



Al Quran and Hadith Perspective Infaq

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Info Articles

Article History

Received : 2024-11-01

Revised: 2024-11-15

Published: 2024-12-30

Keywords:

Al-Quran, Hadith, Infaq

Abstract

Infaq is an important teaching in Islam regulated in the Qur'an and Hadith, which includes all forms of spending wealth in the way of Allah, both obligatory such as zakat and sunnah. Infaq has a deep spiritual and social dimension, aims to cleanse wealth and soul, and strengthen social solidarity in society. This study aims to examine the concept of infaq from the perspective of the Qur'an and Hadith, with a focus on its understanding and implementation in the lives of Muslims. The method used is normative juridical, by analyzing the verses of the Qur'an, relevant hadiths, and fiqh literature that discusses infaq. The results of the study show that infaq not only has high spiritual value but also functions as an important instrument in creating social justice and the welfare of the people. In conclusion, infaq is a very important form of worship in Islam that needs to be considered and practiced optimally in everyday life.

I. INTRODUCTION

Infaq is an important concept in Islamic teachings which relates to the expenditure of wealth for purposes in the way of Allah (Setiawan, 2015). This concept has a broad meaning and includes various forms of giving, both obligatory and sunnah, with the aim of helping others and obtaining blessings from Allah SWT. Infaq is different from zakat, although both are included in *maliyah* worship (worship related to wealth). If zakat has special provisions related to *nisab*, haul, and a certain percentage that must be given, infaq is more flexible and can be given at any time according to a person's ability and sincerity.

In the Qur'an, the command to give alms is mentioned in many verses, including in Surah Al-Baqarah verse 261 which describes the reward for those who give their wealth in the way of Allah as planting a seed that grows into seven spikes, and each spike produces a hundred seeds. This verse shows that alms not only provide benefits to the recipient, but also bring manifold blessings to the giver. In addition, in Surah At-Taubah verse 60, alms are associated with groups who are entitled to receive zakat, which include the poor, those in debt, and those struggling in the way of Allah. This shows that alms have a strong social dimension and play a role in creating economic balance in society.

The Hadith of the Prophet Muhammad SAW also emphasizes the importance of infaq in the life

of a Muslim. One famous hadith states that alms or infaq will not reduce wealth, but instead increase blessings. The Prophet SAW also taught that the upper hand is better than the lower hand, which emphasizes the importance of giving rather than receiving. In a social context, these hadiths motivate Muslims to always share with others, especially those in need.

In practice, infaq can be done in various forms, whether in the form of wealth, energy, or knowledge. Infaq is not limited to giving material things, but also includes everything that can be useful for others. This makes infaq one of the important instruments in building social solidarity and the welfare of the community (Hafidhuddin, 2007).

In modern life, infaq can be applied in various aspects, such as through social institutions, humanitarian foundations, and digital platforms that enable the distribution of infaq more widely and transparently (SEMBIRING, nd). The role of technology in facilitating the distribution of alms is an important part of the development of the Islamic economic system. With the ease of alms, it is hoped that more Muslims will be moved to share and help those in need.

The importance of infaq in social and spiritual life makes it a form of worship that must continue to be developed and supported. A deeper understanding of the concept of infaq in the Al-Qur'an and Hadith will provide a strong

foundation for Muslims in implementing this teaching in everyday life. Therefore, the study of infaq from the perspective of the Qur'an and Hadith becomes relevant to dig deeper into the meaning, wisdom and benefits of this worship, both for individuals and society as a whole.

II. RESEARCH METHODS

This study uses a normative legal method with a qualitative approach to analyze the concept of infaq from the perspective of the Qur'an and Hadith.(Suyanto, 2023). The main data sources come from verses of the Qur'an, hadith, and fiqh literature that discuss infaq. This study was conducted by examining the provisions of Islamic law regarding infaq and how it is implemented in the social life of Muslims. The analysis was conducted through a literature study by reviewing various interpretations, opinions of scholars, and related regulations governing the provision of infaq in society. The results of the study are expected to provide a deeper understanding of the principles and benefits of infaq in the context of Islamic law.

III. RESULTS AND DISCUSSION

A. Definition of Infaq

Etymologically, the word infaq comes from Arabic, namely nafaqa (نَفَقَ) which means "to spend" or "to expend." In a linguistic context, this word often refers to the act of spending some of one's wealth for a specific purpose. The word also has the same root as nafiq (نَفِيقَ), which means "finished" or "disappeared." Thus, etymologically, infaq contains the meaning of spending one's wealth until it is finished for a certain good or need.(Mawarni & Chamidi, 2021).

According to sharia terminology, infaq refers to the act of spending wealth in the way of Allah, either obligatory such as zakat, or sunnah such as alms. infaq or infak in Indonesian literacy means giving (donation) of wealth and so on for the good. The term infaq comes from the Arabic word infâq/إنفاق/The root of the word and tashrif is نفق-نفق which means something that is finished. In Al-Munjid al-luqha wa a'lam (tt) it is stated that نفق-نفق It can also mean two holes or pretending and in religion it is known as munâfiq. The word infaq comes from Arabic. This word is a masdar form of anfaqa, yanfiqu, infâqan(Nazula & Munastiwi, 2021).

From the explanation above, it can be understood that infaq according to etymology is the giving of property to others that will be used up due to being lost and cut off from the

ownership of the person who gave it. In other words, something that passes into the hands of others or will belong to others.

Lexically, this word has its roots in the letters nun, fa and qaf which mean the severance of something and the loss of something. Apart from that, this word has the meaning of finished or dead. It is said that, because something that is donated (donated or given out) to another person will be used up or lost by being cut off from its ownership. Or in other words, something moves into someone else's hands or becomes someone else's property(Setiawan, 2015).

Lexically, Infaq has several basic meanings, including:(Setiawan, 2015)

- 1) Giving away something (ikhrāj syai'), especially in the context of property or wealth.
- 2) Exhaustion or disappearance (istifā' syai'), refers to the process of using or removing something until it is used up.
- 3) Connecting benefits to others, in this case is the act of giving something for a good purpose.

In general terms, infaq lexically includes the meaning of spending wealth, either for personal or other people's needs, without limiting it to certain obligations such as zakat. This meaning is reinforced by the use of the word infaq in the Qur'an, such as in Surah Al-Baqarah (2:3):

In terminology, infaq refers to the act of spending or spending part of one's wealth in the way of Allah to meet certain needs, whether obligatory or sunnah. In Islam, infaq is not limited to a certain amount or a certain group of recipients, so it is more flexible than zakat. Examples include providing assistance to the poor, funding the construction of public facilities, or supporting Islamic preaching.

Infaq also has a wider scope because it includes spending wealth in all forms of goodness, regardless of the status of the recipient or the type of expenditure. This is in line with the word of Allah in Surah Al-Baqarah (2:261):

"The parable of a person who spends his wealth in the way of Allah is like a grain that grows seven stalks; on each stalk there are a hundred seeds. Allah multiplies for whom He wills, and Allah is All-Encompassing, All-Knowing."

According to Ibn Fâris ibn Zakariyah, the terminology of infâq etymologically has two main meanings. Namely, (1) the breaking off of something or the loss of something, (2) the hiding of something or the obscurity of something. Because this is the case, the meaning that is

relevant to the understanding of infâq here is the first meaning above. While the second meaning is more relevant to use for the understanding of hypocrisy. The author's reason for the first meaning is; someone who spends his wealth outwardly, his wealth will be lost by his side and there will no longer be a relationship between the wealth and its owner.(Setiawan, 2015). The second meaning is; a hypocrite always hides his disbelief and/or does not want to show his denial of Islam. From the explanation above, it can be understood that infaq according to the terminology has several limitations, namely:(Setiawan, 2015)

- 1) Infaq is spending part of one's assets or income/earnings for an interest ordered by Islamic teachings. (Hafidhuddin, 1998).
- 2) Infaq means spending some of one's wealth for the benefit of humanity in accordance with Islamic teachings. (IAIN Syarif Hidayatullah Compilation Team, tt).

Islamic jurisprudence scholars define infaq as the act of spending wealth to fulfill needs ordered by Islamic law, both in the form of obligations such as zakat and in the form of recommendations such as alms and giving to family.(Dwiyanti & Hidayati, nd). Infaq includes all forms of spending of wealth for good that are not limited by nisab or certain groups, so its nature is more general than zakat.

- 1) Imam Al-Mawardi defines infaq as spending wealth in goodness, both obligatory and sunnah, in accordance with the teachings of Islamic law. He emphasized that infaq is a form of devotion to Allah through providing benefits to fellow human beings in various aspects of life.
- 2) Imam An-Nawawi stated that infaq is any form of giving of wealth that is done to get closer to Allah, either openly or secretly. Infaq can be in the form of giving to individuals or institutions in need, without any specific provisions such as zakat.
- 3) Ibn Qudamah in the book Al-Mughni emphasizes that infaq is the expenditure of assets aimed at meeting sharia needs, including living for the family, giving to the poor, or donating to public interests.
- 4) Imam Al-Qurtubi stated that infaq is spending wealth in the way of Allah to meet needs, both in obligatory matters such as zakat and family support, and sunnah such as alms to the poor and

supporting the interests of the community. He emphasized that infaq is a form of financial worship that brings a person closer to Allah.

- 5) Imam Asy-Syaukani in the book Fath al-Qadir defines infaq as all forms of spending of wealth driven by the command of sharia, whether for the purpose of personal, family, or wider community good. According to him, infaq includes family sustenance, sunnah alms, and contributions to jihad and da'wah.
- 6) Al-Ghazali stated that infaq is an act of spending wealth that is done with the aim of obtaining Allah's pleasure, either through sharia obligations or other voluntary deeds. In Ihya Ulum al-Din, he emphasized the importance of intention in determining the value of worship from an infaq.

B. Words of Infaq in the Al-Qur'an

The word infaq and its derivations are mentioned in the Qur'an 73 times in various forms and contexts. This term is often used to indicate orders or recommendations to spend wealth in the way of Allah, either obligatory such as zakat or sunnah such as alms.

Division of Infaq Words Based on Their Form:(NUZULA, 2014)

- Fi'il amr (command word). The command form of infaq is like anfiqu (انْفِقُوا) appears in several verses, for example in Surah Al-Baqarah (2:195):
- Isim (noun). Form nouns like nafaqah (نَفَقَةٍ) is often used to refer to the expenditure of wealth in general, both for family and others in need, as found in Surah At-Talaq (65:7):
- Fi'il madhi and mudhari' (past and present verbs). This form is used to indicate expenditure of wealth that has been or is being made. For example, in Surah Ali Imran (3:134).

Themes Related to Infaq

- 1) The obligation to donate in the way of Allah, for example in Surah Al-Baqarah (2:261).
- 2) Infaq is a form of devotion, as in Surah Al-Baqarah (2:3).
- 3) Rewards are doubled for people who give infaq, as explained in Surah Al-Hadid (57:11).

Thus, the word infaq in the Qur'an shows the importance of managing wealth wisely to help others and get closer to Allah.

The word infaq is a term that has been socialized in Indonesian society which is often interpreted as giving donations of property and alms. Infaq means something given by someone to cover the needs of others, whether in the form of money, food, drinks, and so on. (Setiawan, 2015). Donate or give sustenance (gifts) or provide something to other people based on sincerity and because of Allah SWT alone.

4) Infaq commands in the Koran. The Virtue of Infaq, Multiple Rewards, Al-Baqarah (2:261):

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْتَبَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِيعٌ غَلِيمٌ

This verse describes the primacy of spending in the way of Allah. One good deed, especially infaq, is likened to one seed that produces seven stalks, with each stalk containing a hundred seeds, showing multiple rewards. (NUZULA, 2014). This confirms that Allah gives extraordinary rewards to those who invest their wealth with sincere intentions, like a seed that grows seven stalks, on each stalk a hundred seeds. The meaning of this verse is that the knowledge of trading with ALLAH will never make a loss, if we trade with ALLAH 1 to 700 times more.

This gives an example of people who donate their wealth because of the urge to get Allah's pleasure and good rewards from Him, like a person who plants a seed in very fertile soil. Then, the seed will produce seven ears (stalks), each of which will grow a hundred grains. This is as we can see in plants that have seeds, such as corn, wheat, rice, and so on.

The command to give alms is one of the important teachings in Islam that is repeatedly mentioned in the Qur'an. Alms are not only seen as an obligation for those who are able, but also as a form of piety, solidarity, and social responsibility of a Muslim.

The Infaq command is also found in the Qur'an Surah Al-Baqarah (2:195):

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

And spend (your wealth) in the way of Allah, and do not throw yourself into destruction, and do good. Indeed, Allah loves those who do good.

This verse contains a call to the obligation to give alms to support the struggle in the way of Allah, including helping those in need, supporting da'wah, or fulfilling the needs of Muslims. This

verse also shows the command to give alms as a form of social contribution in the way of Allah, including helping others and supporting da'wah or jihad activities.

5) Give from a Good Source Surah Al-Baqarah (2:267):

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَنْ تُنْفِقُوا إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who believe! Spend of the good things that you have earned and of what We have brought forth for you from the earth, and do not choose to spend that which you would not take except by looking at it. And know that Allah is All-Rich, All-Praiseworthy.

This verse emphasizes that believers must give alms from good and lawful (tayyib) wealth. Allah commands Muslims to give part of the results of good efforts and what Allah has given them from the produce of the earth, such as agriculture, fruits, or lawful mining. This verse also forbids giving alms of something bad or of low quality. As explained in this verse, a person should not give goods or wealth that they themselves would not accept or use, unless they give under duress. This teaches Muslims to give the best in alms, not that which is less valuable or useless.

This verse teaches Muslims to always invest from good and halal wealth, and to avoid giving something that is bad or inappropriate. It also warns people to carry out infaq with full sincerity and good intentions, because Allah is Almighty and all forms of good deeds will be rewarded by Him.

6) Erasing Sins and Drawing Closer to Allah Surah At-Taubah (9:103)

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

"Take alms from their wealth, to cleanse and purify them with it, and pray for them. Verily your prayer is a source of tranquility for them. And Allah is All-Hearing, All-Knowing."

This verse is a command from Allah to the Messenger of Allah SAW to take zakat from the wealth of the believers. Zakat here is not only a social obligation, but also as a means to purify their wealth and themselves from stinginess and selfishness. By paying zakat, wealth that was previously dirty (from potential sin) becomes clean and receives blessings.

Surah At-Taubah (9:103) teaches the importance of zakat in Islam as a means to purify one's wealth and soul. In addition, the prayers said for those who pay zakat become a source of peace and blessings for them. It also emphasizes

that all good deeds will receive the attention of Allah, the All-Hearing and All-Knowing.

7) Prohibitions in Giving Al-Qur'an Surah Al-Baqarah (2:264):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَى كَالَّذِي يُبْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَةٍ عَلَيْهِ ثَرَابٌ فَصَانِبُهُ وَأَبْلٌ فَتَرَكُهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

"O you who believe, do not waste your charity by being reminded of it and by causing injury, like one who spends his wealth to show off to people and does not believe in Allah and the Last Day. The example of such a person is like a smooth stone on a surface of soil, then heavy rain falls on it, so the soil becomes smooth and nothing remains of what he has earned. And Allah does not guide the disbelieving people."

Surah Al-Baqarah (2:264) reminds Muslims not to invalidate or spoil charity by mentioning it or by hurting the recipient. Charity done with the intention of showing off and showing off will not be accepted by Allah, and the reward that should be obtained will be lost. Therefore, sincerity in doing charity is very important so that the charity is accepted and gets rewarded by Allah.

The infaq command in the Qur'an is not only an economic instrument, but also part of worship that connects humans with Allah and others. With infaq, a Muslim is invited to hone social sensitivity, build solidarity, and strengthen the relationship of Islamic brotherhood.

C. Ethics of Charity in the Qur'an

- 1) Sincerely for Allah. The first ethic emphasized in giving alms is that the charity must be done with a sincere intention for Allah. Surah Al-Baqarah (2:264). In this verse, Allah forbids His people from doing charity with showing off, which can damage good deeds and eliminate rewards. Charities done to seek human attention will not be valuable in the sight of Allah.
- 2) Giving with Good Wealth. The Qur'an teaches that those who give charity must give good wealth, not bad or leftover wealth. This shows that giving charity is not only about the amount, but its quality is also very important. Surah Al-Baqarah (2:267). In this verse, Allah tells His people to give the best of their wealth, not bad or leftover wealth. This teaches that in giving charity, the quality of the wealth given reflects the sincerity of the giver.
- 3) Giving at the Right Time. The ethics of giving alms also include punctuality. In the Qur'an,

Allah commands that alms or infaq be given at the right time, especially when the needy are in trouble or emergency.

Surah Al-Baqarah (2:273). This verse emphasizes that charity should be given to those who are truly in need, when they are in trouble. This shows the importance of punctuality in giving, so that the assistance given can provide maximum benefits.

- 4) Not Mentioning the Gift or Hurting the Recipient. In the ethics of giving alms, it is strongly emphasized not to mention the gift or hurt the feelings of the recipient. This can reduce the value of the charity in the eyes of Allah and can even hurt the feelings of the person receiving the assistance. Surah Al-Baqarah (2:263). In this verse, Allah recommends saying good words or forgiving, because good words are more valuable than charity accompanied by hurting the feelings of others.
- 5) Giving Alms with Patience. Another ethic in giving alms is patience in giving, especially when one has to spend money in difficult circumstances. In Islam, a person who gives money even in difficult circumstances will be given a great reward. Surah Al-Baqarah (2:177). This verse emphasizes that goodness includes giving money patiently, especially in unfavorable situations, such as in difficult circumstances.

D. Categories of Alms Recipients in the Qur'an

The Qur'an also determines the groups who are entitled to receive alms, such as the poor, orphans, close relatives, and people in need. This is explained in Surah Al-Baqarah (2:177):

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۖ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَالسَّائِلِينَ ۚ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ النَّاسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Virtue is not turning your face towards the east and towards the west, but virtue is (the virtue) of those who believe in Allah, the Last Day, the angels, the books and the prophets and give the wealth they love to relatives, orphans, the poor, people who are on a journey (musafir), beggars, and to free their servants, who perform prayers and pay zakat, those who obey promises when promised, and people who are patient in poverty, suffering and in times of war. They are the truthful people, and they are the pious ones.

One important aspect of goodness is giving the possessions of one's loved ones to those who deserve them, namely: (Andiko, 2018)

- Close relatives: Receiving alms or infaq from people closest to the family is something that is highly recommended.
- Orphans: Helping orphans who do not have parents or guardians.
- Poor and Dhu'afa People: Helping those in need, including people who cannot afford it.
- Traveler (Ibn Sabil): Providing assistance to people who are traveling and in need.
- People who beg (Al-Sa'ilin): Give alms to those who ask in a legal way.
- Freeing Slaves (Fi al-Riqab): Freeing slaves or helping them to gain freedom, a very noble form of charity at that time.

Surah Al-Baqarah (2:177) teaches that true goodness is not only limited to physical or symbolic rituals, but involves real actions that include belief in Allah, giving alms, upholding prayers, paying zakat, as well as being patient and keeping promises. These are the characteristics of a truly devout person, who always maintains good relationships with Allah and others.

The Qur'an provides various strong motivations for Muslims to give infaq (spend part of their wealth in the way of Allah). Infaq is not only an obligation, but also an opportunity to gain various benefits, both in this world and in the hereafter. Here are some of the main motivations given by the Qur'an to encourage Muslims to give infaq:

1) Getting Multiple Rewards al-Qur'an Surah Al-Baqarah (2:261):

The first motivation for giving infaq is Allah's promise to give multiple rewards to people who invest sincerely. The Qur'an describes how every charity given in the way of Allah will be rewarded with a reward greater than that given.

This verse describes how great the reward will be received by people who give infaq. For example, one act of charity done with the right intention will be rewarded equal to seven hundred times. This multiple reward is a strong motivation for Muslims to always give infaq.

2) Cleansing Property and Soul. Surah At-Tawbah (9:103):

Infaq is also considered as one way to cleanse one's wealth and soul. In Islam, the wealth owned is not entirely owned by a person, but there are also rights of others that must be fulfilled through zakat and infaq. Giving infaq cleanses wealth from

stinginess and trains the soul to care more about others.

This verse shows that infaq and zakat serve to cleanse one's wealth and self from stinginess and excessive love of the world. By giving to others, a Muslim cleanses himself from greed and encourages empathy for others.

3) Getting Closer to Allah Al-Qur'an Surah Al-Baqarah (2:177):

Donations made with sincere and true intentions can bring someone closer to Allah. Allah loves people who are willing to share and help others, especially in difficult times. Donating is one way to gain Allah's approval and get closer to Him.

This verse shows that true goodness is when a person spends his wealth for the sake of Allah, as a form of his closeness to Allah. Sincerity in giving alms is a means for a Muslim to achieve spiritual closeness to Allah.

4) Maintaining a Just and Prosperous Social Life al-Qur'an Surah Al-Baqarah (2:195):

Infaq has a great impact on social welfare. One of the motivations of the Qur'an for giving infaq is to create a just and prosperous society. By giving infaq, the needs of the poor and the underprivileged can be met, which in turn will create balance in society.

This verse reminds Muslims to spend their wealth in the way of Allah as part of an effort to maintain social welfare and help those in need. Infaq serves as a tool to realize social justice in society.

5) Improving the Quality of Life in this World and the Hereafter. Al-Qur'an Surah Saba (34:39):

Infaq provides benefits not only in the afterlife, but also in this world. Allah promises blessings for those who give infaq, both in the form of material, health, and happiness in everyday life. In addition, people who give infaq will get great rewards in the afterlife as a reward for their deeds.

This verse emphasizes that any wealth spent in the way of Allah will never be wasted. Allah will replace it with something better, both in this world and in the afterlife. The reward received in the afterlife is an eternal reward and is much greater than that given in the world.

The motivation of the Qur'an to give alms is very strong and clear, with the promise of manifold rewards, cleansing wealth and soul, drawing closer to Allah, creating a just and prosperous society, and improving the quality of life in this world and the hereafter. All of these motivations encourage Muslims to always give

alms sincerely and selflessly, because that is one of the paths to Allah's pleasure.

Infaq, in Islamic legal philosophy, is a manifestation of the values of justice, solidarity and social balance taught by the Shari'a. The philosophy of infaq is rooted in the concept of maqashid syari'ah (goals of Islamic law), which aims to realize the benefit of the people and prevent harm. The following is a philosophical explanation of infaq as a form of social care: (Murtadlo, 2023)

- 1) Infaq as the Implementation of Maqashid Syari'ah. Maqashid Syari'ah aims to maintain five main things: religion (hifzh ad-din), soul (hifzh an-nafs), mind (hifzh al-aql), descendants (hifzh an-nasl), and property (hifzh al-maal). Infaq plays an important role in maintaining and protecting the welfare of property and life, as well as supporting social balance.
- 2) Wealth Benefit (Hifzh al-Mal). Infaq encourages fair distribution of wealth, reduces social inequality, and ensures that the basic needs of the poor are met. By giving infaq, wealth does not accumulate in one group only, but is distributed for the benefit of the wider community. (QS. Al-Hashr: 7).
- 3) The Welfare of the Soul (Hifzh an-Nafs). Infaq also helps maintain the lives of people in need, so that it can reduce poverty, hunger, and suffering. This is in line with the goal of sharia to maintain human souls.
- 4) Infaq as a Form of Social Justice. The philosophy of infaq emphasizes the importance of distributive justice, where people who have excess wealth share with those who are less fortunate. Islam considers wealth as a trust from Allah, and its owners are responsible for distributing it to those in need.
- 5) Justice and Equality. Islamic law views infaq as a tool to create social equality and strengthen solidarity between people. Infaq is not just an individual obligation, but a social responsibility that has an impact on collective welfare.
- 6) Infaq as a Form of Social Responsibility. In Islamic legal philosophy, infaq is a social worship that shows a Muslim's responsibility to his community. By giving infaq, a Muslim carries out his role as a caliph on earth who maintains social balance and helps the weak.

- 7) Collective Responsibility. Infaq strengthens the concept of ukhuwwah Islamiyah (Islamic brotherhood) and collective responsibility in maintaining social welfare. Rasulullah SAW emphasized the importance of caring for others in his words: "None of you will believe until he loves his brother as he loves himself." (HR. Bukhari and Muslim).
- 8) Infaq as a Means of Purifying Wealth and Soul. The philosophy of infaq also includes spiritual aspects. Giving infaq is not only helping others, but also purifying the wealth and soul of the giver, as explained in the Qur'an (QS. At-Taubah: 103)

Infaq, according to Islamic legal philosophy, is an important means to realize social justice, maintain economic balance, and strengthen the solidarity of the community. By giving infaq, a Muslim not only carries out religious orders, but also contributes to the welfare of society as a whole. This philosophy places infaq as part of social responsibility that is in line with the main objective of sharia, namely to create welfare and justice for all humanity.

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

Infaq is one of the important teachings in Islam that is regulated in various verses of the Qur'an. The concept of infaq includes all forms of spending wealth in the way of Allah, both obligatory such as zakat and sunnah. Infaq has a very broad spiritual and social dimension, because it not only aims to cleanse the wealth and soul of the giver, but also to create social balance and help those in need.

The Qur'an emphasizes the importance of infaq as a form of obedience to Allah and a means to get closer to Him. Infaq that is done sincerely and on the right path will bring great rewards, as explained in various verses, such as QS. Al-Baqarah: 261 and QS. At-Taubah: 34-35. In addition, infaq has significant social value in strengthening solidarity and social justice in society.

In practice, infaq does not only include giving material, but also all forms of non-material assistance that are beneficial to others. Therefore, infaq has a broad and deep meaning in the life of a Muslim, both as an individual and as a member of society.

B. Suggestion

In order to optimize the role of infaq in social life, Muslims need to increase awareness of the importance of sharing sincerely according to the teachings of the Qur'an and Hadith. Education about the benefits of infaq must continue to be encouraged so that more individuals understand its spiritual and social values. In addition, transparent and organized management of infaq will ensure that the assistance provided can be channeled effectively to those in need. The government and social institutions are also expected to play an active role in managing and developing a better infaq system in order to create welfare and social justice in society.

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