

A Comparative Study of Islamic Philanthropy in the Tafsir al-Jami' li-Ahkam al-Quran and Fi Zilal al-Quran

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Abstract

The term philanthropy is a new term in Islam, but the practice has existed for 15 centuries, since the time of the Prophet Muhammad. In Islamic tradition, through the commands of zakat, infaq, sadaqah, and waqf, the understanding of philanthropy is deeply rooted in these practices. New innovations in the study of the Qur'an have emerged through interpretive activities, resulting in a variety of interpretive works differing in terms of sources, methods, and interpretive styles. Therefore, this study aims to understand how to interpret Islamic philanthropy in the context of classical and modern interpretations by analyzing the similarities and differences in the interpretations of Imam Al - Qurṭubi in the book Tafsir Al-Jâmi' Li Ahkâm Al-Qur'ân and Sayyid Quṭb in the book Tafsir Fî âilâl Al-Qur'ân. The method used in this study is a qualitative method with library research and descriptive-analytical techniques in analyzing the data. The results of the study show that the similarities in interpretation lie in how Imam Al-Qurṭubi and Sayyid Quṭb explain in their tafsir that: 1) Both interpret zakat as a form of faith that purifies the soul, 2) Infak is understood as a tangible manifestation of faith, because wealth is a trust from Allah that must be spent sincerely in His path. 3) Charity is interpreted as a sincere spiritual investment from a servant, 4) Both emphasize the importance of spending the most beloved wealth sincerely as a condition for achieving perfect virtue. The difference in their interpretations lies in the fact that Imam Al-Qurṭubi emphasizes the legal aspects in interpreting the verses on Islamic philanthropy, while Sayyid Quṭb elaborates on the wisdom, meaning, and social aspects contained within them.

1. Introduction

Islam is a perfect religion. One aspect of the perfection of Islam is reflected in its teachings, which not only regulate the relationship between humans and their Creator but also provide detailed guidance on how to interact with one another in a proper and righteous manner. One of the teachings of Islam that governs interpersonal relationships, as commanded by Allah to His people, is compassion and sharing. The practice of caring and sharing is embodied in one of the pillars of Islam, the third pillar, which is zakat. Caring and sharing not only teach us to do good deeds but also make them an obligation that must be fulfilled (Amar, 2017). Nowadays, the term Islamic philanthropy is in line with these social practices.

The term philanthropy is a new term in Islam, but the practice has existed since the time of the Prophet Muhammad, that is, since 15 centuries ago. In Islamic tradition, teachings on zakat, infak, sadaqah, and waqf provide a deep-rooted understanding of the concept of Islamic philanthropy. At its core, Islamic philanthropy is a reinterpretation of religious teachings that encourage charitable behavior (Arfandi, 2016). Islamic philanthropy is a teaching that fosters a spirit of community activity among Muslims in an effort to improve the quality of life and welfare through the encouragement of "sharing," as Allah SWT has commanded His servants through the commands of zakat, infaq, sadaqah, and waqf (Sa'i, 2014).

In general, one way in which a mufassir adapts the text of the Qur'an to the contemporary situation of his time is through interpretation or exegesis of the text of the Qur'an. Through the reproduction of the meaning of the Qur'an through the activity of interpretation, exegetes have introduced new innovations in Qur'anic studies by producing diverse works of exegesis, varying in terms of sources of interpretation, methods of interpretation, and styles of interpretation, thereby fostering a more critical approach in the contemporary context (Sa'i, 2014). Therefore, in line with the new innovations introduced by the exegetes, the researcher aims to explain how Islamic philanthropic verses are interpreted in classical and modern exegesis. In this thesis, the researcher uses a comparative study of two exegesis books to examine the interpretation of Islamic philanthropic verses in the Qur'an. The two books are *Kitab Tafsir Al-Jâmi' Li Ahkâm Al-Qur'ân* by Imam Al-Qurṭubi and *Tafsir Fî Zilâl Al-Qur'an* by Sayyid Quṭb.

The reason researchers chose *Kitab Tafsir Al-Jâmi' Li Ahkâm Al-Qur'ân* as a reference is because this book is a phenomenal tafsir that discusses the most comprehensive fiqh issues of its time (Sholeh, 2018). In addition, when explaining the laws contained in the Qur'an, al-Qurṭubi presented them broadly and clearly, without being fanatical about any particular school of thought (Farid et al., n.d.). Meanwhile, the reason researchers chose the book *Tafsir Fî Zilâl Al-Qur'ân* as a reference is because this book has an adabi ijtimai style, written in straightforward language, with detailed discussions explaining the application of verses in social life (Firdaus and Zulaiha, 2023).

There are several reasons why researchers chose these two books of interpretation for comparison: First, from the perspective of the style of the book *Tafsir Al-Jâmi' Li Ahkâm Al-Qur'ân*, which has a fiqhi (ahkam) style, in which the interpretation of verses from the Qur'an discusses many aspects of fiqh law (Farid et al., n.d.). Meanwhile, the book *Tafsir Fî Zilâl Al-Qur'ân* has an adabi ijtimai style, in which the interpretation discusses verses from a social perspective (Lestari and Vera, 2021). Secondly, because these two books of interpretation were written in different eras, the book *Tafsir Al-Jâmi' Li Ahkâm Al-Qur'ân* is considered a classic book of interpretation because it is estimated to have been written in 1275 AH (Rozi, 2019). Meanwhile, *Tafsir Fî Zilâl Al-Qur'ân* is a modern tafsir written in the 20th century by Sayyid Quṭb. (Lestari and Vera, 2021). Third, because of the different academic backgrounds of the two exegetes. Imam Al-Qurṭubi is known as a scholar of hadith and fiqh from the Maliki school of thought (Zaini, 2022). Meanwhile, Sayyid Quṭb was an exegete and historian with extensive knowledge and depth of learning in the field of literature, which he had acquired since childhood. (Mayasari, 2024).

The purpose of this study is to understand Islamic philanthropy in the Qur'an from the perspective of Imam Al-Qurṭubi in his book *Tafsir Al-Jâmi' Li Ahkâm Al-Qur'ân* and Sayyid Quṭb in *Tafsir Fî Zilâl Al-Qur'an*. Based on the background presented above, it is important to compare classical tafsir (*Al-Jâmi' Li Ahkâm Al-Qur'ân*) with modern tafsir (*Fî Zilâl A-Qur'ân*) in order to understand the relevance of Islamic philanthropy in both historical and contemporary contexts. Based on this, this study aims to present and analyze the meaning of Islamic philanthropy in the two tafsir, identifying their similarities and differences. This study is expected to provide new insights into the comparative study of the perspectives of two different exegetes and new knowledge on how Islamic philanthropy should be implemented in accordance with what is explained in the Qur'an from both a legal (fiqh) and a social perspective.

2. Method

This study uses a qualitative approach with library research. The primary data sources used are the Qur'an, specifically verses about zakat (QS. At-Taubah verse 103), infaq (QS. Al-Hadid verse 7), sadaqah (QS. Al-Hadid verse 18), waqf (QS. Ali Imran verse 92), and two tafsir books, namely *Al-Jâmi' Li Ahkâm Al-Qur'ân* by Imam Al-

Qurtubi and Tafsir *Fî Zilâl Al-Qur'an* by Sayyid Quṭb. The secondary data sources used include books, journals, theses, and articles, both printed and non-printed, that are relevant to the theme of this study.

The data analysis technique used in this study is descriptive-analytical, which involves describing the results of the data analyzed from both primary and secondary sources. The data analysis was carried out by carefully and thoroughly reading the primary and secondary sources on Islamic philanthropy in the Qur'an and interpretations based on two tafsir books, namely the book Tafsir *Al-Jâmi' Li Ahkâm Al-Qur'ân* by Imam Al-Qurtubi and the book Tafsir *Fî Zilâl Al-Qur'an* by Sayyid Quṭb.

3. Result And Discussion

3.1 Biography Of Imam Al-Qurtubi

Imam Al-Qurtubi's full name is Abu 'Abdullah Muhammad bin Ahmad bin Abi Bakr bin Farh Al-Ansari Al-Khazraji Al-Andalusi Al-Qurtubi. He was a renowned scholar known for his piety and asceticism. Imam Al-Qurtubi is also known as a scholar of Islamic jurisprudence (fiqh) with a broad perspective and a life of asceticism (Arisiana and Prasetiawati, 2019). The name Al-Qurtubi is attributed to him because it is the name of the region where he was born, namely Cordoba, located in Andalusia (now Spain). Imam Al-Qurtubi lived during the period of Spanish rule under the *Muwahhidun* Dynasty, approximately from 1232 CE to 1492 CE (the 7th century Hijri or 13th century CE), with its center in West Africa and Bani Ahmar in Granada. He passed away on the 9th of Shawwal in the year 671 AH / 1272 CE on a Monday night. His grave is located in Munya Bani Khausab, a city east of the Nile River in northern Egypt (Masykar, 2021).

Imam Al-Qurtubi is known as a pious scholar who was close to Allah SWT. Due to his asceticism, he willingly abandoned worldly luxuries to pursue the hereafter and seek knowledge, leaving his homeland behind. Throughout his life, Imam Al-Qurtubi dedicated himself to everything that could bring benefit to his afterlife, thereby becoming a scholar with a broad perspective and highly productive in writing books that are beneficial to many people (Abdullah, 2018).

Among the works produced by Imam Al-Qurtubi are as follows:

- a. *Al-Jâmi' Li Ahkâm Al-Qur'ân*
- b. *Al-Tadhkirah Fî Ahwâl Al-Mawta wa Umûr Al-Âkhirâh*
- c. *Al-Tadhkirah Fî Afḍal Al-Adhkar*
- d. *Syarh Al-Taqaṣṣi*
- e. *Al-Asnâ Fî Syarh Asmâ'illah Al-Husnâ*
- f. *Al-I'lâm bi mâ fî Dîn Al-Naṣara min Al-Mafâsid wa Al-Awhâm wa Izhâr Mahâsin Dîn Al-Islâm*
- g. *Qam'u Al-Harṣ bi Al-Zuhdi wa Al-Qanâ'ah*
- h. *Risâlah fî Alqâm Al-Hadîth*
- i. *Kitâb Al-Aqḍiyah*
- j. *Al-Miṣbâh fî Al-Jam'i Baina Al-Af'âl wa Al-ṣahîhah*
- k. *Al-Muqtabas fî Syarh Muwaṭṭa' Mâlik bin Anas*
- l. *Al-Luma' fî Syarh Al-'Ishrînât Al-Nabawiyah.*

The book of exegesis *Al-Jâmi' Li Ahkâm Al-Qur'ân* is Imam Al-Qurtubi's most phenomenal work because it is the most comprehensive book discussing fiqh law at that time. The steps he took in interpreting the Qur'an in the book *Al-Jâmi' Li Ahkâm Al-Qur'ân* are as follows:

- a) Mentioning the special features and virtues of the surah of the Qur'an to be discussed
- b) Mentioning other names of the surah to be discussed, including asbâb al-nuzûl and legal analysis of the verse if any
- c) Including evidence and arguments in the form of related verses and hadiths
- d) Analyzing the verses from a linguistic perspective and using Arabic poetry as a reference
- e) Mentioning the opinions of scholars related to the legal rulings contained in the verses
- f) Discuss the opinions of the scholars mentioned, along with their respective arguments. Then Imam Al-Qurtubi performs tarjih, which is choosing the opinion that is considered the strongest and most correct (Nurhuda and Setyaningtyas, 2021)

3.2 Profile Of The Tafsir Al-Jâmi' Li Ahkam Al-Quran

The book Tafsir *Al-Jâmi' Li Ahkâm Al-Qur'ân* was written by Imam Al-Qurtubi and has the full title *Al-Jâmi' Li Ahkâm Al-Qur'ân wa Al-Mubayyin Limâ Taḍammanahu min Al-Sunnah wa ay Al-Furqân*. This title was purely given by Imam Al-Qurtubi, as he emphasized in the introduction to his tafsir. The title given by the author indicates that this tafsir contains a collection of various laws found in the Qur'an, along with explanations of the contents of the Sunnah and the verses of the Qur'an. (Sholeh, 2018). This book of interpretation is better known as Tafsir Al-Qurtubi (Zaini, 2022).

The sources of interpretation for the Tafsir *Al-Jâmi' Li Ahkâm Al-Qur'ân* are bi Al -Iqtirani, a method of interpretation that combines two sources, namely *bi Al-Ma'thûr* and *bi Al-Ra'yi*, because Al-Qurṭubi often quotes the opinions of the Ulama while also citing the hadith of the Prophet saw, then concludes his own rational analysis at the end of the discussion. However, in addition to this, Al-Qurṭubi also draws from the Qur'an, the Sunnah of the Prophet (peace be upon him), the opinions of the Companions and Successors, supplemented by accounts of the reasons for revelation (*Asbab Al-Nuzul*), Arab poetry, recitations (qiraat), and the opinions of scholars of various schools of thought (madhhab) (Rohman et al. 2022).

In his interpretation, Imam Al-Qurṭubi tends to discuss fiqh issues rather than other issues and provides extensive commentary on fiqh issues in it. Thus, it can be said that the character of Imam Al-Qurṭubi's tafsir is fiqhi (legal rulings). This tafsir is also one of the most remarkable tafsir works because it is the most comprehensive in discussing fiqh legal issues of its time (Nurhuda and Setyaningtyas, 2021).

3.3 Biography Of Sayyid Qutb

Sayyid Qutb was a contemporary scholar whose full name was Sayyid Qutb Ibrahim Husain Syadzili. He was born in a village called Musyah, in the province of Asyuth, located in the highlands of Egypt on October 9, 1905. He was the fifth of seven siblings, but two of his siblings died when they were still young. Sayyid Qutb's father was Al-Hajj Qutb Ibrahim, a successful and wealthy farmer, a politician who was a member of the national party Musthafa Kamil, and one of the editors of the magazine *Al-Liwa*, which was quite popular at the time. His mother was named Fatimah, a woman from a wealthy family who was deeply religious and had an extraordinary love for the Qur'an (Nufus, 2024).

In addition to being an exegete, Sayyid Qutb was also a literary critic, novelist, poet, and Islamic thinker, and became a renowned Egyptian Islamic activist in the 20th century, whose fame even surpassed that of Hasan Al-Banna, the founder of the *Ikhwân Al-Muslimîn* movement. Sayyid Qutb was an active Muslim writer with many works to his name. His works are widely circulated in Islamic countries and regions across Europe, Africa, Asia, and even the Americas, where there are many followers of the Muslim Brotherhood, and have become a reference for subsequent scholars (Subki et al. 2021). Here are some of Sayyid Qutb's writings:

- a. *Muhimmat Al-Shâ'ir fi Al-Hayâh wa Shi'r Al-Jail Al-Hâdir* (1933)
- b. *Al-Shâṭi' Al-Majhûl* (1935)
- c. *Naqd Kitâb: Mustaqbal Al-Thaqâfah fi Miṣr* (1939)
- d. *Al-Taṣwîr Al-Fannî fi Al-Qur'ân* (April 1945)
- e. *Al-Aṭyâf Al-Arba'ah* (1945)
- f. *Ṭifl min Al-Qaryah* (1946)
- g. *Al-Madînah Al-Mashûrah* (1946)
- h. *Kutub wa Shakhṣiyyât* (1946)
- i. *Ashwâk* (1947)
- j. *Mashâhid Al-Qiyâmah fi Al-Qur'ân* (1947)
- k. *Al-Naqd al-Adabî: Uṣuluhu wa Manâhijuhu* (1948)
- l. *Rawdah Al-Ṭifl* (ditulis bersama Abdul Halim As-Sahar)
- m. *Al-Qaṣaṣ Al-Dîni* (ditulis bersama Abdul Halim As-Sahar)
- n. *Al-Jadîd fi Al-Lughah Al-'Arabîyyah*
- o. *Al-'Adâlah Al-Ijtimâ'iyah fi Al-Islâm* (1949)
- p. *Ma'rakah Al-Islâm wa Al-Ra'smâliyyah* (Februari 1951)
- q. *Al-Salâm Al-'Âlami wa Al-Islâm* (Oktober 1951)
- r. *Fî Zilâl Al-Qur'ân* (ditulis mulai tahun 1954)
- s. *Dirâsâh Islâmîyyah* (1953)
- t. *Al-Mustaqbal li Hâdhâ Al-Dîn*
- u. *Khaṣâ'is Al-Taṣawwur Al-Islâmi wa Muqawwimatuhu* (1960)
- v. *Al-Islâm wa Mushkilât Al-Ḥaḍârah*
- w. *Ma'âlim fi Al-Ṭarîq* (1964)

3.4 Profile Of The Tafsir Fi Zilal Al-Qur'an

The book Tafsir *Fî Zilâl Al-Qur'ân* is a modern tafsir written in the 20th century by Sayyid Qutb. This tafsir was written by Sayyid Qutb with ink stained by deep suffering and misery caused by the oppression and injustice of the authorities at that time. As a result, Sayyid Qutb endured brutal and inhumane torture. However, the suffering he endured at that time led him to rely solely on Allah SWT and engage in a profound contemplation of the Qur'an. He lived with his entire soul and emotions as if under the shade of the Qur'an. This was the key factor in the emergence of the book Tafsir *Fî Zilâl Al-Qur'ân* (Lestari and Vera, 2021)

The method used by Sayyid Qutb in interpreting the verses of the Qur'an in the book Tafsir *Fî Zilâl Al-Qur'ân* is the analytical method, as is consistent with one of the characteristics of the analytical method, which is to

begin with Surah Al-Fatihah and end with Surah An-Nas (*tartib mushafi*), then explaining the meaning of words and the context of the verses, considering literary aspects, and linking them to the social conditions of the Muslim community, resulting in a style that tends to be literary and social (*adabi ijtimai*). Additionally, this tafsir uses the *tashwir* technique, which involves illustrating the messages of the Qur'an through depictions of various meanings, thoughts, and spiritual states into tangible images, enabling readers to gain a concrete understanding (Firdaus and Zulaiha, 2023). The source of interpretation in the book *Tafsir Fi Zilal Al-Qur'an* tends to use *bi Al-Ra'yi*, because its interpretation is based on the thoughts and *ijtihad* of Sayyid Quṭb. This book was written based on the original ideas and thoughts of Sayyid Quṭb, which resulted in deep reflections on the Qur'an (Siregar, 2017).

4. Interpretation Of Islamic Philanthropy Verses In The Tafsir Al-Jami' Li Ahkam Al-Quran And Tafsir Fi Zilal Al-Qur'an

The following is an interpretation of Islamic philanthropic verses on zakat (QS. At-Taubah verse 30), infak (QS. Al-Hadid verse 7), sadaqah (QS. Al-Hadid verse 18), and waqf (QS. Ali Imran verse 92) from the perspective of Imam Al-Qurṭubi in the book *Tafsir Al-Jâmi' Li Ahkâm Al-Qur'ân* and Sayyid Quṭb in the book *Tafsir Fi Zilâl Al-Qur'ân*:

4.1 Zakat (Surah At-Taubah verse 103)

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

Meaning :

“Take alms from their wealth, that you may purify and sanctify them, and pray for them. Verily, your prayer is a source of tranquility for them. And Allah is All-Hearing, All-Knowing”.

a. Interpretation By Imam Al-Qurṭubi

In interpreting this verse, Imam Al-Qurṭubi focuses on the discussion of zakat from the perspective of *fiqh* law. Al-Qurṭubi explains the opinions of the Ulama regarding the amount of zakat that must be paid, both zakat on wealth and zakat on livestock (camels, goats, cattles).

a) Zakat on dirhams dan dinars

Quoting a hadith narrated by the imams from Abu Sa'id, from the Prophet (peace be upon him) who said:

لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنَ التَّمْرِ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ مِنَ الْوَرَقِ صَدَقَةٌ ،
وَلَيْسَ فِيمَا دُونَ خَمْسِ دُونٍ مِنَ الْإِبِلِ صَدَقَةٌ .

“Dates weighing less than five *wasaq* (one *wasaq* = 60 *gantang*) are not subject to zakat, silver weighing less than five *uqiyah* (one *uqiyah* = 40 dirhams) is not subject to zakat, and camels numbering less than five are not subject to zakat.”

Based on this hadith, Al-Qurṭubi explains that according to the consensus of the scholars, one *uqiyah* is equivalent to 40 dirhams. Therefore, if a Muslim has five *uqiyahs* or 200 dirhams in silver coins and has owned them for one year, he is obliged to pay zakat on the dirhams.

Al-Qurṭubi explains the provisions of zakat dirham that must be paid according to the opinions of Malik, Al-Laits, Asy-Syafi'i, and the majority of Hanafi scholars, Ibn Abu Laila, Ats -Tsauri, Al-Azu'a, Ahmad bin Hanbal, Abu Tsaur, Abu Ubaid, which is also narrated from Ali and Ibn Umar, namely that the zakat is 2.5% of the total dirhams owned (for example, if there are 200 dirhams, then the zakat paid is 5 dirhams).

The opinion narrated from Sa'id bin Al-Musayyib, Al-Hasan, Atha, Thawus, Asy-Sya'bi, Az -Zuhri, Makhul, Amr bin Dinar, and Abu Hanifah states that if the amount of dirhams exceeds 200 or five *uqiyah*, and the excess does not reach a multiple of 40 dirhams, then the zakat remains 5 dirhams. If the

excess reaches a multiple of 40 dirhams, then the zakat obligation increases by 1 dirham for each multiple, and so on.

As for the requirement of ownership for a full year (haul), Al-Qurṭubi mentions an argument taken from the words of the Prophet (peace be upon him):

لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ

“ Zakat assets that are not yet subject to zakat unless they have been owned for one year”.

Al-Qurṭubi mentions the opinion of Jumhur Ulama regarding zakat on gold coins, which agrees that zakat must be paid if it reaches 20 dinars or the equivalent of 200 dirhams. This argument is sourced from the account of Ali as conveyed by A-Tirmidzi from Dhamrah. This opinion is agreed upon by the Ulama to be practiced.

b) Zakat on camels

Imam Al-Qurṭubi states that the scholars agree that if someone owns five camels, they are obligated to pay zakat. The zakat for five camels is one goat.

If the number of camels reaches 121, Malik's opinion states that the zakat may be paid either by giving three *bintu labun* (two-year-old female camels) or two *hiqqah* (three-year-old camels).

c) Zakat on goats

The majority of scholars agree that if a person owns 201 goats, then the zakat is 3 goats. The zakat increases by 4 goats if the number reaches 300 goats. Similarly, for every additional goat, the zakat obligation increases by 1 goat (400 goats require 5 goats as zakat, and so on).

d) Zakat on cattles

Although there are many weak hadiths explaining about zakat on cattle, Al-Qurṭubi mentions that there is one hadith considered the most authentic, which is the hadith narrated by Abdurrazaq from Ma'mar and Ats-Tsauri, from Al-A'masy, from Abu Wa'il, from Masruq, from Mu'adz bin Jabal. The content of this hadith pertains to the zakat on cattle: if the herd reaches 30 head, it is obligatory to pay one *tabi'* (a male calf aged one year) or *tabi'ah* (a female calf aged one year). If the herd reaches 40 head, the zakat is one *musinnah* (a female cow aged two years or older). This hadith regarding the zakat on cattle is considered authentic by Al-Tirmidzi.

Al-Qurṭubi also discusses the meaning of the word **صَدَقَةٌ** in the verse **صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا**, which is derived from the word **الصدق** meaning truth. This means that zakat is a proof of the truth of one's faith, revealing the inner truth of a person, which is also manifested by their outward truth. Through zakat, it can be determined that the person who gives it is not among the hypocrites who only speak about and mock the willingness of believers to give their wealth for zakat (Al-Qurṭubi, 2007).

b. Interpretation By Sayyid Quṭb

At the beginning of his discussion on the interpretation of this verse, Sayyid Quṭb explains it from the perspective of *asbab al-Nuzul* (the circumstances surrounding the revelation) of this verse. According to the narration of Ibn Jarir al-Tabari from Muhammad bin Sa'ad, from his father, from his uncle, from Ibn Abbas, it is related that the Prophet Muhammad (peace be upon him) freed Abu Lubabah and his two companions. Abu Lubabah and his two companions came to meet the Prophet Muhammad (peace be upon him) with their wealth. They requested the Prophet Muhammad (peace be upon him) to take a portion of their wealth for charity. This was due to their regret and desire to repent in order to return to the ranks of the Muslim community. They hoped that by donating a portion of their wealth, their mistakes would be erased and their repentance accepted. They also asked the Prophet Muhammad (peace be upon him) to pray that Allah (the Exalted) would forgive their sins and purify their hearts. In response to this, the Prophet Muhammad (peace be upon him) did not immediately take their wealth. He said, “I will not take anything from your wealth until Allah (the Exalted) commands me to do so.” Then this verse was revealed: Surat At-Tawbah, verse 130.

When this verse was revealed, the Prophet Muhammad (peace be upon him) then took a portion of Abu Lubabah's wealth and that of his two companions and distributed it as charity on their behalf. The Prophet Muhammad (peace be upon him) also sought forgiveness for them for the sins they had committed.

According to Sayyid Qutb, this verse is a form of grace from Allah, who commanded the Prophet Muhammad (peace be upon him) to take a portion of their wealth to be given in charity and then pray for them, because Allah knew their good intentions and sincerity in repenting. The Prophet Muhammad's supplication for them became a source of peace of mind, and by paying the charity, they returned to the ranks of the Muslims, not ostracized or expelled. Their voluntary act of giving charity became a means of purification for themselves from sin.

Regarding the phrase "Allah is All-Hearing, All-Knowing," Sayyid Qutb explains that Allah is All-Hearing of human prayers and All-Knowing of what is in their hearts. From the story of Abu Lubabah and his two companions, Allah SWT decided a matter based on what He heard and what He knew, so Allah SWT commanded the Prophet Muhammad SAW to take part of their wealth and accept their repentance. The Prophet Muhammad SAW, as Allah SWT's messenger, carried out what his Lord commanded and did not fabricate anything. (Qutb, 2001).

4.2 Infaq (Surah Al-Hadid verse 7)

أَمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

Meaning :

"Believe in Allah and His Messenger, and spend of the wealth which Allah has made you stewards of. Those of you who believe and spend (of their wealth) will have a great reward".

a. Interpretation By Imam Al-Qurṭubi

Al-Qurṭubi states that the meaning of the phrase **وَأَنْفَقُوا**, which translates to "And spend," is a command to give charity. Other scholars opine that the meaning of Allah's command here is an instruction to spend wealth for the purpose of jihad in the way of Allah. Another opinion states that the reference is to obligatory zakat, while some argue that the phrase refers to voluntary zakat aimed at drawing closer to Allah and demonstrating obedience to Him.

As for the phrase **مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ**, which means "some of your wealth that Allah has made you stewards of," it is evidence that Allah is the true owner of all things, However, humans are granted the freedom to use it, and the best use of wealth is to employ it for the purpose of seeking Allah's pleasure, thereby earning great reward, namely Paradise.

Al-Qurṭubi further explains that whoever sincerely and genuinely spends their wealth in the way of Allah SWT without thinking that their wealth will decrease and without dwelling on the wealth they have spent, Allah will reward them with an extraordinary reward and abundant blessings.

Additionally, Al-Qurṭubi also includes the opinion of Al-Hasan regarding the phrase **مُسْتَخْلِفِينَ فِيهِ**, which states that the meaning of this phrase refers to the wealth of a person obtained from the inheritance of their predecessors. This indicates that the wealth is not his own, but rather it is wealth that he can spend and give away on behalf of his predecessors. Therefore, those who are given an inheritance should utilize it properly before it falls into the hands of others by spending it in the way of Allah.

Finally, Al-Qurṭubi explains that the meaning of the phrase **لَهُمْ أَجْرٌ كَبِيرٌ**, which means "to receive a great reward," is the reward of Paradise. Those who spend their wealth will receive Paradise as their reward. (Al-Qurṭubi, 2007).

b. Interpretation By Sayyid Qutb

In interpreting QS. Al-Hadid verse 7, Sayyid Qutb first emphasizes that this verse calls upon Muslims to believe in Allah SWT and His Messenger and commands them to give charity. This indicates that the essence of faith is manifested, among other things, through giving charity. Faith is not merely believed in the heart but is also manifested through concrete actions, such as giving charity.

Sayyid Quṭb emphasizes that the wealth possessed by humans is, in truth, the property of Allah SWT entrusted to humans, and Allah has granted humans the authority to utilize it. They should feel ashamed if they are surrounded by wealth that is not truly theirs, especially since Allah SWT has commanded them to give charity. According to Sayyid Quṭb, the ownership of wealth is a test and a trust. Allah SWT wants to see which of His servants are truly faithful and feel ashamed if they do not give charity from the wealth entrusted to them.

Allah SWT bestows His grace and mercy upon His servants by rewarding those who are willing to spend their wealth with great blessings. Allah warns His servants not to be stingy, for the wealth they possess is merely a trust. For Sayyid Quṭb, the Qur'an does not only focus on faith but also explains how to put it into practice in daily life, one of which is through giving charity (Quṭb, 2001).

4.3 Sadaqah (Surah Al-Hadid verse 18)

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ (١٨)

Meaning :

“Indeed, those who give charity, whether male or female, and lend to Allah a good loan, will surely be multiplied (their reward) to them and for them is a great reward”.

a. Interpretation By Imam Al-Qurṭubi

In interpreting this verse, Al-Qurṭubi first discusses it from the perspective of its recitation. The qira'ah transmitted from 'Ashim reads the words **الْمُصَدِّقِينَ** and **الْمُصَدِّقَاتِ** without using the tasydid on the letter *ṣād*, as interpreted by Ibn Kathir and Abu Bakr, meaning the men and women who believe in what has been revealed by Allah. Meanwhile, in the recitation recorded in the mushaf of Ubay, it is read without using the tasydid on the letter *ṣād*, the original form of the phrase is **الْمُتَصَدِّقِينَ** and **الْمُتَصَدِّقَاتِ**, with the idgham of the letter *tā'* into the letter *ṣād*, meaning an encouragement and urging to give charity.

Furthermore, Imam Al-Qurṭubi includes several opinions regarding the meaning of *qarḍ* mentioned in the Qur'an, which has the meaning of charity that is sunnah. Another opinion states that the meaning of the term *qarḍ* is a good deed based on sincerity and honesty, whether in the form of charity or otherwise.

As for the meaning of the phrase **وَلَهُمْ أَجْرٌ كَرِيمٌ**, which means “And for them is a generous reward,” it refers to the reward of entering Paradise (Al-Qurṭubi, 2007).

b. Interpretation By Sayyid Quṭb

In interpreting this verse, Sayyid Quṭb states that men and women who truly believe in Allah and His Messenger do not give charity to be praised or noticed by people, but rather view it as a direct investment with Allah. According to Sayyid Quṭb, the motivation for giving charity is more meaningful when the giver considers that they have lent to Allah, the All-Mighty, and will receive a multiplied reward from Him in the form of noble blessings.

Regarding the rank of *Al-Siddiqîn*, Sayyid Quṭb emphasizes that this rank is the highest, as explained in the hadith. However, this does not mean that this rank can only be attained by the Prophets and Companions. By the grace of Allah, every person who is able to actualize their faith in Allah and His Messenger can attain this rank (Quṭb, 2001).

4.4 Waqf (Surah Ali Imran verse 92)

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٩٢)

Meaning :

“ You will never attain righteousness until you spend of that which you love. And whatever you spend, Allah knows it.”.

a. Interpretation By Imam Al-Qurṭubi

In interpreting this verse, Al-Qurṭubi presents several accounts about the Companions. They donated their most cherished possessions, including Abu Thalhah, who gave bi'run haa, a garden facing the mosque in Madinah, which was Abu Thalhah's most cherished possession. Then there was Zaid bin Haritsah, who gave his beloved horse, named "Sabal," to the Prophet Muhammad (peace be upon him) to be donated in the way of Allah. Ibn Umar donated by freeing his slave named Nafi', Abdullah bin Ja'far donated a thousand dinars, and there were many others.

In the narrations explained by Al-Qurṭubi, it is mentioned that the actions of the Companions who spent, gave in charity, or donated the wealth they loved most were an interpretation of the verse **لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ**, which explains that to attain perfect righteousness, one must spend some of the wealth they most cherish.

Al-Qurṭubi then explains the differing opinions in interpreting the word "righteousness." Some say that the word refers to Paradise. However, the narrations from Ibn Mas'ud, Ibn Abbas, Atha, Mujahid, Amru bin Maimun, and As-Saudi state that the word "al-birr" means that you will not attain the reward of righteousness until you spend what you love. Thus, the phrase can be interpreted as, "You will not attain and obtain Paradise until you spend what you love."

Another opinion states that the meaning of the word "*al-Birr*" is righteous deeds. Al-Qurṭubi includes a hadith containing the word "al-birr," which is interpreted as "good deeds." Athiyah Al-Aufa states that the meaning of "good deeds" is obedience.

Although this verse does not specifically mention endowment, it serves as an important foundation for endowing valuable and cherished assets, requiring sincerity in the process (Al-Qurṭubi, 2007).

b. Interpretation By Sayyid Quṭb

Sayyid Quṭb explains that when this verse was revealed, the Muslims understood very well what was commanded in it. The Companions were enthusiastic about obtaining Al-Birr, or perfect virtue, by spending their beloved wealth sincerely and without expecting any reward other than the reward from Allah SWT.

Sayyid Quṭb mentions a narration about the behavior of the Companions who spent their beloved wealth, one of whom was Abu Thalhah, a Companion from the Ansar who possessed great wealth and gave away his most cherished possession, the Bairuha' orchard, which was adjacent to the Prophet's Mosque. Abu Thalhah acted in this way solely to attain Al-Birr, as Allah SWT had revealed to the Prophet Muhammad SAW through this verse.

This is how the Companions carried out Allah SWT's command to perform perfect acts of kindness by giving away their most cherished possessions. Through this command, the traits of stinginess and worldly attachment vanished for those who chose to follow it (Quṭb, 2001).

5. Similarities and Differences in The Interpretations of Imam Al-Qurṭubi and Sayyid Quṭb Regarding Verses on Islamic Philanthropy

The following is the result of the researcher's analysis of Imam Al-Qurṭubi and Sayyid Quṭb's interpretation of Islamic philanthropy verses, which include zakat (QS.At-Taubah verse 130), infak (QS.Al-Hadid verse 7), sedekah (QS.Al-Hadid verse 18), and waqf (QS. Ali Imran verse 92):

5.1 Similarities

5.1.1 Surah At-Taubah verse 103:

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

Meaning :

"Take alms from their wealth, that you may purify and sanctify them, and pray for them. Verily, your prayer is a source of tranquility for them. And Allah is All-Hearing, All-Knowing".

Both interpret the verse, which explains that zakat is one of the practices that demonstrates the truth of a person's faith and one of the means to purify the soul and erase sins, both spiritually and socially. The prayer offered by a leader to his people who pay zakat is a source of peace for those who spend their wealth in the way of Allah SWT.

5.1.2 Surah Al-Hadid verse 7:

﴿٧﴾ أٰمِنُوۡا بِاللّٰهِ وَرَسُوۡلِهِۦ وَاَنْفِقُوۡا مِمَّا جَعَلَكُمۡ مُّسْتَخْلِفِيۡنَ فِيۡهَاۗ فَاَلَّذِيۡنَ اٰمَنُوۡا مِنْكُمۡ وَاَنْفَقُوۡا لَهُمْ اَجْرٌ كَبِيۡرٌ ﴿٧﴾

Meaning :

“Believe in Allah and His Messenger, and spend of the wealth which Allah has made you stewards of. Those of you who believe and spend (of their wealth) will have a great reward”.

Both of them believe that the wealth possessed by humans is only a trust from Allah SWT, not the absolute property of humans. Both Imam Al-Qurṭubi and Sayyid Quṭb explain that infaq is a form of realization of a person's faith and the sincerity of a believer in spending the wealth that is a trust from Allah in the best possible way.

5.1.3 Surah Al-Hadid verse 18:

﴿١٨﴾ اِنَّ الْمُسٰدِقِيۡنَ وَالْمُسٰدِقٰتِ وَاَقْرَضُوۡا اللّٰهَ قَرْضًا حَسَنًا يُّضَعَفُ لَهُمْ وَاَلَهُمْ اَجْرٌ كَرِيۡمٌ ﴿١٨﴾

Meaning :

“Indeed, those who give charity, whether male or female, and lend to Allah a good loan, will surely be multiplied (their reward) to them and for them is a great reward.”.

In interpreting this verse, Imam Al-Qurṭubi and Sayyid Quṭb understand charity as a form of spiritual investment where people who give away some of their wealth do so not to be praised by humans but to receive a noble and great reward from Allah SWT, namely paradise.

5.1.4 Surah Ali Imran verse 92:

﴿٩٢﴾ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوۡا مِمَّا تُحِبُّوۡنَ وَاَمَّا تُنْفِقُوۡا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيۡمٌ ﴿٩٢﴾

Meaning :

“You will never attain righteousness until you spend of that which you love. And whatever you spend, Allah knows it.

In interpreting this verse, both Imam Al-Qurṭubi and Sayyid Quṭb cite a narration describing the behavior of the Companions when this verse was revealed, namely, competing to spend their most beloved possessions in the way of Allah with sincerity in order to attain al-Birr or perfect righteousness. According to Imam Al-Qurṭubi and Sayyid Quṭb, the behavior of the Companions constitutes an interpretation of this verse.

5.2 Differences

Surah At-Taubah verse 103:

- 1) Imam Al-Qurṭubi, in interpreting this verse, focuses on the law of zakat, explaining the types of property subject to zakat, the rates, the provisions of hawl, nishab, and including the differences of opinion among the Ulama on this matter.
- 2) Sayyid Quṭb interprets this verse by understanding zakat as a means of purifying the soul and an instrument that fosters solidarity among Muslims. As seen from its asbab al-Nuzûl, namely the story of Abu Lubabah and his two companions who asked the Prophet Muhammad to take some of their wealth so that Allah would forgive their sins, accept their repentance, and allow them to rejoin the ranks of the Muslim community without being ostracized or expelled.

Surah Al-Hadid verse 18:

- 1) Imam Al-Qurṭubi discusses the differences in qira'ah in the phrase الْمُسٰدِقِيۡنَ وَالْمُسٰدِقٰتِ from various narrations and explains the differences in meaning. The qira'ah narrated from 'Ashim interprets it as men and women who believe in what Allah has revealed, while the qira'ah mentioned in the mushaf of Ubay means an encouragement and urging to give charity.
- 2) Sayyid Quṭb interprets the phrase “the believing men and women” as men and women who truly believe in Allah and His Messenger. According to Sayyid Quṭb, this group of people does not give charity to be praised and noticed by humans, but rather considers charity as a form of transaction with Allah SWT in the form of a loan that will later be repaid many times over in the form of noble rewards.

Meanwhile, in interpreting QS. Al-Hadid verse 7 and QS. Ali Imran verse 92, Imam Al-Qurṭubi and Sayyid Quṭb tend to agree that in QS. Al-Hadid verse 7, it is explained that the wealth possessed by humans is essentially only a trust from Allah SWT. Meanwhile, in Surah Ali Imran verse 92, they interpret this verse by

citing the accounts of the Companions who spent their most cherished possessions as a form of fulfilling Allah's command in that verse.

6. Conclusion

Based on the presentation of the results and discussion above, it can be concluded that Imam Al-Qurṭubi and Sayyid Quṭb have different but complementary approaches in interpreting Islamic philanthropic verses. Imam Al-Qurṭubi understands zakat, infak, sadaqah, and waqf as forms of Allah's command to spend wealth, whether obligatory, recommended, or voluntary, with an emphasis on the legal and technical aspects of their implementation. Meanwhile, Sayyid Quṭb highlights the spiritual aspect, that these acts are means of purifying the soul, bringing peace to the heart, and a form of sincere repentance that seeks reward only from Allah SWT.

The similarities in their interpretations are evident in their understanding of Quranic verses such as Surah At-Taubah 103, Al-Hadid 7 and 18, and Ali Imran 92, which all emphasize the values of sincerity, submission to Allah, and the importance of spending wealth as a tangible expression of faith. The difference lies in their interpretive approaches: Al-Qurṭubi tends to focus on legal dimensions, recitation, and the narrations of the Companions, while Sayyid Quṭb emphasizes the social context and spiritual development, employing a thematic approach and profound humanistic values.

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