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The focus of this journal is to provide readers on understanding of Indonesia and International affairs related to religious literature and heritage and its present developments through publication of articles, research reports, and books reviews.

Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

Center for Research and Development of Religious Literature and Heritage

Address: Gedung Kementerian Agama RI Lt. 18, Jl. M.H. Thamrin No.6 Jakarta-Indonesia, Phone/Fax. 6221-3920713, 6221-3920718

E-mail : [heritage@kemenag.go.id](mailto:heritage@kemenag.go.id)

URL : [jurnallektur.kemenag.go.id/index.php/heritage](http://jurnallektur.kemenag.go.id/index.php/heritage)

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## **BENEFITS OF GIVING (A BOOK REVIEW USING ISLAMIC PERSPECTIVE)**

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**H.M. Hamdar Arraiyyah**

Researcher of Religious Literature and Heritage of Ministry of Religious Affairs

*daengmattebba@gmail.com*

### **Abstract**

*This writing is a book review. It discusses a book entitled Give and Take. The book introduces a new approach to success. It makes three categories of people in doing interaction or communication. They are takers, matchers, and givers. The writer of the book, Adam Grant, explains the principles and characteristics of each category. He shows a lot of facts to prove that being a giver brings benefits for people and the doer as well. The objects of giving here comprise different kinds help like wealth, ideas, knowledge, skills and information. Therefore, he motivates people to become givers. In this connection, the reviewer would like to show that Islamic religion also motivates its followers to give helps to others. Though, there are some similarities and differences between the benefits of giving mentioned in the book and the verses of the Holy Qur'an and the sayings of Prophet Muhammad Peace be upon him.*

**Keywords:** *to take, to give, benefit, similarity and difference*

## Abstrak

*Tulisan ini adalah tinjauan pustaka. Ia membahas sebuah buku yang diberi judul *Give and Take*. Buku itu memperkenalkan sebuah pendekatan baru untuk meraih keberhasilan. Buku itu membuat tiga kategori manusia dalam menjalin interaksi dan komunikasi dengan orang lain. Kategori yang dimaksud yaitu: *takers* (orang yang senang menerima), *matchers* (orang yang memberi sesuai apa yang diterima), dan *givers* (orang yang suka memberi). Penulis buku itu, Adam Grant, menjelaskan prinsip dan ciri dari setiap kategori. Ia menunjukkan banyak fakta untuk membuktikan bahwa memberi itu membawa manfaat bagi orang banyak dan pelakunya. Objek yang diberikan itu mencakup sejumlah jenis bantuan, seperti harta benda, gagasan, pengetahuan, keterampilan, dan informasi. Karenanya, ia memberi dorongan agar setiap orang masuk kategori suka memberi. Dalam kaitan ini, penulis tinjauan buku ini akan menunjukkan bahwa ajaran Islam juga memberi dorongan kepada pemeluknya agar senang memberi bantuan. Akan tetapi, terdapat persamaan dan perbedaan antara manfaat tindakan memberi yang diterangkan pada buku itu dengan pesan ayat-pesan ayat Al-Qur'an dan hadis Nabi Muhammad Saw.*

**Kata kunci:** menerima, memberi, manfaat, persamaan dan perbedaan

## Introduction

This article is intended to review a newly published book written by Adam Grant. The title of the book is *Give and Take*. It was published for the first time in Great Britain by Weidenfeld & Nicolson in 2013. The second publication used in this article was done by Phoenix, London in 2014.

In this second publication, just after the front cover the writer put some commentaries about the author relating to this book. The commentaries were made by more than twenty persons having different professions. Most of them were book writers. Some others were executive chairmen and managing directors. The commentaries helped the readers to catch the main and distinctive ideas in this book. There are also some commentaries put in the back cover. It is said, as an example, "Grant shows that helping others can lead to greater personal success." (Adam Grant, 2013).

A little bit information about the author was put in the other side of the inside cover. "Adam Grant is the youngest full professor and single highest-rated teacher at the Wharton School. His consulting and speaking clients include Google, the NFL, Goldman Sachs, Merck, Pixar Facebook, the World Economic Forum, the United Nations, and

the U.S. Army and Navy. He has been honored as one of Business Weeks's favorite professors, one of the world's top forty business professors under forty, and one of Malcolm Gladwell's favorite social science writers. He holds a Ph.D. in organizational psychology from the University of Michigan and a B.A. from Harvard University." (Adam Grant, 2013).

The book consists of 299 main pages. The main contents are divided into nine chapters. Each chapter comprises 11 to 39 pages. The writer put reference for each quotation at the back which totals 309 notes. The notes were taken from written statements based on research findings, experiences of successful persons in their fields such as managers, athletes, artists, politicians, etc. Some quotations were taken from interviews and the writer's own books and personal experiences. The writer put also at the back pages a guidance to use this book under the topic "Actions for Impact", "Acknowledgments", and "Index". So, the whole number of pages is 365. In the inside cover of the book the writer put a subtitles saying *A Revolutionary Approach to Success*. The novel idea can also be guessed through the title of the book. So far, it has been very popular that the word 'take' is usually mentioned before 'give' in oral and written statements. Whereas in this book the sequence is changed by putting 'give' before 'take'. It reflexes that the writer suggested the readers to become givers. Giving should come first before taking.

There are a lot of statements in this books showing that the act of giving brings to success. It brings benefits for other people, and the doers as well. Though, the act of giving should be well implemented. Because, he said, there are two kinds of givers, they are selfless givers and otherwise givers. In other words, there are some principles of proper and useful giving. The writer also mentioned that the act of giving is not always easy. There might be some challenges to overcome which indicate that gaining a success is not always easy. Explanations about the benefits of giving in this book comprise successful people in different work places, like politics, business and education. In other words, it talks about success in this worldly life. So far, the writer hasn't talked about the benefits from the view point of spiritual or perspective of religion. Though he used some terms that may have spiritual dimensions, like altruism and interests at hearts. The reviewer would like to show some aspects of giving described in

this book, like principles and objectives of ideal giving. In the next part of this review he would like to show some similarities and differences between benefits of giving expressed by the author and the relating teachings of Islam mentioned in the Holy Qur'an and Prophet Muhammad's sayings. Giving is a kind of generosity. Giving may be implemented in different ways. In this context, Braza said that generosity is a central tenant in all major religions and philosophies. We have to think generously, speak generously, and act generously (Jerry Braza, 2011:135). So, a discourse about giving may use a view point of a certain religion or more.

### **Types of People in Communication**

Adam Grant made three categories of people in doing interaction or communication with others. They are takers, matchers, and givers. He made explanations about the three types of people in all chapters. He defined each type, mentioned the characteristics of people belonging to each kind, and talked about their performance at workplaces. He also described their process to gain their ambitions, their life styles, their types of communication, and their attitudes after gaining success and facing failures as well.

Each chapter has an attractive title. It uses both direct and metaphoric phrases. Besides that, it also has a subtitle. After that the writer put a quotation. As an example, he chose the phrase "Good Returns", "The Dangers and Rewards of Giving More than You Get" for the title and the subtitle of chapter 1. He then quoted a statement made by Mark Twin, author and humorist. Twin said, "The principle of give and take; that is diplomacy – gives one and take ten" (Adam Grant, 2013). Another example is "The Peacock and the Panda" for the title of chapter 2 with a subtitle "How Givers and Matchers Build Networks". Below the subtitle he put a quotation, "Every man must decide whether he will in the light of creative altruism or in the darkness of destructive selfness," by Martin Luther King Jr., civil rights leader and Nobel Prize winner (Adam Grant, 2013:31).

The writer used a direct expression for the title of the first chapter. The word return in this context refers to the profit, the amount of profit that someone gets from something (Tumbull (Ed.), 2010:1265). It is also said that return means gain or loss from an investment. The last explanation indicates that a return may be an advantage or a

disadvantage. In other words, the act of giving may result in good returns or bad ones. Other terms for them are powerful and dangerous giving. The antonym of give is take. Many people try to get profits in doing interactions with others. It is a normal and common condition. But many or most people may expect more than what they expend. They calculate the profits they will gain before doing or sacrificing something. This aim is reflected in the words of Mark Twain. The author wrote illustrations based on real happenings. He narrated them through the real stories. He mentioned the name of actors, their principles in doing something, the location and time of action, and the topic of discussion among them.

The followings are the first two paragraphs in the first chapter:

*On a sunny Saturday afternoon in Silicon Valley, two proud fathers stood on the sidelines of a soccer field. They were watching their young daughters play together, and were only a matter of time before they struck up a conversation about work. The taller men were Danny Shader, a serial entrepreneur who had spent time at Netscape, Motorola, and Amazon. Intense, dark-haired, and capable of talking about business forever, Shader was in his late thirties by the time he launched his first company, and he liked to call himself as the “old man of internet.” He loved building companies, and he was just getting his fourth start-up off ground. (Adam Grant, 2013:1).*

In the first paragraph the writer introduced one of the two selected characters, named Danny Shader. In the next paragraph he introduced the other one, named David Hornik. The introduction is as follows:

*Shader had instantly taken a liking to the other father, a man named David Hornik who invests in companies for a living. At 5’4”, with dark hair, glasses, and a goatee, Hornik is a man of eclectic interests: he collects **Allice in Wonderland** books, and in a college he created his own major in computer music. He went on to earn a master’s in criminology and a law degree, and after burning the midnight oil at a law firm, he accepted a job offer to join a venture capital firm, where he spent the next decade listening to pitches from entrepreneurs and deciding whether or not to fund them (Adam Grant, 2013:1-2).*

The above story takes around three full pages. Each page consists of 32 lines and each line comprises around eight to twelve words. The writer chose a narrative style in this book. He inserted his ideas and made commentaries about the actions or words of each character. He gave an evaluation based on theories or facts. Before giving an evaluation about the two persons mentioned above, the writer put

forward conventional wisdom saying that “highly successful people have three things in common: motivation, ability, and opportunity. A combination of hard work, talent, and luck brings to success. After the quotation the writer then said, “The story of Danny Shader and David Hornik highlights a fourth ingredient, one that’s critical but often neglected: success depends on how we approach our interactions with other people.” (Adam Grant, 2013:4). Grant made the type of interaction to judge a person whether he or she belongs to a taker, a matcher, or a giver.

Grant also talked about Hornik in the last pages of chapter one that he has been extremely successful as venture capitalist while living by his values, and he’s widely respected for his generosity. Hornik himself reflected that it is a win-win. His experience reinforces that giving not only is professionally risky; it can also be professionally rewarding (Adam Grant, 2013:29). Hornik bases his acts on his personal values to gain success especially in doing interaction with others. One of the main key words in this book is ‘take’. Grant identifies takers that they have a distinctive signature: they like to get more than they give. They tilt reciprocity in their own favor, putting their own interests ahead of others’ needs. Takers believe that the world is a competitive, dog-eat-dog place. They feel that to succeed, they need to be better than others. To prove their performance, they self-promote and make sure they get plenty of credit for their efforts (Adam Grant, 2013:5). Takers tend to be selfish.

The above explanation started with description about takers. He then introduced a short description about givers. He said that in the workplace, givers are a relatively rare breed. They tilt reciprocity in the other direction, preferring to give more than they get. Whereas takers tend to be self-focused, evaluating what other people can offer them, givers are other-focused paying more attention to what other people need from them (Adam Grant, 2013:5). Givers may become selflessness or otherness.

It is said that reciprocity style between takers and givers is based on different benefit cost analysis. Givers and takers differ in their attitudes and actions towards other people. Takers help others strategically, when the benefits they get overweigh the personal costs. But takers help whenever the benefits to others exceed the personal costs. Alternatively, givers might not think about the personal costs at

all, helping others without expecting anything in return. Givers at work simply strive to be generous in sharing their time, energy, knowledge, skills, ideas, and connections with other people who can benefit from them (Adam Grant, 2013:5). The aim of giving differentiates givers from takers and matchers as well.

Givers are identified as generous people. Giving here is categorized by Braza as royal giving. He said that royal givers give freely, no doubts, no hesitations. They give with only the well-being and happiness of others in mind (Jerry Braza, 2011:139). The same idea was stated by C. Daniel Batson. He believes that we engage in truly selfless giving when we feel empathy for other person in need. The greater the need, and the stronger our attachment to the person experiencing it, the more we empathize. When we empathize with a person, we focus our energy and attention on helping him or her – not because it will make us feel good but because we genuinely care (Adam Grant, 2013:255). Baston in his statement emphasized that empathy leads a person or people to help others sincerely. Empathy is regarded as the base of compassion. Goleman had the same idea when he said that compassion builds on empathy, which in turn requires a focus on others. He made three varieties or levels of empathy. They are emotional empathy, cognitive empathy, and emphatic concern. The third variety leads us to care about others or others's welfare and mobilizes us to help if need be (Daniel Goleman, 2014: 98,106).

Sincere givers like helping others. It is a way of gaining their trust and functions to solidify relationships. Keith Ferrazzi and Tahl Raz said that relationships are solidified by the trust. Institutions are built on it. You gain trust by asking not what other people can do for you, but what you can do for others (Keith Ferrazi and Tahl Raz, 2014). The idea put the act of giving in the high quality of relationships. Chopra called that as an ideal type of relationship. She said that one may benefit himself or herself while causing no harms to others. But, ideally, what a person wants leads to benefits for everyone (Deepak Chopra, 2013: 56).

Grant discussed another type of person in workplaces called a matcher. He said that matchers strive to preserve an equal balance of giving and getting. They operate on the principle of fairness: when they help others, they protect themselves by seeking reciprocity. They believe in tit for tat and their relationships are governed by exchanges

of favors (Adam Grant, 2013:6). Grant made the types reciprocity as signals of interaction categories. We may say that matchers have their position between takers and givers, though givers are divided into two other categories. Grant admitted that there aren't any strict border lines between the three styles of social interaction. He said that the lines between them aren't hard and fast. One may shift from one style of reciprocity to another as he or she travels across different work roles and relationships. Though, he said that evidence shows at work that the vast majority of people develop a primary reciprocity style, which captures how they approach most of the people most of the time (Adam Grant, 2013). The shift style of interaction indicates that a poor style may be directed to the best one.

Based on this principle, the writer of this book tried to give as much as possible information about the three styles of interaction. The information includes advantages and disadvantages of each style and success stories to learn. He also showed challenges that may be faced by givers. Though, the writer tended to show the best one is to become givers. The style will be better to be put into consideration to follow by all people. There are plenty of facts showed by Grant about the benefits of giving. He showed some data and then made a commentary. He quoted results of a study about engineers. "The engineers with the lowest productivity are mostly givers. But when we look at the engineers with the highest productivity, the evidence shows that they are givers too. The same facts also occurred among salespeople." (Adam Grant, 2013). Grant then came to a firm conclusion that givers dominate the bottom and the top of the success ladder. Across occupation, in the link between reciprocity styles and success, the givers are more likely to become champs – not only chumps. He emphasized that the worst performers and the best performers are givers; takers and matchers are more likely to land in the middle (Adam Grant, 2013:8).

The above research findings reminded us that the act of giving may result in bad performance and good performance as well. Therefore it is necessary to know the features of good or bad giving. Successful givers, Grant explained, recognize that there is a big difference between taking and receiving. Taking is using other people solely for one's own gaining. Receiving is accepting help from others while maintaining a willingness to pay it back and forward. Successful

givers are every bit as ambitious as takers and matchers. They simply have a different way of pursuing their goals (Adam Grant, 2013:11). Takers and givers have also different attitudes when they gain success. It is said that there is something happens when givers succeed: it spreads and cascades. But when takers win, there it's usually someone else who loses (Adam Grant, 2013:11-12). Research shows that people tend to envy the successful takers and look for ways to knock down a notch. In contrast, when givers win people are rooting for them and supporting them, rather than gunning for them (Adam Grant, 2013:12).

Giving may well be incompatible with success. In purely zero-sum situations and win-lose interactions, giving rarely pays off. But most of life isn't zero-sum, and on balance, people who choose giving as their primary reciprocity style end up reaping reward (Adam Grant, 2013:17-18). Giving will bring to success, but it needs a long way. It needs step by step. "It takes time for givers to build goodwill and trust, but eventually, they establish reputations and relationships that enhance their success." The way to success was explained by Chip Conley, "Being a giver is not good for a 100-yard dash, but it's valuable in a marathon." (Adam Grant, 2013:18). Grant took some research findings to show the way of those who practice giving to gain success gradually. In a study of Belgian medical students, the givers earned significantly lower grades in their first year of medical school. The givers were at a disadvantage – and the negative correlation between giver scores. But that was the only year of medical school in which the givers underperformed. By their second year, the givers had made up the gap: they were now slightly outperforming their peers. By the sixth year, the givers earned substantially higher grades than their peers. In the seventh year of medical school, when the givers became doctors, they had climbed still further ahead. (Adam Grant, 2013:20)

The strength of giving for medical students lies in their collaboration. It is said that as students' progress through medical school, they move from independent classes into clinical rotations, internship, and patient care. The further they advance, the more their success depends on network and service. Whereas takers sometimes win in independent roles where performance is only about individual

results, givers thrive in interdependent where collaboration matters (Adam Grant, 2013:20-21).

One of the success keys of givers is working with heart also. They care the hearts of their clients. Grant told a fact relating to this factor based on experience of a financial adviser, named Steve Jones. He said that for Jones, the single most influential factor was whether a financial adviser had the client's best interest at heart, above the company's and even his own (Adam Grant, 2013:21). Jones refers to his heart to make decisions. People usually choose to cooperate with those who have kind hearts. Another example taken as a proof in this book is Peter Audet, the award-winning former CEO of one of the largest banks in Australia. He showed a unique performance in that he didn't give serve high net worth clients only, but also tiny clients. The spirit of giving became a part of his values in working. He said that, you can't just ignore someone because you don't think they're important enough (Adam Grant, 2013:22-23). There are some statements of Peter which are worth to be quoted. He said, "All I did was start out by doing a kindness." (Adam Grant, 2013:12). Peter managed to climb from the bottom to the top of the success ladder, becoming one of the more productive financial advisers in Australia. The key, he believes, was learning to harness the benefits of giving while minimizing the costs (Adam Grant, 2013:12).

This book gives a lot of information about successful givers. It is mentioned that they have unique approaches to interactions in four key domains: networking, collaborating, evaluating, and influencing. They develop connections with new contacts and strengthen ties with old contacts. They work productively with colleagues and earn their respect. They conduct evaluation for judging and developing talent to get the best results out of others. They implement novel strategies for presenting, selling, persuading, and negotiating, all in the spirit of convincing others to gain support of their ideas and interests (Adam Grant, 2013:29). A sincere intention in making networks designates givers. Therefore, they maintain connection and collaboration. Another example discussed in the book is about Adam Rifkin. This man built his network by operating as a bona fide giver. He said that his network developed little by little, in fact in a little every day through small gestures and acts of kindness, over the course of many years. Rifkin explained his intension "with a desire to make better

lives of the whole people I'm connected to." His motto is "I want to improve the world, and I want to smell good when doing it." (Adam Grant, 2013:48-49). Rifkin is actually correct with his intention to smell good. Though, from another point of view the intention is not pure at all. He still requires immaterial rewards from men.

The writer of this book mentioned some signals to recognize givers. Takers tend to be dominant and controlling with subordinates, but they are surprisingly submissive and deferential toward superiors. When takers deal with powerful people, they become convincing fakers. Takers want to be admired by influential superiors, so they go out of their way to charm and flatter. As a result, powerful people tend to form glowing first impressions of takers (Adam Grant, 2013:37). Takers tend to strengthen one way communication with those who have decisive positions in their careers. He pointed to a real example of a taker named Kenneth Lay, the company owner. This man was obsessed with making a good impression upward, but worried less about how he was seen by those who below him (Adam Grant, 2013:37). Attitude of takers may also be observed when they succeed. It is mentioned in this book that as takers gain power, they pay less attention to how they're perceived by those below and next to them; they feel entitled to pursue self-serving goals and claim as much as they can. Over time, treating peers and subordinates poorly jeopardizes their relationships and reputations (Adam Grant, 2013:32). Grant emphasized some more signals to recognize takers. He said that self-glorifying images, self-absorbed conversations, and sizeable pay gaps can send accurate and reliable signals that someone is a taker (Adam Grant, 2013:43). Instead of just reactively doing favor for the people who have already helped them, takers and matchers often proactively offer favors to people whose help they want in the future (Adam Grant, 2013:50).

This book is rich in information about types of people based on their ways of interaction. The writer introduced research findings relating to people's attitudes towards the results of cooperation among people. The research was conducted by a psychologist named Michael McCall. The researcher concluded that "the takers blamed their partners for failures and claimed credits for successes. The givers shouldered the blame for failures and gave their partners more credit for successes (Adam Grant, 2013:97). The conclusion proves that

takers do not pay attention to others' needs. Another sharp distinction between takers and givers is presented in this book. The information was based on multipliers written by a former executive called Liz Wiseman. The writer distinguished between geniuses and genius makers. It is said that geniuses tend to be takers: to promote their own interests, they "drain intelligence, energy, and capability from others. Genius makers tend to be givers: "they use their intelligence to amplify the smarts and capabilities" of other people (Adam Grant, 2013:73). Shortly, takers tend to take more and more. But givers tend to give more and more.

### **Islamic Values and Norms about Giving**

Actually, the explanation about giving in Islam covers a lot of terms and expressions. Therefore, our discussion about this topic in this writing is focused on three terms. They are *al-mann* (giving), *al-a'tā'* (giving), and *aṣ-ṣadaqah* (charity). The third terms have general meaning about giving and they have relationships.

#### **1. Al-Mann**

The word *al-mann* in Arabic is a noun. The literal meaning is "something that is measured with" (Al-Rāḡib al-Aṣfahānī, 1992:777). It is derived from the verb *manna* which means give (Muḥammad ar-Rāzī Fakhr ad-Dīn, 1995:195). *Lisān al-'Arab*, a thick Arabic dictionary, explains several meanings of the verb *manna*, such as "do a good deeds", and "gives grace". *Al-Mannan* means "the giver". The synonym of *al-mann* is *al-'aṭā'* (Muḥammad ibn Mukram ibn Manzūr, 2005:998).

One of the Qur'anic verses received by Prophet Muhammad Pugh (Peace be upon him) in the first years of his prophetic career gives guidance about giving. The translation of the verses says: "*O you (Muhammad Peace be upon him), enveloped in garment! Arise and warn! And magnify you're Lord (Allah)! And keep away from the idols! And give not a thing in order to have more. And be patient for the sake of your Lord*" (al-Muddaṣṣir/74: 1-7).

The first verse contains a call for Prophet Muhammad Pugh who is enveloped in garment. The second verse contains an instruction for him to arise and deliver warning to the public. The command indicates that the Prophet has a duty to communicate the revelation from Allah

Almighty to other people. The third until the seventh verses give some principles for him to undergo his duty as a massager of Allah. One of them is to avoid giving something to other people in order to gain a better reward.

Ibn ‘Asyūr had the same commentary as al-Imam al-Rāzī Fakhr ad-Dīn when he said that the word *al-mann* is used for gift as a metaphorical expression. The verse tilts to an opposite direction. It urges to give charity or give a large amount of charity. In other words, it implies that something given should not be counted. One may not view that what he has given as something large, because it will prevent him from giving more or it will cause a feeling of sorrow (Muḥammad Ṭāhir ibn ‘Asyūr, 2000: 278). Guidance about giving in verse number 7, chapter 74 is expressed in a negative imperative or prohibition. The prohibition comes directly after the instruction to keep away from the idols. Based on the context, Ibn ‘Asyūr wrote that the practice of mentioning of charity was done most of the time by those who worshiped idols. The word *mann* here refers to the act of mentioning a good deeds by a giver to a receiver (Muḥammad Ṭāhir ibn ‘Asyūr, 2000: 278).

Every Moslem is guided to give charity or do a favor sincerely. The intention of a good deed is merely to gain the love of Allah. Giving something to gain a worldly reward, like popular name, is prohibited. A pure intention of doing a good deed is nothing at all except to follow the instructions of Allah. Islam motivates its followers to become givers, not to become receivers. The motivation can be seen in the following metaphorical text.

*‘Abdullah ibn ‘Umar, may Allah bless him narrated: Allah’s Messenger Pbh while on the pulpit said about charity, and to abstain from asking others for some financial help, and begging others, saying: “The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar (Al-Bukhārī, 1996:358).*

## 2. *Al-‘Aṭā`*

The word *al-‘aṭā`* or *al-‘aṭiyyah* refers to “something given” (Muḥammad ibn Mukram ibn Manzūr, 2005:515). It is derived from the verb *aṭā`*. The use of the verb can be read in the following Qur’anic verses. The translation says:

*As for him who gives (in charity) and his duty to Allah and fears Him, and believes the best (reward). We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies the best (reward). We will make smooth for him the path for evil (al-Lail/92: 5-10).*

Guidance for giving in verses 5 until 7 of chapter 92 uses a conditional sentence. The verses emphasize that giving charity is a good deed. But the act of giving should be based on belief in Allah and also belief on reward from Allah. So, there are two prerequisites for givers to gain a reward from Allah. The reward is gaining the path of ease. According to the writers of *Tafsīr al-Qurʿān al-ʿAẓīm*, the reward is to enter the paradise (Jalāl al-Dīn al-Maḥallī dan Jalāl ad-Dīn as-Sayūṭī, 1991: 440). The meaning of the path of ease is explained by Prophet Muhammad Pbuḥ. Ali, may Allah bless him, narrated: We were in the company of Prophet Muhammad Pbuḥ and he said, “There is nothing among you but has his place written for him, either in paradise or in the hell-fire.” We said, “O Allah’s Messenger! Shall we depend (on this fact and give up work)?” He replied, “No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place”. Then the Prophet Muhammad Pbuḥ recited the above verses 5-10 (Narrated by al-Bukhārī) (Muhammad Taqī-ud-Al-Hilali and Muhammad Muhsin Khan, 1996: 776).

According to Ibn ʿAsyūr, the object of give (*aʿtā*) in verse 5 is not mentioned. He then tried to explain that the act of giving (*al-iʿtāʾ*) refers to “giving wealth without any hope for return payment”. This kind of act has been popular. The explanation is in line with some other verses in this chapter. The forth verse says, “Certainly, your efforts and deeds are diverse (different in aims and purposes) (al-Lail/92: 4). Five other verses at the end of this chapter talk about the attributes of *al-atqā* (the pious and righteous). They are: He who spends his wealth for increase in self-purification, and who has (in mind) no favour from anyone to be paid back, except to seek the countenance of his Lord, the Most High. He surely, will be pleased (when he will enter paradise). (al-Lail/92: 17-21). The Holy Qurʿān gives information about the reward prepared by Allah Almighty in the hereafter for those who give charity in the way of Allah. This kind of information belongs to distinctive characteristics of the Holy Scripture. Information about men’s fate in the hereafter should be

based on Allah's revelations. Benefits of giving in daily life may be studied and understood.

Grant quoted some statements by successful persons in their professions. Let us read some of the comments. Keith Ferrazzi wrote, "I'll sum up the key to success in one word is generosity. If your interactions are ruled by generosity, your rewards will follow suit." (Adam Grant, 2013:69). Another statement made by Ivan Misner, the founder and chairman of BNI, the world's largest business networking organization. He described his guiding philosophy in two words, "givers gain" (Adam Grant, 2013:69). One of the ways used in the Holy Qur'an to motivate believers to give charity is through metaphoric imperative. The translation of the verse is as follows.

*And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and severe poverty (al-Isrā'17: 29).*

The above verse explains that the act of giving should be done in a proper way. A giver does a favor for other persons without neglecting his or her own needs. This is a kind of balanced actions taught in Islam. This is a form of the implementation of the teachings of Islam as the right path. It reminds its followers to take care of balances in various actions. The advice of the Holy Qur'an to maintain balances in giving is supported by with facts or statements mentioned by Grant in his book. For example, Grant differentiated between successful givers from failed givers. He identified failed givers as selfless givers. They are people with high other-interest and low self-interest. They give their time and energy without regard for their own needs, and they pay the price for it. They end up harming themselves (Adam Grant, 2013:181). On the contrary, Grant identified successful givers as otherish givers. They care about benefiting others, but they also have ambitious goals for advancing their own interests (Adam Grant, 2013:182).

### 3. *Aṣ-Ṣadaqah*

*Aṣ-ṣadaqah* means "part of someone's wealth contributed in order to come near (God)". Originally, the word *ṣadaqah* is used for suggested charity as it is used in daily conversation among Moslems. Though, it is sometimes used for obliged charity (*az-zakāt*) Ar-Rāḡib al-Aṣfahānī, ( ). The word *ṣadaqah* is derived from *aṣ-ṣidq* or *ṣadaqa*

(to be correct). Al-Qur'an uses the word *ṣadaqah* and its derivational forms in some verses. The translation of the revelation says as follow:

*Kind words and forgiving of faults are better than ṣadaqah (charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing (al-Baqarah/2: 263).*

The verse guides Moslems to give charity sincerely. According Muhammad Mahmud Hijazi, charity functions to create close relationship among people, and minimize social gap or keep away jealous between different levels of the society. Therefore, it is prohibited to destroy the values of charity by improper acts (Muḥammad Maḥmūd Hījāzī, 1968:14). Some ideas put forward by some wise men in Grant's book show some similarities with holy massages in the verse mentioned above. It is better to have a look at the following statement.

Marcus Aurelius, the Roman emperor wrote, "Some people, when they do someone a favor, always looking for a chance to call it in. And some aren't, but they are still aware of it – still regard it as a debt. But others don't even do that. They're like a vine that produces grapes without looking for anything in return ... after helping others... They just go on to something else... We should be like that." (Adam Grant, 2013: 289). One of the principles of giving charity is to do it sincerely. A sincere intension means that every good deed is intended to gain love of Allah or to come near Him. The idea is clearly stated in the following verse. The translation says:

*O you believe! Do not render in vain your ṣadaqah (charity) by remainders of your generosity or injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is such a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people. (al-Baqarah/2: 264).*

The Prophet Muhammad Pbuh told his disciples that *ṣadaqah* does not only refers to money and wealth, but it includes all good deeds done by Moslems for the benefits of other people. Abu Musa, may Allah bless him, narrated: The Prophet Muhammad Pbuh said, "Every Muslim has to give charity," The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity." The people further asked, "If he cannot do that?" He replied,

“He should help the needy who appeal for help.” Then the people asked, “If he cannot do that? “He replied, Then he should perform all that is good and keep away from that is evil, and this will be regarded as charitable deeds.” (Narrated by al-Bukhārī)(Al-Bukhārī, 1996:361).

### **Conclusions and Suggestions**

New ideas about giving have emerged among many successful professional workers in many developed countries. They expressed and experienced the importance of giving to gain success. They had special motives and values to achieve their personal intentions and make other people better. They formulated principles and found some methods of interaction to come to their noble goals. Furthermore, they described the best way to face the results of cooperative works.

The top professional workers didn't talk about the source of their values. They didn't mention the relationship between their good deeds with any religious teachings. Yet, the reviewer notices some similarities and also differences between their ways of conducts with the teachings of Islamic religion. The similar points will be very useful to develop men's welfare in all societies. The findings relating to characteristics of good givers will create a better interaction and cooperation among people from different cultural background in the future.

Studies about of people and communities will help us to have a better understanding of an ideal life. An ideal life pays attention to the welfare of all people or humanity. For Moslems, a religious approach to do good deeds will bring benefits, for both aspects, they are the life on the earth and in the hereafter. Religious and spiritual aspects cannot be separated from all acts.

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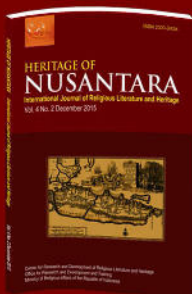
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