islamic boarding schools, and other useful public facilities. For those who are knowledgeable can spread their knowledge to benefit the people, and for those who have excess property and a strong intention for the development of Islam can donate or donate some of their property.

Charity is a form of piety and our gratitude to Allah SAW, may we be given the strength, sincerity and strong intentions to be able to carry it out. Being able to donate or donate some of the assets we have in order to get the pleasure of Allah SWT.

### 4. Alms Recipient

Charity is preferably given to relatives before being given to others. Charity must also be given to people in need. Alms are given not limited to certain groups and places Allah SWT explains who are the people entitled to alms in His word surat al-Baqarah verse 215:

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٥

Meaning:

"They ask about what they spend. Answer: "Whatever money you spend, give it to your parents, relatives, orphans, the poor and those on a journey". And whatever good you do, Allah knows best" (Q.S al-Baqarah 215).<sup>26</sup>

<sup>25</sup>Abu Isa Muhammad bin Isa bin Saurah bin Musa bin Ad-Dahhak As-Sulami At-Tirmidzi. "Sunan at-Tirmidzi", Nomor 506, *bab Birru wa ash-Shilah an rasulillah SAW* CD ROM Maktabah asy-Syamilah.

<sup>26</sup>Departemen Agama RI, al-Qur'an dan Terjemahnya hal, 33.



Sourced from Abu Hayyan, this verse was revealed when Umar bin al-Jamuh asked the Prophet SAW, "O Messenger of Allah SAW, what should we spend from our property, and where should we spend from our property, and where should we submit?"<sup>27</sup> The question of these companions is about what to give in charity and also who receives it.

From the verse above, it can be known about the groups who are entitled to receive alms. Among them are parents (father, mother), relatives, the poor and the poor, orphans, people who are on the way to travel and also of course the people around us. Giving charity to relatives is an obligation for someone if they are sufficient and capable, and their relatives really need help because of poverty and so on.<sup>28</sup>

Giving charity to the poor is a must. Because they live in less fortunate conditions. As for when giving alms to the poor, it can prevent crime around such bad things that can be done such as pickpocketing, robbing, and stealing. Orphans are also entitled to alms, because they cannot feel happiness like other people who have complete families, and maybe when they are in distress. Likewise with people who are traveling there are times when they run out of provisions so they cannot continue their journey.<sup>29</sup>

The explanation means that charity can be given to anyone in need. Even all of God's creatures, even an animal that is thirsty or hungry, because humans were created as social creatures who need and help each other.

## 5. The virtue of charity

Almsgiving has many virtues and benefits to the person who is given. Not only is it felt by the person who gives but it is very influential in

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<sup>27</sup>Jalaluddin as-Suyuthi "*Asbabun Nuzul*" terj. Zainal Muttaqin dkk (Bandung:Jabal, 2018),hal 29.

<sup>28</sup>Ibnu Rozali "Konsep Memberi Nafkah bagi Keluarga dalam Islam" Jurnal Intelektualita: Vol 06. No.02, 2017. hal 190.

<sup>29</sup>Abdillah F. Hasan, "*200 Amal Saleh Berpahala Dahsyat*" PT. Elex Media Komputindo,2013. 156.

the life of the person who gives and has various benefits and virtues including: Almsgiving can expand the chest and put happiness into the soul of the person who gives alms.<sup>30</sup>

- a. Almsgiving multiplies the reward. if it is from halal wealth and is spent for the sake of Allah alone, Allah will accept it with His bounty and will multiply the reward for the person who gives alms with a large fold and Allah has a great gift. Almsgiving makes a community like a family.
- b. Charity can erase sins, charity is that charity as an eraser of mistakes.
- c. *Sadaqah* can expand and increase wealth.
- d. *Sadaqah* erases mistakes and sins. Mu'adz bin Jabal reported that the Prophet said: Would you not like it if I showed you the doors of goodness?. Fasting as a shield and charity can erase mistakes as water can extinguish fire.
- e. Charity can help on the Day of Judgment. that a believer will take shelter under the shade of his alms on the Day of Judgment. Abi Hurairah reported that the Prophet said:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، قَالَ : حَدَّثَنَا يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ ، قَالَ : حَدَّثَنِي حُجَيْبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ حَفْصِ بْنِ عَاصِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ : الْإِمَامُ الْعَادِلُ ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ : إِنِّي أَخَافُ اللَّهَ ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ " .

Meaning:

"Seven groups of people will be shaded by Allah in His shade on the Day of Resurrection on a day when there will be no shade except the shade of Allah....Among them is a man who gives a

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<sup>30</sup>Enny Nazrah Pulungan & Ali Akbar "Pendidikan anak sejak usia dini bentuk kepedulian terhadap sesama" hal 10.

charity and then hides it so that his left hand does not know what his right hand has given.<sup>31</sup>

- f. Almsgiving can protect a servant from all disasters and evils.
- g. Almsgiving can free us from economic hardship.<sup>32</sup>
- h. Almsgiving can keep you in touch.
- i. Almsgiving can resist witchcraft interference.
- j. Almsgiving can purify the soul.<sup>33</sup>

## 6. Ethics of giving alms

Every good deed done must have ethics, especially in terms of worship. So that the alms spent are not in vain and bring blessings. We should pay attention to the ethics of giving alms, as Muslims are encouraged to give alms anywhere, anytime and to anyone. So in this case must still know and pay attention to the manners of giving alms so that it can be accepted by Allah SWT. Here are the ethics that must be considered by people who will give alms<sup>34</sup>:

- a. Ikhlas when giving alms. Sincerely seeking only the pleasure of Allah SWT, sincerity means cleaning the soul and heart from all stains, both a little and a lot. So that when doing something all with the intention of seeking the pleasure of Allah alone. Likewise with charity. Almsgiving should be done sincerely without expecting praise, rewards or because you want to be remembered.<sup>35</sup>
- b. *Sadaqah* with the best. When you get a gift from someone and it turns out that it is not suitable or cannot be used, sometimes as a human being

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<sup>31</sup>Abu Isa Muhammad bin Isa bin Saurah bin Musa bin Ad-Dahhak As-Sulami At-Tirmidzi. "Sunan at-Tirmidzi", Nomor 506, *bab Birru wa ash-Shilah an rasulillah SAW* CD ROM Maktabah asy-Syamilah.

<sup>32</sup>Amin Abdullah Asy-Syaqawy "Keutamaan Bersedekah" Translate by Muzaffar Sahid Mahsun, (Islamhouse.com,2009) hal.8.

<sup>33</sup>Lu'lu Mawaddah "The Power of Sedekah" ( Yogyakarta: Buku Pinter,2013)hal.98.

<sup>34</sup>Amirullah Syarbini "*Keajaiban sholat Sedekah dan Silaturahmi*" (Jakarta 2011: PT Elex Media Komputindo) hal. 87.

<sup>35</sup>Amirullah Syarbini "*Keajaiban sholat Sedekah dan Silaturahmi*" Hal. 88.

- feels objections and dislikes. Thus, if giving alms to others, it would be nice if the alms to be given to others are the best. Because the most important charity is to give the best to others. The best charity does not have to be with new items. But to those who really need it, for example, giving clothes that are still suitable for use to orphans or disaster victims.
- c. Hasten Almsgiving. When you want to give alms, you should hasten it. because as a human being you cannot know when death will come. and you must also always remember that opportunities do not come twice. Property owned can be lost at any time. So it is better to hasten and not delay good deeds.
  - d. Not expecting a return from humans. When giving alms, do not expect a reward from the recipient of the alms with the motive to give to get in this alms only applies to expect a reward from Allah alone and not to humans. When giving alms it is permissible to then expect a reward from Allah SWT.
  - e. Not hurting the recipient of the charity. Hurtful actions when giving alms not only dilute the reward of giving alms, but can also bring resentment. Hurting such as prying and gossiping about the recipient of alms is strictly prohibited. When you want to give alms, you should keep it and not talk about it, let alone gossip about the person who received the alms.<sup>36</sup> Allah SWT says in QS. al-Baqarah verse 263.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَدَىٰ ۖ وَاللَّهُ غَنِيٌّ حَلِيمٌ ۚ﴾ ٢٦٣

Meaning:

"A good word and forgiveness are better than charity accompanied by something that hurts (the recipient's feelings). Allah is All-Rich and All-Merciful." (Qs. al-Baqarah: 263)<sup>37</sup>

- f. Hiding charity. The best charity is charity that is done secretly or not known by anyone. In this case it does not mean that it is not allowed to

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<sup>36</sup>Erba Putra Diansyah."SEDEKAH YANG MENYAKITKAN PERSPEKTIF AL-Qur'an (Studi Tahlili Q.S. al-Baqarah [2] : 263-264) *Jurnal: El-Maqra'* Vol. 1 No.1 2021,hal 35.

<sup>37</sup>Departemen Agama RI, al-Qur'an dan Terjemahnya hal, 33.

do charity openly, charity can be done openly as long as the intention is not to show off. However, the intention is to educate and motivate others to want to give alms.<sup>38</sup>

- g. Not being picky in giving alms. Almsgiving is recommended to be done to anyone. However, when giving alms, it should not only be given to people who have done good to us or who love us. Even the Prophet Muhammad SAW recommended doing good with people who have been hurt including by giving alms to them.

## 7. Cancellation of Almsgiving

To achieve the pleasure of Allah SWT is to spend the best treasure in the way of Allah for charity. But it is also necessary to pay attention to things that can cancel alms such as:

- a. Alms with the results of fraud, if you want to give alms it is necessary to pay attention to where the property is obtained, if the property is the result of fraud it can damage the reward of alms.
- b. Alms that are brought up in the Qur'ān mentioned in Qs. al-Baqarah verse 264.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا<sup>٢٦٤</sup> لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا<sup>٢٦٥</sup> وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ٢٦٤

Meaning:

O you who have believed, do not deprive your charity of its reward by mentioning it and hurting the recipient, such as the one who spends his wealth for the sake of the people and does not believe in Allah and the Last Day. So his example is like that of a smooth stone on which there is earth, then a heavy rain falls on it, and it becomes clean. They do not control anything of what they have worked for; and Allah guides not those who disbelieve. (Qs. al-Baqarah verse 264)

In the verse above, it is very clear that Allah SWT will eliminate the reward of alms that are brought up. Because these actions are not

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<sup>38</sup> Amirullah Syarbini "Keajaiban sholat Sedekah dan Silaturahmi" Hal. 89-90.

worthy of being done by Muslims. Because the behavior of prying is not giving merit but hurting the recipient's feelings, it is not allowed to give by hurting.

c. Almsgiving of Something Bad.

If you want to give charity, make sure that what we give is something good and don't give with something bad. Because Allah SWT has emphasized in Qs.al-Baqarah verse 267:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۚ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۚ ٢٦٧

Meaning:

O you who believe, spend (in the way of Allah) some of what you have earned and some of what We bring forth from the earth for you. And choose not that which is bad, and spend it, when you would not take it but with an eye to it. And know that Allah is All-Rich, All-Praised."

d. Almsgiving with a *Riya* ' attitude.

*Riya* ' is something that Islam opposes the most. Islam never teaches its adherents to do *riya* ' in anything. Likewise in the case of alms, where alms is a noble act. Do not let the alms that are issued become unacceptable to Allah SWT. Just because of the *riya* nature that is owned. It is human nature if you have advantages you want to tell others. But as a Muslim who wants to get the shade of Allah SWT in the afterlife, of course, no matter what, he will definitely try to get rid of the *riya* nature from him. as explained in Qs. Annisa 38:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۚ ٣٦

Meaning:

"And (also) those who spend their wealth for the sake of the people, and those who do not believe in Allah and the Last Day. Whoever takes the devil for a companion, the devil is the worst of companions."

## B. Methods of Qur'ānic Interpretation

In order to understand the content of the Qur'ān, many Muslim scholars offer methods of interpretation, with the aim of making it easier for us to get an understanding of the content of the Qur'ān. With an understanding that is close to the truth. As for the methods used by the mufassir according to al-Farmawi there are four, namely: *tahlili* interpretation method (analytic), *ijmali* interpretation method (global), *muqaran* interpretation method (comparison), and maudhu'i interpretation method (thematic).<sup>39</sup> Likewise, the Indonesian mufassir M. Quraish Shihab also thinks so, which is described in his book entitled *Kaidah tafseer*. The following are various methods of interpretation and understanding:

1. *Tahlili* method, *Tahlili Interpretation Method* (analysis) is a way of interpreting the Qur'ān with a sequence of verses as arranged in the Mushaf al-Qur'ān, which includes various aspects contained in it according to the expertise of the mufassir.<sup>40</sup> According to Abu Hayy al-Farmawi, *Tahlili* tafseer is a tafseer that explains the content of the verses of the Qur'ān by loading everything related to it. According to Quraish Shihab this method has various types that are emphasized in its interpretation such as on the nature of language, law, socio-culture, philosophy / science and science, Sufism and others.<sup>41</sup>
2. *Ijmali* method, the word *Ijmali* (global) definitively *ijmali* tafseer means the explanation of the Qur'ānic verse globally, by means of mufassir interpreting the verse in accordance with the arrangement of the uthmani mushaf (as tafseer *tahlili*) explaining globally equipped with information and purpose and meaning of the verse. According to Nashruddin Baidan,

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<sup>39</sup>Abdul Syukur "metode Al-Qur'ān Komprehensif Perspektif Abdul Hay al-Farmawi" *Jurnal: EL-FURQANIA* vol. 06 No. 01, Februari 2020 hal.115.

<sup>40</sup>Mundzir "Studi Kitab Klasik" (Analisis Historis Metodologis), Semarang: Karya Abadi Jaya, 2015. hal. 27.

<sup>41</sup>M. Quraish Shihab "Kaidah tafseer" (Tanggerang Lentera Hati, 2013) hal. 322.

tafseer *ijmali* is a global method that explains its meaning with popular language and, easy to understand, and easy to read.<sup>42</sup> So that those who have limited knowledge and because of the sequence like the sequence of the Mushaf al-Qur'ān, the meaning becomes connected to each other, people who hear tafseer with this method can easily understand.

3. *Muqaran* Method (Comparison) This method is a method that focuses more on a number of verses of the Qur'ān, then compares several mufasssir opinions related to the verse.<sup>43</sup>
4. *Maudhu'i* method, this method is a method that directs to a certain theme. Then look for the view of the Qur'ān about the theme by collecting all the verses that discuss it, analyzing and understanding it. then compile from the general to be linked to the specific, the absolute juxtaposed with the *muqayyad*. Then by adding related hadiths to be summarized in one comprehensive, complete and comprehensive writing concerning the theme discussed.<sup>44</sup> According to Hujair Sanaky, this method has a characteristic that emphasizes the theme. The title or topic of discussion, it can be said that this method can be called a topical method in which the mufasssir looks for themes that have been chosen to be studied thoroughly from various aspects in accordance with the capacitor instructions contained in the verses being interpreted.<sup>45</sup>

### C. Almsgiving in the Scholars' View

1. Almsgiving in the view of the *Mufasssir*

A gift in charity can be in the form of goods, services related to a human activity for others, here it can be understood by the various views of the Mufasssirs about charity in general as follows:

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<sup>42</sup>Nashruddin Baidan “Metodologi Penafsiran al-Qur'ān (Jakarta: Pustaka Pelajar, 1998) hal 13.

<sup>43</sup>Mundzir “Studi Kitab Klasik” hal. 27-28.

<sup>44</sup>M.Quraish Shihab “Kaidah tafseer”(Tanggerang: Lentera Hati, 2013) hal. 328.

<sup>45</sup>Hujair A.H.Sanaky “Metode tafseer Perkembangan Metode tafseer Mengikuti Warna atau Corak Mufasssirin” Jurnal: Al-Mawarid Edisi XVII 2008 hal.280.



Classic Mufasssir Al-Qurthubi, in his book tafseer *al-Qurthubi* he explained that Ibnu Katsir and Abu bakar explained the word almsgiving in the interpretation (Qs. Al-hadid verse 18) with the meaning of believing in what was revealed by Allah while other scholars explained the verse with the meaning of the suggestion or encouragement to give alms. Therefore, the next verse states “وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا” which means and lend to Allah a good loan. The fragment of the verse is interpreted by al-Qurtubi by lending by giving alms and giving in the way of Allah.<sup>46</sup> Furthermore, Jalaluddin As-Suyuthi and al-Mahalli in the book of tafseer al-Jalalain, interpreted the word alms as those who justify, in (Qs. Al-hadid verse 18) then give the understanding of the bond of these verses with the verse “وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا” in his interpretation formulates that those who justify Allah and His Messenger are those who are willing to lend Allah a good loan.<sup>47</sup>

Contemporary Mufasssir in such as M. Quraish Shihab, explain almsgiving as related to the word “الْبِرُّ” (virtue) the understanding of virtue referred to here is obedience that leads to Allah SWT. And every good thing must get attention from all aspects. Then it can lead to happiness for a servant in the world and in the hereafter with true faith such as doing alms.<sup>48</sup> Then a similar thing came from Tengku Hasbi As-Shiddieqy who stated that people who dare to give alms are people with true faith. This is because by giving alms a person can prove himself believing, submitting, obeying and obeying the orders of Allah SWT. As done by the prophet Muhammad SAW.<sup>49</sup> In line with Wahbah al-Zuhaili who formulates whoever gives alms in the way of Allah, according to the rules of shara' and also emphasizes that

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<sup>46</sup>Imam al-Qurthubi “*tafseer Al-Qurthubi*” Translate: Fathurrahman, Ahmad Hotib (Jakarta : Pustaka Azzam, 2007) hal.57.

<sup>47</sup>Jalaluddin al-Mahalli & Jalaluddin as-Suyuthi “*tafseer Jalalain*” Jilid 2( Jakarta:Sinar Baru al-Gensindo) hal. 1034 <https://maktabahazzaen.my.id/>

<sup>48</sup>M.Quraish Shihab, *tafseer AL-Misbah: Pesan, Kesan dan Keserasian Al-Qur'ān*, Vol 15 (Jakarta: Lentera Hati, 2002), hal 390.

<sup>49</sup>Muhammad Hasan al-Basri, *Nikmatnya Bersedekah* (Malaysia:PTS Millennia Sdn,Bhd,2013), hal. 9.

people who give alms because of the intention of getting the pleasure of Allah alone, will get a very noble reward on the side of Allah SWT.<sup>50</sup>

## 2. Almsgiving in the view of the *Fuqahā*

The *Fuqahā* agree that the ruling on charity is sunnah, rewarded if done and not sinful if left out. Sadaqah is basically used as a gift that is sunnah.<sup>51</sup> The agreement is based on the words of Allah SWT in surah al-Baqarah verse 280.<sup>52</sup>

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۖ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٢٨٠

Meaning:

"And if (the debtor) is in difficulty, then give him a respite until he is able. And giving in charity (some or all of the debt) is better for you, if you know." (Qs. al-Baqarah: 280)<sup>53</sup>

The sunnah *muakkad* ruling also becomes obligatory when a person has wealth/materials then sees someone who is in a state of deprivation, starving so that it can threaten his safety if he does not eat immediately. Then it is obligatory to help the starving person.<sup>54</sup> And charity can become haram as when knowing that the services or assets provided are used for bad things or sin. The understanding of charity in the above sense by the fuqaha (jurists) is referred to as *sadaqah at-Taṭawwu'* (spontaneous and voluntary

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<sup>50</sup>Wahbah Al-Zuhaili, tafseer Al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj Vol 14 ( Jakarta: Gema Insani, 2016) hal. 338-348.

<sup>51</sup>Abdus Sami & Muhammad Nafik HR "Dampak Shadaqah pada keberlangsungan usaha" JESTT (Vol. 1 No 3 Maret 2014), hal 211.

<sup>52</sup>Imam Baihaqi Kusuma Wardana "konsep Sedekah Menurut Ustadz Yusuf Mansur" (Skripsi, UIN Syarif Hidayatullah, 2018) 12.

<sup>53</sup>Departemen Agama RI, al-Qur'ān dan Terjemahnya (Edisi Penyempurnaan 2019),(Lajnah Pentashihan Mushaf al-Qur'ān: Badan Litbang dan Diklat Kementerian Agama RI 2019) hal 181.

<sup>54</sup>Teguh Saputra "Hikmah Sedekah dalam al-Qur'ān dan Hadits" *Gunung Djati Conference Series*, Volume 8 (2022) hal.351.

charity).<sup>55</sup> The scholars also argue that alms can be interpreted as *infāq*, *Zakāt*, and also non-material benefits.<sup>56</sup>

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<sup>55</sup>Fatkhul Muin & Nur Syuhud “*Cara mudah untuk beramal disadur dari kitab: Min Ajaib as-Shadaqah*” (Semarang: Aneka Ilmu)hal 8.

<sup>56</sup>Wawan Susetya “*Lebih baik tangan diatas daripada dibawah menyelami nikmat bersedekah*”(Jakarta Selatan:Oryza,2014)hal,23.

### CHAPTER III

#### BIOGRAPHY OF BUYA HAMKA AND HIS TAFSEER

##### A. BIOGRAPHY OF BUYA HAMKA

###### 1. Life History of Buya Hamka

HAMKA is an acronym for his name Haji Abdul Karim Amrullah. Born in the village of Molek, Maninjau, West Sumatra on Sunday, February 17, 1908 AD / 14 Muharram 1326 H. Died on July 24, 1981 in Jakarta. He was given the title Buya, a nickname for Minangkabau people which comes from the word *abi*, *abuya* in Arabic which means our father or someone who is respected.<sup>1</sup> Buya Hamka is a scholar who was born from a religious circle. His father Haji Abdul Karim Amrullah or often also called Haji Rasul bin Sheikh Muhammad Amrullah bin Tuanku Abdullah Saleh, aka Haji Rasul. Haji Rasul was a figure and pioneer of the renewal movement (*tajdid*) of the Minangkabau youth after they returned from Mecca in 1906 while his mother was named Siti Shafiah tanjung *binti* haji Zakaria. Since Buya Hamka was still in his mother's stomach, Sheikh Abdul Karim Amrullah really wanted Buya Hamka to become a pious person, following in his father's footsteps, because both his own father and grandparents were pious people. So his father really hoped that Buya Hamka could continue.<sup>2</sup>

The Hajj rasul family was called the family from the "Ulama Tree" which descended to Hamka. In his youth Hamka was a brave man who lived his life by choosing occupations that he was interested in and thinking and fighting for Muslims with his works. In his youth he had migrated and gone on the Hajj. As a family that comes from the Ulama

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<sup>1</sup>Hamka "*Angkatan Baru*" (Jakarta:Gema Insani 2016) hal.83.

<sup>2</sup>Amirullah, Idrus F. shahab "*Jejak Tokoh Islam*" (Jakarta : Tempo Publishing, 2013) hal 7-9.

Tree, as the famous proverb says, "the apple never falls far from the tree. like father like son".<sup>3</sup>

Little Hamka was closer to his grandparents and lived in the village of his birth. Because his father was a scholar who was much needed by the community at that time. So that he spent a lot of his life outside the village because Hamka often stayed away from his father, he got the title from his father as "*Si bujang Jauh*"<sup>4</sup> When he was 4 years old, his father and mother moved to Padang. Little Hamka came with his grandmother and two younger siblings. There he also learned to make speeches in the surau, his first book *Khatibul Ummah* which he wrote from the sermon materials of his friends which were then recorded and tidied up. At that time Hamka was still in his teens and his writing potential was already apparent. Until when he grew up and died on July 24, 1981 at the age of 73, his books were published inseparable from these experiences.<sup>5</sup>

A very memorable event came in Hamka's life. The divorce between his parents made him very confused at the age of 12, from this he began to be less eager to return to study. And also felt that he did not have what he should use as a guide for life. His life became more and more tenuous towards his father, and resulted in living as he pleased adventuring everywhere to entertain himself for the accusations given to him as a bad boy, occasionally he came home to visit his sister, from here it can be seen that Hamka has good social interactions, because his life from adolescence is free to wander everywhere to continue to grow and develop in a good environment. Plus a very strong religious foundation since he was a child.<sup>6</sup>Buya Hamka advised the youth that your burden will be heavy, your

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<sup>3</sup>Yanuardi Syukur & Arlen Ara Guci "*Buya Hamka Memoar Perjalanan Hidup Sang Ulama*" (Solo : Tinta Medina, 2018) hal.3.

<sup>4</sup>Musyarif "Buya Hamka Suatu Analisis Sosial terhadap Kitab tafseer Al-Azhār" *Al-Ma'arif: Jurnal Pendidikan Sosial dan Budaya* Vol 01 no 01. 2019 hal.22.

<sup>5</sup>Rusydi Hamka "*Pribadi Dan Martabat Buya Hamka*" (Jakarta Selatan: PT Mizan Publika, 2017) hal.370.

<sup>6</sup>Musyarif "Buya Hamka Suatu Analisis Sosial terhadap Kitab tafseer Al-Azhār" hal.22-23.

soul must be strong but believe your steps will be victorious and strengthen your personality.<sup>7</sup>

## 2. Buya Hamka Education History

Buya Hamka received his informal education from his father and the ulama. At the age of 6 years in 1914 he was taken by his parents to the city of Padang Panjang at the age of 7 years then entered the Village School.<sup>8</sup> In 1916, Zainuddin Labay el- Yunus founded a *diniyah* school in Pasar Usang. Hamka was also enrolled there, in the morning attending the village school and in the evening attending the *diniyah* (religious) school. There he only lasted three years. Because his father ordered it.

Buya Hamka did not complete his formal education but his knowledge continued to grow due to his self-taught learning spirit and his penchant for reading as well as from his own father and various figures. His father Haji Rasul had high hopes for little Hamka to follow in his footsteps as a scholar when he grew up. Therefore he was expelled from the village school and moved to the Thawalib madrasa founded by his own father. In the morning he was enrolled in *diniyah* school and in the evening he attended the Thawalib school which was previously only a surau and has been converted into the Sumatera Thawalib College in Padang Panjang city.<sup>9</sup>

Many religious lessons have been obtained by little Hamka such as studying Arabic. His learning experience was obtained directly from famous figures such as Sheikh Ibrahim Musa Parabek, Sheikh Ahmad Rasyid, AR. Sultan Mansur, R.M. Suryopranoto, and Ki Bagus Hadikusumo. That way it can shape the style of Hamka's thinking which is open and still brings renewal. At the age of 16 Hamka began to migrate to Java.

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<sup>7</sup> Hamka "Pribadi Hebat" (Jakarta:Gema Insani,2014)

<sup>8</sup> Muhammad Nur Hamdi Prasetya "*Bala' dalam al-Qur'an Menurut Buya Hamka dalam tafseer al-Azhār* " ( skripsi: UIN Sumatera Utara Medan, 2018) hal.35.

<sup>9</sup> Hamka "*Kenang-Kenangan Hidup*" (Jakarta:Gema Insani 2018) hal.33.

In 1924 Hamka migrated to Java, namely to Yogyakarta. He expressed his desire and permission to his father to migrate to Java. There he lived with his uncle Ja'far Amrullah. He promised to learn a lot there. He learned a lot about Islam with prominent figures such as Ki Bagus Hadikusumo, RM. Suryopranoto, H Fachruddin, HOS Tjokroaminoto, Mirza Wali Ahmad Baiq, A Hassan Bandung, Muhammad Natsir and AR. St. Mansur.

Hamka's scientific pilgrimage has received many ideas of socio-political movements. A huge influence also came from HOS Tjokroaminoto who was a leader of the Islamic Union (SI) Fakhrudin and Suryopranoto held at Abdi Dharma Pakualaman in Yogyakarta. From the introduction to the Islamic Union (SI), the ideas of the movement began to form and open up the dynamics of Hamka's Islamic thought about Islam living as something dynamic. He began to be able to distinguish Islam living in Yogyakarta and his homeland Minangkabau. Islam that lives in Minangkabau seems static. And the Islam that lives in Yogyakarta is dynamic.<sup>10</sup>

His scientific journey continued to Pekalongan to meet his teacher and brother-in-law AR. Sutan Mansur, who was also a Voorziter leader of the Pekalongan branch of Muhammadiyah. From here he also became acquainted with Citrosuarno, Mas Ranuwihardjo, Mas Usman Pujotomo and heard the work of a young man named Muhammad Roem. His scientific journey in Java lasted for approximately one year. Hamka returned home to Padang Panjang in 1925 and helped establish the Muhammadiyah *tabligh* at his father's house in Gantangan Padang Panjang. At the end of 1925 his uncle AR. Sutan Mansur also returned to West Sumatra, where AR. St. Mansur became a preacher spreading

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<sup>10</sup> Yanuardi Syukur & Arlen Ara Guci “Buya Hamka Memoar Perjalanan Hidup Sang Ulama” hal.15-17.

Muhammadiyah. And since then Hamka has accompanied him in every Muhammadiyah activity.<sup>11</sup>

In February 1927 Hamka performed the Hajj.<sup>12</sup> He went to Makkah and stayed there for several months and returned to Medan in July 1927. In Mecca he studied and briefly worked at a printing press. After returning from Mecca he did not immediately return to Minangkabau but stopped in Medan for some time. It was in Medan that Hamka's intellectual role began to take shape. This is based on the testimony of one of his sons who said "For Buya Medan is a city full of memories from Medan he began to produce a number of novels and also religious books on philosophy, Sufism and others. Here too he became a successful journalist with community guidelines. But here too he experienced a very painful fall so that the scars that made him leave this city became fertilizer that grew his personality lately.<sup>13</sup> He was also given an offer by AR. Sutan Mansur, had finished building Muhammadiyah in Lhokseumawe with the aim of Buya Hamka to become a religious teacher at a Bukittinggi plantation, to return to the village.

Buya Hamka also attended the 18th Muhammadiyah congress in Solo in 1928. After returning from there he participated in enlivening the leadership of Muhammadiyah in Padang Panjang. he has held several positions including being the chairman of the Taman Pustaka section, chairman of Tabligh until he became chairman of the Muhammadiyah branch in Padang Panjang. Then Buya Hamka got married in April 1929 with Siti Raham. At that time, Buya Hamka was 21 years old and his wife was 15 years old. Buya Hamka was active as an administrator of Muhammadiyah in Padang Panjang.<sup>14</sup>

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<sup>11</sup> Rusydi Hamka "Pribadi Dan Martabat Buya Hamka" hal 4.

<sup>12</sup> Shohibi Al-Hafiz "Mengenal Sejarah Tokoh Islam Indonesia" (Semarang: Mutiara Aksara, 2019) hal 29.

<sup>13</sup> Herry Muhammad "Tokoh-tokoh Islam yang Berpengaruh abad 20" (Jakarta: Gema Insani, 2006) hal.62-63.

<sup>14</sup> Rusydi Hamka "Pribadi Dan Martabat Buya Hamka" hal.5.



Buya Hamka's career was initially as a religious teacher in 1927 at Tebing Tinggi Plantation, Medan. and religious teacher in Padang Panjang in 1929. Then he was appointed as a lecturer at the Islamic University of Jakarta, and the Muhammadiyah University of Padang Panjang from 1957 to 1958. Then he was appointed rector of the Islamic College, Jakarta and Professor of Moestopo University Jakarta from 1951 to 1960. He served as Indonesia's Minister of Religious Affairs, but he resigned the position when Soekarno ordered him to choose between civil service or political activity in the Indonesian Muslim Brotherhood (Masyumi).<sup>15</sup>

Buya Hamka did more of his own research. Because of his self-taught learning method, he studied many fields of science such as philosophy, literature, history, sociology, and politics both in Islam and the West. His proficiency in foreign languages (Arabic and English) can make it easier for him to examine the works of Islamic scholars from the Middle East. such as Zakky Mubarak, Jurji Zaidan, Abbas Al-Aqqad, Mustafa Manfaluthi, and Husain Haykal. As well as the works of Western scholars (English, French and German) such as Albert Camus, William James, Sigmund Freud, Arnold Toynbee, Jean Sartre, Karl Marx and Pierre Loti.<sup>16</sup>

In addition to Buya Hamka's involvement in various academic activities, Hamka was also active in the field of mass media. He was once a journalist in several media such as Pelita Andalas, Seruan Islam, Bintang Islam and Seruan Muhammadiyah. In 1928, Hamka became an editor of the magazine Kemajuan Masyarakat. And in 1932, Hamka became editor and published al-Mahdi magazine in Makassar. In addition, he also became

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<sup>15</sup> Syamsul Kurniawan & Erwin Mahrus “Jejak Pemikiran Tokoh Pendidikan Islam” (Yogyakarta: Ar-Ruzz Media 2011) hal. 226.

<sup>16</sup> Syamsul Kurniawan & Erwin Mahrus “ Jejak Pemikiran Tokoh Pendidikan Islam” hal. 226.

the editor of magazines such as *Pedoman Masyarakat*, *Panji Masyarakat*, and *Gema Islam*.<sup>17</sup>

Hamka has received several national and international awards such as an award from al-Azhār University with the highest degree at al-Azhār, namely *Ustadziah Fikriyah* or Doctor Honoris Causa.<sup>18</sup> In 1958 and the National University of Malaysia 1974 as a sign of a very large contribution in broadcasting Islam in Indonesia.<sup>19</sup> Hamka was also always trusted in international events. As a representative of the Indonesian government in international meetings such as the conference of Islamic countries at the meeting in 1968, the mosque congress in Makkah in 1976, the seminar on Islam and civilization in Kuala Lumpur, the centenary ceremony of Muhammad Iqbal in Lahore and the Ulama conference in Cairo in 1977.<sup>20</sup>

Since 1975 Hamka has been appointed chairman of the Indonesian Ulema Council MUI the position was held for six years, then he resigned the position. On May 18, 1981.<sup>21</sup> Because his fatwas were not heard by the Indonesian government. He breathed his last on July 24, 1981. But his services and influence are still felt today in dignifying Islam.

In his thought, Hamka argues that humans have freedom of will and action. The choice to become a disbeliever or a believer is based on human choice, not by God. The freedom of will and action is possible for humans because humans are given reason by God. And it is this reason that weighs which one is good and which one is bad, which one brings harm and which one brings benefit. The concept of human ability given by

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<sup>17</sup> Avif Alviyah “Metode Penafsiran Buya Hamka Dalam tafseer al-Azhār ” *jurnal:ilmu Ushuluddin*, vol.15 no. 1 hal.46.

<sup>18</sup>Hamka “tafseer al-Azhār ” hal. 43.

<sup>19</sup> Syamsul Kurniawan & Erwin Mahrus “Jejak Pemikiran Tokoh Pendidikan Islam” hal. 228.

<sup>20</sup> H.M Jamil “Hamka dan tafseer al-Azhār ” *Istislah: Jurnal Hukum Islam*, Vol XII no.2. 2016, hal.126.

<sup>21</sup> Musyarif “ Buya Hamka Suatu Analisis Sosial terhadap Kitab tafseer Al-Azhār ” hal.26.

Hamka is a portrait of a dynamic human being, not a fatalistic human being. Humans who do not want to give in to circumstances and face the world with effort and hard work while surrendering to Allah SWT. Hamka describes such an attitude to life with one expression "the night reflects the scriptures, the day sticks to the waves."<sup>22</sup>

### 3. The Works of Buya Hamka

Buya Hamka started writing as a teenager in 1925 at the age of 17. Rusydi Hamka recorded a total of 118 (one hundred and eighteen) that Buya Hamka had written in Arabic and Indonesian. His works are also scattered in the form of magazines and have not been booked. Until now, Hamka's work has been reissued because it is still very relevant to the community and written in a light language.<sup>23</sup> The writings have been booked and until now and are still in magazines and become reference materials for the Society of his works, among others:

- a. *Ringkasan Tarikh Ummat Islam* (1929). *Ringkasan sejarah Nabi Muhammad SAW sampai khalifah yang empat bani Umayyah dan bani Abbas. Kepentingan melakukan Tabligh* ( 1929). *Hikmah Isra' dan Mi'raj. Arkanul Islam* (1932) in Makassar. *Laila Majnun* (1932) Balai Pustaka. *Majalah Tentara* (1932) in Makassar. *Mati Mengandung Malu, Salinan Al-Manfaluthi*(1934). *Di bawah Lindungan Ka'bah* (1936)
- b. *Tasawuf Modern* (1983) This book was originally written as a work in the form of articles and then collected and used as a guide by the community in 1937. The book begins with a discussion of Sufism then sequentially explained according to the views of scientists regarding happiness, happiness and religion. happy and main, happy and soul, health of soul and body, property and objects, the nature of *qanaah*, the

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<sup>22</sup> M. Yunan Yusuf "Alam Pikiran Islam Pemikiran Kalam Dari khawarij ke Buya Hamka Hingga Hasan Hanafi" (Jakarta:Penerbit Kencana,2014) 236-237.

<sup>23</sup>Rusydi Hamka"*Pribadi Dan Martabat Buya Hamka*" hal.373.

happiness felt by the apostle of Allah, the relationship of *ridho* and beauty. This book is a combination of two works that he has written, namely the development of Sufism from century to century and returning Sufism to its roots.

- c. *Filsafat Hidup* (1950) The book consists of nine chapters. Starting with an explanation of the meaning of life, the next chapter explains knowledge and reason and their dimensional aspects. It then emphasizes the laws of nature or *sunnah*, and lists manners and modesty vertically and horizontally. Then he explains simplicity and modesty in Islam. He also explained the meaning of courage and how it functions in human life. He also explains the meaning of justice and its various dimensions, the meaning of friendship and how to foster friendship properly. The book concludes by discussing Islam as a shaper of life, this book being one of Buya Hamka's ways of expressing his thoughts on Islamic education.
- d. *Kenang-Kenangan Hidup jilid I-VI* (1979). this book is the autobiography of Buya Hamka.
- e. *Islam and Adat Minangkabau* (1984) this book is about how he criticizes the customs and mentality that he considers not in accordance with the times.
- f. *Sejarah Umat Islam I-VI* (1938-1955). the book was written in an effort to explain in detail the history of Muslims, starting from Islam in the early era, the progress and decline of Islam in the middle period. Hamka also explains the history and the beginning of Islam in Indonesia.
- g. *Studi Islam* (1976) A book on Islamic politics and statehood which covers Islamic sharia, Islamic studies and comparisons with human rights and the UN declaration and Islam.
- h. *Kedudukan Perempuan dalam Islam* (1973) A book that explains the glorified existence of women.

- i. tafseer *Al-Azhār* Juz 1-30 is Hamka's most monumental work, written in 1962. Most of this tafseer was written during his imprisonment from 1964-1967.
- j. *Memimpin majalah panji masyarakat* from 1959 until his death in 1981.<sup>24</sup>
- k. *Si Sabariah* (1928) Romance story, Arabic letters, Minangkabau language printed three times from the sale of this book the author was able to get married, *Tenggelamnya Kapal Van Der Wijck*(1937). *Merantau Ke Deli* (1940). *Adat Minangkabau dan Agama Islam* (1929)

## B. AL-AZHĀR TAFSEER

### 1. Background of the Writing of *Al-Azhār* tafseer

tafseer Hamka was originally a collection of Buya Hamka's Fajr lectures, which began in 1958. In a mosque in front of his house, which at that time was still called the Kebayoran Baru Great Mosque, Jakarta.<sup>25</sup> Then in December 1960 the name of this mosque changed to *al-Azhār* or *al-Azhār* Great Mosque. The name was given directly by the rector of *al-Azhār* Cairo. Shaykh Mahmoud Syaltout who visited Indonesia as a state guest. With advice and full of trust, he delivered it and said, among others, "That from today I, as the shaikh (rector) of Jami' al-Azhār , give the name of this mosque with "*al-Azhār* " May it become al-Azhār in Jakarta, as there is al-Azhār in Cairo."<sup>26</sup>

At the suggestion of Haji Yusuf Ahmad, who was the administrator of the Echo of Islam magazine at that time. By proposing that all tafseer lessons at dawn, published in the Islamic Echo magazine. Then later his tafseer writings in this magazine were named Hamka himself with tafseer Al-Azhār . According to Hamka, there are two reasons

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<sup>24</sup>Rusydi Hamka”*Pribadi Dan Martabat Buya Hamka*” hal.377.

<sup>25</sup> Hamka”*Mengapa dinamai Al-Azhār* ” dalam tafseer al-Azhār juz 1 hal.

<sup>26</sup> H.M Jamil “Hamka dan tafseer al-Azhār ” *Istislah: Jurnal Hukum Islam*, Vol XII no.2. 2016, hal.131.

for the naming, first, this tafseer arose in the *al-Azhār* Grand Mosque, whose name was given directly by the shaikh of *Jami' al-Azhār* himself. Secondly as Hamka's gratitude for the award given by al-Azhār to Hamka.<sup>27</sup>

On Monday, 12 Ramadhan 1383 H, or January 27, 1964 M. Hamka held a weekly recitation at the *al-Azhār* Grand Mosque which was attended by one hundred women. Hamka was arrested as a suspect and imprisoned for 2 years and 4 months (January 27, 1964 - January 21, 1966). He was accused of organizing an illicit meeting in Tangerang to assassinate the Minister of Religious Affairs and President Soekarno. And also betrayed his own homeland. Buya Hamka was arrested by the Old Order authorities and imprisoned for 2 years and 7 months (January 27, 1964 - January 21, 1967). So this is where Hamka wrote and refined his tafseer to 30 Juz.<sup>28</sup>

As time went on, during the New Order government under Soeharto's leadership, the PKI forces were suppressed at the same time Buya Hamka was released. However, on this occasion he no longer wrote, but was used by Buya Hamka to revise and perfect the wrong writings in the tafseer *al-Azhār*. The publication and printing of tafseer *al-Azhār* was first published by Pembimbing Masa led by H. Mahmud who completed the publication from juz 1 to juz 4, then followed by juz 15 to 30 by Pustaka Islam Surabaya. Finally, Yayasan Nurul Islam Jakarta published 5 juz up to 14 juz.<sup>29</sup>

There are several important points that make the background of the writing of tafseer *al-Azhār* by buya Hamka. And can make an answer to the anxiety of the community at that time. First for the young generation of the Indonesian homeland, especially from Malay-speaking areas, they

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<sup>27</sup>Hamka”*Mengapa dinamai Al-Azhār* ” dalam tafseer al-Azhār juz 1 hal. 46-47.

<sup>28</sup>Hamka”*Hikmat Ilahi* ” dalam tafseer al-Azhār juz 1 hal.48.

<sup>29</sup> Malkan “ tafseer al-Azhār :Suatu Tinjauan Biografis dan Metodologis” *Jurnal Hunafa*, Vol. 06 No 03. 2009 hal. 368.

want to know and understand the contents of the Qur'ān. However, their enthusiasm is not matched by their mastery of Arabic well, they do not have the ability to learn Arabic. Secondly, many proselytizers or preachers are scattered but still have little knowledge of Arabic. therefore on the one hand their rhetoric is good but general knowledge and the Qur'ān are still questionable. Therefore, at least this tafseer is written as a tool for them to convey the da'wah.<sup>30</sup>

Hamka admitted that tafseer *al-Azhār* was inspired by several works of previous scholars. Among these works are *al-Manar* by Rasyid Ridha based on the teachings of his teacher Muhammad Abduh. *al-Maraghi*, "*al-Qasimi*," and "*tafseer fi Zilal al-Qur'ān*" by a journalist Sayyid Quthb "It seems that these interpretations become the basis for the preparation of tafseer *al-Azhār* . So the style of interpretation has similarities.<sup>31</sup>

## 2. Source of Interpretation

tafseer *al-Azhār* uses two categories of interpretation sources, namely Primary and Secondary. The Primary Source in question is that in the interpretation of tafseer *al-Azhār* , Buya Hamka cannot be separated from rules such as tafseer *bil -ma'tsur* and also *bir-Ra'yi*, namely interpreting the Qur'ān with the Qur'ān, *as-Sunnah*, the words of the companions, and also the *tabi'in*. In addition, both methods are connected with general approaches such as language, history, socio-cultural in society. In fact, Buya Hamka included elements of geography and even included elements of certain community stories in order to help the intent and purpose of his interpretation.<sup>32</sup>

tafseer used as a reference for Buya Hamka as a guide to writing the book of interpretation *al-Azhār* is: tafseer *al-Manar*, the work of

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<sup>30</sup>Hamka "Mukadimah" dalam tafseer *al-Azhār* juz 1 hal.4.

<sup>31</sup> Avif Alviyah "Metode Penafsiran Buya Hamka Dalam tafseer *al-Azhār* " hal.46.

<sup>32</sup> Hamka "Mukadimah" dalam tafseer *al-Azhār* juz 1 hal.4.

Rasyid Ridha based on Sheikh Muhammad Abduh, in addition to describing the science of religion, hadith and fiqh. But also political science and society in accordance with the state of the times at the time the tafseer was written. Hamka said "Although the tafseer was written only up to twelve juz, meaning not up to half of the Qur'ān, it can still be used as a guideline for Buya Hamka in writing tafseer al-Azhār ". Second tafseer *al-Maraghi*, third tafseer *al-Qosimi*, and fourth *Fi Zhilal al-Qur'ān* by Sayyid Qutb. Regarding this tafseer Hamka said that although in history it has not been able to overcome *al-Manar*, but in *dirayat* he has matched thoughts with World War II, namely the atomic age so that this tafseer greatly influences the interpretation of Buya Hamka.<sup>33</sup>

*tafseer at-Thabari karya ibnu Jarir at-Thabari, tafseer ibnu Katsir, tafseer ar-Razi, Lubab at-Ta'wil Fi Ma'ani at-Tanzil, tafseer an-Nasafi, Madarikut-Tanzil wa Haqaiq at-Ta'wil, Karya al-Khanzi, Fath al-Qadir, Nailu at-Athar, Irsyad al-Fuhul(Ushul Fiqh) karya as-Syaukani, tafseer al-Baghawi, Ruhul Bayan karya al-Alusi, tafseer al-Manar karya Sayyid Rasyid Ridha, tafseer al-Jawahir karya Thanthawi Jauhari, tafseer Fi Zhilal al-Qur'ān karya sayyid Qutb, Mahasin at-Ta'wil karya Jamaluddin al-Qasimi, tafseer al-Maraghi karya syaikh al-Maraghi, al-Mushaf al-Mufassar karya Muhammad Farid Wajdi, al-Furqan karya A. Hassan, tafseer al-Qur'ān karya bersama H. Zainuddin Hamidi dan Fachruddin H.S, tafseer al-Qur'ān al-Karim karya Mahmud Yunus, tafseer an-Nur karya Hasbi ash-Shiddiqie, tafseer al-Qur'ānul. Hakim karya HM Kasim Bakri, departemen Agama RI dan terjemahnya, Abdul Rahim al-Haitami, Hilmi Zadah Faidullah al-Hasani Fathurrahman Lighaalibi ayatil al-Qur'ān, Ibnu Hajar al-Asqalani Fathul Barri fi syarhil Bukhari, Sunan Abu dawud, at-Tirmidzi, at-Targhib wa at-Tarhib karya Hafidz al-Mundzir, Riyadh ash- Shalihin Muwatta' Malik, Imam Nawawi al-Majmu' syarhul Muhadzab, Imam Malik al-Muwaththa'*

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<sup>33</sup>Hamka "tafseer al-Azhār " hal. 43.



### 3. Style and Systematic Method of tafseer *Al-Azhār*

The method used in the interpretation of *al-Azhār*, in general, is not much different from the methods used by other interpretations. That is using the *tahlili* method. By applying *tartib mushafī* system. But because of its emphasis on the operationalization of the Qur'ānic instructions in the life of Muslims in real terms, this tafseer can be said to be different from the previous tafseer. Especially when linking the interpretation by giving a larger portion of history and contemporary events.<sup>34</sup>

According to the way of explanation, Buya Hamka uses the *muqaran method*, which is to interpret a group of verses that discuss a problem then compare with other verses or hadith. By accentuating certain aspects of difference between the objects being compared by including the interpretations of other scholars.<sup>35</sup> And the visible characteristic of tafseer *al-Azhār* is the style of writing that is characterized by *adabi ijtimai'i* (social society) which can be witnessed by how thick the socio-cultural setting of Indonesian society is displayed by Buya Hamka in interpreting the verses of the Qur'ān.<sup>36</sup>

Systematics of *al-Azhār* tafseer As far as the author's observations on the preparation of *al-Azhār* tafseer at least Buya Hamka uses its own systematics which will be explained as follows:

1. Mentioning the name of the surah and its meaning in Indonesian, the sequential number of the surah in the *Mushaf*, with *Tartib utsmani* method and mentioning the number of verses and the place where the surah was revealed.<sup>37</sup>
2. Grouping one surah into several groups according to the demands of the sub-themes of the overall theme of the surah. For example, in Surah al-

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<sup>34</sup>Husnul Hidayati "Metodologi tafseer Kontekstual al-Azhār Karya Buya Hamka" *el Umdah : Jurnal Ilmu al-Qur'ān dan tafseer* 1, no.1 (2018): P. 33.

<sup>35</sup>Avif Alviyah "Metode Penafsiran Buya Hamka Dalam tafseer al-Azhār" P.46.

<sup>36</sup> Malkan " tafseer al-Azhār :Suatu Tinjauan Biografis dan Metodologis" P. 371.

<sup>37</sup> Hamka" *tafseer al-Azhār* " juz 1 hal. 58.

Baqarah, the first group of Surah al-Baqarah consists of the first five verses (from *Alif Lāam Miim to wa ulāika humul-muflihūn*) from here each group of verses is named after the sub-theme of the first group, for example named Faith and Piety.

3. Provides an introduction before actually going into the interpretation of the verses that have been decapitated in a group.
4. He coded "the beginning of the verse" and "the end of the verse" when he entered the dialectic of tafseer, which he used in order to provide convenience to the reader.<sup>38</sup>
5. Giving an explanation of the wisdom of an issue that he considers crucial in the form of pointers, for example Hamka pointed out five wisdoms of faith in the last day when interpreting the second verse of Surah al-Baqarah (*wabil-ākhirati hum yūqinūn*).<sup>39</sup>
6. tafseer *al-Azhār* also explains about history and contemporary events, for example in Hamka's comments on the influence of orientalism on the movements of nationalism groups in Asia in the early 20th century.
7. In his interpretation, he sometimes mentions the quality of the hadith that is included to strengthen his interpretation of a discussion. For example, when interpreting Surah al-Fatihah as a pillar of prayer, Hamka provides a hadith about the imam who recites al-Fatihah with *jahr*, so that the congregation is silent to listen. ``*Abu Hurairah reported that the Messenger of Allah (saw). Said: Verily, the imam is not one of you, so when he says takbir, you should say takbir, and when he recites, you should remain silent.*" (Narrated by all five except al-Tirmidhi, and Muslim said: this hadith is saheeh).<sup>40</sup>

#### 4. Scholars' Views on tafseer *Al-Azhār*

An interesting characteristic of Buya Hamka is that he never studied formally but was self-taught, but was able to interpret the standard

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<sup>38</sup> Hamka "*tafseer al-Azhār*" juz 1 P. 103.

<sup>39</sup> Hamka "*tafseer al-Azhār*" juz 1 P.129.

<sup>40</sup> Hamka "*tafseer al-Azhār*" juz 1 P. 119.

Qur'ān with existing interpretations in the Islamic world. Socio-culturally, tafseer *al-Azhār* is full of touching the problems of Muslims in Indonesia and also reveals the efforts of interpreters in presenting a contemporary style of thought and interpretation." The following is the opinion of the scholars' regarding tafseer *al-Azhār* :

*First*, Moh. Syauqi Md Zhahir: "tafseer *al-Azhār* is a complete tafseer of the Qur'ān in the Malay language which may be considered the best ever produced for the Malay Muslim community."

*Second*, Abu Syakirin asserts: "tafseer *al-Azhār* is Hamka's work that shows the breadth of knowledge and covers almost all disciplines full of information."<sup>41</sup>

##### **5. Advantages and disadvantages of tafseer *al-Azhār***

The advantages and disadvantages of a book of tafseer in some aspects will make the style of cultural literature that discusses contemporary events. Because there is no single interpretation that is not free from mistakes or perfect in the field of aspects, this is influenced by every point of view of the expertise and tendency of thought of the *mufassir*.<sup>42</sup> And the writing of tafseer will be influenced by a situation of a *mufassir* in the cultural environment as well as social living conditions. Or on the development of science that is greatly influenced by how to capture the message of the Qur'ān. Buya is a *mufassir* who does not escape the mistakes in his interpretation, the shortcomings and advantages make his interpretation more colorful. however Hamka tried earnestly in order to present an interpretation of the Qur'ān that can be easily understood for the readers to understand the content of the Qur'ān. The advantages of the book of tafseer *al-Azhār* are as follows:

- a. tafseer *al-Azhār* uses Indonesian language which makes it easier for Indonesian people in particular. In understanding it because in

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<sup>41</sup>Alfiyah, "Metode Penafsiran Buya Hamka Dalam tafseer *Al-Azhār* ." P. 34

<sup>42</sup>Nashruddin Baidan, *Perkembangan tafseer al-Qur'ān di Indonesia* (Solo: Tiga Serangkai Pustaka Mandiri, 2003) P. 105.

general, they have difficulty in reading and studying Arabic books so that this tafseer is very helpful for people who have a desire to explore the Qur'ān and do not include Israiliyat stories.

- b. Very careful and selective about the opinions of the companions and scholars on a discussion of Hamka's work will reject opinions that contradict the Qur'ān and hadith.
- c. It begins with an introduction that talks about the science of *ma'ani al-Qur'ān*, al-Qur'ān, such as the definition of al-Qur'ān, *Makkiyah or Madaniyyah*, *Nuzūl al-Qur'ān*, Bookkeeping *Mushaf*, the direction of tafseer, the history of *al-Azhār* tafseer and the history of tafseer, and *I'jaz*.<sup>43</sup>
- d. Hamka only poured out things that were really wanted by the readers of tafseer, and also avoided disputes of understanding and unnecessary interpretations. This is in line with what Hamka said in the bow of his tafseer when writing.
- e. Hamka not only interprets with the approach of language, and social science, but also the approach of *ushul fiqh* and several other fields as well.<sup>44</sup>

tafseer *al-Azhār* is written in a new atmosphere, in a country where the Muslim population is greater than other populations, while they are thirsty for religious guidance, thirsty to know the contents of the Qur'ān, so the disputes of *madzhab* are not presented in this tafseer, and not the author is ta'ashshub to an understanding, but tries to make every effort to approach the meaning of the verse, describe the meaning and Arabic *lafadz* into Indonesian and give people the opportunity to think."<sup>45</sup>

Besides its advantages, tafseer *al-Azhār* also contains some weaknesses, including :

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<sup>43</sup> Hamka, tafseer al-Azhār , P. 4-66.

<sup>44</sup> Howard M. Federspiel, *Kajian al-Qur'ān di Indonesia* from Mahmud Yunus hingga Quraish Shihab, translated by Popular Indonesia Literatur of the Qur'ān, Terjemah. Tajul Arifin (Bandung: Mizan, 1996) hal. 140-141.

<sup>45</sup> Hamka, *tafseer al-Azhār* , jilid 1, hal 40-41.

- a. The language used in interpreting the Qur'ān and explaining a discussion sometimes does not follow EYD rules, because it is still mixed between Indonesian and Malay.<sup>46</sup>
- b. Less rigorous in selecting the hadith used, in mentioning the hadith, sometimes not mentioning the complete sources such as without the Arabic hadith text and its *mukharrij*.<sup>47</sup>

### C. BUYA HAMKA'S INTERPRETATION OF THE ALMS VERSE

#### 1. Qs.Al-Baqarah verse 261 (The Interpretation of Buya Hamka about Almsgiving as Sacrifice)

Before entering Buya Hamka's interpretation of alms in Qs. al-Baqarah verse 261. It would be nice to know the cause of the verse, *Asbābun Nuzūl* which linguistically consists of two words namely *Asbāb* and *Nuzūl*. *Asbab* is the cause of *Nuzūl* means down. So in language *Asbāb Nuzūl* is the cause of the descent of the Qur'ānic verse. While in terms of the term is something for which the verse of the Qur'ān was revealed to explain or explain a law that occurred at that time, either because of events or statements.<sup>48</sup> related to *asbābun nuzūl*, Buya Hamka's interpretation of alms in Surah al-Baqarah verse 261, has *asbābun Nuzūl*.

The causes of the revelation of Qs.Al-Baqarah verse 262, explained in the interpretation of al-Qurthubi from several scholarly opinions regarding the cause of the revelation of this verse, namely some scholars mention this verse was revealed based on Uthman. As stated by Abdurrahman bin Samurah he said: At the time of Jasy al-usrah (the troops of the Tabuk war in distress) were preparing to go to the battlefield. Uthman handed over a thousand dinars in the lap of the Messenger of Allah SAW, then the Messenger of Allah SAW grasped and flipped the money as if he did not believe he said:

مَا ضَرَبَ ابْنُ عَفَّانَ مَاعِلاً بَعْدَ الْيَوْمِ اللَّهُمَّ لَا تَنْسَ هَذَا الْيَوْمَ لِعُثْمَانَ

<sup>46</sup> Alfiah, "Metode Penafsiran Buya Hamka Dalam tafseer Al-Azhār ." hal.35.

<sup>47</sup> See on *Tafseer al-Azhār*

<sup>48</sup> Imam Jalaluddin as-Suyuthi, *Lubabun Nuqul Fii Asbabun Nuzūl*, (Bandung: Jabal, 2022) hal, 01.

There is not a single bad deed that Ibn Affan has done after today except that he has been forgiven, O Allah reward Uthman for what he has done today."

Abdu Said al-Khudri said: I saw the prophet raise his hand

The Prophet kept repeating the prayer until sunrise.<sup>49</sup> Then this verse was revealed:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ  
حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦١)

Meaning:

"The example of those who spend their wealth in the cause of Allah is like that of those who sow a single seed that grows seven stalks, on each stalk a hundred seeds. Allah multiplies the reward for whom He wills. Allah is All-Wise, All-Knowing."

Remember the areca palm or coconut palm when it comes to rice it is called a stalk "in the harvest-each one of a hundred seeds." Thus, the encouragement is given that one virtue invested will be earned seven hundred times. Thus, it is made clear that the sacrifice of wealth in the cause of Allah is not detrimental, but rather beneficial. Take the example of a generous person who builds an elementary school in a very poor village so that children do not have to study far away, but can study in their own village, from the students who attend the school and continue to grow. If Allah wills that the result is seven hundred it does not have to be exactly seven hundred or even thousands. Can study in their own village. Hundreds of children are sent to school every year and hundreds go on to higher studies, and hundreds have long since died, but the first seed of a schoolhouse has borne fruit for tens or hundreds, even thousands of years. When God says that the result is seven hundred, it is not necessarily exactly seven hundred, but thousands.

Those who can recognize and practice this are of course believers. As for the one who is selfish and enslaved to wealth, all he considers is the weight of taking out a single item from his coffers and does not remember

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<sup>49</sup> Imam al-Qurthubi "tafseer Al-Qurthubi" Translated by Fathurrahman, Ahmad Hotib (Jakarta : Pustaka Azzam, 2007) hal.673-674.

the seven hundred profits for fostering the way of Allah that will result from what he spent. Because this verse explains that it will be doubled to whom Allah wills. This means that after seven hundred it can still be used again. Who is it that Allah wills? Undoubtedly the one who sacrifices his wealth with sincerity, not with *riya* and not because of necessity and reluctance. The person who is sincere receives the benefits of this world and the hereafter. multiplied, so that the reward received is not commensurate with the sacrifice given, causing regret why I only gave that much when I was able to give more.<sup>50</sup>

**2. Qs. al-Baqarah verse 263 (Interpretation of Buya Hamka Alms almsgiving as a remedy for the heart)**

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ ٢٦٣

“Meaning:

A good word and forgiveness are better than charity accompanied by harm. Allah is rich and merciful.”(Qs. al-Baqarah verse 263)

Sometimes when there is no one to help you, you are in trouble. Someone comes and asks for help. Then, it is not just monetary help that is necessary for that person. Sweet words and honest riches sometimes make his heart satisfied even though he does not get. This is what is called *Qaulun Ma'rufun*. An obedient and polite word, a word that can be a medicine for the heart. For example, "I am very sorry that your visit to me at this time had to be unsuccessful because I am also in trouble. However, would you like me to help you in another way? Take this little letter of mine to so-and-so, I think he will be able to help you!" That's already helping. As the old saying goes, "Rice eaten will run out, train used will wear out, money spent will run out. However, a kind word and good manners are more memorable in the heart than rice, cloth and money." Then it is asked again to keep a secret. This is because some people are

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<sup>50</sup>Hamka, tafseer al-Azhār , jilid 1 hal. 528-529.

sometimes very embarrassed to reveal the secrets of their hardships to others.

If he had not been choking so much, he would not have come to you for help. And he would have guessed that his intention would be accepted. If there is such an incident, then if you are able to give help, give it secretly and do not reveal the secret, lest it be known to others. Make it a habit to send a letter to the person who deserves help without giving the name of the sender. The person to whom the help is sent will not know where the help came from. At the end, the attribute of Allah is mentioned, that Allah is rich. That is why Allah is rich. It is also mentioned that Allah is patient because He does not immediately declare His punishment to people who like to raise their voices and hurt them, however, over time Allah's punishment will come. Such people will unconsciously turn into slaves to their wealth, after they had previously been in control of it.

In Qs.Al-Baqarah verse 263, Buya Hamka interpreted when he was in a state of being unable to provide assistance to be given. And when the state of self is in trouble, and someone comes asking for help. Then, not only is the help of property needed for that person, sweet and honest words make the heart feel satisfied even though it does not get. This is what is meant by "*qaulun ma'rūfūn*" A proper and polite word that can make medicine for others. For example, "I am very sorry that your visit to me at this time was not successful because I am also in trouble. But would you like me to help you in some other way? Take this little letter to so-and-so, who I think will be able to help you." This is considered help.

Hamka also gave a parable in his interpretation, which he took from an old saying "Rice eaten will run out, cloth worn will wear out money spent will run out. But sweet words and good behavior are more memorable in the heart than rice, cloth and money. Then it is also guided to keep secrets. This is because there are people who are sometimes very embarrassed to reveal the secrets of their hardships to others. If it were not so urgent, he would not have come to his brother for help, and he would



not have come to ask for help, thinking that his intentions would not be in vain.

The author finds that Alms here is not only in the form of material Hamka interprets the service of an idea of thought or good word is worth alms. In his interpretation, if it happens among us, if you are able to give him help, give help secretly and close the secret so that other people do not know that he has asked for help from us. Make it a habit to send money orders to the person who deserves help by not writing the address so that he himself does not know where he got the help from.

Sahih Bukhari hadith:

حديث أبي موسى قال : قال رسول الله صلى الله عليه وسلم : على كلّ مسلم صدقة قالوا: فإن لم يجد قال : فيعمل بيديه فينفع نفسه وبتصدق قالوا : فإن لم يستطع أو لم يفعل قال: فيعين ذا الحاجة الملهوف قالوا : فإن لم يفعل قال : فيأمر بالخير أو قال : بالمعروف قال: فإن لم يفعل قال: فيمسك عن الشر فإنه له صدقة (رواه البخاري)

Meaning:

Abu Musa RA said, the Prophet SAW said: every Muslim is obliged to give charity" The Companion asked: if not able? The Prophet SAW replied: "Work with his hands and use them for himself then give in charity" The Companion asked again: if not able? The Prophet SAW answered: "help people who are in need of help." The Companion asked: "if you can't also?" the Prophet replied "invite in goodness." The Companion asked again. "if not able?" the Prophet replied "refraining from evil becomes charity for himself." (HR.Bukhari)<sup>51</sup>

At the end of the verse, it is mentioned that Allah is rich. Therefore, do not hesitate to help people who are in difficulty, Allah will definitely reimburse them with more. It is also mentioned that Allah is patient because punishment is not immediately declared for those who pry

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<sup>51</sup>Muhammad Fu'ad Abdul Baqi, Shahih Bukhari Muslim, terj. Abu Firly Bassam Taqiy(Depok: PT Fathan Prima Media,2017),hal.248.

and hurt. However, the punishment will come without those who like to pry realizing it. Until he becomes a slave to his wealth after he controls it.<sup>52</sup>

**3. Qs. Al-Baqarah (2) 271 (Interpretation of Buya Hamka about almsgiving is done openly or in secret)**

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٢٧١

Artinya:

If you show your charity, it is good. (However,) if you conceal it and give it to the poor, that is better for you. Allah will remove some of your guilt. Allah is meticulous in what you do."

Hamka interpreted at the beginning of the verse with his explanation that giving alms, help, and also property contributions openly is a good job. But at the second level, if you want to give help, Zakāt, alms to people who are poor, poor, destitute, it is better to give it in secret. It is better to give alms for more general religious development openly. For example, establishing a religious school, building a hospital, a poorhouse, completing the construction of a mosque, in short, any final charity, such as giving expenses to a religious association, is better given visibly and openly. Although we take care not to give charity for the sake of riya, the above verse has been threatened.

The good purpose of open charity is to attract other generous people to give charity. Everyone competes to do good. When the Messenger of Allah (SAW) was going to fight the Mut'ah war, which is called the Day of Usrah, when the situation was very difficult because of the hot dry season. So that the crops were less than usual, he had gathered the companions of the hall and asked for their respective sacrifices in one big meeting. Abu Bakr gave all his wealth. Umar bin Khattab half his wealth and Uthman a quarter. Others followed according to their ability. Women gave up their jewelry for war capital, when Abu Bakr was asked

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<sup>52</sup>Hamka, tafseer al-Azhār , jilid 1 hal 532

why he gave all his wealth. He firmly replied that his remaining wealth was still very large, namely Allah and His Messenger!

So, at such times, it is better to show charity. The feeling of jealousy will not have much effect at that time, but the sense of brotherhood, excitement, and the spirit of striving together, is what affects the atmosphere. However, when helping a person who deserves to be helped, it is better to keep it a secret and it is not good to show it. This is because it offends the person being helped. A poor person who is firm in his faith knows how to honor himself. No matter what hardship befalls him. In this verse Allah states that giving in secret is better for you. This means that it is not only better for the person being helped. It is even better for the one who helps. Firstly, so that *riya*, which is highly despised, does not arise, and secondly, the respect of the person who is helped increases because he has taken care of his disgrace or distress.

"He will wipe away some of your sins" because there may be other wrongdoings, for humans are not free from mistakes and negligence. So by helping the poor secretly, relieving the distress of the distressed person secretly. In order to compensate for the negligence and shortcomings, and even eliminate them. Likewise, charity that is open to the general public.

At the end of the verse, Buya Hamka interprets that in doing alms, whether applied to attract other friends to cooperate or give in secret in order to maintain the disgrace of the distress of the person being helped, all of this is seen by Allah carefully. This is because Satan can also enter in such cases. Charity that is shown to attract other friends, can also be twisted by the devil into *riya* to make a name, and cause sadness in his heart.

#### 4. Interpretation of Buya Hamka about Almsgiving as Zakat (Qs. At-Taubah (9):103)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣

Meaning:

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

Buya Hamka interpretation of this verse. The Prophet succeeded in establishing a society based on the teachings of Islam, and Allah's command came to him: "Khudz!"-Take some of their wealth as alms. Sometimes it is called shadaqah. The original meaning of shadaqah is proof and truth, or evidence of truthfulness (shiddiq). And it is also called *Zakāt*. It means cleansing. In the verse we are interpreting, the purpose of Allah's command to take some of their wealth as alms is to cleanse and purify them. Here there is *thahur* and *Zakāt*.

Thus, it can be understood that if a Muslim is unwilling to give up a predetermined portion of the property of Allah that has been named his own, he is dirty. Filthy inside and out. He is filthy because he thinks that the wealth really belongs to him, whereas it is Allah who provides it for him. And he will be dirty because he no longer remembers his relationship with other human beings, and he will be dirty because in him has begun to stimulate the temperament of greed, gluttony, and greed. Modern language calls this capitalism or the exploitation of man over man. The modern language for large size becomes imperialism, i.e. a strong country controls a weak country. In the age of capitalism a strong man exploits the strength of several weak men. The soul must always be kept clean and pure. The basis of cleanliness and purity is that all of this belongs to God, not me. I am only given the opportunity to benefit from God's wealth. That is why *zakāt* or almsgiving is one of the five pillars of Islam.

So in verse 103, which we translated, there is also Allah's command that the Messenger of Allah "Khudz." Take their property. As we have understood de facto and de jure the Messenger of Allah was recognized by them as the center of worldly power, said the ruler of the time. And after his death, the reins of power were continued by the caliphs. Therefore, the

believer is obliged to pay, and the order is obliged to cover the payment and is obliged to collect it if it fails to pay, then distribute it to the designated posts. And for those who do not want to pay will be sanctioned

*Zakāt* in particular, and property or economic matters in particular, are to be investigated on their own. By collecting the verses and hadiths and the practice of the salaf during the time of the four caliphs and the time of 'Umar ibn 'Abdul Aziz, as well as the valuable ideas of the jurists, it was brought into the modern society as a conception. But it must first be implemented within the Islamic community itself. When Muslims themselves have done so, they can be taken as an example for the modern world to consider at this time of intense struggle between capitalism and socialism.

**CHAPTER IV**  
**ANALYSIS OF ALMSGIVING IN THE QUR'ĀN**  
**ACCORDING TO BUYA HAMKA IN THE TAFSEER AL-AZHĀR**

**A. Analysis of the Interpretation of Alms Verses by Buya Hamka in tafseer al-Azhār**

The word sedekah is mentioned in the Qur'ān 155 times, in another word. But here its will be rese With different derivations of meanings such as righteousness, honesty, *infāq*, *Zakāt*, alms, giving, etc. Almsgiving is a highly recommended practice in Islam. People who give alms are people who dare to sacrifice all good things in the way of Allah, because not many people are brave and willing to sacrifice their property only for Allah SWT alone. Buya Hamka is a contemporary mufassir whose interpretation is very relevant to be used as a guide to this day, with all the needs of society. Therefore, here the author analyzes the concept of alms with tafseer al-Azhār written by Buya Hamka to find out the true meaning of alms so that it can be used as a reference guide in giving alms.

There are several things that can be drawn from the description of Buya Hamka's interpretation in his tafseer al-Azhār about alms.

**1. Almsgiving as a means of cultivating feelings of empathy.**

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أذىٌ وَاللَّهُ غَنِيٌّ حَلِيمٌ ٢٦٣

Meaning:

"A good word and forgiveness are better than charity accompanied by harm. Allah is All-Rich, All-Merciful." (Qs. al-Baqarah 263)

The verse above explains that good words and gifts, forgiveness is better than charity accompanied by harm, because it is a means of fostering feelings of empathy for the recipient, when he is in dire need of help. As Imam At-Thabari in his interpretation also said that the meaning of a good word, is a person's call to his Muslim friend. The word "وَمَغْفِرَةٌ" is interpreted as covering the disgrace and bad condition of his brother

when he knows it is better in the sight of Allah than charity followed by hurting the recipient, meaning complaining and hurting the cause of his charity." <sup>1</sup>

Hamka explained that charity does not have to be material, this was explained by Buya Hamka, that in charity or charity it is not only about property, everyone must have different principles in charity, because basically not all humans have enough property. Some of them have assets that are less than enough. And there are also those who have more wealth. So giving alms is not a guarantee for us not to be able to seek rewards for Allah, because Allah must have each path for his servants. When there is someone who really needs our alms in a state of distress, according to Buya Hamka, fostering a sense of empathy is very important if you want to give alms. Poverty also does not necessarily make them unable to do anything. When someone is in distress and then comes someone else who also needs help, helping is enough with ideas of thoughts, services, and other energy. There is also no need to wait to be rich to give alms because any kindness that can be done for others is included in the value of giving alms.<sup>2</sup> As said by Qurthubi in his tafseer, interpreting that welcome people who ask you with joy because they are still able to give to others.<sup>3</sup>

Here the author tries to suggest by fostering feelings of empathy for people who need help is very necessary. Because people who give alms by spending property in the way of Allah are those who believe and have faith in Allah, alms as a form of sacrifice that will not be able to be carried out except by people who are brave, and have strong faith in Allah SWT. They are people who believe and are sure, for the rewards that Allah will give him, making blessings at every step because of the alms that have been issued can have a very strong effect on the welfare of mankind.

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<sup>1</sup>Imam At-Thabari "*Jami' Bayan fi Ta'wil al-Qur'an*" Translated by Ahsan Askan (Jakarta:Pustaka Azzam, 2007), Hal. 606.

<sup>2</sup>Hamka, tafseer al-Azhār , jilid 1 hal.548.

<sup>3</sup>Imam Al-Qurthubi " tafseer al-Qurthubi" jilid 3 translated by Fathurrahman, Ahmad Hotib (Jakarta: Pustaka Azzam,2007) hal. 681.

The above verse according to the author is very instrumental in fostering feelings of empathy where a person needs to be trained in processing words and even behavior when faced with people who ask for help. This is very related to the verse that the author chose because in bad behavior even if it is to do something good like giving alms, it is despicable. Feelings of empathy accompanied by good deeds are praiseworthy.

Then the author also wants to conclude that basically charity can be done by anyone because you don't have to wait to be rich to give alms. There are many ways to do good that are worth alms. Charity does not need to be accompanied by words that can hurt the recipient's heart, it is enough to give without expecting rewards or praise from the person receiving the charity, the effect of these actions makes all the rewards that have been done forfeit.

## 2. Almsgiving as purifying the soul..

### Qs. At-Taubah (9):103.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣

Meaning:

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

Allah Swt. commanded His Messenger to take Zakāt from their wealth in order to cleanse and purify them through it. through it. The meaning of this verse is general, although some scholars returned the damir contained in the lafaz *amwalihim* to the people who confess their sins and who mix up their good deeds with their bad deeds. That is why some people who are reluctant to pay zakah from among the Bedouin Arabs think that the payment of zakah is not for the imam, and in fact it is only for the Prophet. It is specific to the Messenger of Allah (peace be upon him).



They argue with the words of Allah swt. who said: Take Zakāt from some of their wealth

(At-Taubah: 103), until the end of the verse. (At-Taubah: 103), until the end of the verse.<sup>16</sup> This corrupt understanding and misinterpretation was firmly answered by Caliph Abu Bakr. This corrupt understanding and interpretation was answered firmly by Caliph Abu Bakar As-Siddiq and other companions by fighting them, until they were willing to pay their Zakāt to the caliph, as they used to pay it to the Messenger of Allah Until in this case Caliph Abu Bakr r.a. once said: By Allah, if they had disobeyed me, they would not pay the Zakāt on their camels that they used to pay to the Messenger of Allah, then I would have fought them for their defiance. I would have fought them for their insubordination.

Buya Hamka also explained a similar interpretation. Abu Bakr radhiyallahu 'anhu took firm action, namely fighting Malik bin Nuairiyah. The reason is that Malik bin Nuairiyah argues that there is no need to pay Zakāt. Allah then ordered the *amil* to pray for people who pay Zakāt.

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

And pray for them. Indeed, your supplication will give them peace of mind. The Messenger of Allah (peace and blessings of Allah be upon him) taught the prayer of the *amil* for the muzakki when Abu Aufa paid Zakāt:

لِلَّهِمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى

O Allah, bestow mercy on the family of Abu Aufa. (HR. Bukhari)

This is also reinforced by Ibnu katsir Ibn Kathir explained Allah, may He be glorified and exalted, commanded His Messenger to take zakaat from their wealth in order to cleanse and purify them through it. The meaning of this verse is general, although some scholars attributed the dhamir in the phrase amwaalihim to those who confess their sins and mix up good deeds with bad deeds.

### 3. Almsgiving as Motivation.

Charity can be done anywhere and anytime. However, the Qur'ān mentions several suggestions for the right and good time to give alms. It aims to avoid unwanted attitudes such as *riya'* and arrogant attitudes. Also to prevent feelings of envy and jealousy towards others. as in the word of Allah regarding alms in Qs. al-Baqarah verse 271:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٢٧١

Meaning:

"If you show your charity, it is good. (However,) if you conceal it and give it to the poor, that is better for you. Allah will remove some of your guilt. Allah is meticulous in what you do." (Qs. Al-Baqarah 271)

The above verse explains about the good time to give alms. The meaning of charity in the verse is in accordance with what Wahbah az-Zuhaili said in his tafseer that the charity in question is sunnah charity.<sup>4</sup> Nowadays, there are many very easy means to channel kindness, especially almsgiving activities. Training yourself to always give alms certainly requires a process, because the formation of the nature or character of generosity and love to share with others is not an easy thing. the habit of giving alms will not be formed without understanding how important the benefits of giving alms to others are.<sup>5</sup> Charity in the sense of giving something to others. In various ways, both secretly and openly.

When someone wants to give alms to others, it should be in a good way. If you look at the interpretation of Ibn Kathir, the verse explains that showing alms is a very good thing. However, giving alms in a hidden way is better, because that keeps away from the attitude of *riya'*. And if showing

<sup>4</sup> Wahbah Az-Zuhaili "*tafseer al-Munir*" Transelate by Abdul Hayyie al-Kattani dkk. hal. 97.

<sup>5</sup>Deni Wahyuni & Yudhytia Wimeina "IDENTIFIKASI MOTIVASI MASYARAKAT DALAM MEMPERBANYAK SEDEKAH SEBAGAI AMALAN RUTIN DI KELURAHAN PISANG KECAMATAN PAUH KOTA PADANG" *Jurnal: Inovasi Produk Penelitian Pengabdian Masyarakat & Tantangan Era Revolusi Industri 4.0* Vol. 2 No. 1 Tahun 2019, hal.424.

charity will bring benefits and become an example for others, then charity will be more *afdhal*.<sup>6</sup> Similarly, at-Tabari said that all charity is acceptable if the intention is right, and that giving charity secretly is better. It was told to us that charity extinguishes sins like water extinguishes fire.<sup>7</sup>

Here carefully the author wants to explain that from the verse above there are two best ways to give alms, namely by openly or hiding it. An example of giving alms in an overt way we have found today is by documenting almsgiving activities on social media, this is a very effective means in order to educate social media users about giving alms so that people can be motivated to give alms, with a note that it must be juxtaposed with sincere intentions, and there is no desire to show off. Meanwhile, if it is done secretly, or hidden with the aim that the recipient does not feel humiliated, then it is also a better action.

At this point the author wants to underline that Allah's command in the verse above, namely giving alms openly or secretly, both have positive value, so that applying the value of the essence of alms openly as a medium for da'wah to invite and motivate others to give charity to help others such as building mosques, madrasas, boarding schools and orphanages, while the essence of alms in secret in this case when we want to provide assistance in the form of alms privately to relatives and neighbors, poor and poor. In a private way, namely to keep the recipient's heart from feeling embarrassed, feeling humiliated in front of others.

## **B. Implications of the Concept of Alms according to Buya Hamka in Community life.**

Related to Buya Hamka's interpretation which explains the concept of alms. Here the author will explain how the concept can be applied in people's

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<sup>6</sup> Ibnu Katsir “*Lubabut tafseer min Ibnu Katsir*” Translate by Abdul Ghaffar dkk jilid 4 (Bogor: Pustaka Imam Syafi’i 2004), hal 539.

<sup>7</sup> Imam At-Tabari “*Jami’ Bayan fi Ta’wil al-Qur’ān*” Translated by Ahsan Askan (Jakarta:Pustaka Azzam, 2007), Hal. 692.

lives today. Buya Hamka's interpretation is very relevant to be used as a guide to the present. Spending wealth in the way of Allah is a recommendation for every Muslim, with almsgiving or spending wealth is very influential, especially on prosperity and the economy. Almsgiving is a life worship, which must be practiced with sacrifice accompanied by spaciousness and willingness, done only because of Allah SWT, as proof of courage and strength of faith.

Sacrificing in the way of Allah, which is done by spending property or material with the aim of expecting the pleasure of Allah alone, is a noble attitude. According to Buya Hamka, the sacrifice of property can be applied in a way that includes the construction of mosques, madrasas, Islamic boarding schools, orphanages and others, all of which are forms of the strength of faith and courage of the heart accompanied by the belief in the reward and pleasure of Allah SWT. But there are still many Indonesians who do alms even though in their daily lives they may not meet their needs. Because for the majority of Muslims that *infāq* and alms are mandatory. Believing that giving alms can bring us to a better life by believing in the rewards and facilitating sustenance contained in alms. As said by Ibn Kathir that "the reward of righteousness is developed by Allah SWT" from here as a servant does not need to worry about spending his property in the way of Allah because alms are the reward of righteousness.

In addition, the best times to give alms are also explained, namely openly and silently. In these two options, everything is still returned to the intention of each individual who gives alms. Alms openly accompanied by good intentions will motivate others, namely alms by spending assets in the way of Allah, motivation to do good to others, this was stated by Hamka, the concept of alms openly is done openly as long as it does not aim for *riya'* but aims to set an example so that people also give alms or also motivate people to have a generous attitude, help and work together for the benefit of the people. Then the placement of charity openly is when giving alms for development that is public or for the benefit of the community, because if many people help with assets or services it will be easy to make it happen.

Examples of charitable activities today are mostly channeled through social media, namely by uploading photos or in the form of video pamphlets or with applications that can be installed on Android. With the aim of attracting the attention of other people who see that they are willing to help and are willing to spend their assets to be donated and help them. This is a form of kindness that is channeled instantly and can be called open charity or secret charity. However, it is more likely to be done in secret, because donors or people who give alms only convey to the channeler, then given to recipients such as victims of natural disasters, seriously ill people who cannot afford treatment, mosque construction to Islamic boarding schools. This is a charity that can flow and will not be interrupted and will continue to flow into *jariyah*. *Charity* applies to every activity that is still sustainable for its benefits.

As said by Ibn Arabi Ibn al-'Arabi as quoted in the book *Dalil al-Falihin syarh Riyadh as-Shalihin* by Muhammad Ali bin Muhammad bin 'Allan bin Ibrahim al-Bakri (W 1057 H) that:

"Part of the breadth of Allah's generosity is that He will reward the deceased as much as was given to him while he was alive. This applies to six things: almsgiving, knowledge that is still used by others, righteous children who are willing to pray for them, planting trees (greening), planting seeds in fields/gardens, and providing a place for the poor."

The virtue of charity can also connect the relationship, not only motivating others. However, almsgiving is also able to connect the relationship between the giver and the recipient of alms. Narrowing the gap between the rich and the poor. Alms to the less fortunate, not only get the reward when giving alms, but the reward of connecting the relationship. That we are all brothers and sisters, although some have excess wealth and some are less capable, but we are all the same in the eyes of Allah SWT. Therefore, alms become an intermediary for our friendship between *muzakki* and *mustahiq*.

Thus, when someone gives alms to anyone who needs it, it can minimize the poverty rate. Besides that, it can connect the relationship, alms to relatives are very necessary because it is included in providing maintenance or

giving to the family. In social life it is recommended to try to do good to anyone and anywhere because it is included in the reward of charity as confirmed in the words of the Prophet Muhammad SAW.

Hadits Shahih Bukhari:

حديث أبي موسى قال : قال رسول الله صلى الله عليه وسلم : على كلّ مسلم صدقة قالوا : فإن لم يجد قال : فيعمل بيديه فينفع نفسه وبتصدق قالوا : فإن لم يستطع أو لم يفعل قال : فيعين ذا الحاجة الملهوف قالوا : فإن لم يفعل قال : فيأمر بالخير أو قال : بالمعروف قال : فإن لم يفعل قال : فيمسك عن الشر فإنه له صدقة (رواه البخاري)

Meaning:

"Abu Musa RA said, the Prophet SAW said: every Muslim is obliged to give charity" The Companion asked: if not able? The Prophet SAW replied: "Work with his hands and use them for himself then give in charity" The Companion asked again: if not able? The Prophet SAW answered: "help people who are in need of help." The Companion asked: "if you can't also?" the Prophet replied "invite in goodness." The Companion asked again. "if not able?" the Prophet replied "refraining from evil becomes charity for himself." (HR.Bukhari)

As Muslims, we should be able to understand how Islam provides many paths to goodness, without burdening it. By making it easier for its servants who want to do good, such as giving alms to others. All lies in the intention of each. If you give alms just to get praise and also cause an attitude of riya'. So it can be concluded that in doing alms it is seen from the intention not the amount or lack of one's wealth. Because every treasure has the rights of others and is not absolutely one's own. If the intention is only for the sake of Allah alone, the goodwill in giving alms will be multiplied. However, if the intention is only to show off and get praise from others then it is like a stone that is given ash and then showered with rainwater. That the intention of charity only passes without getting any reward from Allah. Charity will also help and protect the poor. Giving alms to people who are more in need greatly relieves people in need.

The person who sacrifices his property with sincerity, not with *riya'* and not because he is forced, then he will receive the benefits of the world hereafter, multiplied so that the reward received is not commensurate with the sacrifice given so that regret arises why I didn't give how much I gave before, even though I was able to give more. Times like today giving alms are very influential in all fields. Especially in the economic field. For those who have excess assets at this time it is most appropriate to give alms. Help people who are deprived or have economic difficulties due to loss of livelihood after the pandemic. By helping others for the common good with sincere and sincere intentions, Allah will replace it with multiples as promised in His verses. So never worry about the reduction of wealth after spending it to help others because the only treasures we have are all essentially from the Creator, and are not permanent, what makes permanent is the sincere intention, and the sacrifices made only because of Allah SWT.

The author takes some of the above verses about alms because according to the author the verse refers more to the purpose of the research that the author is researching, namely regarding alms verses. Where in almsgiving also requires knowledge with the concept of alms from the interpretation of Buya Hamka, from these verses it is explained that almsgiving is a courage that is brave to sacrifice property, as well as proof of one's faith in God and ethics when spending property in the way of Allah, as well as the virtue of alms as a connector of friendship. Friendship can be interpreted as a relationship that is well established between people regardless of rich and poor because all are equal in the eyes of Allah.

Almsgiving as a form of good deeds. However, by doing good to others, it is also included in alms and gets rewards from Allah SWT. So it can be done by every Muslim by having a foundation of faith and obedience to Allah, surely they will always do Allah's commands according to His rules. That way it can also create peace and prosperity in life. First, charity is a form of gratitude to Allah SWT. for the sustenance that has been given. Second, giving alms is a strong proof that we are weak creatures of Allah Swt. and have

nothing, while Allah Swt. is all-rich. Third, giving alms can establish a relationship between the rich and the poor, which reflects concern for others, bringing goodness, peace, tranquility and purity of heart, both for oneself and others.

Thus, almsgiving is also a means of fostering noble character, and also as a means of fostering empathy for others. That way when giving alms is not with everything or even boasting and expecting praise. The implication of the concept of alms according to Buya Hamka in people's lives can be concluded by synergizing to build social places such as building mosques, madrasas, orphanages etc. Spreading kindness through social media without being accompanied by a sense of *riya'*. Avoiding personal and bad speech to become a better person, Getting used to being empathetic, Giving without hurting, Expanding the brotherhood or relationship.



## CHAPTER V

### CLOSING

#### A. Conclusion

After examining the verses about alms based on the results of research and analysis that the author describes above. So it can be concluded that alms in tafseer *al-azhār* on the study of analysis of buya Hamka's thoughts, Broadly speaking, it is very relevant in social life can be used until now. the concept of alms that is poured on the interpretation of the verses of the Qur'ān, can be applied among others:

1. Buya Hamka's interpretation of alms prioritizes social values in people's lives. First, alms or charity should not be done just looking for praise from others, it can cancel the rewards of alms, second, alms can be done openly and also in secret, alms are not done at will but in giving alms to anyone who asks for help to give the best and not to hurt the recipient's feelings, at least if you can't do it with treasure, you can do it with services, thoughts, or other help that can relieve the charity seeker. Third, almsgiving is not only done by certain groups, but is done regardless of religion, ethnicity or region of anyone who asks for alms or assistance. If you can give then you must give. Foster noble morals and a sense of empathy for people who need help.
2. The implication of the concept of alms on social community life, with the *adabi ijtima'i* style used by buya Hamka's interpretation is very influential in the life of social society, this is very much needed in everyday life, the concept that buya Hamka provides is very relevant to be applied such as the call to sacrifice property in the way of Allah SWT. And the rewards of people giving alms will always be expanded by Allah SWT and will not be interrupted. Synergize to build social buildings, such as building schools, mosques, pesantren in a village that is in the interior far from the education center and needs learning facilities. So that if at this time it can be applied by donors who channel assistance to those in need. Thus, it can

help the economic development of those in need. This can also be used as a motivation for journalists to participate in sacrificing their wealth or energy with the aim that it will quickly be realized for the common good. Almsgiving is done by not hurting nor belittling so as not to hurt the recipient of noble morals is very necessary in carrying out almsgiving activities. Another implication at this time is that a lot is done on social media sometimes under the guise of content but not accompanied by an attitude of *riya'*. If it hurts then it is not recommended. Avoiding personal and bad speech to become a better person, getting used to being empathetic towards people who need help, expanding the network of brotherhood or friendship with anyone. Everything is done with the aim of avoiding disputes and being able to live in harmony for the common welfare of the poor and the rich because in the eyes of Allah everything is the same except for the differentiating charity.

## **B. Advice**

One of the main results in this study is to find out whether there are verses of alms that show that alms are not only done for those who have more wealth but even when it is difficult to do alms. From the author's research that the verses of alms use the method of analyzing the thoughts of Buya Hamka with a focus on the thoughts he described. People who do not want to give alms and about the intention in giving alms. That charity is done not because humans are capable or not. But because the human intention is to give alms because Allah is sincere without asking for anything in return. Alms are not only given to fellow groups but give them to anyone.

In the context of Indonesia, research from other figures is also necessary. Because the problem of almsgiving in the current context with a sense of lack of awareness to give alms is a problem that cannot be solved through one discipline. However, it needs to be read from various perspectives so that we can find many solutions to sensitize people to do alms whether they

have or do not have. Alms don't need to be much, the important thing is that our conscience is sincere.

Therefore, the author needs constructive criticism to improve this paper. The author also hopes that future researchers can explore this study in more depth.

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