

## THE CONCEPT OF INFAQ IN THE QUR'AN ACCORDING TO SAYYID QUTHB AND ITS RELEVANCE TO THE CONCEPT OF PHILANTHROPY

**A Fadly Rahman Akbar**

Universitas Darussalam Gontor

Email: [fadlyrahman@unida.gontor.ac.id](mailto:fadlyrahman@unida.gontor.ac.id)

**Asif Trisnani**

Universitas Darussalam Gontor

Email: [asiftrisnani@unida.gontor.ac.id](mailto:asiftrisnani@unida.gontor.ac.id)

**Rine Heriska**

Universitas Darussalam Gontor

Email: [Rineheriska96@student.iqt.unida.gontor.ac.id](mailto:Rineheriska96@student.iqt.unida.gontor.ac.id)

**Abstrak:** Kesenjangan sosial banyak terjadi dikalangan Masyarakat, dimana yang kaya berada diatas dengan kekayaanya dan yang miskin berada dibawah dengan kemiskinannya. Pada dasarnya, konsep filantropi hadir sebagai jawaban terhadap permasalahan tersebut. Namun, konsep filantropi yang bersifat universal justru dijadikan sebuah alat untuk memicu adanya kesenjangan sosial. Adapun dalam Al-Qur'an terdapat konsep *infaq* yang dapat digunakan untuk mengatasi kesenjangan sosial. Sayyid Quthb sebagai mufassir dengan corak sosialnya memiliki konsep tersendiri dalam memahami konsep *infaq* dalam Al-Qur'an. Sebagai konsep yang utuh, konsep *infaq* dalam pandangan Sayyid Quthb memiliki relevansi yang koheren terhadap perkembangan konsep filantropi. Penelitian ini juga bertujuan untuk menganalisis relevansi konsep *infaq* dalam Al-Qur'an dalam pandangan Sayyid Quthb dengan konsep filantropi, sehingga konsep *infaq* dapat menguatkan kebermanfaatan filantropi yang lebih signifikan. Pendekatan yang digunakan peneliti dalam penelitian ini adalah pendekatan tematik yang termasuk penelitian kepustakaan (*library research*). Adapun metode yang digunakan dalam penelitian ini adalah metode deskriptif analitis. Hasil dari penelitian ini adalah berkenaan dengan penafsiran Sayyid Quthb terhadap konsep *infaq* dalam Al-Qur'an yang didasari atas dimensi teologi *infaq* yang berafiliasi dalam ketaqwaan seorang muslim kepada Allah SWT dan bentuk *jihadnya* dalam melawan hawa nafsu dalam diri manusia. Dari dimensi teologi ini memberikan pengaruh yang signifikan pada penerapan dimensi sosial

Copyright (c) 2025 A Fadly Rahman Akbar, et.al.



*infaq* dalam pandangan Sayyid Quthb. Dari dimensi teologi konsep *infaq* yang berupa prinsip ketaqwaan dan jihad kepada Allah SWT menjadi pembeda antara konsep *infaq* dan konsep filantropi. Dimensi teologi dalam konsep *infaq* Sayyid Quthb menjadi benteng pertahanan dalam pendermaan harta yang dilakukan seorang muslim. Adapun konsep filantropi tidak memiliki pertahanan tersebut, sehingga konsep ini sangat mudah dimasukkan unsur-unsur yang tidak sesuai dengan hak-hak kemanusiaan. Adapun dimensi sosial dalam konsep *infaq* menurut Sayyid Quthb berupa sebuah rasa solidaritas sosial yang menjunjung tinggi rasa kasih sayang kepada sesama ciptaan Allah SWT. Dengan demikian, dari dimensi sosial ini dapat menjadi penghubung antara konsep *infaq* dalam pandangan Sayyid Quthb dan konsep filantropi.

**Kata kunci:** *infaq*, Sayyid Quthb, filantropi.

**Abstract:** Social inequality is prevalent in society, where the rich are on top of their wealth and the poor are on the bottom with their poverty. The concept of philanthropy comes as an answer to this problem. However, the universal concept of philanthropy is used as a tool that can increase social inequality. In the Qur'an, there is the concept of *infaq* which can be used to overcome social inequality. Sayyid Quthb as a mufassir with his social style has his concept in understanding the concept of *infaq* in the Qur'an. As a whole concept, the concept of *infaq* in Sayyid Quthb's view has a coherent relevance to developing the concept of philanthropy. This study also aims to analyze the relevance of the concept of *infaq* in the Qur'an in Sayyid Quthb's view with the concept of philanthropy, so that the concept of *infaq* can strengthen the benefits of philanthropy more significantly. The approach used by researchers in this research is a thematic approach which includes library research. The method used in this research is a descriptive analysis. The result of this study is regarding Sayyid Quthb's interpretation of the concept of *infaq* in the Qur'an which is based on the theological dimension of *infaq* which is affiliated with a Muslim's devotion to Allah SWT and its form of jihād in fighting lust in humans. This theological dimension has a significant influence on the application of the social dimension of *infaq* in Sayyid Quthb's view. The theological dimension of the concept of *infaq* in the form of the principles of devotion and jihad to Allah SWT is the difference between the concept of *infaq* and the concept of philanthropy. The theological dimension in Sayyid Quthb's *Infaq* concept becomes a bulwark in the donation of wealth by a Muslim. The concept of

philanthropy does not have this defense, so this concept is very easy to include elements that are not by human rights. The social dimension in the concept of *infaq* according to Sayyid Quthb is a sense of social solidarity that upholds compassion for fellow creations of Allah SWT. Thus, this social dimension can be a link between the concept of *infaq* in Sayyid Quthb's view and the concept of philanthropy.

**Keywords:** infaq, Sayyid Quthb, philanthropy

## Introduction

Social inequality is one of the problems that occur in social life.<sup>1</sup> This relates to all areas of human life in terms of education, economy, health, politics, society, and even culture.<sup>2</sup> This problem cannot be solved completely without awareness from both sides of society, whether it is from those considered as bourgeoisie or proletariat.<sup>3</sup>

Today philanthropy is present as one of the efforts made in tackling the problem of poverty. Philanthropy in Indonesia has progressed drastically based on data reported from the web [filantropi.or.id](http://filantropi.or.id) that the number of individual and organizational members involved in the movement is 146 members, with 280 partners and networks, and 8,048+ participants in routine philanthropy programs.<sup>4</sup>

But in reality, philanthropy is often used as a tool to trigger social inequality in society. Azami in his research said that philanthropy is a practice of charity aimed at supporting capitalism in Europe and the United States.<sup>5</sup> Also seen from the Suara.com news page, Dr. Busman Dahlan said that the hegemony of capitalism often occurs among the public through

---

<sup>1</sup> Tungga Bhimadi Karyasa et al., "Mengurangi Ketimpangan Sosial Melalui Program Bantuan Pendidikan Bagi Anak-anak Kurang Mampu" 4, no. 4 (2023), p. 8440

<sup>2</sup> Heni Maria et al., "Transformasi Sosial Melalui Lensa Teologi: Memahami Peran Agama Dalam Mengatasi Ketimpangan Sosial Pada Konteks Kontemporer" 3, no. 2 (2023), p. 108

<sup>3</sup> Paridah Nuraeni, Saprudin, and Lusi Susilawati, "Distingi Kaum Borjuis Dengan Kaum Proletar Dalam Novel 'Wuthering Heights' Karya Emily Bronte," *Kredo: Jurnal Ilmiah Bahasa Dan Sastra* 5 (2021), p. 23

<sup>4</sup> Filantropi Indonesia, "Filantropi Untuk Tujuan Pembangunan Berkelanjutan," Perhimpunan Filantropi Indonesia, 2023, <https://filantropi.or.id/#event-home-anggota>.

<sup>5</sup> Ahmad Fadli Azami, "Tinjauan Kritis Terhadap Praktik Filantropi: Studi Kasus Filantropi Islam Di Desa Mulyasari, Losari, Cirebon" (Universitas Gajah Mada, 2021), <http://etd.repository.ugm.ac.id/penelitian/detail/197668>.

philanthropic institutions that are directly engaged in the donation of wealth.

<sup>6</sup> This is a problem that will lead to other equally serious problems.

Concerning the donation of wealth, Islam has presented the systematization of *infaq* in the Qur'an with various functions and uses. Like philanthropy, *infaq* has its existence in society. This is because Indonesia is the country with the largest Muslim population in the world with 87% Muslim population in 2010.<sup>7</sup> The Muslim community in Indonesia pays great attention to the issue of giving. The donation of wealth has become a custom practiced by the Indonesian people.<sup>8</sup> Because it has become a habit, the contribution of giving is often carried out as a contestation event by several groups in the Muslim community.<sup>9</sup>

However, unlike philanthropy, which is universal, *infaq* has its requirements in practice. So, it cannot be incorporated with various elements that can damage the concept of *infaq* itself.<sup>10</sup> For a Muslim, the Qur'an is a very valuable and meaningful guide to life, as Sayyid Quthb who made his life under the shadow of the Qur'an.<sup>11</sup> Delving into various concepts and their meanings makes human life more directed and meaningful. One of the concepts that can be very meaningful in human life is the concept of *infaq*, which is found in 56 verses from 24 surahs in the Qur'an. This shows how important it is to do *infaq* to build a sense of mutual care for fellow human beings.<sup>12</sup> *Infaq* not only helps a person in his or her survival, but also has the potential to change a person's life, raise his or her status, and ease the burden of those who need help.<sup>13</sup>

---

<sup>6</sup> Reza Gunanda, "Fenomena Kapitalisme Berbalut Filantropi Di Indonesia," Suara.com, 2018.

<sup>7</sup> World Population Review, "Indonesia-Population-2023," World Indonesia Population, 2023, <https://worldpopulationreview.com/countries/indonesia-population>.

<sup>8</sup> Dr. Amelia Fauzia, *Filantropi Islam: Sejarah Dan Kontestasi Masyarakat Sipil Dan Negara Di Indonesia*, Translated (Yogyakarta: Gading Publishing, 2016), p. 2

<sup>9</sup> Amelia Fauzia..., p. 167-173

<sup>10</sup> Sayyid Qutb, *Tafsir Fii Dzjilal Qur'an*, 1st Editio (Egypt: Daar As-Shorouk, 1972), p. 40

<sup>11</sup> Dr. Fadil Hasan Abbas, *At-Tafsir Wal Mufasssirun Asasiyatuhu, Wa Itijabatuhu, Wa Manahajuhu Fii Al-A'sbri Al-Hadist* (Yordania: Daar An-Nafaais Lii Nasr wa At-Tauzi', 2016). P. 358

<sup>12</sup> Ubabuddin and Umi Nasikhah, "Peran Zakat, *Infaq* Dan Shadaqah Dalam Kehidupan," *Ilmiyah Al-Muttaqin* 6, no. 1 (2021): p. 60–76.

<sup>13</sup> Ubabuddin and Nasikhah, Peran Zakat, Infak, Sedekah, dan Wakaf di Bank Syari'ah Mandiri dan Laznas Bsm Umat,..., p. 65.

To know how accurate the concept of *infaq* is in the Qur'an, an education that is suitable for Muslims is needed. This education can come from the views of a contemporary mufasssir who has thoughts that follow the conditions that occur in this era and can have a significant influence on the implementation of *infaq* within the Muslim community. Sayyid Quthb as a social figure as well as a contemporary mufasssir, with his *Tafsir Fi Dzilal al-Qur'an* which is characterized by social interpretation, explains that the concept of *infaq* not only has benefits in the theological dimension but also in the social dimension which can be used as a principle in presenting a more awake philanthropic concept.<sup>14</sup>

Realizing this, it is necessary to write a paper in the form of a thesis to examine more deeply how "The Concept of *Infaq* in the Qur'an According to Sayyid Quthb and Its Relevance to the Concept of Philanthropy" to always be a study that can provide a good and meaningful allocation of philanthropy among the community.

Based on the background of the problem above, *infaq* with its various concepts mentioned in the Qur'an has an important meaning in social life. Thus, the problem formulations that will be discussed in this study are how is the concept of *infaq* in the Qur'an according to Sayyid Quthb? and how is the concept of *infaq* in the Qur'an according to Sayyid Quthb and its relevance to the concept of philanthropy?

The significance of this study includes both theoretical and practical aspects. Theoretically, it seeks to find further studies on the concepts of life in the Qur'an, particularly the concept of *infaq* according to Sayyid Quthb, and to serve as reference material on this topic. It aims to focus research on the concept of *infaq* in the Qur'an according to Sayyid Quthb, making it a relevant reference for future studies and providing a clear description of its relevance to the concept of philanthropy. Practically, the study aims to open mindsets to understand that the Qur'an contains benefits not only for past generations but also for those to come, encourage the community to give alms in line with the Qur'anic concept, and contribute to economic improvement through the application of sustainable *infaq*.

All of the scientific papers above are papers that discuss the study of Qur'anic *infaq* or philanthropy. The similarity between the previous studies and this research is that the discussion carried out is a study of *infaq* and philanthropy, but based on previous research there is a void of knowledge

---

<sup>14</sup> Sayyid Quthb, *Tafsir Fii Dzīlālil Qur'an*,..., p. 40.

that has not been studied. So it can be stated that this research is different from previous research. This research will specifically discuss how the concept of *infaq* in the Qur'an according to Sayyid Quthb and its relevance to the concept of philanthropy need to be studied and researched to find the right answers and can be developed for the contribution of Islamic treasures in the field of tafsir and social integrally.

This research was prepared by using the approach of tafsir *maudu'i*. Tafsir *Maudu'i* is a science that discusses issues related to intellectual, social, and cosmic life from the point of view of the Qur'an, so as to produce a Qur'anic theory about it. There is also a way to collect separate verses in the letters of the Qur'an related to one theme, both in terms of lafadz and meaning, and interpret them in accordance with the intentions of the Qur'an. This interpretation also explains a theme through verses of the Qur'an, either in one surah or several surahs.<sup>15</sup> By using this approach, the research will focus on the discussion regarding the concept of *infaq* in the Qur'an according to Sayyid Quthb, and its relevance to the concept of philanthropy.

To achieve the desired goal, the author uses the analyst's method of interpretation. The analytical method is the method used by the mufassir in analyzing verses from various aspects related to the Qur'an<sup>16</sup> Both in terms of the beauty of the language or the content of the verse and *asbabun nuzul* ayat.<sup>17</sup> The steps to be taken are: first, determine the focus of research, in this case, the concept of *infaq* in the Qur'an, then explain its definition by referring to books that discuss the meaning implied in it. Second, analyze the relevance of the concept of *infaq* in the Qur'an according to Sayid Quthb and the concept of philanthropy.

Systematics of discussion or research framework consists of four chapters. First is the introduction, which includes the background of the problem, limitations of problem formulation, objectives and uses of research, literature review, research methods, and systematics of discussion. Through this chapter, the author provides an overview of the issues raised about the concept of *infaq* in the Qur'an which will then be further examined regarding the concept in the following sub-chapters. Second chapter

---

<sup>15</sup> Musthafa Muslim, *Mabahist Fii Tafsir Maudu'i* (Daar Al-Qolam, 2005), p. 16

<sup>16</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: Idea Press, 2019), hlm. 19.

<sup>17</sup> Fahdu Ibnu Abduraahman Ibnu Sulaiman Rumi, *Al-Buḥust Fī Al-'Ulim at-Tafsīr Wa Manābijihī* (Madinah: An-Naubah, n.d.).

discusses the biography of Sayyid Quthb and his tafsir book entitled *Fii Dzilalil Qur'an*, then describes the definition of the concepts of *infaq* and philanthropy. Third chapter analyzes the verses related to the concept of *infaq* according to Sayyid Quthb in terms of its relationship with piety, *Jihad*, and social solidarity. Then examine further the concept of *infaq* in the Qur'an according to Sayyid Quthb and its relevance to the concept of philanthropy. Fourth chapter is the closing, which contains the conclusion of the answer to the formulation of the research problem, then followed by criticism and suggestions for research as well as future research.

## **Biography of Sayyid Quthb, Tafsir Fi Dzilal al-Qur'an, Definition of Infaq and Philanthropy**

### **Biography of Sayyid Quthb**

Sayyid bin Quthb bin Ibrahim bin Husain As-Syadzili or familiarly known as Sayyid Quthb was born in the village of Mousyah (Musya), the city of Ashuth, Egypt on October 9, 1906, or coincided with Tuesday, 20 or 21 Sya'ban 1324.<sup>18</sup>

Sayyid Quthb came from India through the genealogy of his sixth grandfather named Abdullah. Nevertheless, the most important genealogy of Sayyid Quthb is that he is a descendant of a Muslim who was religiously obedient even his father named Al-Hajj Quthb Ibrahim was a respected person in the village.<sup>19</sup> His mother was a great woman, she was a very persistent person fighting for her children's Islamic education, but unfortunately, she died in 1940.<sup>20</sup> Sayyid Quthb is the third child of five siblings. Among his siblings are Nafisah, Aminah, Muhammad, and Hamidah.<sup>21</sup>

During his life, Sayyid Quthb admired two women. The first is a woman who comes from his village. The second is someone who comes from Cairo. But until the end of his life, Sayyid Quthb did not have time to propose to a woman in his life.<sup>22</sup>

---

<sup>18</sup> Husain bin Muhammad, *Marohilu At-Tatbowur Al-Fikri Fii Hayati Sayyid Quthb* (Daar Al-Jabahah li Al-Nasyr wa At-Tawzi', n.d.), p. 5

<sup>19</sup> Shaleh Abdul Fattah Khalidi, *Sayyid Quthb Min Al-Miilad Ila Al-Istisybad*,..., p. 15

<sup>20</sup> Sohirin Mohammad Solihin, *Sayyid Quthb's Fi Zilal Al Qur'an : A Study of Selected Themes*, 1st ed. (Selangor: IIUM Press, 2012), p. 2

<sup>21</sup> Shaleh Abdul Fattah Khalidi, *Sayyid Quthb Min Al-Miilad Ila Al-Istisybad*,..., P. 40

<sup>22</sup> Shaleh Abdul Fattah Khalidi, *Sayyid Quthb Min Al-Miilad Ila Al-Istisybad*,..., P. 247-254.

From childhood, Sayyid Quthb lived under the guidance of their parents who never separated from the Islamic education and Qur'an until he completed his memorization at 10 years old.<sup>23</sup> When Sayyid Quthb was six years old, some of his family members suggested that he should be enrolled in the Qur'an School to enable him to memorize the Quran, while others favored the state school due to its high academic standard, besides its teaching of the Qur'an and other subjects of modern sciences. And eventually, they got Sayyid Quthb admitted to it.<sup>24</sup> The basic education he took in the area where he lived for fourteen years.<sup>25</sup>

At the age of 14 years or coinciding around in 1920, he moved to Cairo and lived with his uncle from her mother whose the name is Sheikh Ahmad Husain Uthman and he was graduated from Al-Azhar University. From his uncle, Sayyid Quthb getting acquainted with Abas Mahmud Aqad.

In 1925, he studied at Madrasah *Al-Mu'alimin Al-Awaliyah* for three years.<sup>26</sup> And then in 1922, he attended a pre-university course in *Daar 'Ulum*. It was a special program in the College of *Daar 'Ulum* that qualified students to enter the degree course in the faculty of the university.<sup>27</sup> So in 1929 he successfully entered *Daar 'Ulum* school and graduated in 1933.<sup>28</sup> He graduated with a bachelor's degree in literature and a diploma in education.<sup>29</sup> He mastered grammar, etymology, prosody, rhetoric, literature and criticism, exegesis of the Qur'an, Prophetic Traditions, and Islamic Jurisprudence. He also studied history, geography, social sciences, education, mathematics, physics, and philosophy.<sup>30,31</sup> He also received a study assignment in the

---

<sup>23</sup> Sayyid Quṭb, *At-Tashwir Al-Fany Fii Al-Qur'an* (Cairo: Daar As-Shorouk, n.d.), p.7

<sup>24</sup> Sayyid Quṭb, *At-Tijl Min Al-Qaryah* (Jerman: Mansyurat fii Al-Jamal, 1945), p. 22

<sup>25</sup> Sayyid Muhammad Ali Ayazi, *Al-Mufasir Hayatubum Wa Manhajubum*, Wizaroh At-Tsaqofah wal Irsyad Al-Islami, (Muasasah At-Thaba'ah wa An-Nasr Al-Mujalad 2, 1333). p. 513

<sup>26</sup> Saleh Abdul Fatah Khalidi, *Sayyid Quṭb Min Al-Miilad Ila Al-Istisybad....*, p. 73

<sup>27</sup> Mahdi Fadlullah, *Ma'a Sayyid Quṭb Fi Fikrihi Al-Siyasi* (Beirut: Mu'assasat al-Risalah, 1978), 46

<sup>28</sup> Husain bin Muhammad, *Marobilu At-Tathowur Al-Fikri Fii Hayati Sayyid Quṭb...*, p.6

<sup>29</sup> Nuim Hidayat, *Sayyid Quṭb; Biografi Dan Kejernihan Pikirannya* (Jakarta: Gema Insani, 2005), p. 17

<sup>30</sup> Sayyid Quṭb, *Naqd Kitab Mustaqbal Al-Thaqafah Fi Misr*, 2nd ed. (Jaddah: Al-Dar Al-Su'udiyah li al-Nashr, 1969), p. 7, 62-63 and 65-66

<sup>31</sup> Muhammad Quṭb, *Sakhriyat Saghirah*, 1st ed. (Egypt: Lajnat An-Nashr li al-Jami'in, 1947), p. 8



United States to deepen his knowledge in the field of education for two years.<sup>32</sup>

Sayyid Quthb was born into a very Islamic family so the values of Islam have been embedded in his heart. Whenever and wherever he is, his heart is always oriented to his love of Islam. After moving to Cairo, Sayyid Quthb was left with his uncle by his mother. From his uncle, he knows about Abbas Mahmud Aqqad.<sup>33</sup> And here is the beginning of his thoughts about Arabic arts, criticism, and life which come from Aqqad and his personal library.<sup>34</sup> When he became a student, he had many literary activities, politics, and real thinking.<sup>35</sup>

After college, he became a teacher at a school belonging to the Ministry of Education for six years starting from 1933-1940 and worked in *Banu Suwayf*, *Damyat*, *Hulwan*, Cairo, and other places.<sup>36</sup> He was also an active participant in literary and social debates.<sup>37</sup> Then he moved to work as an officer in the Department of Inspection of the Ministry for eight years. During these eight years, the Ministry sent him to America.<sup>38</sup> He received a study assignment in the United States to deepen his knowledge in the field of education for two years, namely from 1948-1950.<sup>39</sup>

While in the United States, he divided his studies between Wilson's Teacher's College in Washington (now the University of the District of Columbia) and Greeley College in Colorado, and after completing his MA at the latter and Stanford University. After graduation, he traveled to England, Switzerland and Italy.<sup>40</sup>

Through his direct observation of the Western world, Sayyid Quthb saw that although the West had achieved rapid progress, they were only a fragile civilization because they were empty of spiritual values. From here he

---

<sup>32</sup> Yusuf Al-Adzom, *As-Syabid Sayyid Quthb*,..., p. 155

<sup>33</sup> Abdul Baqi Muhammad Husain, *Sayyid Quthb Hayatuh Wa Adabuh* (Manshurah: Daarul Wafa', n.d.), p. 22

<sup>34</sup> Asif Trisnani, *Paradigma Penafsiran Sayyid Quthb*, ed. Niken Ratnasari, 1st ed. (Ponorogo: UNIDA Gontor Press, 2023), p. 7

<sup>35</sup> Al-Adzom, *As-Syabid Sayyid Quthb*. p. 149

<sup>36</sup> Husain bin Muhammad, *Marobilu At-Tathowur Al-Fikri Fii Hayati Sayyid Quthb*..., p.6

<sup>37</sup> Nuim Hidayat, *Sayyid Quthb; Biografi Dan Kejernihan Pikirannya*..., P. 18

<sup>38</sup> 'Abd Al-Baqi Muhammad Husayn, *Sayyid Quthb Hayatuhu Wa Adabuh*, 1st ed. (Daar Al-Wafa Al-Manshurah, 1986), p. 30

<sup>39</sup> Yusuf Al-Adzom, *As-Syabid Sayyid Quthb*..., p. 155

<sup>40</sup> Nuim Hidayat, *Sayyid Quthb; Biografi Dan Kejernihan Pikirannya* (Jakarta: Gema Insani, 2005), p. 41

obtained a new paradigm that was used as a starting point in his thinking.<sup>41</sup> From this trip, he began to realize how hard the Westerners were against Islam at that time.

After returning from studying in the United States, Sayyid Quthb wrote a lot about Islamic issues that occurred. Among the magazines he wrote were *Daar Al-Ulum*, *Ar-Risalah*, *Al-Alim Al-Arabii*, *Al-Fikru Al-Jadid*, and *Al-Ikhwān Al-Muslimin* magazines.<sup>42</sup>

When it is seen from the persistence of Sayyid Quthb in upholding the teachings of Islam, it can be said that he took and even followed the thoughts of his teacher, Abbas Mahmud Aqqad, who had a strong spirit of movement and thought in preaching Islam. It was from him that Sayyid Quthb learned about the movement and struggle so it is no longer deniable that Sayyid Quthb's thinking and education were greatly influenced by the thought of Abbas Mahmud Aqqad.<sup>43</sup>

After returning from the United States, Sayyid Quthb joined the *Ikhwān Al-Muslimin* movement spearheaded by Hasan Al-Banna. *Ikhwān Al-Muslimin* was the peak of activities influencing effectively the life of the Egyptians. And Sayyid Quthb knows about its activities. He neither perceived the value of the brotherhood, nor the impact of Hasan Al-Banna on the people and he never realized its strength in the life of Egypt.<sup>44</sup> From this organization, Sayyid Quthb then absorbed the thoughts of Hasan Al-Banna and Abu 'Ala Al-Maududi.<sup>45</sup> He also became a very influential figure in the *Ikhwān al Muslimin* organization.<sup>46</sup>

After a long time joining *Ikhwān al Muslimin*, Sayyid Quthb participated in the Egyptian revolution led by Gamal Abdul Naseer in 1952. So, Sayyid Quthb participated in the Egyptian revolution led by Gamal Abdul Naseer in 1952. But in 1954, Sayyid Quthb was arrested by Naseer along with the arrest of *Ikhwān Al-Muslimin* leaders for several reasons, namely the assassination plan against President Naseer, nongovernment provocation, and other charges that made Sayyid Quthb get a sentence of fifteen years of "hard labor" and very cruel torture. In 1964, Sayyid Quthb

---

<sup>41</sup> Saleh Abdul Fatah Khalidi, *Sayyid Qutb Min Al-Mūlad Ila Al-Istisyaḥad...*, p. 211

<sup>42</sup> Saleh Abdul Fatah Khalidi, *Sayyid Qutb Min Al-Mūlad Ila Al-Istisyaḥad...*, p. 100-108

<sup>43</sup> Asif Trisnani, *Paradigma Penafsiran Sayyid Qutb...*, p. 9

<sup>44</sup> Sayid Qutb, "Li-Madha A'damuni," Saudi Arabia: The Muslims, 1985, p. 10

<sup>45</sup> Saleh Abdul Fatah Khalidi, *Sayyid Qutb Min Al-Mūlad Ila Al-Istisyaḥad...*, p. 311

<sup>46</sup> Sayyid Qutb, *Diraasat Islamiyyah* (Daar As-Shorouk, n.d.), p. 225-226

was released at the request of the president of Iraq who was visiting Egypt that year.<sup>47</sup>

But in 1966, Sayyid Quthb was arrested again on charges of plotting to assassinate President Naseer. Until finally on August 21, 1966, the Revolutionary Court sentenced Sayyid Quthb to hang along with two figures of the Islamic movement in Egypt, namely Abdul Fattah Ismail and Muhammad Yusuf Hawwasiy.<sup>48</sup>

Coinciding with Sunday, August 28, 1966, news spread that "*This morning the execution of Sayyid Quthb, Abdul Fattah Isma'il, and Muhammad Yusuf Hawwasy was completed*", thus the news issued by Secretary Gamal Abdul Naseer.<sup>49</sup> So, here is the end of his life.

There are 26 works by Sayyid Quthb during his lifetime, including about *Al-Qishas* (Novels) as many as five books for example *Tifl min al-Qaryah*, published in 1946 by *Lajnat Al-Akadiyyah lil-Nasr* and *Ashwaak*, published in 1947; *Ash'ar* (The Poems) entitled *Shati' Al-Majbul*, was published only once in 1935; *Kutub Al-Naqd Al-Adabi* (Books on Literary Criticism) as many as four book for example *Mahammat al-Sya'ir fi'l-Hayah wa Sya'ir al-Jiil al-Hadir*, a collection of his lectures given at the *Daar Al-'Ulum* when he was a student, published in 1933 and *Naqd Mustaqbal al-Tsaqafa fi Misr*, published in 1939; *Kutub Al-Fikr Al-Islami* (Books on Islamic Thought) as many as nine books for example *Al-Ma'rakat al-Islam wa'l-Ra'sumaliyyah*, published in February 1951 by *Daar Al-Kitab Al-Arabi fi Misr* and<sup>50</sup> *Mu'alim fi'l-Thariq*, published in 1964., angered Gamal Abdul Nasser and brought about Quthb's death sentence.<sup>51</sup>

### Tafsir Fi Dzilal al-Qur'an

Tafsir Fi Dzilal al-Qur'an (Arabic: في ظلال القرآن) is a highly acclaimed work of Qur'anic tafsir known as the work of Sayyid Qutb (1906-1966), an Egyptian Islamic thinker and activist. Quthb mentions that the title given to the work represents the experienced reality with the Qur'an when during the time of rest, time and again, he wished he could live within its shade.<sup>52</sup> It was

---

<sup>47</sup> Saleh Abdul Fatah Khalidi, *Sayyid Qutb Min Al-Miilad Ila Al-Istisyhad*..., P. 345-348

<sup>48</sup> Saleh Abdul Fatah Khalidi, *Sayyid Qutb Min Al-Miilad Ila Al-Istisyhad*..., P. 341-344

<sup>49</sup> Yusuf Al-Adzom, *As-Syahid Sayyid Qutb*..., p. 36-39

<sup>50</sup> Solihin, *Sayyid Qutb's Fi Zilal Al Qur'an : A Study of Selected Themes*..., p. 20-25

<sup>51</sup> Shaleh Abdul Fattah Khalidi, *Sayyid Qutb Min Al-Miilad Ila Al-Istisyhad*..., p. 523-559

<sup>52</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an*..., p. 11

written by Sayyid Qutb during his time in prison in the 1950s and 1960s. It is written in Arabic and is organized according to the number of juz in the Qur'an, which is 30 juz.<sup>53</sup>

The writing of the tafsir book *Fii Dzilal al-Qur'an* is inseparable from Sayyid Quthb's educational background, the dynamics of the movement in Egypt, and political influences that have the potential to give a revolutionary ideas.<sup>54</sup>

Sayyid Quthb was a strong Islamic thinker and social activist. He saw Islam as more than just a religion; he regarded it as the "spirit of life" that provides guidelines for addressing social issues and organizing people's lives as a whole. Sayyid Quthb also emphasized the importance of the Qur'an as the main guideline for regulating the pattern of people's lives.<sup>55</sup>

One of Sayyid Quthb 's main objectives in writing *Tafsir Fi Dzilal al-Qur'an* was to bring Muslims closer to the Qur'an and understand the Islamic values contained there in. He tried to present the interpretation of the Qur'an in a language that is easy to understand and relate it to the practical realities of everyday life.<sup>56</sup>

Sayyid Qutb wanted Muslims to understand and apply the teachings of the Qur'an in their daily lives. It serves as a means of strengthening Islamic identity and equipping Muslims with Islamic personal values that are relevant in the context of their times.<sup>57</sup>

Through this tafsir, Sayyid Quthb attempts to invite readers to contemplate the messages of the Qur'an and explore its meaning in social issues and community life. Thus, it is hoped that Muslims can derive practical benefits from the Qur'an and implement Islamic values in various aspects of their lives.<sup>58</sup>

With this tafsir book, Sayyid Quthb indirectly explains how to get closer to Allah SWT, provides vigilance against *jahiliyyah* materialism, relates the verses of the Qur'an to contemporary realities that can be known by understanding the *Asbabun Nuzul* of the Qur'anic verse, explain the wisdom

---

<sup>53</sup> Shaleh Abdul Fattah Khalidi, *Sayyid Qutb Min Al-Miilad Ila Al-Istisyyad*,..., p. 544

<sup>54</sup> Asif Trisnani, *Paradigma Penafsiran Sayyid Qutb*..., p. 25

<sup>55</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an*..., p. 17

<sup>56</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an*..., P. 20-21

<sup>57</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an*..., p. 2039

<sup>58</sup> Saleh Abdul Fatah Al-Khalidi, *Madkhal Ila Dzilalil Qur'an* (Oman: Daar Al-Umaar, 2000), p. 93-95

of Islamic law and relate it to the Islamic aqidah.<sup>59</sup> Among the features of Tafsir Fi Dzilal al-Qur'an is the understanding of the harmony between man and nature described in the literary language by the aesthetical illustrations in the Qur'an.<sup>60</sup>

Before becoming a complete book of Tafsir Fi Dzilal al-Qur'an, this book was a magazine of Islamic thought called Al-Muslimun in 1952. In 1952, Quthb's tafsir articles were published starting in the fourth edition of Surah Al-Fatihah and ending in the seventh edition of Surah Al-Baqarah verse 103. Then Sayyid Quthb announced the termination of his writing episode in the magazine because he would interpret the Qur'an as a whole in a separate tafsir book.<sup>61</sup>

In October 1952, the first juz of Tafsir Fi Dzilal al-Qur'an was published by *Daar Ihya Al-Kutub Al-Arabiyyah* owned by Isa Al-Habibi & Co., and the following juz were published every two months. Until finally in January 1954 Sayyid Quthb managed to write sixteen *juz* Tafsir Fi Dzilal al-Qur'an.<sup>62</sup>

As previously described, Sayyid Quthb had entered the jail two consecutive times. During the first period of detention, Sayyid Quthb wrote the next two *juz*, the seventeenth *juz* and the eighteenth *juz* in secret. As for the next *juz*, he completed his second prison term with the permission of the government due to the demands of the printing press that suffered a loss of 10,000 pounds to the government, but the government was unable to compensate. In the end, Sayyid Quthb worked on his tafsir until it was completed during his detention.<sup>63</sup>

Tafsir Fi Dzilal al-Qur'an is a tafsir using straightforward language and high literary value. Therefore, Manna' Khalil Al-Qathan described Tafsir Fi Dzilal al-Qur'an as the most perfect work of his time.<sup>64</sup> But, Sayyid Quthb does not mention any specific methodology adopted by him in the introduction of the tafsir.<sup>65</sup>

---

<sup>59</sup> Saleh Abdul Fatah Al-Khalidi, *Madkhal Ila Dzilalil Qur'an...*, p. 94-95

<sup>60</sup> Shalah Abdul Fattah Khalidi, *Al-Manhaj Al-Harakiiy Fi Zhiilali Al-Qur'an* (Oman: Daar Al-Umaar, 2000), p. 193-195

<sup>61</sup> Saleh Abdul Fatah Al-Khalidi, *Madkhal Ila Dzilalil Qur'an...*, P. 54-55

<sup>62</sup> Saleh Abdul Fatah Al-Khalidi, *Madkhal Ila Dzilalil Qur'an...*, p. 56

<sup>63</sup> Saleh Abdul Fatah Al-Khalidi, *Madkhal Ila Dzilalil Qur'an...*, p. 66

<sup>64</sup> Manna' Al-Qattan, "Mabahits Fi Ulum Al-Qur'an," *Maktabah Wabbah*, 1995. p. 373

<sup>65</sup> Thameem Ushama, *Sayyid Quthb Between Reform and Revolution*, 1st ed. (Malaysia: IIUM Press, 2009), p. 255

However, some scholars argue that a discussion in his book entitled *Khashaish Al-Tashannur Al-Islami* is regarded as the most elaborate discussion about his methodology of the tafsir.<sup>66</sup> And the most significant characteristic of Sayyid Quthb's methodology in *Tafsir Fi Dzilal al-Qur'an* is that he gives a broad overview of the issues covered in a particular chapter before discussing them in individual verses.<sup>67</sup>

Sayyid Quthb also explains the Al-Naskh of the verse, it also explains the hadith, and the *ashabun nuzul* of the verse, it then adds some explanations using contemporary knowledge, and modern science related to the verse. not to be left behind, he gave a call for preaching and an explanation of the aqidah related to the verse.

Sayyid Quthb interprets the Qur'an based on several sources, including the verses of the Qur'an itself then the explanation is reinforced by the hadiths of the Prophet Muhammad SAW, the words of the companions, the interpretations of the mufasssirs of the Qur'an such as the interpretation of Ibn Kathir, and in his interpretation, Sayyid Quthb adds contemporary scientific discoveries. Thus, *Tafsir Fi Dzilal al-Qur'an* is one of the interpretations that use *bil ma'tsur* or *bil riwayah* method in its interpretation.<sup>68</sup>

As for the references used by Sayyid Quthb in interpreting the Qur'an, among the works referred to *Jami' Al-Bayan 'an Ta'wil Al-Ay Al-Qur'an*, *Tafsir Al-Qur'an Al-'Adzim*, *Al-Kasyf wa Al-Bayan 'an Tafsir Al-Qur'an*,<sup>69</sup> *Ma'alim At-Tanzil*, *Al-Duur Al-Manthur fi Al-Tafsir bi Al-Ma'thur*, *Tafsir Al-Jami' li Ahkami Al-Qur'an*, *Al-Kashshaf 'an Haqiq Ghawamid Al-Tanzil wa Uyun Al-Aqawil fi Wujub At-Ta'wil*,<sup>70</sup> and *Rub Al-Ma'ani*.<sup>71</sup> And a few others in the 20<sup>th</sup> century.<sup>72</sup>

The approach used by Sayyid Quthb in his tafsir is the thematic approach, for example about *Jihad*, *riba*, polygamy, etc.<sup>73</sup> And according to Al-Farmawi, *Fii Dzilalil Qur'an* belongs to the category of tafsir with the *tahlili* method. But Khalidi said that there are four approaches that Sayyid

---

<sup>66</sup> Sayyid Qutb, *Khasais Al-Tashannur Al-Islami Wa Muqawwimatub* (Beirut: Daar As-Shorouk, 1989), p. 1-4

<sup>67</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an...*, p. 27-28

<sup>68</sup> Thameem Ushama, *Sayyid Qutb Between Reform and Revolution...*, p. 268-271

<sup>69</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an...*, p. 1187-1188 and 747

<sup>70</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an...*, p. 1489, 2501, and 3381-3382

<sup>71</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an...*, p. 1642

<sup>72</sup> Thameem Ushama, *Sayyid Qutb Between Reform and Revolution...*, p. 261

<sup>73</sup> Sayyid Quthub, *Tafsir Fii Dzilalil Qur'an...*, p. 1431-1468, 318-331, 577-584

Quthb used in the interpretation, they are the linguistic approach, the scientific approach, the psychological approach, and the sociological approach in the tafsir.<sup>74</sup>

On the other opinion, as for knowing the style of interpretation, Sayyid Quthb uses the *Al-Tashwir* (visualization) approach, which is a rhetoric that seeks to show the message of the Qur'an visually with a message that is present, alive, beautiful, and concrete so that it can produce actual understanding for its readers and provide a strong encouragement to do so. In this case, the symbols in the Qur'an are articulated for religious purposes that can produce a da'wah movement in accordance with the moral message it will carry.<sup>75</sup> Using this approach and supported by his background as a man of letters, makes Tafsir Fi Dzilal al-Qur'an a tafsir patterned *Al-Adabu Al-Ijtima'i* (Social Literature).<sup>76</sup>

As for other opinions, if seen from the ideological basis used by Sayyid Quthb in interpreting the Qur'an, namely by looking at *waqi'iyah harakiyyah* (the axiological reality of the movement), then his interpretation is not only categorized as *ijtima'i* interpretation but also categorized as literary and *haraki* interpretation. With this approach, Tafsir Fi Dzilal al-Qur'an can satisfy the needs of the times and open up space for interpretation of the Qur'an which is *harakiyah* and *amaliyah* contained in the verses of the Qur'an.<sup>77</sup>

### The Concept of *Infaq* and Philanthropy

*Infaq*, etymologically, originates from the Arabic word *al-infaq*, meaning spending or giving away, often associated with generosity and selflessness. The word *infaq* is formed from the word *nafaqa-yanfuqu-nafaqan* which means to run out (*nafada*), disappear (*faniya*), spend (*sharafā*), a little (*qalla*), go (*dzahaba*).<sup>78</sup> In terminology, infaq encompasses any form of spending wealth, whether obligatory or voluntary, for the betterment of

---

<sup>74</sup> Shalah Abdul Fatah Al-Khalidi, *Fi Zhilaali Al-Quran Fi Al-Mizan* (Oman: Daar Al-Umaar, 2000), p. 33-43

<sup>75</sup> Ahmad Zaki Mubarak, *Pendekatan Strukturalisme Linguistik* (Yogyakarta: elSAQ Press, 2007), p. 8-9

<sup>76</sup> Mahmud Ayub, *Qur'an Dan Para Penafsirnya* (Jakarta: Pustaka Firdaus, 1992), p. 171

<sup>77</sup> Asif Trisnani, *Paradigma Penafsiran Sayyid Quthb...*, p. 120-121

<sup>78</sup> Ahmad Mukhtar Abdul Hamid Umar, *Mu'jam Al-Lughab Al-Arabi Al-Ma'ashiroh* (Cairo: 'Alim Al-Kitab, 2008), p. 2260

others or in pursuit of Allah's pleasure.<sup>79</sup> This broad term includes *zakat* (mandatory almsgiving), *sadaqah* (charity), and other forms of philanthropy. In the Qur'an, there are 56 verses related to *infaq*. As for Qs. Al-Baqarah verse 215 explains that spending wealth means donating wealth for the public benefit.<sup>80</sup> The term *infaq* is called *sadaqah*, and *zakat*.<sup>81</sup> Word *sadaqah* and *zakat* have been used in the Qur'an for alms and charity for the poor. They are the three sides of the same picture.<sup>82</sup> Their true purpose is the moral training of man in the purification of his soul. "and the likeness of those who spend their wealth seeking to please Allah and to strengthen their souls."<sup>83</sup>

*Infaq* can be given to anyone such as parents, relatives, closest friends, orphans, the poor, or anyone else. The word *infaq* is not only used for something that is obligatory, but also includes all types of business results.<sup>84</sup> Allah gives the owner the freedom to determine what kind of wealth and how much to give.<sup>85</sup> With the condition that what is invested should not be done in excess and not be miserly, the amount must be in the middle of the two. This is as explained by Allah in Qs. Al-Furqan verse 67:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

"And (among the servants of the Most Merciful) are those who, when they spend, do not overdo it, nor are they miserly, between the two in moderation".<sup>86</sup> In conclusion, *infaq* is everything that was removed to help another Muslim brother and *infaq* can mean *zakat*, can also alms (*shodaqoh*), or can also give to others.<sup>87</sup> *Infaq* is a very wide term and it covers all kinds of alms and charities. *Infaq* also means

---

<sup>79</sup> Nasional, *Kamus Besar Bahasa Indonesia*..., p. 211

<sup>80</sup> Qs. Al-Baqarah (2:215).

<sup>81</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an*..., p. 40

<sup>82</sup> Ahsani Taqwiem and Kartika Rose Rachmadi, "Islamic Philanthropy and Optimization of ZISWAF as a Solution Overcoming the Economic Recession," *Ekonomi, Keuangan, Investasi Dan Syariah (EKUITAS)* 4, no. 2 (2022): 365–372, <https://doi.org/10.47065/ekuitas.v4i2.2350>.

<sup>83</sup> Qs. Al-Baqarah (2:265)

<sup>84</sup> Hanifah Musa Fathullah Harun et al., "Reviving *Infāq* As A Mechanism to Accelerate Socio-Economic and Human Capital Development," *HIV Nursing: Academy of Contemporary Islamic Studies, Universiti Teknologi MARA: Selangor* 22, no. 2 (2022): 3828–3832.

<sup>85</sup> Sandiko Yudho Anggoro, "The Analysis of *Infāq* Fund Administration Masjid Jogokarian Mantrijeron Yogyakarta in Islamic Perspective" (University of Darussalam Gontor, 2017), p. 28-29

<sup>86</sup> Qs. Al-Furqan (25):67.

<sup>87</sup> Sandiko Yudho Anggoro, "The Analysis of *Infāq* Fund Administration Masjid Jogokarian Mantrijeron Yogyakarta in Islamic Perspective" ..., p. 28



spending for the cause of Allah. If the purpose of the spending is the seeking of Allah's pleasure then each spending made on himself and his family and all charity given for social welfare is included in *infaq fii sabilillah*.<sup>88</sup>

Infaq, as emphasized in the Qur'an, is an act of worship involving the sincere giving of wealth, time, knowledge, or skills for the welfare of others, driven solely by the intention to seek Allah's pleasure. Scholars like M. Qurays Shihab,<sup>89</sup> Ibn 'Taymiyyah,<sup>90</sup> and Wahbah Az-Zuhaili<sup>91</sup> have highlighted that infaq encompasses both obligatory and voluntary acts, extending beyond material contributions to include non-material benevolence. Sayyid Quthb<sup>92</sup> and Imam Ghazali<sup>93</sup> stress that sincerity and a pure heart are essential for infaq to be accepted by Allah, avoiding ostentation (*riya'*).<sup>94</sup> Ultimately, infaq fosters social welfare and spiritual growth by encouraging Muslims to share their blessings selflessly in service to humanity and fight *fii sabilillah*.<sup>95</sup>

Philanthropy, rooted in the Greek terms "philein" (love) and "anthropos" (humanity),<sup>96</sup> signifies "love for humanity"<sup>97</sup> and embodies voluntary efforts to improve human welfare. Emerging alongside the concept of civil society, it seeks to limit authoritarianism, empower communities, and address vulnerabilities through acts of giving and sharing.

---

<sup>88</sup> Nasim Shah Shirazi, "An Analysis of Pakistan's Poverty Problem from an Islamic Perspective," *International Islamic University, Islamabad, Pakistan* (International Islamic University-Islamabad Pakistan, 1995), <https://doi.org/10.30541/v34i4Ipp.857-864>.

<sup>89</sup> M Qurays Shihab, *Tafsir Al-Misbah*, Jilid 1, (Ciputat, Jakarta: Lentera Hati, 2006), p. 91

<sup>90</sup> Ibnu Taimiyyah, *As-Syasyab Asy-Syar'iyyah Fii Ishlahir Raa'i War Ra'yyah* (Bairut: Darul Kutub al 'Ilmiyah, 1988), p. 478

<sup>91</sup> Az-Zuhaili, *Tafsir Al-Munir: Fii Al-Aqidah Wa Asy-Syari'ah, Wa Al-Manhaj*, p. 75

<sup>92</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 220-222

<sup>93</sup> Abu Hamid Muhammad ibn Muhammad Al-Ghozali, *Ihya' Ulumuddin* (Bairut-Libanon: Daar Ibnu Hazam, 2005), p. 354

<sup>94</sup> Ahmad bin 'Ali bin Hajar Al-'Asqolani, *Bulughul Maram*, 2003, p. 245

<sup>95</sup> Abu Abdullah Muhammad bin Umar bin Al-Hasan bin Al-Husain At-Taymi Al-Razi, *Mafaatih Al-Ghaib* (Bairut: Dar Ihya at-Turath al-'Arabi, 1420), p.294

<sup>96</sup> Jean Shafiroff, *Successful Philanthropy*, 10th ed. (United State: Hathereigh Press, 2019), [www.hathereighpress.com...](http://www.hathereighpress.com...), p. 21

<sup>97</sup> Kusroni Kusroni, "Reinterpretasi Term Riqab Dalam Al-Qur'an Sebagai Basis Pengembangan Filantropi Islam," in *"Exporting Indonesia's Moderate Islam to the World Stage: Religion, Peace & Harmony"* (Surabaya: 4th Annual Conference for Muslim Scholars, 2022).

Traditional philanthropy involves direct, short-term aid,<sup>98</sup> while modern philanthropy employs planned, structured approaches to address root causes of poverty and promote social justice.<sup>99</sup> Grounded in moral and religious obligations, philanthropy in Islam aligns with principles in the Qur'an and Hadith,<sup>100</sup> emphasizing religious morality and social justice.<sup>101</sup> Influential figures like Sayyid Qutb advocate for philanthropy as a means to uphold Islamic values and foster human prosperity.<sup>102</sup> Beyond material giving, philanthropy aspires to drive change, alleviate suffering, and nurture solidarity, embodying care for humanity and the environment.

### **The Concept of *Infaq* in the Qur'an According to Sayyid Quthb**

According to Sayyid Quthb, *infaq* in general can be classified into three things, namely zakat and alms and everything that is donated for goodness and kindness.<sup>103</sup> He also explained in his interpretation that if *infaq* is seen from the theological dimension,<sup>104</sup> *infaq* is included in the form of piety and *Jihad* in the way of Allah SWT.<sup>105</sup> he also explained that if seen from the social dimension, *infaq* is included in the form of social solidarity of a Muslim in social life.<sup>106</sup>

#### **1) The Theological Dimension of *Infaq***

##### **a) *Infaq* as a Form of Piety to Allah SWT**

*Taqwa* according to Sayyid Quthb is a sensitivity of the heart in the form of sensitivity in feelings, responsiveness, fear, and also a sense of

---

<sup>98</sup> Ahmad Fadli Azami, "Tinjauan Kritis Terhadap Praktik Filantropi: Studi Kasus Filantropi Islam Di Desa Mulyasari, Losari, Cirebon" (Universitas Gajah Mada, 2021). <http://etd.repository.ugm.ac.id/penelitian/detail/197668>.

<sup>99</sup> Chusnan Jusuf, "Filantropi Modern Untuk Pembangunan Sosial"..., p. 74-75

<sup>100</sup> Muhammad Khalid Masud, "Zakat Dalam Hukum Islam," *Flinders University, Adelaide: Workshop International of Islamic Philanthropy of Sosial Justice*, November 2005.

<sup>101</sup> Dr. Amelia Fauzia, *Filantropi Islam: Sejarah Dan Kontestasi Masyarakat Sipil Dan Negara Di Indonesia*., Translated by Eva Mustoffa, (Yogyakarta: Gading Publishing, 2016), p. 37

<sup>102</sup> Jean Shafiroff, *Successful Philanthropy*..., p. 26

<sup>103</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an*..., p. 40

<sup>104</sup> Theology is a word that means a science or discussion about God and religious beliefs. Theology is also a systematically developed religious belief and theory. Lihat: Henri Shalahuddin, *Mawaqif Beriman Dengan Akal Budi*, 1st ed. (Jakarta: INSISTS, 2019), p. 1

<sup>105</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an*..., P. 36-41, 191-192

<sup>106</sup> Sayyid Qutb, *Tafsir Fii Dzilalil Qur'an*..., p. 219-231

caution against pleasure and lust, against desires and ambitions, worries and fears, and hope in other than Allah SWT.<sup>107</sup>

The same definition is also found in *Mu'jam Al-Lughah Al-'Arabiyyah Al-Mu'aashiroh* that the word *taqwa* means *khasyah* which means worry or concern and *Al-Khauf* which means fear or afraid.<sup>108</sup>

Sayyid Quthb also said that *taqwa* is a feeling in the heart that connects humans with Allah SWT both secretly and openly, when alone or in front of many people. *Taqwa* also clears the spirit which then causes calmness in a person.<sup>109</sup>

According to Sayyid Quthb, there are four characteristics of pious people, namely those who believe in the unseen, establish prayer, spend some of the sustenance that has been given to them, and believe in the Qur'an and the books that have been revealed before (Torah, Gospel, and Zabur).<sup>110</sup>

The same thing is also said by Wahbah Az-Zuhaily in the book *Tafsir Al-Munir* that *infaq* is the third of the four characteristics of the pious.<sup>111</sup> This indicates an understanding that a Muslim who gives some of his property is one who has understood the nature of sustenance given by Allah SWT.

Sayyid Quthb mentioned in the interpretation of Surah Al-Baqarah verse 3 Allah SWT said:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"Those who believe in the unseen, pray, and spend some of the sustenance We give them".<sup>112</sup>

It is mentioned in the verse that giving alms is one of the characteristics of the believers.<sup>113</sup> Even in the sentence وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (and they spend some of what we give them) means that something that is spent can be in the form of property or other than that which is

<sup>107</sup> Sayyid Quṭb, *Tafsir Fii Dzilaalil Qur'an...*, p. 39

<sup>108</sup> Ahmad Muhtar 'Abdurrahman 'Umar, *Mu'jam Al-Lughah Al-'Arabiyyah Al-Ma'ashiroh...*, p. 2486

<sup>109</sup> Sayyid Quṭb, *Tafsir Fii Dzilaalil Qur'an...*, p. 41

<sup>110</sup> Sayyid Quṭb..., p. 39-41

<sup>111</sup> Wahbah Az-Zuhaily, *Tafsir Al-Munir: Fii Al-Aqidah Wa Asy-Syari'ah, Wa Al-Manhaj...*, p. 75-76.

<sup>112</sup> *Qs. Al-Baqarah* [2]:3

<sup>113</sup> Sayyid Quṭb, *Tafsir Fii Dzilaalil Qur'an...*, p. 39

mandatory or sunnah.<sup>114</sup> According to Wahbah Az-Zuhaili, *infaq* in this verse can be interpreted with benevolence and kindness such as zakat, alms, and other endowments that are obligatory according to *shari'a*.<sup>115</sup>

According to Al-Maraghi, it is said in part because in every sustenance given by Allah to his servants there are instructions to spend it in a halal way. Halal here can be interpreted as part of what a person has, not all of it.<sup>116</sup>

From the explanation above, Sayyid Quthb concluded that a person who is first entitled to receive *infaq* is himself. So the *berinfaq* is not done except after being sufficient. Then when he has enough, only then infuse his property to the people around him.<sup>117</sup> This sense of sufficiency is the fruit of a servant's piety to Allah SWT.

Sayyid Quthb also explained the function of piety and the strength of a Muslim's faith that can prevent him from feeling *riya'*<sup>118</sup>. Because in fact, people who spend their wealth with *riya'* are people who do not feel faith in themselves.<sup>119</sup> as stated in Qs. Al-Baqarah verse 264 "*So, the example of that person is like a smooth stone on which there is soil. Then the stone was hit by a heavy rain, then it became clean (without soil)*".<sup>120</sup>

According to Sayyid Quthb, this is the hard heart wrapped in *riya'* as a hard stone is then wrapped in dust to cover its hardness and shine from the eye, just as *riya'* covers the heart of a Muslim from his faith.<sup>121</sup> Thus the heart of a man who gives charity with *riya'* he does not produce good and also does not produce rewards for himself.

And Sayyid Quthb said about the hearts of those who spend their wealth to seek the pleasure of Allah SWT, who issue *infaq* with faith and piety are compared in the Qur'an like "*a garden located on high ground that is*

---

<sup>114</sup> Quraish Shihab, *Tafsir Al-Misbah*, 2006..., p. 91

<sup>115</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir: Fii Al-Aqidab Wa Asy-Syari'ah, Wa Al-Manhaj...*, p. 75-76

<sup>116</sup> Ahmad Bin Musthafa Al-Maraghi, *Tafsir Al-Maraghi* (Egypt: Syirkah Maktabah wa Mathba'ah Musthafa Al-Baaby Al-Halby wa Awladihi bi Misr, 1946), p. 42

<sup>117</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 222

<sup>118</sup> *Riya'* is showing off or broadcasting it to people. This means that he does good deeds just because he wants to be proud of himself or just so that people will see him and praise and flatter him. Lihat: Wahbah Az-Zuhaili, *Tafsir Al-Munir: Fii Al-Aqidab Wa Asy-Syari'ah, Wa Al-Manhaj...*, p. 42

<sup>119</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 308-309

<sup>120</sup> *Qs. Al-Baqarah* (2:264)

<sup>121</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 309

*watered by heavy rain, then the garden produces twice the fruit. If the heavy rain does not water it, then the drizzling rain (is sufficient)".* This is like the *infaq* that revives the heart of the believer so that he becomes clean and familiar with his relationship with Allah SWT, his property becomes clean and multiplied by Allah SWT.<sup>122</sup>

As for the words of Prophet Muhammad SAW which was narrated by At-Tirmidzi from Abu Dzar Jundub bin Junadah and Abu Abdurrahman Mu'adz bin Jabal ra. "*Rasulallah said: Fear Allah wherever you are. Follow up your mistakes with good deeds, and they will be erased. And associate with people with praiseworthy morals*".<sup>123</sup> From this hadith, it can be understood that there is no limit for a person who fears Allah, wherever he is. Even when he makes a mistake, the mistake can be erased by good deeds that emanate from his piety.

The life of the person who gives alms with his piety will be clean, good, and flourishing. It is said so, because *infaq* will clean the heart and property of the master, then for the implementation of a clean heart then he will bring up akhlaqul karimah as exemplified by the Prophet Muhammad SAW.

Also explained by Sayyid Quthb in Qs. Al-Baqarah verse 177 Allah SWT says about the nature of taqwa which is not only a word, but also in the form of charity and good deeds.<sup>124</sup> So from this explanation, the author concludes that a good devotion must come from true faith, and true faith must be accompanied by good deeds that educate the soul. As for this, it will be reflected in giving the property he loves to people in need.

According to Wahbah Az-Zuhaili, the devotion of someone who gives his property to solely seek the pleasure of Allah SWT then Allah SWT will not remain silent on the generosity of his servants, Allah will multiply his property many times over what he has given to people in need.<sup>125</sup> With this, Sayyid Quthb explained in the interpretation of Qs. Al-Baqarah verse 261 Allah SWT says:

---

<sup>122</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 310

<sup>123</sup> At-Tirmidzi said that this *Hadist* was *Hadist Hasan* and the other books said that this *Hadist* was *Hasan Shahih*. See: Dr. Musthafa Dieb Al-Bugha Muhyiddin Mistu, *Al-Wafi Fi Syarbil Arba'in An-Nawawiyah*, 37th ed. (Jakarta: Al-Itsom Anggota IKAPI, 1998), p. 122

<sup>124</sup> Qs. Al-Baqarah (2:177)

<sup>125</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir: Fii Al-Aqidah Wa Asy-Syari'ah, Wa Al-Manhaj*, vol. 3, ..., p. 44

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"The example of those who spend their wealth in the way of Allah is like a seed that grows seven stalks, on each stalk a hundred seeds. Allah multiplies for whom He wills, and Allah is All-Wise, All-Knowing".<sup>126</sup>

It is said that the life described in this verse is a flourishing life, a view of a living nature, a view of a plant that produces results, namely a branch (rice) that contains seven grains, and each grain contains a hundred grains. Sayyid Quthb argues that a picture of life presented from this verse can direct the human heart to love to sacrifice and give *infaq*.<sup>127</sup>

According to Sheikh Mutawalli Asy-Sya'rawi, this happens because in essence all the property owned by a human being belongs to Allah SWT.<sup>128</sup> In this verse, Sayyid Quthb also explains the characteristics of *infaq* that can grow and develop like the parable described above, namely *infaq* that raises human degrees, *infaq* that does not pollute honor and does not pollute feelings, *infaq* that occurs and comes from a willing and pure heart, and *infaq* that only aims to seek the pleasure of Allah alone.<sup>129</sup>

So in this discussion, someone who gives alms based on piety and sincerity will have his reward and sustenance multiplied without calculation and without anyone knowing the limit of the range of rewards that Allah SWT gives to his servants.

Giving alms with piety can also cleanse the heart and property owned. And a clean heart will continue to have a positive impact on its owner, its purity will radiate through the behavior performed. It prevents the owner from being *riya'* and arrogant to others. So with his piety, a servant will not stop to give alms and do things that benefit others.

---

<sup>126</sup> Qs. Al-Baqarah (2:261).

<sup>127</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 306

<sup>128</sup> Muhamad Mutawalli Asy-Sya'rawi, *Tafsir As-Sya'rawi* (Egypt: Muthaabi' Akhbar Al-Yaum, 1997), p. 1147.

<sup>129</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 306

**b) Infaq as a Form of Jihad Fii Sabilillah**

Etymologically, *Jihad* comes from the word *jahada-yujahidu-jihadan-mujahadatan* which means earnestly.<sup>130</sup> In the book of *Lisan Al-'Arab*, *Jihad* comes from the word *Al-Juhdu* which means *Al-Thuqab* (strength), *Al-Wus'u* (effort), and *Al-Masyaqab* (difficulty).<sup>131</sup>

Sayyid Quthb interpreted *Jihad* with the term *difa'iyah*<sup>132</sup> war which expanded its meaning into a movement or effort to defend and defend oneself, as well as a movement to liberate and liberate people on earth by using adequate means for each side of human reality in accordance with its development. It is also used to overthrow the power of human lust on earth and establish Islamic shari'ah.<sup>133</sup> Therefore, according to the author, *Jihad* can also be said to be part of Islamic propaganda.

As according to Wahbah Az-Zuhaily in the book *Tafsir Al-Munir* states that linguistically the word *Jihad* comes from the word *Al-Jahd* which means hardship or difficulty.<sup>134</sup> And according to Al-Baghawi in the book *Tafsir Mu'alimu At-Tanzil Fii Tafsir Al-Qur'an* interprets *Jihad* as a patience in difficulty.<sup>135</sup>

However, if explained in terms, Wahbah Az-Zuhaily interprets *Jihad* as an effort to face the disbelievers with soul, property, and tongue.<sup>136</sup> This is as interpreted by Sayyid Quthb in Qs. Al-Baqarah verse 195 Allah SWT says:

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

---

<sup>130</sup> Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: PT. Mahmud Yunus wa Dzurriyah, 2007), p. 92

<sup>131</sup> Jamaluddin bin Mandzur Al-Anshari, *Lisan Al-'Arab* (Beirut: Daar Al-Shadir, n.d.), p. 708

<sup>132</sup> *Difa'iyah* war is also called defensive war, which is a war used to defend and defend oneself. Lihat: Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 1435

<sup>133</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 1435

<sup>134</sup> Wahbah Az-Zuhaily, *Tafsir Al-Munir: Fii Al-Aqidah Wa Ayy-Syari'ah, Wa Al-Manhaj*, vol. 2..., p. 238

<sup>135</sup> Abu Muhammad bin Al-Husain bin Mas'ud Al-Baghawi, *Tafsir Mu'alimu At-Tanzil Fii Tafsir Al-Qur'an -Tafsir Al-Baghawi*, Vol. 6, 4th ed. (Daar Thayibah li An-Nasr wa At-Tawzi', 1997), p. 233

<sup>136</sup> Wahbah Az-Zuhaily, *Al-Fiqhul-Islamiy Wa Adilatub* (Damaskus: Daar Al-Fikr, 1989), p. 413

*"And spend (your wealth) in the way of Allah, and do not bring down (yourselves) to destruction with your own hands, and do good. Indeed, Allah loves those who do good".<sup>137</sup>*

Sayyid Quthb said that *Jihad* or war requires a treasure that is used to equip the mujahids. This treasure can be obtained from the *infaq* of someone who gives up his property in the way of Allah SWT. So according to him, it is not surprising that the suggestion to do *infaq* is mentioned along with the verses of *Jihad* in the Qur'an.<sup>138</sup>

The same thing is also mentioned by Sayyid Quthb in the interpretation of Qs. Al-Anfal verse 60 Allah SWT said:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

*" And prepare with all your might to meet them with the strength you have and of horsemen who can terrify the enemy of Allah, your enemy and those besides them whom you do not know; but Allah knows. Whatever you spend in the cause of Allah will be amply repaid to you and you will not be wronged".<sup>139</sup>*

In this verse, Sayyid Quthb explains that Islam with its principle of devotion to Allah can cleanse *Jihad* and *infaq fii sabilillah* from all worldly goals, personal interests and national sentiments so that everything is sincere for Allah alone. In Islam, Allah only stipulates one type of movement, namely *Jihad fii sabilillah*. And there is no oppression in this movement. Rather, with the uluhiyyah nature of Allah SWT, in *Jihad* there is goodness, blessings, freedom, and glory for the entire universe.<sup>140</sup>

Sayyid Quthb emphasized that when a Muslim does not want to spend in the way of Allah, then he actually destroys himself with ignorance and can destroy and weaken the ummah.<sup>141</sup> According to the author, with the existence of volunteerism in the context of *Jihad*, not only does the number of Muslim troops increase but there is also a lot of sufficiency obtained by Muslims when fighting.

---

<sup>137</sup> Qs. Al-Baqarah [2]:195

<sup>138</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 192

<sup>139</sup> Qs. Al-Anfal [8]:60

<sup>140</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 1545

<sup>141</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 191-192



As Allah SWT rewards the sincerity of a servant who gives 700 times in return,<sup>142</sup> o in the context of this *Jihad*, Sayyid Quthb explained in the interpretation of Qs. Al-Baqarah verse 195 that Allah SWT will increase the degree of people who do good to the level of "*ihsan*".<sup>143</sup> This level is a high level where "*ihsan*" is the level of a servant who always feels watched by Allah SWT in small and large matters, so that he carries out all obedience and avoids His prohibitions.<sup>144</sup>

According to Sayyid Quthb, *Infaq* is included in the *Jihad* family because Allah SWT mentions the call for *infaq* right after mentioning the verse about disputes and wars.<sup>145</sup> As mentioned in Qs. Al-Baqarah verse 254 Allah SWT says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَّ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا خَلَّةٌ وَلَا شَفْعَةٌ  
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

*"O you who believe, spend some of the sustenance We have given you before the day comes when there will be no more buying and selling, no more friendship and no more intercession. The disbelievers are the wrongdoers".*<sup>146</sup>

Sayyid Quthb says that this verse is a call to give away some of the sustenance that Allah has given to the believers. He says that this call continues to apply until an opportunity that if it has escaped from them then the opportunity will not come again. Sayyid Quthb explains about an opportunity that if wasted, then there will be no more buying and selling that can bring profit and increase wealth. The target of *infaq* in this verse is *infaq* for *Jihad*, to reject the injustice contained in disbelief.<sup>147</sup>

This is also explained by Wahbah Az-Zuhaili that this verse contains an order to strive for wealth and give it in the way of goodness. This suggestion is emphasized by the explanation that there will come a day when humans will feel very sorry, namely the day of retribution or the

<sup>142</sup> Muhammad Mutawalli Asy-Sya'rawi, *Tafsir As-Sya'rawi*..., p. 1147

<sup>143</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an*..., p. 192

<sup>144</sup> Abu Abdullah Muhammad bin Umar bin Al-Hasan bin Al-Husain At-Taimy Ar-Razi, *Mafaatihul Ghaib= At-Tafsir Al-Kabir*, vol. 29, (Beirut: Daar Ihya Al-Turats Al-'Araby, 1420), p. 378.

<sup>145</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an*..., p. 285

<sup>146</sup> Qs. Al-Baqarah (2:254)

<sup>147</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an*..., p. 285-286

day of reckoning.<sup>148</sup> With regard to this verse, Ar-Razi argues that because the verse is mentioned after the command of *Jihad*, the *infaq* in the verse is an *infaq* issued for *Jihad*.<sup>149</sup>

All the explanation above, it can be concluded that according to Sayyid Quthb *Jihad* is an effort to defend and defend oneself to uphold the religion of Allah SWT. Defend themselves from all threats that can bind the freedom and independence of Muslims and defend themselves from the shackles of human lust.<sup>150</sup> *Jihad* is also used to defend ourselves from people who associate Allah SWT and people who are arbitrary towards the religion of Allah SWT.

To defend and defend ourselves from all disturbances that come from both the external and internal sides of humans, a tool is needed to provide maximum defense. As explained in the previous sub point about *infaq* as a form of piety to Allah SWT, in this discussion then *berinfaq* is a *Jihad* that is used to defend oneself from human lust by using the sustenance given by Allah SWT in the form of body and soul or property owned.

## 2) The Social Dimension of *Infaq*

The social dimension is a view regarding society and societal characteristics.<sup>151</sup> The social dimension of *infaq* in Sayyid Quthb's interpretation is included in the form of social solidarity in the form of donating property to people in need.<sup>152</sup> In this case, solidarity means a trait (feeling) of solidarity or the nature of one feeling (fate), or it can also be interpreted as loyal friends.<sup>153</sup>

It is said in the form of social solidarity, because a Muslim who understands the nature of the sustenance given by Allah SWT will arise in him a sense of empathy for fellow human beings, and feel the brotherhood of fellow Muslims. With this, Muslims will make their lives a field of helping or other good deeds.<sup>154</sup>

---

<sup>148</sup> Wahbah Az-Zuhaily, *Tafsir Al-Munir: Fii Al-Aqidah Wa Asy-Syari'ah, Wa Al-Manhaj*, vol 3..., p. 10

<sup>149</sup> Abu Abdullah Muhammad bin Umar bin Al-Hasan bin Al-Husain At-Taimy Ar-Razi, *Mafaatihul Ghaib= At-Tafsir Al-Kabir*, in volume 6..., p. 531

<sup>150</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 1433

<sup>151</sup> Pusat Bahasa Departement Pendidikan Nasional, *Kamus Besar Bahasa Indonesia...*, p. 1371

<sup>152</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 40

<sup>153</sup> Pusat Bahasa Departement Pendidikan Nasional, *Kamus Besar Bahasa Indonesia...*, p. 1367

<sup>154</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 41

Then from Sayyid Quthb's explanation of one's devotion in the form of charity and good deeds will always lead him to the nature of generosity.<sup>155</sup> This generosity is done as a Muslim's gratitude for the blessings that Allah SWT has given him.<sup>156</sup> Thus, it can be understood that the nature of generosity that comes from a Muslim's piety to his god creates a sense of social solidarity. Where a sense of social solidarity in Islam can be channeled through *infaq* in the way of Allah SWT.

The rules of *infaq* according to Sayyid Quthb, in Qs. Al-Furqon verse 67 Allah SWT says:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

*"And (among the servants of the Most Merciful) are those who when they spend, they are not excessive, nor are they miserly, between the two reasonably".*<sup>157</sup>

From this verse Sayyid Quthb explains that, *infaq* is the direction of education and Islamic law that has a major role in the life of a Muslim as a form of simplicity, balance and justice in human life. Which can be realized in one's personal life and social life.<sup>158</sup>

Thus, according to Sayyid Quthb there are targets and types of goods that are suitable for *infaq*. This is presented in the interpretation of Qs. Al-Baqarah verse 215, Allah SWT says:

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ

السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

*"They ask you (Muhammad) about what they should spend. Say, "Whatever wealth you give away, let it be for parents, relatives, orphans, the poor and those on a journey." And whatever good you do, Allah knows best".*<sup>159</sup>

In his presentation, Sayyid Quthb explains the urgency of *infaq* in the early days of the development of Islam, where *infaq* became something very vital as a guarantee and mutual support between members of the Muslim community and to eliminate elements of caste differences because Muslims are one member of the body that needs each other and is interrelated.

<sup>155</sup> Qs. Al-Baqarah (2:177)

<sup>156</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 41

<sup>157</sup> Qs. Al-Furqon.

<sup>158</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 2578

<sup>159</sup> Qs. Al-Baqarah (2:215)

Sayyid Quthb then explains that *infaq* is very important to be used to build a sense of togetherness and as a way to cover the needs of Muslims. As according to Sayyid Quthb, this verse directs to educate the voluntariness of the soul and encourages it to give something good.<sup>160</sup>

According to Sayyid Quthb, the targets of *infaq* mentioned in the verse are people who have hereditary relationships, family relationships, relationships of affection, and relationships among Muslims. From all of them includes a solid bond of solidarity between mankind in the frame of a strong *aqidah*.<sup>161</sup>

Sayyid Quthb explained that the order for *infaq* is oneself then the loved ones, then the *infaq* is not done except after being well-off. In this case, it is said that prioritizing a gift for people who are closer in relationship is more noble than prioritizing giving to people who are far away. Sayyid Quthb explains this by referring to the hadith narrated by Muslim number 997 from Jabir Rasulullah said:<sup>162</sup>

ابْدَأْ بِنَفْسِكَ، فَتَصَدَّقْ عَلَيْهَا فَإِنْ فَضَلَ شَيْءٌ، فَإِلْأَهْلِكَ فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ، فَهَكَذَا، وَهَكَذَا، يَقُولُ فَبَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ.

*"Start with yourself, then give in charity towards her (spend on her). If there is a surplus then for your wife. If there is a surplus from your wife then for your relatives. And if there is a surplus from your relatives then for this and this".*

The person who gives wealth to parents, relatives, orphans, the poor, travelers, and beggars and his willingness to free slaves is an effort to free himself from miserliness, greed, greed, and selfish lust.<sup>163</sup> According to Ath-Thabari, Qs. Al-Baqarah verse 215 is a notification from Allah SWT to his servants regarding the main group in receiving *infaq*.<sup>164</sup>

Ar-Razi then explains the reason why the first mentioned is the parents because their rights are greater than the rights of others because

---

<sup>160</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an*..., p. 221

<sup>161</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an*..., p. 222

<sup>162</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'ani*..., p. 221

<sup>163</sup> Sayyid Quthb, *Fii Dzilalil Qur'an*..., p. 159-160

<sup>164</sup> Abu Ja'far Muhammad bin Jarir Ath-Thabari, "*Jami'ul Bayan 'an Ta'wil Ay Qur'an*," in *Volume 4* (Makkah Al-Mukaramah: Daar At-Tarbiyah wa At-Turots, n.d.), p. 291

with the permission of Allah SWT they are the ones who have brought a child into the world and taught him life. So, their rights are more important than others.<sup>165</sup>

Therefore, according to Sayyid Quthb regarding the target to be achieved from the above verse is to purify the soul of the person who makes *infaq*, provide security to people in need, and mobilize the entire soul to be tolerant and help each other by not feeling objections and feeling bored.<sup>166</sup>

As for the size and level of *infaq*, Sayyid Quthb explains it in the interpretation of Qs. Al-Baqarah verse 219:

وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"And they ask you what they should spend. Say, "The excess (of what is necessary)." Thus Allah explains His verses to you so that you may think".<sup>167</sup>

In this verse, the meaning of *al-'Afwu* according to Quraish Shihab is an easy thing, where when issuing *infaq* he does not feel heavy-hearted.<sup>168</sup> As for Sayyid Quthb explaining about *Al-'Afwu* means an excess or addition. According to him, what is an excess of sustenance against oneself with a record of not exaggerating and boasting is something that must be given. And the first person who should be given is from the person who is most closely related to him, and so on.<sup>169</sup>

From the above interpretation, the priority recommended in the Qur'an means that there is no gap between those closest to the giver when one day they see him giving wealth to those who are more in need. Therefore, this is the guidance of Allah SWT through the Qur'an so that humans not only think about *habluminallah*, but also must maintain their relationship with fellow humans.

According to Sayyid Quthb, to maintain relations with humans, Allah SWT instructs his servants not to mention his gift and not to hurt

<sup>165</sup> Abu Abdullah Muhammad bin Umar bin Al-Hasan bin Al-Husain At-Taimy Ar-Razi, *Mafaatihul Ghaib= At-Tafsir Al-Kabir*, in volume 6..., p. 383

<sup>166</sup> Sayyid Quthb, *Fii Dzilalil Qur'an...*, p. 222-223

<sup>167</sup> *Qs. Al-Baqarah* (2:219)

<sup>168</sup> M. Quraish Shihab, "Tafsir Al-Misbah," in *Volume 1*, 5th ed. (Jakarta: Penerbit Lentera Hati, 2005), p. 469

<sup>169</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 231

feelings (the recipient). This is explained by Sayyid Quthb in Qs. Al-Baqarah verse 262 Allah SWT says:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*"Those who spend their wealth in the cause of Allah, then do not accompany what they spend by mentioning it or hurting the recipient, they will have a reward with their Lord. There is no fear in them and they do not grieve".<sup>170</sup>*

In this verse, Sayyid Quthb explains the ethics of giving. He explained that mentioning the gift of wealth is one of the things that Allah SWT dislikes and is a very despicable act that unwittingly shows a feeling of humiliation and low, he even shows that as if he gave not because of Allah SWT. So, this will lead to arrogance, hypocrisy, *riya'*, and away from Allah SWT.<sup>171</sup>

Sayyid Quthb explained that in prescribing *infaq*, Islam does not only use it solely to meet needs, fill the stomach and cover needs. However, *infaq* aims to arouse a sense of humanity and establish brotherly relations. Islam intends to please and give favor to the recipient, strengthen brotherly relations and establish brotherhood with the principle of takaful or mutual responsibility and mutual assistance.<sup>172</sup> These manners and ethics are intended so that the giver does not feel superior and vice versa, so that the recipient does not feel inferior.

According to Ath-Thabari, the true giving of *infaq* is only done solely to seek the pleasure of Allah SWT and expect recognition and rewards only from Allah SWT, not expecting rewards from others.<sup>173</sup>

Then Sayyid Quthb added, when adab and ethics in giving are not used properly, good words and tolerance are better than giving *infaq* done in this way.<sup>174</sup>

Sayyid Quthb explains the manners of giving that must be done by *infaq* givers. He explained it in the interpretation of Qs. Al-Baqarah verse 267 Allah SWT says:

---

<sup>170</sup> Qs. Al-Baqarah (2:262)

<sup>171</sup> Sayyid Qutb, *Tafsir Fii Dz'ilalil Qur'an*..., p. 307

<sup>172</sup> Sayyid Qutb, *Tafsir Fii Dz'ilalil Qur'an*..., p. 307

<sup>173</sup> Abu Ja'far Muhammad bin Jarir Ath-Thabari, *"Jami'ul Bayan 'an Ta'wil Ay Qur'an"*, in volume 5..., p. 517

<sup>174</sup> Sayyid Qutb, *Fii Dz'ilalil Qur'an*..., p. 308

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

"O you who believe, give away some of what you have earned and some of what We bring forth from the earth for you. Do not choose that which is bad for you to spend, while you do not want to take it but with a grudging eye. And know that Allah is All-Rich, All-Praised".<sup>175</sup>

Sayyid Quthb explains the interpretation by quoting the narration from Ibn Abi Hatim and Al-Barra' regarding the *asbabun nuzul* of this verse with regard to a hint of the conditions that occurred to the Anshar in Medina. They were date plantation owners who gave bad dates in charity, and when they ate them they would squint, and when they sold them the price would decrease. From this incident, a verse was revealed that ordered to give some of the good wealth. From this verse, a tolerant sacrifice and abundant generosity among the people of Medina were created.<sup>176</sup>

As according to Wahbah Az-Zuhaily, in this verse when it is explained to invest in the way of Allah SWT with the aim of getting closer to Allah SWT and saving rewards with good deeds, what is issued is also good things. This applies when issuing *infaq* which is mandatory or sunnah. And indeed, Allah SWT will burden a person according to the level of his ability to invest.<sup>177</sup>

From the explanation above, it can be concluded that according to Sayyid Quthb, the social dimension of *infaq* is included in a sense of social solidarity which is included in the form of donating assets to people in need. Where *infaq* can illustrate simplicity, justice and balance in the life of the Muslim community. Therefore, the sense of social solidarity that grows within a Muslim is the fruit of his devotion to Allah SWT which arises in the form of brotherly love and empathy between fellow human beings.

When a sense of social solidarity is accompanied by high devotion, it will lead to a principle of takaful or mutual responsibility and mutual assistance. With this, Allah SWT educates humans to always have a

---

<sup>175</sup> Qs. Al-Baqarah, (2:267).

<sup>176</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 311

<sup>177</sup> Wahbah Az-Zuhaily, *Tafsir Al-Munir: Fii Al-Aqidah Wa Asy-Syari'ah, Wa Al-Manhaj*, in volume 3..., p. 60-61

voluntary soul, love to give something good, and always make their lives a field of goodness for him.

From the two dimensions of *infaq* according to Sayyid Quthb, it can be concluded that a Muslim with his devotion will understand the nature of all the favors and sustenance that Allah SWT has given him. From devotion to Allah SWT is what makes a Muslim have a clean heart and soul. He also believes that the wealth that has been donated with the intention of *fisabilillah* will be rewarded by Allah according to what he did.

A believer, will voluntarily give whatever he has to *Jihad* in the way of Allah SWT. In this case, he even tries to fight against his lusts in order to always get the pleasure of Allah SWT. So in his devotion, he feels a sense of solidarity with fellow humans, especially with fellow Muslims. This sense of solidarity will bring up the nature of generosity that instructs him to always be able to make alms in the way of Allah SWT.

So the essence of this discussion is a Qur'anic education that encourages a Muslim to always give alms based on his devotion to Allah SWT. as a form of *Jihad* in himself to maintain the nature of his faith. This shows that the concept of giving cannot be said to be *infaq* if it is not based on devotion to Allah SWT. This concept is obtained based on Sayyid Quthb's perspective regarding the *infaq* verses in the Qur'an which always return all the gifts we have to the Giver himself, namely Allah SWT.

## **The Concept of *Infaq* in the Qur'an According to Sayyid Quthb and Its Relevance to the Concept of Philanthropy**

### **1) The Theological Dimension of *Infaq* According to Sayyid Quthb and Its Relevance to the Concept of Philanthropy**

The theological dimension of *infaq* in Sayyid Quthb's view is something that must be considered by Muslims. It is this dimension that distinguishes the concept of *infaq* in the Qur'an from the concept of philanthropy in social life. By making *infaq*, a Muslim has the integrity of faith by believing that the property he owns is only a trust given by Allah SWT to his servants.<sup>178</sup> This shows the humility of a Muslim before Allah SWT.

The theological dimension of *infaq* can educate Muslims to always be

---

<sup>178</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an*..., p. 40



humble when giving *infaq* to people in need. This humility is not necessarily possessed in the implementation of the concept of philanthropy used in the lives of human beings. Because the concept of philanthropy is a concept of giving that can be done by anyone without any barriers from various social, cultural, and even religious aspects.<sup>179</sup>

Even though there are differences in the beliefs, the concept of *infaq*, which is based on piety to Allah SWT, can be a trigger for the realization of the concept of philanthropy, which is a sense of compassion and tolerance of a Muslim to fellow creations of Allah SWT.<sup>180</sup>

Sayyid Quthb's interpretation of the concept of *infaq* in the Qur'an can make Muslims realize that they live between hearts, faces, and souls, not between nails, claws, and fangs.<sup>181</sup> This shows the role of the concept of *infaq* in the Qur'an, which is a transparent shield in responding to the donation of wealth that can be understood by every devout person.

By the definition explained by Kusroni in his research the concept of philanthropy is only a form of awareness to share, then to make it a form of social activity requires a real and definite form of *harakah*,<sup>182</sup> Therefore, the concept of *infaq* according to Sayyid Quthb can be a separate *harakah* in presenting the concept of philanthropy during a promising community life and is widely utilized for everyone who is devoted to seeking the pleasure of Allah SWT.

According to the researcher, this difference in beliefs is important because it can show differences in the characteristics of both. The free and public nature of philanthropy provides many loopholes that can have a negative impact on the community which is the object or purpose of the philanthropic concept.

As for *infaq*, it comes from a religious recommendation that cannot be misused in principle and usefulness. *Infaq* is more guarded and directed by the principles of sharia. The factor of devotion and jihad in a Muslim who gives *infaq* makes *infaq* more open and directed. *Infaq* is not only a system of donating wealth but also acts as one of the ways that Muslims can seek the pleasure of Allah SWT.

---

<sup>179</sup> Jean Shafiroff, *Successful Philanthropy*..., p. 28

<sup>180</sup> Sayyid Quṭb, *Tafsir Fii Dzīlālil Qur'an*..., p. 40-41

<sup>181</sup> Sayyid Quṭb..., p. 41

<sup>182</sup> Kusroni Kusroni, "Reinterpretasi Term Riqab Dalam Al-Qur'an Sebagai Basis Pengembangan Filantropi Islam."..., p. 218

## 2) The Social Dimension of *Infaq* According to Sayyid Quthb and Its Relevance to the Concept of Philanthropy

Sayyid Quthb with his interpretation that is more inclined towards social<sup>183</sup> conditions makes a more significant conclusion to the concept of *infaq* in the Qur'an. Sociologically,<sup>184</sup> *infaq* can educate a Muslim in terms of simplicity, balance, and justice that can be realized in personal and social life.<sup>185</sup>

Today, philanthropy can take the form of an awareness to give and share to overcome difficulties in social life.<sup>186</sup> Philanthropy can be felt by anyone, anytime and anywhere.<sup>187</sup> Because philanthropy is a sense of compassion for fellow human beings, it has a dynamic and flexible character according to the circumstances that occur in the community.

Philanthropy is often used as a solution to eradicate the problem of poverty that occurs in society. However, in practice, many large individuals include certain elements for the benefit of an individual group.<sup>188</sup> For example, there is a system of philanthrocapitalism that aims to make philanthropy more effective, but in reality, this movement actually provides the potential for rich corporate owners to become richer with their businesses and poor people to become more tormented by their poverty.<sup>189</sup>

In the context of Sayyid Quthb's interpretation of Qs. Al-Furqon verse 67, it is said that although *infaq* does not have a nishab,<sup>190</sup> it has human limits that must be considered. This is because the concept of *infaq* according to Sayyid Quthb, which is applied in Islam, is a sincerity of heart, the height of morals, and a form of prudence that can provide limits in the form of using money with rules that should not be excessive and also should not be too restrained, because when *infaq* is issued

---

<sup>183</sup> Asif Trisnani, *Paradigma Penafsiran Sayyid Quthb* ..., p. 101-103

<sup>184</sup> Asif Trisnani, *Paradigma Penafsiran Sayyid Quthb* ..., p. 106

<sup>185</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an*..., p. 2578

<sup>186</sup> Kusroni Kusroni, "Reinterpretasi Term Riqab Dalam Al-Qur'an Sebagai Basis Pengembangan Filantropi Islam" ..., p. 218

<sup>187</sup> Jean Shafiroff, *Successful Philanthropy*..., p. 75-78

<sup>188</sup> The Center of High Impact Philanthropy, "What Is Structural Inequality\_ - Center for High Impact Philanthropy - University of Pennsylvania," University of Pennsylvania Social Policy & Practice, 2023.

<sup>189</sup> Linsey Mcgoey, Darren Thiel, and Robin West, "Philanthrocapitalism and Crimes of the Powerful," *Polotix* 121, no. 1 (2018)., p. 2

<sup>190</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an*..., p. 475

excessively it is feared that it can lead to things that damage the sincerity of the soul and the sanctity of property and cause imbalance in society and the economy. When a Muslim withholds his wealth, it cannot be utilized as a social tool.<sup>191</sup> This is what researchers think can be used as an answer to the philanthrocapitalism system used by the owners of world corporations.

In Sayyid Quthb's interpretation of Qs. Al-Baqarah verse 261 regarding the interest of the human heart to compete in giving alms is a form of awareness of compassion arising from the human side of him. From here it can also be seen that there is a relevance between the passion for the concept of *infaq* sourced in Sayyid Quthb's interpretation of the concept of philanthropy.

The reason is that the sense of compassion that arises from the humanitarian side is also found in Sayyid Quthb's interpretation of Qs. Al-Baqarah verse 215, which states that *infaq* can build a sense of togetherness and also acts as a tool that can help meet the needs of people who need help. So as to create a justice that can build sustainable economic development.<sup>192</sup> The example of sustainable economic development is as applied by the Muhammadiyah Community Organization (ORMAS) at the beginning of the 20th century until now using the foundation of Qs. Al-Ma'un in practice. Which then resulted in the construction and management of schools, hospitals, and orphanages.<sup>193</sup>

In this discussion, researchers see the similarities between *infaq* and philanthropy, which prioritize the human side in serving the life system. *Infaq* upholds the value of justice and empowerment in human life by instilling Islamic values that are systematic and directed by paying attention to various sides of humanity in terms of ethics and manners in giving and upholding human values with akhlaq and humility as servants of Allah SWT.

---

<sup>191</sup> Sayyid Quthb..., p. 2579

<sup>192</sup> Sayyid Quthb, *Tafsir Fii Dzilalil Qur'an...*, p. 221-222

<sup>193</sup> Amelia Fauzia, *Filantropi Islam: Sejarah Dan Kontestasi Masyarakat Sipil Dan Negara Di Indonesia...*, p. 149-150

## Conclusion

In this last chapter, the author will conclude on how the concept of *infaq* in the Qur'an according to Sayyid Quthb and its relevance to the concept of philanthropy.

## Result

After conducting research based on the title, the researcher will mention the results in the points mentioned below:

1. Here are two main dimensions related to the concept of *infaq* in the Qur'an according to Sayyid Quthb. the first is the theological dimension which is an affiliation of a Muslim's devotion to Allah SWT. The concept of *infaq* is also classified as a form of jihad in restraining the lust contained in humans. and the second is the social dimension of *infaq* which contains ethics and manners in *infaq*. from these ethics and manners, it then indicates a sense of compassion that can tightly bind a sense of social solidarity that is intertwined in human relations between fellow Muslims.
2. Regarding the relevance between the concept of *infaq* in the Qur'an according to Sayyid Quthb and the concept of philanthropy, that is:
  - a. The concept of *infaq* in the Qur'an according to the view of Sayyid Quthb in terms of theology has a difference in principle with the concept of philanthropy. The concept of *infaq* which comes from religious recommendations has the concept of durability with the existence of a devotion to Allah SWT which can lead a Muslim to a form of jihad in restraining the lust that controls humans. while the concept of philanthropy does not have the principle of trust which makes it easy to be used as a cover for goodness for people who are greedy in financial matters of life. They practice philanthropy like a business that can increase their income. Therefore, with a concept that binds a Muslim with piety towards Allah, this can minimize the impact of wealth donation on social inequality.
  - b. The second is regarding the relevance of the concept of *infaq* in the Qur'an from a social perspective with the concept of philanthropy having a similar orientation in

terms of humanity. Both uphold the donation of wealth to people in need. Although the concept of philanthropy does not have a basic principle of belief, they both contribute to solving problems that occur in social life.

### **Suggestions**

The researcher realizes that this research is far from perfect due to the many shortcomings in writing such as the application of words, language, and grammar to major matters such as data and analysis. Studies regarding the concept of *infaq* and the concept of philanthropy have certainly been found. However, in this discussion, the author examines the relevance between the concept of *infaq* in the Qur'an according to Sayyid Quthb and the concept of philanthropy. This study aims to explain the evidence that how great the justice of Allah SWT is to his servants. The Qur'an does not have various concepts of life that can go hand in hand with the times that have a deep influence on all human life. The researcher suggests to further researchers to implement the concept of *infaq* in Sayyid Quthb's view to people's lives so as to prove the authenticity of the Qur'an in people's lives.

The researcher also hopes that this research can make all Muslims understand more deeply about all the commands and rules that Allah SWT has given in the Qur'an by looking at various sides of human life.

### **Closing**

There are no more words that researchers can express in this case. But what is no less important is praise and gratitude to theirat Allah SWT for all his directions so that researchers can complete this research. Because this research is a little wisdom from the commands that Allah has explained in the Qur'an that can be written with limited power to present a little scientific contribution entitled "The Concept of *Infaq* in the Qur'an according to Sayyid Quthb and its Relevance to the Concept of Philanthropy" which is far from perfection. Finally, the researcher hopes to make a small contribution scientifically and practically in the field of social knowledge in the Qur'an.

### Bibliography

- Al-Adzam, Yusuf. *As-Syabid Sayyid Quthb*. Cetakan 1. Bairut: Daar Al-Qolam, 1980.
- Al-Baghawi, Abu Muhammad bin Al-Husain bin Mas'ud. *Tafsir Mu'alimu At-Tanzil Fii Tafsir Al-Qur'an -Tafsir Al-Baghawi*. 4th ed. Daar Thayibah li An-Nasr wa At-Tawzi', 1997.
- Al-Ghazali, Abu Hamid Muhammad ibn Muhammad. "Ihya' Ulumuddin." Bairut-Libanon: Daar Ibnu Hazam, 2005.
- Al-Khalidi, Saleh Abdul Fatah. *Madkholu Ila Dzilalil Qur'an*. Oman: Daar Al-Umaar, 2000.
- Al-Razi, Abu Abdullah Muhammad bin Umar bin Al-Hasan bin Al-Husain At-Taymi. *Mafaatih Al-Ghaib*. Bairut: Dar Ihya at-Turast al-'Arabi, 1420.
- Anggoro, Sandiko Yudho. "The Analysis of *Infaq* Fund Administration Masjid Jogokarian Mantrijeron Yogyakarta in Islamic Perspective." University of Darussalam Gontor, 2017.
- Al-Zuhaily, Musthafa Wahbah. *Tafsir Al-Munir: Fii Al-Aqidah Wa Asy-Syari'ah, Wa Al-Manhaj*. 8th ed. Damaskus: Darul Fikr, 2005.
- . *Al-Fiqhul-Islamiy Wa Adilatuh*. Damaskus: Daar Al-Fikr, 1989.
- Azami, Ahmad Fadli. "Tinjauan Kritis Terhadap Praktik Filantropi: Studi Kasus Filantropi Islam Di Desa Mulyasari, Losari, Cirebon." Universitas Gajah Mada, 2021. <http://etd.repository.ugm.ac.id/penelitian/detail/197668>.
- Fachrozi, R D Al. "Praktik Sosial Filantropi Islam Untuk Pemberdayaan Masyarakat Dalam Program Kampung Sedekah (Studi Kasus Yayasan Sedekah Ngider Indonesia)." *Repository.Uinjkt.Ac.Id*, 2021. <https://repository.uinjkt.ac.id/dspace/handle/123456789/61283>.
- Fadlullah, Mahdi. *Ma'a Sayyid Quthb Fi Fikrihi Al-Siyasi*. Beirut: Mu'assasat al-Risalah, 1978.
- Fauzia, Dr. Amelia. *Filantropi Islam: Sejarah Dan Kontestasi Masyarakat Sipil Dan Negara Di Indonesia*. Translated. Yogyakarta: Gading Publishing, 2016.
- Gunanda, Reza. "Fenomena Kapitalisme Berbalut Filantropi Di Indonesia." Suara.com, 2018.
- Gunawan, Tiara Safanah. "Amtsallul *Infaq* Fil Qur'an 'inda Ibnu Qoyyim Al-Jauziyah Fii Tafsir Al-Qayyim." Universitas Darussalam Gontor, 2022.

- Harun, Hanifah Musa Fathullah, Zulaipa Ruzulan, Muhammad Mahyuddin Khalid, Haerun Faezi Said, and Muhammad Shukron Abdul Razak. "Reviving *Infaq* As A Mechanism to Accelerate Socio-Economic and Human Capital Development." *HIV Nursing: Academy of Contemporary Islamic Studies, Universiti Teknologi MARA: Selangor* 22, no. 2 (2022): 3828–32.
- Hidayat, Nuim. *Sayyid Quthb; Biografi Dan Kejernihan Pikirannya*. Jakarta: Gema Insani, 2005.
- Husain, Abdul Baqi Muhammad. *Sayyid Quthb Hayatub Wa Adabub*. Manshurah: Daarul Wafa', n.d.
- Husayn, 'Abd Al-Baqi Muhammad. *Sayyid Quthb Hayatubu Wa Adabub*. 1st ed. Daar Al-Wafa Al-Manshurah, 1986.
- Ilchman, W. F., S. N. Katz, And, and E. L. Queen. *Philanthropy in The World Traditions*. Bloomington Indiana: Indiana University Press, 1998.
- Indonesia, Filantropi. "Filantropi Untuk Tujuan Pembangunan Berkelanjutan." Perhimpunan Filantropi Indonesia, 2023. <https://filantropi.or.id/#event-home-anggota>.
- Jean Shafiroff. *Successful Philanthropy*. 10th ed. United State: Hathereigh Press, 2019. [www.hathereighpress.com](http://www.hathereighpress.com).
- Khalidi, Shalah Abdul Fattah. *Al-Manhaj Al-Harakiy Fi Zbilali Al-Qur'an*. Oman: Daar Al-Umaar, 2000.
- Khalidi, Shaleh Abdul Fattah. *Sayyid Quthb Min Al-Miilad Ila Al-Istisyhad*. Edisi ke 3. Damaskus: Daar Al-Qolam, 1994.
- Kusroni, Kusroni. "Reinterpretasi Term Riqab Dalam Al-Qur'an Sebagai Basis Pengembangan Filantropi Islam." In *"Exporting Indonesia's Moderate Islam to the World Stage: Religion, Peace & Harmony"*. Surabaya: 4th Annual Conference for Muslim Scholars, 2022.
- Latief, Abdul. "Zakat, *Infaq*, Dan Sedekah Dalam Hukum Islam." *Jurnal Ekonomi Islam* 1, no. 2 (2013).
- Lestari, Indah. *Konsep Filantropi Menurut Hilman Latief*. *Jurnal Fakultas Tarbiyah Dan Ilmu Keguruan IAIN Purwokerto*, 2019.
- Makiyah, Fawa Idul. "Penafsiran Wahbah Az-Zuhaili Tentang *Infaq* Dalam Tafsir Al-Munir." *UIN Syarif Hidayatullah Jakarta*, 2018. <http://repository.uinjkt.ac.id/dspace/handle/123456789/44055>.
- Maria, Heni, Intan Laurens, Hantrini Patoo, and Alfriani Sapa. "Transformasi Sosial Melalui Lensa Teologi: Memahami Peran Agama Dalam Mengatasi Ketimpangan Sosial Pada Konteks Kontemporer" 3, no. 2 (2023): 108–21.

- Martin, Mike W. *Virtuous Giving, Philanthropy, Voluntary Service, and Caring*. Bloomington Indiana: Indiana University Press, 1994.
- Masud, Muhammad Khalid. "Zakat Dalam Hukum Islam." *Flinders University, Adelaide: Workshop International of Islamic Philanthropy o Sosial Justice*. November 2005.
- McCarthy, Kathleen D. *American Creed Philanthropy and The Rise of Civil Society 1700-1865*. Chicago: The University of Chicago Press, 2003.
- McChesney, Robert. "Charity and Philanthropy in Islam: Institutionalizing the Call to Do Good." *Essay on Philanthropy, Indianapolis: Indiana University Center on Philanthropy*, no. 14 (1995).
- Mcgoey, Linsey, Darren Thiel, and Robin West. "Philanthrocapitalism and Crimes of the Powerful." *Polotix* 121, no. 1 (2018).
- Philanthropy, The Center of High Impact. "What Is Structural Inequality\_ - Center for High Impact Philanthropy - University of Pennsylvania." University of Pennsylvani Social Policy & Practice, 2023.
- Qomariah, Lailatul. "Penafsiran Infak Dalam Al-Qur'an (Studi Perbandingan Antara Tafsir Al-Azhar Dan Al-Misbah)." *UIN Sunan Kalijaga Jogjakarta*, 2018.  
<http://journals.sagepub.com/doi/10.1177/1120700020921110%0Ahttps://doi.org/10.1016/j.reuma.2018.06.001%0Ahttps://doi.org/10.1016/j.arth.2018.03.044%0Ahttps://reader.elsevier.com/reader/sd/pii/S1063458420300078?token=C039B8B13922A2079230DC9AF11A333E295FCD8>.
- Qudamah, Syaikh Muwafiquddin Ibnu. *Al-Mughni*. Riyadh: Dar Alamul Kutub, 1997.
- Quthb, Sayyid. *Tafsir Fi Dz'ilal al-Qur'an*. 1st Editio. Egypt: Daar As-Shorouk, 1972.
- Quthb, Muhammad. *Sakbriyat Saghirah*. 1st ed. Egypt: Lajnat An-Nashr li al-Jami'in, 1947.
- Quthb, Sayid. "Li-Madha A'damuuni." *The Muslims*, 1985.
- Quthb, Sayyid. *At-Tashwir Al-Fany Fii Al-Qur'an*. Kairo: Daar As-Shorouk, n.d.
- . *At-Tifl Min Al-Qaryab*. Jerman: Mansyurat fii Al-Jamal, 1945.
- . *Diraasat Islamiyyah*. Daar As-Shorouk, n.d.
- . *Khasais Al-Thasamwur Al-Islami Wa Muqawwimatuh*. Beirut: Daar As-Shorouk, 1989.
- . *Naqd Kitab Mustaqbal Al-Thaqafah Fi Misr*. 2nd ed. Jaddah: Al-Dar Al-Su'udiiyyah li al-Nashr, 1969.



- Rumi, Fahdu Ibnu Abduraahman Ibnu Sulaiman. *Al-Buḥust Fī Al-'Ulim at-Tafsīr Wa Manābijihī*. Madinah: An-Naubah, n.d.
- Shalah Abdul Fatah Al-Khalidi. *Fi Zhilaali Al-Quran Fi Al-Mizān*. Oman: Daar Al-Umaar, 2000.
- Shirazi, Nasim Shah. "An Analysis of Pakistan ' s Poverty Problem from an Islamic Perspective." *International Islamic University, Islamabad, Pakistan*. International Islamic University-Islamabad Pakistan, 1995. <https://doi.org/10.30541/v34i4IIpp.857-864>.
- Solihin, Sohirin Mohammad. *Sayyid Quthb's Fi Zilal Al Qur'an : A Study of Selected Themes*. 1st ed. Selangor: IIUM Press, 2012.
- Syam, Nur. "Agama Dan Perubahan Sosial." [nursyam.uinsby.ac.id](http://nursyam.uinsby.ac.id). Accessed September 27, 2023. <http://nursyam.uinsby.ac.id/?p=3995>.
- Taqwiem, Ahsani, and Kartika Rose Rachmadi. "Islamic Philanthropy and Optimization of ZISWAF as a Solution Overcoming the Economic Recession." *Ekonomi, Keuangan, Investasi Dan Syariah (EKUITAS)* 4, no. 2 (2022): 365–72. <https://doi.org/10.47065/ekuitas.v4i2.2350>.
- Trisnani, Asif. *Paradigma Penafsiran Sayyid Quthb*. Edited by Niken Ratnasari. 1st ed. Ponorogo: UNIDA Gontor Press, 2023.
- Ubabuddin, and Umi Nasikhah. "Peran Zakat, Infaq Dan Shadaqah Dalam Kehidupan." *Ilmiah Al-Muttaqin* 6, no. 1 (2021): 60–76.
- Ushama, Thameem. *Sayyid Quthb Between Reform and Revolution*. 1st ed. Malaysia: IIUM Press, 2009.