

**Alms, Grants, and Gifts in the View of Mu'amalah Fiqh: A
Literature Study**

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Abstract

This study aims to examine the fundamental distinctions between the concepts of alms (alms), grants (endowment), and hadiah (gifts) within the framework of Islamic commercial jurisprudence (fiqh muamalah), as these terms are often misunderstood in practice. A qualitative method is employed, utilizing a literature review of both classical and contemporary sources in Islamic legal thought. The findings indicate that these three forms of giving differ significantly in terms of their objectives, underlying motivations, designated recipients, and legal rulings. This research seeks to offer a more comprehensive understanding and practical guidance to the public in differentiating and applying the concepts of alms, grants, and hadiah in accordance with Islamic principles. Moreover, the study aspires to reduce misinterpretations in philanthropic practices and encourage more precise application in daily life, especially within the context of social interactions and Islamic legal norms.

Keyword: *Alms, Grants, Gifts*

Abstrak

Penelitian ini bertujuan untuk mengkaji perbedaan mendasar antara konsep shodaqoh, grants, dan hadiah dalam perspektif fikih muamalah, mengingat ketiganya kerap menimbulkan kebingungan dalam penerapannya di masyarakat. Metode yang digunakan adalah pendekatan kualitatif melalui studi pustaka terhadap literatur fikih klasik dan kontemporer. Hasil kajian menunjukkan bahwa ketiga bentuk pemberian ini memiliki perbedaan signifikan dalam hal tujuan, motivasi pemberian, pihak penerima, serta status hukumnya. Penelitian ini diharapkan dapat memberikan pemahaman yang lebih komprehensif serta panduan praktis bagi masyarakat dalam membedakan dan mengamalkan konsep shodaqoh, grants, dan hadiah sesuai dengan prinsip-prinsip syariah. Temuan ini juga bertujuan untuk meminimalkan kesalahpahaman dalam praktik pemberian serta mendorong penerapan yang lebih tepat dalam kehidupan sehari-hari, khususnya dalam konteks interaksi sosial dan hukum Islam.

Kata Kunci: *Sedekah, Hibah, Hadiah*

A. Introduction

Helping each other in good deeds is commanded by Islamic teachings as proof that Islam is truly a mercy to the worlds. Allah says in Surah Al Maidah verse 2, "... and help each other in (doing) good deeds and piety, and do not help each other in sin and enmity. Fear Allah, indeed Allah is severe in punishment." This verse emphasizes the importance of cooperation in doing good deeds and avoiding sins, for example by giving something that is beneficial to others. In this regard, the Messenger of Allah has taught us to give to each other as a form of love and strengthening social relationships. The Messenger of Allah said: "From Abu Hurairah ra, Abdullah bin Umar, and Siti Aisyah ra, that the Messenger of Allah SAW said, Give gifts to each other (surely) you will love each other." (HR. Bukhari)

There are various terms used to describe gifts given by one person to another, including *alms*, *grants*, and *gifts*, and other terms according to the conditions and circumstances. These terms are derived from Arabic and often appear similar in practice. As a result, many people have difficulty understanding and distinguishing the meaning and intent of each term. It is also important to know to whom alms, grants, and gifts can be given. For example, a *grants* or *gifts* cannot be given to an official because it can pose a risk of bribery or corruption.

In Indonesia itself, there are still many people who do not understand the concept of *grants*, for example when there is a division of inheritance by parents to their children before they die. This division of inheritance is commonly referred to by Indonesian people as the division of inheritance. The practice of dividing assets like this is more appropriately called a *grant* and not an inheritance because according to *Faraid's science*, the distribution of inheritance to heirs can only be done after the heir dies and his assets are reduced or taken to pay off the testator's debts and for the cost of caring for the corpse. (Harahap & Arafa, 2022). Therefore, it is important for Indonesian people, especially Muslims, to know the types of gifts and the practices of giving them.

Several previous studies related to this research theme include; research conducted by Resti Risdianingsih et al. on the practice of giving gifts in the context of e-commerce only (Risdianingsih et al., 2023). Maulana Al-Khair, Rais Muqsith Araia, and Muhibban also studied the practice of exchanging gifts with prize draws, this study highlights the legal aspects of the practice of prize draws (Soedarjo et al., 2024). Further research conducted by Alifarose Syahda and Rizka Mavaza Putri only focused on the concept of alms, especially in the context of understanding the practice of giving takjil (pre-dawn or breaking fast food) during the month of Ramadan by non-Muslims. (Putri, 2022). Nurfarhana Mohd Daud, Saidin Wan Ismail, Zaluddin Sulaiman, Sidek Abdullah, and Mohd Asyadi Rdzuan in their research entitled instrument *grants* in the Islamic authority system concluded that the concept of *gifts* refers to the voluntary giving of property without expecting anything in return. This study also highlights that *grants* are often equated with *prizes* (Nurfarhana Mohd Daud, 2021).

In addition to the above research, there are other similar studies, but they tend to discuss *alms*, *grants* and *gifts* separately and focus on practical aspects based on phenomena that occur in society. Therefore, this study will discuss the three concepts comprehensively so that the differences become clear.

The subject of this study is limited to several main issues, namely the opinions of experts on *alms*, *grants*, and *gifts*; the form, principle, and provisions of the practice;

and the legal implications of giving gifts from fathers to their children. This study aims to provide a comprehensive understanding of the differences between *alms*, *grants*, and *gifts* in *muamalat jurisprudence*, thereby helping individuals better understand and practice these practices in accordance with the laws stipulated in Islam.

B. Research Methods

This study uses a qualitative research method with a literature study approach, which aims to describe and analyze in depth the concepts of *alms*, *grants*, and *gifts* in Islam. The literature study approach was chosen because it allows researchers to develop a more holistic understanding of the differences between the three concepts, both from the perspective of classical and contemporary fiqh. This study aims to explore the relationship between existing theories and practical phenomena that emerge in society, as well as provide a clearer explanation of their application in the context of Islamic law.

The main data sources used in this study include books, academic journals, scientific articles, and other scientific works relevant to the topic being studied. All of these sources were studied in depth to gain a more comprehensive understanding of the concepts of alms, grants, and gifts. Data analysis was carried out through data condensation, which is the process of filtering information obtained from various sources to identify data that is relevant and in accordance with the objectives of the study. The selected data were then analyzed systematically to reveal patterns or fundamental differences between the three concepts. Then this study ends with findings that can contribute to a better understanding of the practice of giving in Islam based on Sharia principles.

C. Research Results and Discussion

Alms, grants, and gifts are all gifts given by one party to another without expecting anything in return. These three concepts have high noble values in the eyes of religion and society. The following is a detailed discussion of each of these concepts:

1. *alms*

a. Definition of *alms*

Etymologically, the word *sedekah* comes from Arabic - *shodaqoh*. At the beginning of the growth of Islam, *sedekah* was defined as a gifts that was recommended.

However, after the obligation of *zakat* was made an obligation, which in the Qur'an is also called lafadz *sedekah*, the term *sedekah* has two meanings, namely *sedekah* and *obligatory sedekah* (*zakat*) (Haroen, 2000).

In terminology, *alms* is defined as a gifts given sincerely to those who are entitled to receive it, accompanied by a reward from Allah SWT. Based on this understanding, *infaq* (donation) of property for good is included in the category of *alms* (Haroen, 2000). Mardani in his book entitled *Fiqh Ekonomi Syariah* defines *alms* as an agreement to hand over one's property to another because he hopes for the pleasure and reward of Allah SWT and does not expect any reward or compensation (Mardani, 2015).

b. Legal basis for *alms*

The scholars of Islamic jurisprudence state that the law of *alms* is sunnah. This contract is based on the verses of the Qur'an and the Sunnah of the Prophet. Namely in the word of Allah in the letter of al-Baqarah, 2: 280 which means: "And if (the person in debt) is in difficulty, then give him a reprieve until he is able. And giving *alms* (part or all of the debt) is better for you if you only knew." (QS: 2/280) (Haroen, 2000).

The hadith or sunnah of the Prophet which was the basis for the decree on *alms* was said by the Prophet: "Give *alms* even with just one date, because it can cover hunger and extinguish sins as water extinguishes fire." (HR. Ibnu Mubarak) (al-Khalafi, 2007)

The law of *alms* can become unlawful if the goods/property given are used to commit crimes and immoral acts, this is based on the words of Allah in Surah Al-Baqarah verse 272 (M. Aliyul Wafa et al., 2023).

The legal basis regarding a person who gives *alms* and then inherits it is based on the hadith of the Prophet: "From Abdullah bin Buraidah from his father, he said: A woman came to the Prophet sallallahu 'alaihi wa sallam, and said: "O Messenger of Allah, I have given my slave girl as a gifts to my mother, but she has passed away." He said: "May Allah reward you, and she will be your property." He replied: "May Allah reward you, and she will be your inheritance." (Sahih Tirmidhi no: 535, Muslim II: 805 no: 1149, Tirmidhi II: 89 no: 662 and 'Aunul Ma'bud VIII: 79 no: 2860) (Haroen, 2000).

In Islam, *almsgiving* has a broad meaning, not only including giving material things but also all forms of goodness, both physical and non-physical. Based on the

hadith, scholars classify almsgiving into various forms, such as providing material assistance to others, doing good, refraining from evil deeds, reconciling disputing parties, helping someone get into a vehicle, lifting goods into a vehicle, removing obstacles on the road, walking on the path of Allah, dhikr (reading tasbih, takbir, tahmid, tahlil, and istighfar), inviting to goodness, preventing evil deeds, giving guidance to those in need, and smiling at others (Jannati, 2021).

Unlike zakat, which is obligatory for those who have reached a certain wealth threshold, alms is a voluntary act that is recommended for all believers, regardless of their financial status (Kailani & Slama, 2020). Furthermore, alms encompasses all forms of goodness, which go beyond material donations, while zakat specifically mandates the allocation of physical wealth, such as assets, agricultural produce, livestock, trade resources, and professional income. Furthermore, while zakat is expressly directed to eight specific recipient groups as outlined in Islamic jurisprudence, alms is universally open to anyone in need, reflecting its broader humanitarian scope (Awang et al., 2017).

c. *Alms* who does not allowed

A number of matter No allowed For given in *alms*, including including:

1) Not allowed For give *alms* something that becomes owned by together or belongs to someone else. For example, a wife No may give treasure her husband without permission. This is based on Hadith:

Abu Umamah narrated: *“I heard the Messenger of Allah (peace be upon him) say deep his sermon during the farewell hajj : Do not one wife give alms top property in the house her husband , except if her husband allow it . .”*(HR. At- Tirmidhi) (Haroen, 2000).

2) Should not give alms with illicit wealth from aspect its substance, or haram from aspect its acquisition. This is explained in hadith:

“Indeed, Allah is Most Holy, and no accept something except for the pure ones.” (HR Muslim). Then, the Prophet told about a wandering man in long time with hair tangled, and clothes dusty, while lift second his hand to the sky and said, “My Lord, yes My God, if his food is haram, his clothes are haram, his drink is haram, and he lifted from something that is forbidden, then How his prayer will granted?” (Haroen, 2000)

3) Not allowed For give *alms* something that is still needed For to support family or For pay debt (Yunita, 2022).

d. Things that can cancel alms

Some action can cancel reward give alms, including:

1) Al Mann (Al Mann)(Bringing Up Deeds): If someone give alms Then remind or give know other people about matter That For get confession or admiration, then reward his alms become cancel. This action reflect vanity or desire For praised by others.

2) Al-Adza (The Wrath) Losses): If someone give alms however then cause loss to recipient with word or his actions, then alms the considered no legal from side the reward . For example including say something humiliating recipient or treat them with no Respect.

3) *Rija'* (Showing Off): Alms lost its value If done For show off or look for praise , good moment do it and Afterwards . For example , giving alms in front of many people just to be seen cheap heart or to announce action so that it is praised as a generous person, then the reward No applies. Sincerity intention is key in worship such as that. (Yunita, 2022)

e. Wisdom *alms*

Give alms teach lesson valuable and bring Lots benefit for the giver and the receiver. One of lesson important is strengthening connection between humans, because action alms grow a sense of love love and each other honor in a community. It also maintains Islamic brotherhood, or Islamic brotherhood, with strengthening the sense of unity and responsibility answer together among Muslims.

In addition, alms functioning For to purify treasure, make it more blessing and halal at the same time reduce potential the wrath of God. The act of giving push individual For release greed and selfishness, replacing properties This with humility heart and gratitude. Furthermore, those who give alms awarded reward unique spiritual: prayer from two angels who prayed blessings and prosperity they every day.

2. Grants and Gifts

a. Definition from *grant* And *gifts*

Grants according to Language originate from the word *wahaba* - *grant* which

mean give. According to Sayyid Sabiq, *grant* applicable For giving to others, either in the form of treasure object and No treasure object (Rozalinda, 2017). The word *grant* taken from the word “*hubuubur riib*” means journey wind. It is said in the book Al-Fath, the word *grant* interpreted with deeper meaning general that is *ibra'*, namely to free other people's debts and alms, namely to free something that is mandatory Because expect reward in the afterlife, and *Ja'alab*, which is something that must be done given to others as gifts, *grant* used For refers to something more specific than something given as rewards, and this is what it says when somebody say That *grant* is giving a treasure without rewards (Azzam, 2022).

According to the term is, *grant* is the agreement that shows transfer right owned by a goods without replacement during life (Al-Bugha, 2009). *Grant* According terminology syara' is : A contract that provides ownership without replacement while the person concerned Still live and do with Like willing. According to Hanbali scholars, *grants* is diversion ownership on a assets, good tangible and No tangible, without compensation, which is given moment giver asset Still alive, and formalized through expression or action custom diversion ownership (Shafi'i, 2000).

From the definition above can concluded that *grant* is giving treasure to others without reward For get closer self to Allah to whom it is given free For utilise treasure That means treasure the become belongs to the person who is given. If someone give his wealth to others to utilized but No as right owned by so called *aria* (loan) For used without reward). If accompanied reward, then called sell buy (Ghozali, 2018). In other words, if somebody give his wealth to others without expect reward whatever as long as his life, then He has give something to others. *grant* to others.

Other forms of transfer ownership is *The prize* is the gifts given as expression of gratitude love and admiration to recipient of the gifts can given as confession from boss to subordinate or colleague top performance achieved. *Prizes* are also available given by subordinates to boss as sign accept love. Practice gifts *grant* and *gifts* highly recommended in Islam as part from concept *Shariah objectives* in protect wealth and development relationship good with others (Rusni Hassan & Nor Azdilah Mohamad Zaizi, 2020).

b. Legal basis For *grant* And *gifts*

The scholars of Islamic jurisprudence agreed that law *grant* And *gifts* is sunnah. This is based on the Qur'an and Hadith, including the following This;

1) Al-Qur'an

... give his beloved possessions to relatives, children orphans, the poor, the people in need travel, begging , and for freeing slaves ...' (QS. Al-Baqarah: 177)

“And give to women (who have married) dowry they (as giving) with full willingness. If they give part from giving That to you with Like willing, then please accept with like heart.” (QS. An-Nisa: 4)

2) Hadith

From Abu Hurairah, from the Prophet SAW, said : “Give gifts , surely you will each other love.” (HR. Bukhari) (Rosalinda, 2017)

Narrated from Ibn Abbas (may Allah be pleased with him) that the Messenger of God said: “The person who asks return something that has been given, like a dog that swallows return something that has been vomited it .” (Mutafaq alaih) (Rosalinda, 2017).

‘If I given *gifts* a piece of animal leg, of course me will accept it. And if me invited for eat a piece of animal leg, of course me will eat it.” (Narrated by Ahmad and at- Tirmidhi) (Ghozali, 2018).

As narrated by Ahmad from hadith of Khalid bin Adi, that the Messenger of Allah said: “Whoever obtains a kindness from his brother, not Because expect and not Because begging , then should He accept it and don't He reject it, because indeed matter That is fortune that has been given to him by God” (Chairuman Pasaribu & Suhrawadi K. Lubis, 2004).

Abu Hurairah narrated that the Messenger of Allah said: “Give gifts to some others, because gifts can get rid of hatred . And don't a neighbor belittle giving his neighbor, even though That only goat's feet” (Chairuman Pasaribu & Suhrawadi K. Lubis, 2004).

c. Pillars and conditions *grant* And *gifts*

The majority of scholars are of the opinion that *grant* and *gifts* become a legitimate act if fulfil pillars and conditions as following:

1) *Wabib* (who gives) *grant*), required For speak in a way law, meaning they

must Already Enough age (*puberty*), intelligence healthy, and already adult. Grantor must become owner legitimate from donated property and must act in a way voluntary, without coercion or pressure. In addition, the provider grant No may become a person whose rights restricted or seized Because reason law or reason others (Zakiyatul Ulya, 2017).

2) *Maubub ob* (person who receives grant), required gifts in a way real at the moment grant done. So no legitimate give grant to children who are still in content, grant is contract directly that is not can associated with time certain. If the person given grant is child small or crazy , then grant must taken by his guardian, caregiver, or person who educates him or foreigners (Ghozali, 2018).

3) *Maubub* (property that is used as grant) with condition as following:

a) Items to be given Already there at the moment transaction done and at the time contract implemented . Therefore That does not legitimate give something that has not been done real .

b) Donated items is halal or permissible objects allowed in a way syara', no allowed donate forbidden things like pigs, dogs, khamr, and others.

c) Substances that can owned, meaning donated items That can owned, object That can accepted and can transferred to the recipient grant, then No may granted such as river water, sea fish.

d) Assets that are donated must separated from other property, no bound with right or matter whatever other.

e) Donated property That valuable and useful.

f) Assets that are donated That is belongs to the person who gives grant, then No legitimate give treasure belongs to someone else.

4) *Sighat* (speech) consent and qabul, consent is statement from the person who gave his wealth and acceptance is statement from the person who

receives his wealth. For example, the giver grant said : “I give House This as *grant* to you”, then recipient grant replied : “I accept you *grant*”.

d. Type of problem with *grant*

1) *Al-'Umra*

Al-'Umra originates from the word “*age*” which It means life. It is called thus because during the time of ignorance, when somebody give House to others, they will said, “I give This to you.” *Umrab* which means , “I allow you to use House This during your life.” Therefore that, house This called *Umrab* (Azzam, 2022).

According to Sayyid Sabiq, *Umrab* is similar *grant* That is someone who grants something to others during He life and if the grantor die so goods the return to the one who grants. The person who says *Umrab* is called *mu'mir* and the given object 'Umrah is called *Mu'mar* (Ghozali, 2018).

Based on hadith of the Prophet, the return of *Umrab* after giver died then property the cancel Ownership of *Umrab* must characteristic permanent for people who are granted *Umrab* during his life After the person who was given *Umrab* dies, then property the inherited to expert his heirs, if no have expert heir then submitted to treasury. Opinion this adopted by Hanafi, Shafi'i, and Ahmad based on hadith of the Prophet from Urwah that the Prophet said, “Whoever is given *Umrab* property Later *Umrab* is for him and his children. *Umrab* is inherited to the person who inherits between his children after died” (Ghozali, 2018).

On the contrary, Imam Malik said that *Umrab* is ownership benefits and not mastery. If given to somebody so That for him moment He Still alive and not can inherited. If given to him and his children after He die so That become treasure inheritance For his family (Ghozali, 2018).

In short: if there is a condition in *the Umrab* that the property belongs to the recipient and his descendants, then this strengthens the ruling that the property belongs to the recipient and his heirs. This is the opinion of all scholars who say that *Umrab* is permissible, and if he gives *Umrab* without conditions, then it belongs to the recipient and his heirs as well, because it is a gifts similar to a gifts (Azzam, 2022).

2) *A Ruqba*

The word *ar-ruqba* comes from from the word *muraqabah* (supervision), because both each other supervise when it died, so that he can make peace with it, then expert his heirs who will replace it (Azzam, 2022). *Ruqba* is when someone says to his friend “I am *ruqba* my house for you, I give it to you as long as you live”. That is , if you died before me , then return house that to me . And if me died before you , then house that yours and those after you . So, each of them waiting death his friend , so ownership house that to be belongs to whoever lives in between them both (Ghozali, 2018) .

1) Legal basis *Al-'Umrah and Ar -Ruqba*

The majority of Islamic jurisprudence scholars allow second type grant this, because including linked grants with condition acceptance and acceptance, things This based on Hadith of the Prophet narrated from Abu Hurairah ra , that the Messenger of Allah said : “*Umri* That may”.

The majority of Islamic jurisprudence scholars allows two types giving This Because both of them including in category *grant* that meets condition *consent* (offer) and *acceptance* (acceptance). Understanding This based on Hadith of the Prophet narrated from Abu Hurairah, who narrated that the Prophet Muhammad saw. said: *Umrah* allowed.” (Rozalinda, 2017)

Another narration from Jabir states that the Messenger of Allah (PBUH) said: *Umrah and Ruqbah* are permitted for those who are able.”

Although part great scholars accept Umri and Ruqbah in condition certain, there are difference opinion between Hanafi and Maliki schools of thought. Both school of thought This consider ruqbah as something that is forbidden but allow Umri. This decision is also supported by the hadith following from the Prophet Muhammad saw: “Indeed, the Messenger of Allah permitted it *umri* t fire No legitimate *ruqbah*”.

Imam Al-Subki, in the book *Mughni Al- Muhtaj*, explains that validity *grant* from *Umrah* and *Ruqbah* No based on qiyas, but based on more hadith prioritized than reason. Syafi'i scholars agree with Abu Yusuf from Hanafi school of thought , acknowledges *Ruqbah* as legitimate as *grant* However, Abu Hanifah and Muhammad argued that law the No legitimate Because There is prohibitive conditions ownership directly. On the contrary, *grant* from *al-'Umrah* is valid Because No obstruct displacement ownership. This is supported

by the hadith narrated by Al-Sy'bi from The Great that "The Messenger of Allah (saw) permitted grant *al-'Umrab* and invalidates al-ruqba grant" (Al-Bugha, 2009).

e. Repay giving *grant* And *gifts*

The person who is given *grant* or *gifts* recommended For each other repay as was done by the Prophet Muhammad SAW during his lifetime as narrated by Bukhari, Ahmad, Abu Dawud, and At- Tirmidhi from Hadith of Aisyah ra. "The Messenger of Allah receive and reply giving *gifts*" (Azzam, 2022). This means that the Prophet received *gifts* as well as reply to it at least with equivalent prize with price *gifts* that he accept For repay kindness so as not to someone owes money kindness to him.

Al-Khattabi as quoted by Sayyid Sabiq explains that the scholars have to divide gifts (*grant*) And *gifts*) becomes three type. The first type involving giving to someone who has status more low, such as a maid, out of respect and love, without expect reply. The second type is a gifts given by someone more low to someone who has status more high, usually For fulfil need or get benefits, and giving the must replied. For example it was the poor man who offered results the harvest to rich people. Third type is exchanged gifts between equals, which encourages love and affection darling , like gifts wedding or circumcision. Type of administration this is also common expected For replied (Ghozali, 2018).

f. Cancellation grants and gifts

The majority of scholars are of the opinion that a object or the property that has been given to other people it is haram requested return in condition whatever, even though between you womb or husband wife, except the one who gives is a father and one who accepts is his son himself (Fauzi Saleh, 2010). This is based on the words of the Prophet SAW. which was narrated by Abu Daud and Nasai "A person who takes back his gifts is like a dog licking its own vomit." In another hadith narrated by Ahmad: "No no one has the right to pull out return a giving , except giving a father to his son." A father is allowed to pull out return a the gifts that has been given given to his son, because He more entitled protect interest his son.

Different with Hanafiyah scholars, according to they, *grant* No binding. Therefore that, the giver grant can to pull out *grant*, thing This based on hadith of the

Prophet narrated by Ibn Majah, al-Daru Quthni , At-Tabrani , and al-Hakim which means “The person who gives his wealth so he is the one who is better entitled on his wealth that, as long as the person who grants it his wealth No accompanied by with compensation”.

However, they also forbid withdrawal gifts from others with conditions recipient grant has give something as the reply and the recipient grant has accept it.

According to Sayyid Sabiq, the giver grant No may to pull out the grant, *the grant* only just give without request rewards. As for the parties giver Allowable grants to pull out return the grant, *grant* is giver grants that provide so that *grant* given awards and rewards (Ghozali, 2018).

Grants can be revoked if given by parents to his son For protect interest child. For example, a father can take return the car given to his son if car the misused, such as For truancy. In addition, *grant* can withdrawn return If cause injustice, malice, or slander (M. Aliyul Wafa et al., 2023). However, the prize certain (*grant*) or *gifts*, such as pillows, perfume, and milk, no can returned. This is based on hadith narrated by Ibn Umar, where the Prophet said, “There are three type grants that are not can returned: pillows, perfume, and milk.” Likewise in A hadith From Abu Hurairah, the Prophet said , “Whoever is given perfume gifts, then the perfume is No can withdrawn return because perfume is easy fragrance lost” (Sayyid Sabiq, 2008).

g. The wisdom of giving grants and gifts

Wisdom from in give *grant* and *gifts* very much in, because can remove hostility, fostering a sense of love, and reflecting glory, character, and honor. The Prophet said, “Give it *gifts* One each other, all of you, because *gifts* can remove hatred in heart. Allah SWT also condemns hard people who demand giving back (Sheikh Ali Ahmad Al-Jarjawi, 2006).

Give *grant* or *gifts* own Lots benefits, such as give something to those in need. Rewards for those who give very much great, as God is described as the Most Gracious, those who are cheap heart including the lucky ones, as stated in Surah Al- Hashr (59:9).

h. The gifts that father gave to his son

The scholars agree that a father should applicable fair to their children, so that they don't happen hostility between them and decide rope silaturahmi. Imam Ahmad,

Ishaq, Ats-Tsauri, Thawus, and some Imam Malik's followers argue Thus. They said: "Verily, making distinctions giving gifts to children is wrong and mandatory For stop it." Bukhari confirmed it opinion This with to quote A history from Ibn Abbas ra and narrated by al-Tabrani and Sa'id bin Mansyur as well authenticated by Ibn Hajar in Fathul Bari that the Prophet said: "Give your children equal. If I allowed For to discriminate in give they, me will prioritize woman." (Sayyid Sabiq, 2008).

'Ash-Sya'bi narrate from An-Nu'man bin Basyir, "My father Once give me something. Ismail bin Salim, one of them from his people , said : "His father give him a slave man." His mother, Amarah bint Rawahah, then said to him (my father), "Come to the Messenger of Allah. and give it testimony to him about matter" So he came to The Messenger of Allah and preached to him , "I have give a slave man to My son An-Nu'man, and my wife Amarah asked me For become the witness for you." The Messenger of Allah asked , "What is You own other children besides he?". He answer, "Yes." "Is it You give everything as You give to An-Nu'man?" "No." Then, the Messenger of Allah said , "Some people say matter This is injustice. Some of they say This is form choose love. Therefore, give testimony This to someone other than I."

Hanafi, Syafi'i, Maliki scholars and the majority of scholars agree that applicable fair to children That recommended, while choose love That hated. They refused various explanation about Hadith An-Nu'man as mentioned in Al-Fath and Al-Author (Sulaiman bin Ahmad bin Yahya Al-Raifi, 2010).

3. Difference between *alms*, *grants*, and *gifts*

Based on the discussion that has been explained, can stated that *alms*, *grants*, and *gifts* is concept that means almost same. Research results this in line with research entitled Grant Instrument in System Islamic Finance (Nurfarhana Mohd Daud, 2021), it is said that *gifts* and *alms* is part or type from *grant*. So it can it is said that *grant* more general from *gifts* and *alms*. Every *gifts* and *alms* is *grant* , but no everything *grant* is *gifts* and *alms*. Opinion deep research the taken based on The view of Imam Abi Zakariya Mahyaddin bin Syaraf An-Nawawi and Prof. Dr. Muhammad Az Zuhaili who said *grant* each other related with '*Atikab*: *gifts*, and *alms*. In the case of This is '*Athiyah* considered including *grant*, *gifts* and *alms*_(Nurfarhana Mohd Daud, 2021) Unfortunately, the previous research did not provide further explanation about the difference between the concept of *alms*, *grant*, and *gifts*. Therefore, the results of this research are useful to

strengthen and complement the previous research. Previous researchers' opinions on *grants* are based on the general concept of transfer of ownership without compensation, which also includes *alms* and *gifts* although both are forms of giving, but the purpose is different. *Alms* is given with the purpose of worship and getting closer to God, while *gifts* are given to express gratitude, and *grants* are given freely without a specific motive, based on a contract (Tim Laskar Pelangi, 2021). Scholars agree that *grant* allowed because can tighten relationship between giver and receiver (Umi Hani, 2021). When *alms* should be given to those in need, *grants* and *gifts* can be given to anyone, both people we love and people we know. This thing reflected from privilege given by Prophet Muhammad (peace be upon him), who received *gifts* but no *alms* (Al-Bugha, 2009). In addition, the concepts this different deep thing verdict law, revocation allowed, and form, as explained deep table following:

Table 1

Difference between Alms, Grants and Gifts

Aspects Difference	<i>alms</i>	<i>grant</i>	<i>gifts</i>
Objective	Getting Closer self to Allah and achieve reward in the afterlife	Strengthen connection or strengthen connection social	Motivating someone, expresses love, or honor
The Pretext of Giving	Care One each other	Bond love Darling	Incident certain make it worthy given
Recipient	People in need help	People who are close with giver	The Achievers and beloved covering the poor and the rich.
Give Rules	Must go through rules certain and condition	Must go through rules certain and condition	Can pass rule certain or No
Form of Giving	In the form of or No tangible	Only in form property	Only in form property
Legal basis	The law is sunnah muakad, however Can become must If there are people who need request alms to those who are able.	The law of origin is sunnah. However, based on the circumstances and role giver and receiver grant , then matter That Can become mandatory, forbidden,	Sunnah Law of gifts Can changed becomes haram if There is prohibition sharia towards him, such as give something that is forbidden, there is

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		or reprehensible.	elements of bribery and leading haram things.
Whether Can revoked or No	Can not revoked	Generally No can revoked, but There is exception	Can not revoked

D. Conclusion

Alms, grants, and gifts are three forms of alms in Islam, each of which has its own purpose, conditions, pillars, and provisions. *Alms* are gifts given sincerely to expect the pleasure of Allah SWT, *grants* are giving something to others without expecting anything in return, while *gifts* are gifts to honor the recipient. These three forms of giving are all forms of someone's generosity and according to the majority of scholars, asking for it back from the recipient is haram except for *a gifts* from a father to his son. *a gifts* from a father to a child can be revoked by considering interests and justice. Although in general the concept of *alms, grants, and gifts* is the same as giving ownership without expecting anything in return, more specifically.

The three concepts differ in terms of purpose, reason for giving, recipient, rules for giving, form of giving, legal basis, and whether the gifts can be canceled or not. The main difference between *alms, grants, and gifts* lies in the intention behind giving the gifts. By understanding these differences and similarities, Muslims can better apply or practice these concepts. *alms, grants, and gifts* The researcher's suggestion for further researchers who are interested in researching a similar theme, it would be better if it was combined with field research that digs up information directly from the community to find out the real understanding related to the concept of *alms, grants, and gifts*.

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