


Understanding The Concept Of Grants And Alms From A Syariah Economic Perspective

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Article Info	ABSTRACT
Keywords: Grants, Alms	Grants and alms are two important concepts in muamalah jurisprudence that have social and spiritual dimensions. From the perspective of muamalah jurisprudence, both are forms of non-commercial transactions based on the principle of voluntary (tabarru ') and aim to get closer to Allah and strengthen social relations. This study uses a library study method with a qualitative approach, analyzing primary and secondary sources in Islamic literature. The main sources include books and Fiqh books. The results of the study show that grants and alms have similarities in the nature of being willing and based on the sincerity of the giver. However, there are fundamental differences in terms of purpose and recipient. Grants are general in nature and can be given to anyone without regard to the economic conditions of the recipient. In contrast, alms are intended to help those in need and are often a means of worship for the giver. In terms of Islamic law, the pillars of grants include the giver (wahib), recipient (mauhub lahu), the donated goods (mauhub), and the valid ijab kabul. Thus, the grant and alms are not only sunnah practices recommended in Islam, but also play a strategic role in creating community welfare .
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INTRODUCTION

Fiqh muamalah as a branch of knowledge in Islamic law has an important role in regulating relationships between individuals, especially in social and economic aspects. Islam has recommended how to utilize the wealth or sustenance given by God by providing clear guidelines and containers. are grants and alms.

Grants, which etymologically mean unconditional gifts, are a form of transfer of ownership of property from one individual to another voluntarily without any compensation. While alms refer to giving that is done with the intention of getting closer to Allah SWT, which is not only material but can also be in non-material form. Both have a noble purpose, namely to help others and strengthen solidarity.

In the perspective of muamalah fiqh, grants and alms have specific legal bases and provisions, which are omitted from the Qur'an, Hadith, and ijtihad of scholars. Although both have similarities in terms of voluntary giving of property, there are fundamental differences in the intentions, conditions, and legal impacts of the two practices. Grants are more worldly

and are not always associated with worship, while alms explicitly contain elements of worship.

The study of grants and alms becomes relevant in the modern context, where the role of social solidarity is very necessary to overcome economic inequality and improve the welfare of the people. This study aims to examine in more depth the concept, legal basis, and application of grants and alms in muamalah jurisprudence. With a deeper understanding of these two concepts, it is hoped that it can contribute to the development of muamalah fiqh thinking, as well as provide practical guidance for Muslims in carrying out religious teachings that are relevant to social and economic life.

RESEARCH METHODS

Based on the problems studied by the researcher, this type of research uses a library research method. Library research is a method or way used in research that is carried out by the method of examining existing library materials. Collecting information and data with the help of various materials available in the library such as documents, books, magazines. The first stage of library research is research that aims to obtain objective results, namely by the research stage on the problem. The second stage of library research is research that aims to obtain subjective results.

The approach used in this study is a qualitative approach which is a research procedure that produces descriptive data with descriptive analysis methods. While the analysis technique is content analysis, a technique used to analyze and understand text by analyzing the meaning contained in the data collected through library research.

RESULTS AND DISCUSSION

Grant Overview

Definition of Grant

Hibah is linguistically derived from the word *wahaba*, which means passing from one hand to another or in other words the awareness to do good or is taken from the word *hubub ar-rih* (wind that blows) or *ibra* (freeing debt). Hibah is the process of transferring ownership rights without compensation. In terminology, it is the granting of direct and absolute ownership rights to an object while still alive without replacement even from a higher person. As has been explained, a grant is a gift from a grantor to another person as a grantee when the grantor (who owns the property) is still alive.

A grant is a voluntary gift without strings attached, or also called a gift. The gift results in a complete transfer of ownership and is carried out while the giver is still alive. And the recipient of the gift has the right to manage the gifted property, because the property is already completely his. In terms of language, the word hibah comes from the Arabic word *al-hibah* which means gift or gift and bangun (rise). The word hibah is taken from the word "*hubuubur riih*" which means *mururuha* (wind journey). The word hibah whose *amr form is hab* is found in the Qur'an Ali-Imran verse 38.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

Meaning: "There Zakaria prayed to his God. He said, "O my Lord, give me a good offspring from Your side, indeed You are the All-Hearer of prayers."

From the definition above, it can be understood that a grant is a gift of property to another person without compensation to get closer to Allah where the person who is given is free to use the property. This means that the property becomes the property of the person who is given it. If a person gives his property to another person to be used but not as property, then it is called *la'arah* (loan). If the gift is accompanied by compensation, then it is called a sale and purchase.

According to Sayyid Sabiq, if someone gives something that is not a type of halal property such as alcohol or a corpse, then this is not worthy of being used as a gift. Another thing that needs to be considered is the time, namely the grant is made when the giver (the person who has the property) is still alive, if he has died then it is no longer a grant but it is called a will.

Legal Basis for Grants

Fiqh scholars agree that grants are sunnah, this is based on the text of the Qur'an and the Hadith of the Prophet.

- 1) The Evidence of the Qur'an
 - a) QS. An-Nisa Verse 4

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيًّا

Meaning: "Give the women (whom you marry) a dowry as a gift willingly. Then, if they give you some of it gladly, accept it and enjoy it with pleasure."

- b) QS. Al-Baqarah 117

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

Meaning: "(Allah) is the creator of the heavens and the earth. When He wants to decree something, He simply says to it, "Be!" So, be that something."

- 2) Evidence of the Hadith

(مَنْ جَاءَهُ مِنْ أَخِيهِ مَعْرُوفٌ مِنْ غَيْرِ وَلَا مَسْأَلَةَ فَلْيَقْبَلْهُ وَلَا يَرُدَّهُ فَإِنَّمَا هُوَ رِزْقٌ سَاقَهُ اللَّهُ إِلَيْهِ) رواه أحمد

Meaning: "Whoever gets good from his brother not because of wishing and begging, then let him accept it and not reject it, because it is sustenance given to him by Allah." (HR. Ahmad).

Pillars and Conditions of Grants

According to Hanafiyah scholars, the pillars of a grant are *ijab* and *qabul*, because both are included in the contract like a sale and purchase. Some Hanafiyah scholars are of the opinion that *qabul* from the recipient of the grant is not a pillar. Thus, a grant is sufficient with *ijab* from the recipient. This is because of the meaning of the grant itself which means nothing more than "merely a gift". In addition, acceptance is only the impact of a grant, namely the transfer of ownership rights. The majority of scholars say that there are four pillars of a gift.

- 1) The person who grants (*al-Wahib*)
- 2) Donated property (*al-mauhub*)
- 3) The pronunciation of the grant is the person who receives the grant.

Grant Terms and Conditions

- 1) Requirements for the person making the grant (Grant Giver)

The donor owns the thing that is donated.

- a) The grantor is not a person whose rights are limited, meaning he is a person who is capable and free to act according to the law.
 - b) The donor must be an adult, sane, and intelligent person. It is not required that the donor must be a Muslim. This is based on the hadith of Bukhari which states that it is permissible to accept gifts from idol worshippers.
 - c) The donor is not forced because a grant is a contract that requires willingness.
- 2) Requirements for Persons Who Are Granted:
- The person who is given the gift is truly present at the time the gift is given, if he is not present or is thought to be present, for example, he is still in the form of a fetus, then the gift is invalid. If the person who is given the gift is present at the time the gift is given, but he is still a child or insane, then the gift must be taken by his guardian, his caretaker, or the person who educates him, even if he is a stranger.
- 3) Conditions for Donated Items
- a) The object really exists when the contract takes place. So objects whose form will exist such as a calf still in its mother's womb or a fruit that has not yet appeared on a tree are void. The scholars put forward the rule regarding donated property "everything that is legitimate to be bought and sold is also legitimate to be donated".
 - b) The property has value (benefit). Therefore, according to the followers of Ahmad bin Hanbal, it is permissible to give away a pet dog and something unclean that can be used.
 - c) Possessability of the substance means that the object is something that is normal to own, can be received as an object, and can be passed from hand to hand. So it is not valid to give water in rivers, fish in the sea, birds in the air to mosques, or Islamic boarding schools.
 - d) If the property to be donated is of value according to the shura, it is not valid to give away blood and liquor.
 - e) The property truly belongs to the person who donated it. So, it is not permissible to give away something that is in one's hands but that belongs to someone else.
 - f) According to Hanafiah, if the item is in the form of a house then it must be intact even though the house may be divided.
 - g) The donated property is separate from the others, not related to other property or rights. Because in principle the donated goods can be used after the contract takes place..Granting a debt to a person who is in debt is the same as freeing him from that debt.
- 4) Acceptance and Acceptance
- No specific pronouncement is required. However, the meaning clearly shows the meaning of the act of giving. If a gift is associated with a condition, such as a restriction on use by the grantor to the recipient of the gift, then the condition is invalid even though the contract is valid.

Types of Grants

There are two types of conditions for grants known in Islamic jurisprudence, namely:

- 1) Benefit grants known as *'umriy*, namely the recipient of the grant may utilize the object granted as long as the recipient of the grant is still alive. If the recipient dies, the object granted must be returned to the grantor.
- 2) If someone gifts something to another person, with the condition that the recipient dies before the donor, the property returns to the donor. If the grantor dies first, the donated assets become the property of the grantee. This type of grant is called *ruqby*.

Among the scholars of Islamic jurisprudence there are differences of opinion regarding the law of these two types of gifts. Most scholars allow both types of gifts. Because in fact they are included in gifts that are connected with conditions in *ijab* and *qabul*. This is based on the hadith of the Prophet narrated by Abu Hurairah: *"It was narrated from Abu Hurairah ra. from the Prophet SAW. he said: Umry is permissible."* In another hadith it is also explained:

جَائِزَةٌ عَنْ جَابِرٍ قَالَ : قَالَ رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « الْعُمْرَى
لِأَهْلِهَا وَالرُّقْبَى جَائِزَةٌ لِأَهْلِهَا

It was narrated from Jabir that he said, Rasulullah SAW. said: "Umry is permissible for those who can afford it and ruqby is permissible for those who can do it."

Among the Hanafiyah and Malikiyah ulama, *ruqby* is prohibited. However, they allow *'umry*. This is based on the hadith of the Prophet:

نَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا جَازَ الْعُمْرَى وَأَبْطَلَ الرُّقْبَى يَا

Meaning: *" Indeed, Rasulullah SAW allowed 'umry but canceled ruqby."*

The Prophet has warned in his hadith to equalize children in terms of gifts: *" Related from Ibn Abbas he said, Rasulullah SAW. said: "Make equality between your children in the right of giving. If I wanted to give preference to someone, I would definitely give preference to the daughters."*

The scholars are of the opinion that it is *makruh* to equate giving children the law of circumcision, while giving it more to some children is *makruh*. A gift is the giving of an object to another person by someone because they hope for a reward and pleasure from Allah SWT. Grants and gifts are a distribution of assets for good, the same as *waqf*. These three forms of giving can create a social nature and solidarity among humans and avoid *mazmumah morals*, such as stinginess, greed and greed. Allah prescribes grants and gifts because they can tame the heart and create affection for fellow humans. Providing grants and prizes can also encourage and motivate someone to improve their achievements and work ethic.

Implementation of Grants in Islamic Finance

Some Islamic financial institutions implement grant programs to support small businesses or social projects, as well as provide training for grant recipients to optimize the use of funds. This implementation aims not only for financing but also to create a positive social impact in society. Islamic financial institutions are regulated by the OJK and MUI, ensuring that all grant transactions are carried out in accordance with the provisions. Supervision is important to ensure accountability for the use of grant funds by recipients. Islamic financial institutions in Indonesia have implemented grant programs as part of their social responsibility. For example, Islamic banks may have programs that provide grants to

farmers to purchase agricultural equipment or support small businesses with interest-free capital. The implementation of grants in Islamic finance not only serves as a financing tool but also as a means to improve the welfare of society as a whole. By following the principles of sharia and applicable regulations, Islamic financial institutions can make a significant contribution to inclusive and sustainable economic growth.

Grant Dispute Resolution

Settlement of grant disputes can be done through several legal procedures, either in court or through mediation.

1. Procedures in the Religious Court: Research shows that the process of resolving grant disputes in the High Religious Court includes registering the case and considering it by the judge based on applicable law.
2. Mediation: In cases of disputes over adopted child grants, the village head can act as a mediator to reach an agreement through deliberation.
3. Government Regulations: Research also shows that there are inconsistencies in the grant agreements regulated by the PP, which can hinder the settlement process.

Overview of Almsgiving

Definition of Alms

Almsgiving is an agreement to give an object by one person to another person because they hope for the pleasure and reward of Allah SWT and do not expect any reward or reimbursement. In terms of language, the word sedekah comes from the Arabic word صدقة which means a right action. In the early growth of Islam, sedekah was interpreted as a recommended giving. And in terms of *sharia* (terminology), sedekah is interpreted as a gift from someone sincerely to someone who is entitled to receive it which is also accompanied by a reward (infak/donation) from Allah. In addition, sedekah can also be interpreted as a gift given by a Muslim to another person spontaneously and voluntarily without being limited by time and a certain amount; a reward alone. Alms in the above sense by the *fuqaha* (jurisprudence experts) are called sedekah *attatawwu* (polite and voluntary alms).

Legal Basis for Almsgiving

By *ijma*, the ulama determine that the law of alms is sunnah. Islam prescribes almsgiving because it contains an element of providing assistance to those in need. In the Qur'an there are many verses that recommend that we give charity, some of which are found in the words of Allah SWT.

- 2) Surah Al-Baqarah verse 280

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

Meaning: *If he (the debtor) is in difficulty, give him time until he is free. That you give charity (freeing up debt) is better for you if you know (it).*

- 3) Surah Al-Baqarah verse 261.

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

Meaning: *The parable of (the income spent by) those who spend their wealth in the way of Allah [166] is similar to a grain of seed which grows seven spikes, in each spike of a hundred grains Allah multiplies (rewards) for whom He wills, and Allah is All-Encompassing (His bounty) and All-Knowing.*

The definition of spending wealth in the way of Allah includes spending for jihad purposes, building Islamic universities, hospitals, and scientific research efforts.

4) Surah Al Baqarah 271

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُكْتُمُوهَا فَهِيَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ

Meaning: *If you openly give your alms, it is good. But if you conceal it and give it to the poor, it is better for you, and Allah will remove from you some of your sins. And Allah is Acquainted with what you do.*

Then according to Hamka in the interpretation of al-Azhar, it is explained that Surah al-Baqarah verse 271 explains the placement of alms. According to Hamka, alms can be done openly as long as it is not intended to show off but rather aims to provide an example for people to also give alms or also to motivate people to be generous, help each other and work together for the benefit of the community. Then the placement of alms openly is when giving alms for general development or the interests of the community, such as schools, mosques and others because if many people help by giving alms (either wealth or services) then it will be easy to realize it. And alms can also be done secretly with the aim of minimizing the possibility of an attitude of showing off which can damage the intention of alms which was initially based on sincere intentions and other goals of hidden alms are to protect the feelings of the person who is given. Then the placement of alms in secret is when giving alms to someone (individual) because if showing alms to someone in public can cause offense to the person being given it, it is better to keep it secret.

In his hadith, the apostle ordered his people to give alms, even in small amounts.

The Lord Allah is the Most Gracious And He is shakabi The story
((Matthew O Allah)

Meaning: *"Protect all of yourselves from the torment of hellfire by giving charity even if it is only half a date." (Bukhari Muslim).*

Alms That Are Not Permitted

Almsgiving is permissible as long as the object being donated is one's own property and the object is pure in substance and obtained in the right way, even if the amount is small. So, if the item is owned jointly or by someone else, then it is not valid to give charity because the item being donated must be based on the sincerity and willingness of the owner.

Laws Related to Almsgiving

Basically, alms can be given anytime and anywhere without being bound by time and place. However, there are certain times and places that are more prioritized, namely it is more recommended in the month of Ramadan. It is also explained in the book Kifayat al-Akhyar, alms are highly recommended when facing important matters, sick or traveling, in the cities of Mecca and Medina, war, pilgrimage, and at prime times such as the ten days of the month of Zulhijah, and Eid. In addition, in using the method, we must also choose a better way to give alms, namely by hiding. This is more important than openly.

Likewise, it is forbidden to give alms of objects that are in substance considered forbidden such as pigs and dogs. Or the object is obtained in a forbidden way such as stealing, robbing or corruption because it is not legally his, and Allah will also not accept alms from the forbidden or from forbidden means as explained in a hadith that "indeed Allah is Holy and will

not accept except that which is also pure" (HR. Muslim). Another thing that needs to be considered in giving alms is the factor of need. A person who has something but, that something is needed to support his family or to pay his debts then that something is not allowed to be given as alms.

Alms should be distributed right on target, meaning that the recipients are those who are truly entitled and in great need, such as the poor. It is recommended that the distribution of zakat is specifically for those who are experts in goodness and those who truly need it. In the Qur'an, surah al-Taubah verse 60, there are several groups who have the right to receive alms:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَىٰ قُلُوبُهُمِ الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۚ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

Meaning: *Indeed, zakat is only for the needy, poor people, zakat administrators, converts who are persuaded by their hearts, for (freeing) slaves, people who are in debt, for the cause of Allah and for they are on a journey, as a decree required by Allah, and Allah is All-Knowing, All-Wise.*

The alms that must be given in this verse are expressed by the word " *shadaqar* ") (الملتان), that is, all assets for which zakat must be given consist of gold, silver, commercial goods, livestock, staple foodstuffs, rikaz, and mining products. In terms of assets that must be given zakat, there have also been quite wide differences of opinion among scholars, as discussed in Islamic jurisprudence books.

According to the hadith of the Messenger of Allah, "Give charity, then a man asked, O Messenger of Allah, I have one dinar of money, the Messenger said, "Give charity to yourself", the man said again, "There is another dinar, O Messenger of Allah", then the apostle said, "give charity to your wife", then he said again "there is still one more dinar, O Messenger of Allah," the apostle said, "give charity to your servant", he said again "there is one more dinars, Rasulullah, Rasulullah said, "It's up to you, you know which way is better. (HR Abu Daud, al-Nasai, and Hakim).

Things that can cancel alms

There are several things that can eliminate the reward of alms.

- 1) *al-Mann* (to raise up) means to mention it in front of other people
- 2) *al-Adza* (hurt) means that alms can hurt the feelings of other people who receive them, either through words or actions.
- 3) *Riya* (showing off) means showing alms to others because you want to be praised. He gives alms when there are people, but if he is lonely he doesn't want to give alms.

Forms of Almsgiving

In Islam, charity has a broad meaning, not only in the form of material but also includes all goodness, both physical and non-physical. Then the Prophet Muhammad SAW explained that charity includes:

- a. Prayer beads, Tahlil, and Tahmid

The Messenger of Allah SAW described at the beginning of his explanation about charity that every tasbih, tahlil, and tahmid is charity. Therefore, they were asked to increase tasbih, tahlil, and tahmid, or even other dhikr. Because all of these dhikr will

have the value of worship in the sight of Allah SWT. In another narration, it is described: from Aisyah ra, that the Messenger of Allah SAW said, "That every child of Adam is created three hundred and sixty joints. So whoever says takbir, says tahmid, tasbih, asks for forgiveness, removes stones, thorns, or bones from the road, enjoins good and forbids evil, then it will be counted as three hundred and sixty joints and he is walking on that day. While he is freed from the fire of hell "(HR Muslim).

b. Enjoining Good and Forbidding Evil

After mentioning that dhikr is charity, the Prophet SAW explained that amar ma'ruf nahi munkar is also charity. Because to realize amar ma'ruf nahi munkar, a person needs to spend his energy, thoughts, time, and feelings.

c. Work and provide for his family.

This is as expressed in a hadith: from al-Miq bin Ma'dikarib al-Zubaidi ra, from the Messenger of Allah SAW said, "There is no work that is more noble done by a person than the work done from his own hands. And no one spends his wealth on himself, his family, his children, and his servants except that it will be charity. (HR Ibn Majah).

d. Helping other people with their affairs.

Helping others in the context of charity reflects the principle of caring and sharing in society, where this act not only provides material assistance but also strengthens social ties. In Islam, helping others is considered a noble deed, which can bring rewards and blessings, and create social justice by reducing the gap between the rich and the poor.

e. Visiting the sick

In a hadith, Rasulullah SAW said: From Abu Ubaidah bin Jarrah ra said, I heard Rasulullah SAW say, "Whoever spends his excess wealth in the way of Allah SWT, Allah will multiply it by seven hundred (fold). Whoever gives charity for himself and his family, or visits the sick, or removes thorns, will receive goodness and kindness 10 times as much. Fasting is a shield as long as it does not damage it. And whoever Allah tests with a physical test, it will be an expiation for his sins." (HR Ahmad).

f. In daily practice

It can be in the form of giving money or goods to those in need, providing ready-to-eat food or food ingredients for people around, including orphans and the poor, teaching knowledge, helping to carry goods or giving advice, providing attention and support to orphans, donating to the operational costs and activities of the mosque.

The Wisdom of Almsgiving

- a. A person who gives alms is more noble than the person who receives it as explained in a hadith "The upper hand is better than the lower hand".
- b. Strengthening relationships between humans, especially with the poor, eliminating stinginess and selfishness, and can purify wealth and reduce God's wrath.
- c. People who give alms are always prayed for by two angels.
- d. Can cleanse one's wealth, can increase one's sustenance, can keep oneself away from disaster, be protected on the Day of Judgment, have one's sins forgiven, perfect one's worship, and can enter heaven through a special door.

- e. Getting happiness from giving alms is a psychological effect. A study found that a person who gives alms never feels happy. On the contrary, people who receive alms feel that if people give alms they will feel happy, such as the desire to eliminate the hardships of others, showing a sense of responsibility. answer, have experienced the same incident as the person being helped, and want to get involved.

CONCLUSION

Grant is the giving of property to others without compensation to get closer to Allah where the person who is given is free to use the property. Fiqh scholars agree that Grant is sunnah, this is based on the text of the Quran and the Hadith of the Prophet, namely, QS. An-Nisa Verse 4, QS. Al-Baqarah 117. The majority of scholars state that there are four pillars of grant, namely the person who grants (*al-Wahib*). The property that is granted (*al-mauhub*), the word grant and the person who receives the grant. Grant is the giving of an object to another person by someone because they expect rewards and the pleasure of Allah SWT. Alms is an agreement to give an object by someone to another person because they hope for pleasure and reward from Allah SWT and do not expect anything in return or compensation. In the Qur'an there are many verses that recommend that we give alms, some of which are found in the word of Allah SWT, namely Surah al-Baqarah verse 280, Surah Al-Baqarah verse 261 and Surah Al-Baqarah 271. Legal almsgiving is permissible as long as the object being donated is own property and the object is pure in terms of its substance and obtained in the right way, even if the amount is small. several things that can eliminate the reward of alms, namely, *al-Mann* (raising), *al-Adza* (hurting), *Riya* (showing off). He gives alms when there are people, but if he is lonely he doesn't want to give alms. And alms include Tasbih, Tahlil, and Tahmid, Amar Ma'ruf Nahi Munkar, Working and providing a living for his relatives, Helping other people's affairs, Disputing two people who have a dispute. Alms have very high social value. People who give charity sincerely not only get rewards but also have good social relations.

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