



Contextualization of Zakat Verses in the Interpretation of An-Nur (Hasbi Ash-Shiddieq's Perspective Using the Maqasid Sharia Approach)

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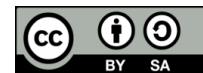
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ABSTRACT

This study explores the contextualization of the zakat verses in Hasbi ash-Shiddieq's Tafsir An-Nur using the Maqashid Syariah approach, namely the objectives of sharia that emphasize the welfare of the people through five main aspects: religion, life, intellect, lineage, and wealth. The main focus of the study is how this tafsir views zakat not merely as an obligatory ritual, but as a social strategy instrument for economic equality and increasing solidarity among Muslims. The method used is a literature study with analysis of tafsir texts and classical and contemporary maqashid syariah literature. The results reveal that Tafsir An-Nur emphasizes the function of tazkiyah (purification) of wealth and life in the context of zakat, and highlights the priority of zakat distribution to the needs of the dharuriyyat and hajiyyat mustahik. The maqashid approach expands zakat management to encompass global humanitarian interests, including support for the Muslim struggle in Palestine as part of the fardhu kifayah (obligatory duty) and the safeguarding of Islamic propagation. In conclusion, this interpretation provides practical implications and strategies for managing zakat in accordance with sharia objectives, strengthening the welfare of the community and promoting social welfare. These findings offer a new perspective in developing contextual studies of zakat and the maqasid of sharia that are relevant to contemporary challenges.

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INTRODUCTION

Zakat is a fundamental instrument in the Islamic economic system, playing a crucial role in equitable social welfare. In the Quran, the command to pay zakat is often paired with prayer as a core part of worship that strengthens the relationship between a servant and his Lord and fellow human beings. (Baihaqi, 2024) The work *Tafsir An-Nur*, written by the renowned Acehese scholar, Teungku Muhammad Hasbi ash-Shiddieqy, is one of the tafsirs that offers a comprehensive interpretation with a jurisprudence and social pattern, which can also be viewed through the maqashid sharia approach. Maqashid sharia is the goals of sharia in order to realize the welfare of humanity, which includes the preservation of religion, life, intellect, descendants, and property (*al-kulliyat al-khams*). (Nurwahidah et al., 2024)

Zakat is a fundamental instrument in the Islamic economic system, playing a vital role in the equitable distribution of social welfare. In the Qur'an, the command to pay zakat is placed alongside prayer as a core element of worship that strengthens the relationship between a servant and his Lord and fellow human beings. The work *Tafsir An-Nur*, written by the renowned Acehese scholar, Teungku Muhammad Hasbi ash-Shiddieqy, is one such interpretation that offers a comprehensive interpretation with a jurisprudence and social framework, which can also be viewed through a maqashid sharia approach. Maqashid sharia is the objectives of sharia in realizing the welfare of humanity, which includes preserving religion, life, intellect, descendants, and property. (Azahar & Yahaya, 2023).

This study focuses on how the *An-Nur* interpretation interprets verses related to zakat contextually, with reference to the maqasid sharia. This approach aims to explore the values of welfare that zakat aims to achieve, so that it can serve as a guide for managing and distributing zakat in accordance with sharia objectives and relevant to the social conditions of contemporary Muslims, particularly in the context of social and humanitarian challenges, as seen in the struggle of Muslims in Palestine.

To support the data, the study also reviewed recent articles and research related to the application of maqashid sharia in zakat management and Islamic philanthropy, which focuses on the welfare of the community, including humanitarian issues and the interests of Muslims in various parts of the world, such as Palestine. Numerous previous studies have been conducted on zakat and maqashid sharia, from the perspectives of Islamic jurisprudence, Islamic economics, and social sciences. For example, research by Adib and Muhammad (2024) emphasized that maqashid al-shariah, as the primary objective of sharia, makes zakat an instrument for achieving the welfare of the community through just and balanced transactions. Meanwhile, research by Miftah and Mustaqim (2024) emphasized the concept of zakat and philanthropy management using a maqashid sharia approach, which prioritizes the holistic goal of sharia for the welfare of the community. Research by Midisen (2024) applied maqashid sharia

in empowering zakat funds during the pandemic, emphasizing the need for contextual relevance in zakat management.

In the realm of Qur'anic interpretation, Teungku Muhammad Hasbi ash-Shiddieqy's *An-Nur* is recognized as a monumental work that integrates Islamic jurisprudence, social science, and the maqashid sharia approaches. Studies of *An-Nur* highlight the uniqueness of the tahlili method and the social relevance it offers in interpreting Qur'anic verses. However, previous studies have focused more on the scientific methodology or the linguistic and historical aspects of *An-Nur*'s interpretation, without delving deeply into the direct connection of this interpretation to the maqashid sharia in the context of the zakat verses.

The main difference of this research lies in its focus on studying the interpretation of *An-Nur* specifically on verses related to zakat with the maqashid sharia approach as the main analytical framework. This aims to explore the values of benefit that the zakat sharia and its generation want to realize directly with the management and distribution of zakat today, especially in facing contemporary social and humanitarian challenges such as the condition of Muslims in Palestine. Using the literature review method, this research explains the classical interpretation with maqashid theory from classical and modern scholars and adds analysis from the latest research on the application of maqashid sharia in zakat management, thus providing a pioneering contribution in the study of zakat with the interpretation of *An-Nur* and maqashid sharia in a comprehensive and contextual manner.

The hope of this paper is to provide a significant contribution in strengthening the understanding and implementation of zakat management with a more contextual and comprehensive maqashid sharia approach. It is hoped that the results of the study of the interpretation of *An-Nur* by Teungku Muhammad Hasbi ash-Shiddieqy will not only enrich the treasury of Islamic interpretation and law, but also serve as a practical guide for zakat institutions in distributing funds with the aim of comprehensive welfare covering the preservation of religion, life, mind, descendants, and property. This paper also aims to support the creation of zakat governance that not only fulfills ritual and legal aspects, but is able to respond to contemporary social and humanitarian challenges, such as the condition of Muslims in Palestine. Thus, it is hoped that this study will encourage zakat institutions and Islamic philanthropists to improve the performance and effectiveness of zakat distribution oriented to maqashid sharia, which will ultimately improve the social welfare of the community in a more just and sustainable manner.

LITERATURE REVIEW

Studies related to the theme or title are not entirely new, as several researchers have previously researched and published works on the topic using various methods and approaches. Like research by Idris, M. A. (2020). *Mapping the Study of Al-Qur'an Interpretation in Indonesia: A Study of Tafsir an-Nur by Tm Hasbi Ash-Shiddieqy. Explains that Tafsir An-Nur by Teungku Muhammad Hasbi ash-*

Shiddieqy is known as a monumental work with a tahlili method that integrates linguistic analysis, asbabun nuzul, socio-legal context, and multi-madhab fiqh. The emphasis on this special manhaj of interpretation that enriches the understanding of the verse with an implementative dimension, shows Hasbi's contextual character that is relevant to contemporary issues. However, previous studies are more dominant on methodology or linguistic-historical aspects, less in-depth specifically about the verse of zakat. In the verse of zakat, Hasbi views zakat as not just a ritual, but an instrument of tazkiyah wealth-soul and economic equality, in line with social solidarity. This approach enriches the understanding of fiqh with the value of benefit, although it has not been analyzed explicitly through the lens of Maqashid Syariah. (Idris, 2020), Furthermore, Hasrul Zen's work, Study of Istinbāth Maqāshid Al-Syarī'ah in the Economic Sector, states that Maqāshid Syariah is a framework for the objectives of Islamic law which focuses on realizing the overall benefit of the people. The essence of Maqāshid Sharia lies in five universal principles (al-kulliyāt al-khams), namely the protection of religion (ḥifẓ al-dīn), soul (ḥifẓ al-nafs), reason (ḥifẓ al-'aql), descendants (ḥifẓ al-nasl), and property (ḥifẓ al-māl). These five principles are the main foundation in the implementation of zakat as an instrument for the distribution of social and economic justice. Al-Syāṭibī, as the central figure of Maqāshid Syariah, divides human needs into three levels: ḍarūriyyāt, ḥājīyyāt, and taḥsīniyyāt. In the context of zakat, this division emphasizes that the distribution of zakat must be prioritized to meet the basic needs (ḍarūriyyāt) of mustahik, so that zakat truly functions to maintain their survival, dignity, and welfare holistically. (Zen, 2024)

Research by Ridwansyah, M. (2025). Analysis of Maqashid Syariah on the Zakat Development Index (IPZ) in Takalar Regency. *Journal of Science, Social, and Religious Studies*, The Zakat Development Index (IPZ) is a measuring tool developed by BAZNAS Indonesia to assess the quality of zakat governance based on eight core indicators. This study aims to analyze IPZ from the perspective of Maqashid Syariah in Takalar Regency. This study uses a descriptive qualitative approach, using the Maqashid Syariah framework to examine the relevance of zakat in supporting the five fundamental objectives of Islamic law: preservation of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), reason (ḥifẓ al-'aql), descendants (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl). Data were collected through a literature review, field documentation from BAZNAS Takalar, and in-depth interviews with relevant stakeholders. The research results show that IPZ is highly relevant in promoting development aligned with Maqasid Syariah. However, key challenges in Takalar include low literacy rates related to agricultural zakat and a lack of digitalization in zakat management. Strengthening the regulatory framework, increasing transparency in distribution, and empowering Village Zakat Collection Units (UPZ) are key to achieving equitable and sustainable zakat governance. (Ridwansyah, 2025)

Next is the research of Kharismawan, K. N., & Sulthoni, A. (2024). *Motivation for Almsgiving in the Qur'an: A Study of the Interpretation of Almsgiving Verses in the Tafsir Al-Qur'anul Majid An-Nuur*, the motivation for

giving alms in the book *Al-Qur'anul Majid* by Asbi Ash-Shiddieqy through the lens of Bourdieu's theory. The significance of this research lies in the integration of social theory with the interpretation of the Qur'an to explore how capital, habitus, and practice influence the act of almsgiving. The methodology involves a qualitative analysis of Ash-Shiddieqy's interpretation using Bourdieu's theory, while identifying gaps in previous studies regarding the role of symbolic and cultural capital and gender equality in almsgiving. The novelty of this research is the application of Bourdieu's theory to investigate how metaphors in interpretation and gender equality influence motivation and practice in almsgiving. The findings suggest that metaphors in the Qur'an simplify the concept of charity, making it easier to understand and implement, thus increasing motivation. Gender equality in charitable giving, as outlined in the commentary by ash-Shiddieqy, encourages active participation from all genders and reinforces egalitarian values in charitable practices. Furthermore, reminders of reciprocity within the community, according to the commentary, play a crucial role in maintaining the quality and consistency of charitable acts, strengthening social capital, and shaping a habitus that supports continued giving. This study provides important insights by connecting Qur'anic exegesis with contemporary social theory, offering a new perspective on how social and symbolic factors influence charitable practices in religious and social contexts. (Kharismawan & Sulthoni, 2024)

Existing literature shows that the study of *Maqāṣid Syariah* has been widely applied in the context of managing zakat institutions and developing zakat jurisprudence, particularly regarding the effectiveness of distribution, governance, and empowerment of mustahik. However, these studies are generally normative and managerial in nature, and relatively minimal in specific interpretive analysis of zakat verses, particularly in certain exegetical works such as *Tafsir An-Nur*. This gap is the academic gap in this research. This article offers a pioneering perspective by positioning zakat as a social-humanitarian welfare strategy interpreted through a contextual *Maqāṣid Syariah* approach. This approach is relevant to contemporary challenges and provides practical implications for zakat institutions in formulating distribution policies that are more equitable, oriented towards real needs, and sustainable.

METHOD

This research uses a library study method which focuses on analyzing the text of *Tafsir An-Nur* by Hasbi ash-Shiddieqy and literature related to *maqashid sharia*. The researcher examines the interpretation of the zakat verse in this tafsir and connects it with the theory of *maqashid al-syariah* from classical and contemporary scholars, such as Izz al-Din ibn 'Abd al-Salam, Al-Syatibi, and Wahbah al-Zuhayli.

RESULTS & DISCUSSION

Tafsir An-Nur and Interpretation of Zakat Verses

Tafsir An-Nur merupakan karya monumental dari Hasbi ash-Shiddieqy yang menggunakan metode tahlili sebagai pendekatan utama dalam penafsirannya. Metode tahlili ini difokuskan pada analisis mendalam terhadap ayat-ayat Al-Qur'an dengan memperhatikan berbagai aspek, seperti makna kata, sebab turunnya ayat (asbabun nuzul), konteks sosial dan hukum yang relevan, serta interpretasi ulama dari berbagai mazhab fikih. Dalam penafsirannya, Hasbi mengintegrasikan corak fikih yang kuat dengan dimensi sosial, sehingga tafsir ini lebih dari sekadar penafsiran tekstual melainkan juga menyajikan panduan implementasi dalam kehidupan umat Islam (Imanuddin & Mursalim, 2024).

Specifically in the verses on zakat, Tafsir An-Nur emphasizes that zakat is not merely a formal ritual of worship, but also a fundamental social and economic tool. Hasbi views zakat as a form of worship that purifies wealth and the soul (tazkiyah and tathhir), as well as a social instrument that ensures economic equality and justice in society. This interpretation contextualizes zakat as a collective effort to prevent poverty and strengthen social solidarity, as reflected in sharia policies that prioritize the welfare of the community, which is the core of maqasid sharia. (Nury & Hamzah, 2024)

In his approach, Hasbi presents an interpretation of the verses of zakat, highlighting the legal aspects of Islamic jurisprudence (fiqh), the reasons for the revelation of relevant verses, and the historical and social context of the Prophet's era. This allows for a comprehensive understanding of the nature and purpose of zakat, which is not merely ritualistic but also serves as a social mechanism for achieving justice and shared prosperity. Therefore, Tafsir An-Nur serves as an important reference for the scientific study and application of zakat management based on the maqasid sharia, relevant to the social and humanitarian conditions of contemporary Muslims. (Yusup et al., 2025).

Hasbi ash-Shiddieqy's Tafsir An-Nur uses the tahlili method as its primary approach, which analyzes the in-depth emphasis on the verses of the Qur'an, taking into account the meaning of words, asbabun nuzul, social and legal contexts, and the interpretations of scholars from various schools of jurisprudence. In this tafsir, Hasbi not only interprets textually, but also integrates the characteristics of jurisprudence with the social dimension, thus producing an implementation guide that is relevant to the lives of Muslims. (Nadhiran & Hayati, 2021)

In the verses about zakat, Tafsir An-Nur emphasizes that zakat is not merely a formal ritual but a fundamental social and economic tool. Hasbi views zakat as an act of worship that purifies wealth and the soul (tazkiyah and tathhir) and a social tool to ensure economic equality and justice. This interpretation contextualizes zakat as a collective effort to prevent poverty and

strengthen social solidarity, which aligns with the principle of benefit in the maqashid sharia. (Ithnin, 2023)

Hasbi's approach presents the legal aspects of Islamic jurisprudence, the reasons for the revelation of the relevant verses, and the historical and social context of the Prophet's era, providing a comprehensive understanding of the nature of zakat as a social mechanism for justice and shared prosperity. Therefore, Tafsir An-Nur serves as an important reference in the scientific and practical study of zakat management based on the maqasid sharia, in accordance with the social and humanitarian conditions of contemporary society. (Ade Daharis et al., 2025)

The overall tahlil approach in Tafsir An-Nur shows how the interpretation of the Qur'an is enriched by a dynamic socio-legal context, making this tafsir very appropriate as a basis for analyzing mafhum maqashid sharia on zakat verses and a practical guide in managing zakat for the holistic benefit of the community.

Maqashid Sharia and Zakat

Maqashid sharia is the primary objective and basis for Islamic legal requirements formulated by classical and contemporary scholars. In general, maqashid sharia focuses on protecting five fundamental aspects of human life: religion (hifz al-din), life (hifz an-nafs), reason (hifz al-aql), lineage (hifz an-nasl), and property (hifz al-mal). (Algifari & Andrini, 2024). In the context of zakat, the aim of zakat law is not only to fulfill ritual obligations, but aims to realize social and individual benefits, such as cleansing the property and soul of muzakki (zakat payers), as well as helping mustahik (zakat recipients) who are included in the eight asnaf according to the Al-Qur'an surah At-Taubah verse 60 (Zulhamdi, 2016).

The maqashid sharia approach distinguishes human needs into three levels: dharuriyyat (basic needs that are very urgent for survival and the continuation of religion), hajiyyat (important needs that facilitate life and avoid difficulties), and tahsiniyyat (needs for perfection that increase the quality of life). (Muhammad, Syarif; Zakaria; Zulhamdi, Zulhamdi; Husnaini, Hasbi; Muhammad, 2024). In managing zakat, zakat distribution and programs must be prioritized on the dharuriyyat and hajiyyat aspects so that the main objectives, namely the welfare of the people and poverty alleviation, can be achieved effectively and efficiently. (Nasution & Bahar, 2024).

The implementation of maqashid sharia in zakat management in Indonesia has been proven to have been implemented by various zakat institutions, such as LAZ Rumah Zakat and LAZ Dompot Dhuafa, which allocate zakat funds according to the five dimensions of maqashid sharia. (Isman & Isman, 2024a). This shows that zakat plays a role not only as a ritual of worship, but also as a strategic instrument in socio-economic development, poverty

alleviation, inequality reduction, and improving the welfare of the community as a whole. (Zahrudin & Musadad, 2024)

By understanding the maqashid sharia in the context of zakat, zakat management will be more focused and in line with the objectives of sharia, namely to safeguard and protect the rights of zakat recipients, while simultaneously purifying and improving the spiritual and economic quality of zakat givers. This approach emphasizes the importance of zakat governance that is responsive to the needs of society and the challenges of the times, and emphasizes the role of zakat as a primary tool in realizing justice and social welfare for contemporary Muslims.

Contextualization and Application of Maqashid in Zakat Management

The contextualization and application of the maqashid sharia in zakat management requires a balance between meeting the needs of domestic mustahik and the needs of Muslims globally. In this regard, zakat is not merely understood as an individual obligation. (Junaidy & Zulhamdi, 2018), It is also part of the fardhu kifayah (obligatory charity) which encompasses solidarity and support for the struggles of Muslims in various parts of the world, such as in Palestine. This approach emphasizes that zakat management must take both dimensions into account in order to achieve broader social benefits. (Isman & Isman, 2024b).

In the practice of collecting zakat, zakat institutions and zakat collectors are directed to purify the intentions of muzakki through education that emphasizes verses and hadith related to zakat and the importance of concern for the struggle of the Muslim community. (Hidayati & Wahyuni, 2024). This education plays a role in activating the spiritual and social awareness of muzakki so that the zakat given is not only a formal ritual, but also a real manifestation of social responsibility and da'wah.

Meanwhile, in distribution, the zakat program is designed to fulfill the basic needs of mustahik in accordance with the priorities of dharuriyyat and hajjiyyat in maqashid sharia. (Marjany et al., 2025). In addition, the allocation of zakat funds is also directed to support the interests of the Muslim community in general, such as maintaining the Al-Aqsa Mosque in Palestine and providing humanitarian rights to the Palestinian people who are experiencing conflict and hardship. (Rohmawati, 2024). This distribution displays a broad and comprehensive understanding of maqashid sharia, not only limited to local social welfare, but also aspects of global humanity and the sustainability of Islamic civilization. (Ridha & Ayuniyyah, 2022).

Zakat management within the context of the maqashid sharia (Islamic principles) also requires the integration of the principles of distributive justice and social balance, ensuring that zakat distribution not only meets material needs but also optimizes the empowerment of those entitled to receive it, enabling them to become economically independent. This approach emphasizes

the importance of skills training programs, education, and micro-enterprise development that align with the principles of maqashid sharia, particularly those that address the preservation of the soul (nafs) and wealth (maal). Thus, zakat is not merely a short-term solution but also a social investment that creates sustainable change. (Kahfi & Zen, 2024)

In addition, in facing global dynamics, the application of maqashid sharia in zakat management also needs to accommodate contemporary challenges such as the impact of climate change and humanitarian crises. (Hidayat, 2025) Zakat is directed at assisting victims of natural disasters and supporting risk mitigation programs, in line with the maqasid (the principle of preserving the soul and mind). This holistic approach broadens the scope of zakat's benefits, making it a responsive tool to the needs of the community in a modern and global context. (Iskandar, 2025)

Strengthening zakat management based on the principles of maqasid sharia also implies transparent and accountable governance. Zakat institutions are expected to implement evaluation and reporting mechanisms that are oriented toward welfare outcomes in accordance with the five main objectives of sharia. This not only increases public trust but also ensures that zakat makes a maximum contribution to the social, economic, and spiritual development of the community. (Bazma & Aamalia, n.d.)

The application of the maqasid sharia (Islamic principles) makes zakat a strategic instrument that integrates spiritual, social, and political values in accordance with sharia requirements. With this contextual and applicable understanding, zakat plays a role in simultaneously building community solidarity, upholding social justice, and maintaining sharia values amidst the challenges of the modern era. This concept has been successfully implemented by several zakat institutions in Indonesia, which align their programs and distribution with the five dimensions of maqasid sharia: preserving religion, life, intellect, lineage, and wealth, making zakat an effective vehicle for achieving comprehensive public welfare.

CONCLUSION

Zakat is a fundamental instrument in the Islamic economic system that plays a crucial role in the equitable distribution of social welfare. In the Qur'an, the command to pay zakat is often paired with prayer as a core part of worship that connects a servant with his Lord and fellow human beings. The Tafsir An-Nur by the renowned Acehnese scholar, Teungku Muhammad Hasbi ash-Shiddieqy, provides a comprehensive understanding of the verses on zakat with in-depth fiqh elements and social analysis relevant to the conditions of contemporary Muslims. This interpretation also uses the maqashid sharia approach, which positions zakat as an instrument in upholding the welfare in various aspects of life, namely the preservation of religion, life, mind, descendants, and property (al-kulliyat al-khams). This study highlights how the

Tafsir An-Nur interprets verses related to zakat contextually by referring to the maqashid sharia. This approach explores the values of welfare that zakat aims to realize. It can serve as a guide for managing and distributing zakat in accordance with sharia objectives and relevant to the social context of Muslims today, including social and humanitarian struggles such as the struggle of Muslims in Palestine.

In zakat management based on the maqasid sharia, priority is given to efforts to purify the souls of those who pay zakat and to equitably distribute the welfare of those who receive it, taking into account the scale of dharuriyyat and hajjiyyat needs. Beyond domestic needs, zakat management also accommodates assistance to Muslims globally, such as supporting the maintenance of the Al-Aqsa Mosque and the humanitarian struggle of the Palestinian people as part of the fardhu kifayah (obligatory duty) and safeguarding the message of Islam. The interpretation of An-Nur, using a profound tahlil method, combines the meaning of words, the reasons for the revelation of verses, and the social and legal context, providing an interpretation that is not only textual, but also applicable and strategic. The maqasid sharia approach emphasizes that zakat is a vehicle for upholding social justice and the welfare of the people as a whole. This research adds to previous studies by focusing on the holistic and contextual integration of the interpretation of An-Nur and the maqasid sharia.

Thus, this study is expected to strengthen the understanding and implementation of zakat management within zakat institutions, ensuring that it not only meets ritual and legal requirements but is also responsive to current social and humanitarian challenges. This will ultimately increase the effectiveness and fairness of zakat distribution, for the welfare of the community and the sustainable common good.

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