

AŞNĀF ZAKĀT IN THE QUR'AN: A CRITICAL STUDY OF NĀŞR ḤĀMID ABŪ ZAYD'S QIRĀ'AH MUNTĪJAH PERSPECTIVE

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Abstract: *This paper departs from Q.S. At-Taubah [9]: 60 which requires zakat for a Muslim to be distributed to the recipients of zakat as a way to purify themselves. If we understand the verse textually, there will certainly be no significant problems, because the target of the verse is indeed relevant to the needs of the Prophet's society 14 centuries ago. However, what if one of the eight groups mentioned in the Qur'an is no longer found today? Departing from this anxiety, the author wants to reinterpret the concept of zakat and the recipients of zakat with the Qirā'ah Muntijah approach of Nasr Ḥāmid Abū Zayd. This paper is a literature study, whose data source is through the verses of the Qur'an that specifically discuss the concept of zakat. Then the verses are analyzed using Qirā'ah Muntijah which is then described as the result of contextual interpretation of zakat. The result of this paper is that the eight groups of zakat recipients in Q.S. At-Taubah [9]: 60 is a mustahiq concept that is by the social context when the verse is revealed. At that time the groups of zakat recipients as mentioned in the verse, still existed. Furthermore, the purpose of the verse is to empower weak communities in terms of financial needs, which was the need of the community at that time. In the present context, the verse can be allocated to other groups such as: the insane, the blind, the homeless, people with disabilities, the Palestinian mujahids, the students, the teachers, the domestic assistants who are abused by their employers, the lowly laborers who are still shackled by their employers, and the refugees of other natural disasters.*

Keywords: *Aşnāf Zakāt, Naşr Ḥāmid Abū Zayd, Qirā'ah Muntijah, Q.S. At-Taubah [9]: 60.*

Abstrak: *Tulisan ini berangkat dari Q.S. At-Taubah [9]: 60 yang mewajibkan zakat bagi seorang muslim untuk dibagikan kepada golongan penerima zakat sebagai cara menyucikan diri. Jika memahami ayat tersebut secara tekstual, tentu tidak akan ditemukan persoalan yang berarti, karena*

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sasaran ayat tersebut memang relevan bagi kebutuhan masyarakat Nabi Saw. pada 14 abad yang lalu. Namun, bagaimana jika salah satu dari delapan kelompok yang disebutkan dalam Al-Qur'an tersebut tidak lagi ditemukan zaman sekarang? Berangkat dari kegelisahan itu, penulis hendak melakukan reinterpetasi terhadap konsep zakat dan golongan penerima zakat dengan pendekatan *Qirā'ah Muntijah* Naṣr Ḥāmid Abū Zayd. Tulisan ini merupakan kajian kepustakaan, yang sumber datanya melalui ayat-ayat Al-Qur'an yang secara spesifik membahas konsep zakat. Kemudian ayat-ayat tersebut dianalisis menggunakan *Qirā'ah Muntijah* yang selanjutnya dideskripsikan sebagai hasil penafsiran kontekstual tentang zakat. Adapun hasil dari tulisan ini ialah bahwa delapan kelompok penerima zakat (*mustahiq*) dalam Q.S. At-Taubah [9]: 60 merupakan kelompok yang sesuai dengan konteks saat ayat tersebut diturunkan. Pada saat itu kelompok-kelompok penerima zakat (*mustahiq*) sebagaimana Q.S. At-Taubah [9]: 60 masih ada. Lebih jauh, bahwa tujuan ayat tersebut adalah melakukan pemberdayaan masyarakat lemah dari segi kebutuhan finansial yang mana hal semacam ini menjadi kebutuhan masyarakat pada saat itu. Dalam konteks kekinian, ayat itu bisa dialokasikan kepada kelompok lain misalnya: orang gila, tunanetra, tunawisma, orang-orang disabilitas, para mujahid palestina, para pelajar, para santri, para guru, para asisten rumah tangga yang mengalami kekerasan oleh majikannya, para buruh-buruh rendah yang masih terbelenggu oleh majikannya, dan para pengungsi bencana alam lainnya.

Kata-kata Kunci: *Aṣnāf Zakāt, Naṣr Ḥāmid Abū Zayd, Qirā'ah Muntijah, Q.S. At-Taubah [9]: 60.*

Introduction

Every verse of zakat in the Qur'an has a different emphasis between Makkiyah and Madaniyah verses, so the moral message it contains is different. In the context of Mecca, the condition of Muslims at that time was still relatively weak in addition to the small number of adherents, the *da'wah* strength system was still lacking, even often receiving threats and pressure at that time.¹

Yūsuf al-Qarāḍawī even states that the verse of zakat in the context of Mecca is still not firm and is still a suggestion, meaning that there is no law on the obligation to issue zakat.² Whereas in the context of Medina, the existence of the community has been very strong coupled with a government that is made strong by itself. In this context, the form of zakat has become a binding obligation for Muslims.³ From here we can conclude that Islam is very concerned about the weak upholding human values.⁴

If Q.S. At-Taubah [9]: 60 is understood textually, there are certainly no significant problems because the target of the verse is the reality at the time of the Prophet. However, if the verse is brought to the current situation, there will be problems in understanding the verse. For example, the commandment of zakat initially in the Mecca period was only for the poor and needy groups and then expanded to eight *aṣnāf* in the Medina period. But along with the times,

1 Ruffāh Ruffāh, *Argumen Kontekstualisasi Zakat Dalam Al-Qur'an*, ed. Yanuar Arifin (Yogyakarta: IRCiSoD, 2021), 11.

2 Yusuf Qardawi, *Hukum Zakat*, trans. Salman Harun, Didin Hafidhuddin, and M. Yusuf Hasanuddin (Jakarta: Litera Antarnusa, 2011), 40.

3 Quraish Shihab, *Panduan Zakat* (Jakarta: Penerbit Republika, 2001), 595.

4 Muḥammad 'Izzat Darwazah, *Al-Qur'an wa al-Dammān al-Ijtimā'ī* (Beirut: Maktabah al-'Aṣriyyah), 11.

situations, and conditions, the existence of the eight groups in the current context is not the same as when the verse was revealed. For example, in the post-Prophet period, Umar bin Khattab removed the group of converts as zakat recipients⁵, as well slavery was abolished because it violated human rights, and *jihād fī sabīlillah* at this time experienced a shift in meaning.⁶

Thus, the changing context causes problems with the realization of the meaning of this verse. So, a new reading is needed to understand the verse so that its values will always be relevant to the evolving times. This research attempts to re-read Q.S. At-Taubah [9]: 60 with Naṣr Ḥāmid Abū Zayd's approach that balances the analysis between text and context, so it is expected that the verse can still be realized in contemporary life.

As far as the author's literature on the concept of zakat, at least it needs to be presented to add to the reader's references in understanding the concept of zakat more broadly and of course based on the development of Muslim conditions. Some studies that discuss Q.S. At-Taubah [9] 60 so far have several trends of discussion. *First*, the tendency of studies that examine the meaning of Q.S. At-Taubah [9]: 60 according to scholars and mufasir's, such as research conducted by Eka Tri Wahyuni⁷, Umi Hani⁸, Rafika Ariandini⁹, and Abdul Basid.¹⁰

Second, the tendency of studies that examine certain issues in Q.S. At-Taubah [9]: 60 such as the concept of *mustahiq*, the realization of productive zakat, and the empowerment of the poor, as the studies conducted by Rachmad Risqy

5 Aqbar Khaerul and Azwar Iskandar, "Kontekstualisasi Ekonomi Zakat dalam Mengentaskan Kemiskinan: Studi Kebijakan Zakat Umar Bin Khattab dan Perzakatan di Indonesia," *LAA MAISYIR: Jurnal Ekonomi Islam* 6, no. 2 (2019): 226–45, <https://doi.org/10.24252/lamaisyir.v6i2.11841>.

6 Masdar F Mas'udi, "Meletakkan Kembali Maslahat Sebagai Acuan Syari'ah," *Jurnal Ilmu dan Kebudayaan Ulumul Qur'an* 6, no. 3 (1995): 98.

7 Eka Tri Wahyuni, "Pembagian Zakat Fitrah Kepada Mustahiq: Studi Komparatif Ketentuan Ashnaf Menurut Imam Syafi'i dan Imam Malik," *Muqtasid: Jurnal Ekonomi dan Perbankan Syariah* 8, no. 2 (2017): 154–67, <https://doi.org/10.18326/muqtasid.v8i2.154-167>.

8 Umi Hani, "Analisis Tentang Penyelesaian Pembagian Zakat Kepada Asnaf Zakat Menurut Pendapat Imam Syafi'i," *Al-Iqtishadiyah: Ekonomi Syariah dan Hukum Ekonomi Syariah* 2, no. 2 (April 21, 2016), <http://dx.doi.org/10.31602/iqt.v2i2.374>.

9 Rafika Ariandini, "Pribumisasi Islam dalam Tafsir Al-Azhar Pada QS. At-Taubah Ayat 60 Tentang Mustahiq Zakat," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (December 24, 2019): 232–48, <https://doi.org/10.24090/maghza.v4i2.3167>.

10 Abdul Basid and Nur Faizin, "Reinterpretasi Ayat-Ayat Ahkam Tentang Zakat (Analisa Terhadap QS. Al-Baqarah 110, QS. Al-Taubah 60 & QS. Al-An'am 141)," *Al Yasini: Jurnal Keislaman, Sosial, Hukum dan Pendidikan* 6, no. 1 (2021): 10–22.

Kurniawan¹¹, Makhda Intan Sanusi¹², Bintang Sari¹³, Achmad Saeful¹⁴, and Abdussomad.¹⁵

Third, the tendency of studies that reinterpret the verse by using new approaches, such as those conducted by Andi Triyanto¹⁶, Fathur Roziqin¹⁷, and M. Manan Abdul Basith¹⁸. From some of the trends of these studies, it can be concluded that no study specifically discusses the concept of zakat by focusing on the reading of Q.S. At-Taubah [9]: 60 by using Naṣr Ḥāmid Abū Zayd's approach.

This paper aims to reinterpret the concept of zakat in Q.S. At-Taubah [9]: 60 by using Naṣr Ḥāmid Abū Zayd's *Qirā'ah Muntijah* approach which emphasizes lies on the contextual aspect. There are still many scholars who have missed this research, coupled with the previously mentioned problems about the development of the context that affects the reading of the verse. This aspect further strengthens the urgency of this research. Therefore, this study will raise two problem formulations, namely, 1) how is the concept of ma'na and maghza zakat in Q.S. At-Taubah [9]: 60? 2) how the efficiency of *Qirā'ah Muntijah* in understanding the concept of zakat, is then practiced in the current context.

In this paper, the type of research that the author uses is library research by examining various sources of literature such as books, journals, notes, and various reports related to the concept of zakat. The data sources used in this paper consist of primary data sources, namely verses of the Qur'an that specifically discuss the concept of zakat. In comparison, secondary data sources in this paper are various books, articles, journals, and internet pages (web pages). Then the author analyzes the verses of the Qur'an specifically related to the concept of zakat using the *Qirā'ah*

11 Rachmad Risqy Kurniawan and Orvala Nu'aimah Azzahra, "Zakat Produktif dan Penyaluran Zakat dalam Perspektif Tafsir Al-Quran," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (October 31, 2023): 229–37.

12 Makhda Intan Sanusi, "Skala Prioritas Penentuan Mustahiq Zakat di Lembaga Amil Zakat (LAZ) Ummat Sejahtera Ponorogo," *Lisyabab: Jurnal Studi Islam dan Sosial* 2, no. 1 (June 30, 2021): 103–18, <https://doi.org/10.58326/jurnallisyabab.v2i1.72>.

13 Bintang Sari, "Analisa Program Pemberdayaan Mustahik Pada Baznas Rokan Hulu," *Al-Amwal* 10, no. 2 (December 31, 2021): 112–33, <https://doi.org/10.36341/al-amwal.v10i2.205>.

14 Achmad Saeful, "Konsep Zakat Produktif Berbasis Masjid," *Syar'ie: Jurnal Pemikiran Ekonomi Islam* 2, no. 2 (August 15, 2019): 1–17.

15 Abdussomad Abdussomad, "Pemberdayaan Ekonomi Umat dalam Mengentaskan Kemiskinan Melalui Zakat Mal," *Jurnal Literasiologi* 4, no. 1 (2020): 51–58, <https://doi.org/10.47783/literasiologi.v4i1.133>.

16 Andi Triyanto et al., "Tafsir Mustahiq Zakat Perspektif Literatur Sosiologi Reaktualisasi QS. At Taubah," *Jurnal Ilmiah Ekonomi Islam* 9, no. 3 (November 13, 2023): 3364–70, <https://doi.org/10.29040/jiei.v9i3.10810>.

17 Fathur Roziqin, "Kontekstualisasi Zakat: Studi Reinterpretasi Masdar Farid Mas'udi Terhadap QS At-Taubah [09]: 60" (Skripsi, Jember, UIN Kiai Haji Ach Siddiq Jember, 2023), <http://digilib.uinkhas.ac.id/31315/>.

18 M. Manan Abdul Basith, "Redefinisi Konsep Mustahik Zakat dalam Perspektif Maqāṣid Asy-Syariah Ibnu 'Asyur" (Thesis, Yogyakarta, UIN Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/38687/>.

Muntijah approach which emphasizes the context in which the verse is interpreted. Finally, the author will describe the results of the analysis as a contextual result of Q.S. At-Taubah [9]: 60.d.

Naṣr Ḥāmid Abū Zayd: The Dynamics of an Intellectual Journey

Naṣr Ḥāmid Abū Zayd (hereinafter Naṣr Ḥāmid) was born in Quhafah near the city of Thantha Western Egypt on July 10, 1943. Born into a religious family, his father was an activist of *al-Ikhwān al-Muslimīn*, a powerful and well-known Islamic movement in Egypt during the time of Sayyid Quṭb.¹⁹ Naṣr Ḥāmid has an extraordinary intelligence compared to his friends, his intelligence was proven by himself by memorizing and mastering the entire contents of the Qur'an 30 Juz at the age of eight years.²⁰

When he was about eleven years old, he took an interest in Sayyid Quṭb's thoughts in his book *al-Islām wa al-Adalah al-Ijtimā'īyah*.²¹ This is where Naṣr Ḥāmid's thinking grew and stated that Islam must be interpreted based on humane justice. Furthermore, when he was twenty-one years old, he took an interest in literature, his interest began to be seen in the writings published in 1964 in the journal *Amīn al-Khūlī*. The closeness of the two made Naṣr Ḥāmid's thinking shift and began to criticize the *al-Ikhwān al-Muslimīn* movement in his small writings.²² Then Naṣr Ḥāmid completed his higher education by majoring in Arabic Language and Literature from S1, S2, to S3 at Cairo University, where he obtained the title *Cum laude*.²³

Based on this educational background, it was the beginning of Naṣr Ḥāmid's talent in language and literature which was then able to produce a new reading with a linguistic approach in his thoughts on the study of the Qur'an. getting a scholarship for medical research at the Institute of Middle Eastern Studies, University of Pennsylvania, Philadelphia, USA made Naṣr Ḥāmid live in America from 1978—1980. It was this university that made Naṣr Ḥāmid understand folklore and fieldwork methodology. Fluent in English orally and in writing led him to become a guest lecturer at Osaka University, Japan to teach Arabic for four years (March 1985—July 1989). Even his time in Japan was a phase of his productive life, so he was promoted to Associate Professor while completing his

19 Moch Nur Ichwan, *Meretas Kesarjanaan Kritis Al-Qur'an, Teori Hermeneutika Nasr Abu Zayd* (Jakarta: Teraju, 2003), 15.

20 Sahiron Syamsuddin, ed., *Hermeneutika Al-Qur'an dan Hadits* (Yogyakarta: eLSAQ Press, 2010), 116.

21 Jeffrey C. Burke, review of *Review of Sayyid Qutb and Islamic Activism. A Translation and Critical Analysis of Social Justice in Islam*, by William E. Shepard, *Journal of the American Research Center in Egypt* 37 (2000): 229–30, <https://doi.org/10.2307/40000544>.

22 Ichwan, *Meretas Kesarjanaan Kritis Al-Qur'an, Teori Hermeneutika Nasr Abu Zayd*, 16.

23 Nur Ahmad, "Kajian Hermeneutik Al-Qur'an Kontemporer: Telaah Kritis Terhadap Model Hermeneutika Nasr Hamid Abu Zaid," *Hermeneutik* 9, no. 1 (2015): 115–38, <http://dx.doi.org/10.21043/hermeneutik.v9i1.886>.

book *Maḥḥūm al-Naṣ: Dirāsah fī ‘Ulūm al-Qur’ān* and several other articles as a criticism of religious discourse which at that time interpreted the Qur’an pragmatically and ideologically.²⁴

In 1992, Naṣr Ḥāmid was again promoted as a professor but he was rejected, due to his controversial work and thinking. Convicted of “apostasy” which is known as the “*Qadiyyah Naṣr Ḥāmid Abū Zayd*” incident, this continued until Naṣr had to divorce his wife by the Cairo appeals court.²⁵ Since this incident, he left Egypt and chose to go into exile in the Netherlands with his wife. During this exile, Naṣr Ḥāmid wrote a book that would be dedicated to his beloved wife and published it under the title *Dawā’ir al-Khawf: Qirā’ah fī Khibṭāb al-Mar’ah*.²⁶ Subsequently, Naṣr Ḥāmid was a visiting professor of Islamic studies at Leiden University from July 26, 1995, to December 27, 2000, and was eventually confirmed as a permanent professor at the University. Paying attention to the aspect of the text, Ḥāmid Abū Zayd said that Islamic Arab civilization is a civilization of texts. Thus, Naṣr wrote many books that explore the issue of texts, such as *Maḥḥūm al-Naṣ: Dirāsah fī ‘Ulūm al-Qur’ān; Naqd al-Khibṭāb al-Dīnī; and al-Naṣ, al-Sulṭah, al-Ḥaqīqah*.²⁷

***Qirā’ah Muntijah* as an Approach**

Naṣr Ḥāmid Abū Zayd is considered to have destroyed the paradigm of al-Qur’an study that has been controlled by traditional scholars. It was pinned because of his view that the Qur’an is a human text as well as a cultural product.²⁸ The development of the discourse of Islamic thought in this century gave rise to a new view of the process of the revelation of the Qur’an, this view also shaped the thoughts of the mufassir’s on the process of interpreting the Qur’an itself.²⁹ In interpreting the Qur’an, many mufassir’s always relate it to the ideology they embrace, the character of such interpreters is called tendentious reading,³⁰ this character of interpretation is carried out based on the interests of each mufassir to produce subjective interpretations. Therefore, Naṣr Ḥāmid suggests that before interpreting the Qur’an, the interpreter must release all ideological influences and all kinds of subjective horizons in his brain, so that the interpretation carried out

24 Ichwan, *Meretas Kesarjanaan Kritis Al-Qur’an, Teori Hermeneutika Nasr Abu Zayd*, 20.

25 Naṣr Ḥāmid Abū Zayd, *Ishkālīyyāt al-Qirā’ah wa ‘Āliyyāt al-Ta’wīl* (Beirūt: Al-Markaz al-Thaqāfī al-‘Arabī), 37.

26 John L. Esposito, “Islam in the Politics of the Middle East,” *Current History* 85, no. 508 (February 1, 1986): 53–57, <https://doi.org/10.1525/curh.1986.85.508.53>.

27 Hafid Nur Muhammad et al., “Analisis Metode Hermeneutika dalam Al-Qur’an Atas Pemikiran Nasr Hamid Abu Zaid,” *Ulumul Qur’an: Jurnal Kajian Ilmu Al-Qur’an dan Tafsir* 2, no. 1 (May 15, 2022): 49–57, <https://doi.org/10.58404/uq.v2i1.93>.

28 Ichwan, *Meretas Kesarjanaan Kritis Al-Qur’an, Teori Hermeneutika Nasr Abu Zayd*, 2.

29 Ahmad Fauzan, “Teks Al-Qur’an dalam Pandangan Nashr Hamid Abu Zayd,” *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 13, no. 1 (March 31, 2015): 71–92, <https://doi.org/10.21111/klm.v13i1.279>.

30 Nasr Hamid Abu Zayd, *Critique of Religious Discourse* (New Haven: Yale University Press, 2018), 114.

will give birth to an objective interpretation.³¹

To avoid the subjective, Naṣr Ḥāmid provides a separation pole in the dimension of text and meaning, the term is referred to as *ma'na* and *maghza*. These two things become the main demands in interpreting the text to avoid an ideological interpreter.³² In addition, Naṣr Ḥāmid also rejects pragmatic reading patterns, because they can ignore the movement of the text (*ḥarakah al-naṣ*) in a historical context and deny the data in it that allows it to help reveal meaning.

In general, hermeneutics aims to reveal certain facts of an existence outside the interpreter's horizon, but if the interpreter's horizon limits his view, then the text data is only a passive recipient of the interpreter's orientation.³³ Seeing this, the correct interpretation must be based on the interpreter's dialectic with the interpreted text. On the contrary, the tendentious pattern gives birth to an ideology in which in the end the meaning expressed by the interpreter is only a desire of the interpreter, not a truth.³⁴

Departing from this anxiety, Naṣr Ḥāmid offers a reading product called *Qirā'ah Muntijah* (productive reading). The entrance in this methodology is *ma'na* and *maghza*, two different forms that need each other. *Maghza* cannot be separated from the bond of *ma'na*, it is because *ma'na* is a tool to deliver *maghza* to a deeper meaning.³⁵

In other words, *Qirā'ah Muntijah* departs from the analysis of language signs, or borrowing Ricour's term as text symbol analysis (Paul Ricour), this analysis aims to find the lexical meaning of the text, then trace the socio-historical meaning to obtain *maghza*.

The structure of the text for Naṣr Ḥāmid cannot be separated from the context (*al-siyāq*), because a language or symbol if traced based on its historical context will lead to a diversity of meanings. Thus, Naṣr Ḥāmid views context (*al-siyāq*) as important data that must be considered by interpreters to produce meaning. In this case, Naṣr also divides the context into several levels namely: 1) *al-siyāq al-thaqafī al-ijtimā'ī* (socio-cultural), 2) *al-siyāq al-kharijī* (external), 3) *al-siyāq al-dākhilī* (internal), 4) *al-siyāq al-lughawī* (language), 5) *al-siyāq al-qirā'ah al-ta'wīl* (reading and interpretation). According to Naṣr Ḥāmid, extracting meaning from these five contexts will produce a historical understanding of the interpreted text.³⁶

The first level is a socio-historical context consisting of social and cultural rules because every text will always express its socio-historical situation.³⁷ The text as a

31 Syamsuddin, *Hermeneutika Al-Qur'an dan Hadits*, 127.

32 Naṣr Ḥāmid Abu Zayd, *Teks Otoritas Kebenaran*, trans. Sunarwoto Dema (Yogyakarta: LKiS, 2003), 98.

33 Zayd, *Critique of Religious Discourse*, 115.

34 Syamsuddin, *Hermeneutika Al-Qur'an dan Hadits*, 128.

35 Zayd, *Critique of Religious Discourse*, 144.

36 Naṣr Ḥāmid Abū Zayd, *Maḥbūm al-Naṣ, Dirāsah fī 'Ulūm al-Qur'an* (Beirut: Al-Markaz al-Thaqāfī al-'Arabī), 97.

37 M. Nurwathani Janhari, "Konsep Hukum Waris dalam QS. An-Nisa' [4]: 7-11 (Aplikasi Pendekatan Qirā'ah Muntijah Nashr Ḥāmid Abu Zayd)," *UIInScaf* 1, no. 1 (February 10, 2023):

message is addressed to a society that already has its culture and cultural conceptions. In this framework, Naṣr Ḥāmid proposes the fundamental proposition that the Qur'an is a cultural product and must be understood in its socio-cultural context.

The second level is related to the context of revelation (*siyāq al-tanzīl*), this is based on two facts; first, the text of the Qur'an was revealed gradually over twenty-three years with their respective contexts; second, variations in speech referred to as secondary language (*lughah thanawīyyah*) or text-specific language (105), it occurs due to differences in the conversation partners of each text, and is only found in the language structure of the text. For example, the Prophet Muhammad himself is the first audience (*al-mukhāṭab al-awwal*). Other audience contexts include the audience context of the Prophet's wives, women, men, and so on. This view gave birth to the opinion that *asbāb al-nuzūl* can also be obtained from within the text of the Qur'an itself, not necessarily through narrations.³⁸

The third level talks about the impossibility of the Qur'anic text. It is reached by *munāsabah* between verses and surahs because the Qur'an is a unified structure that is interrelated. This third context has substantive characteristics, because one text has similar parts with other texts, so it can only be seen and measured through the language of the Qur'anic text. This context is also not only fixated on the issue of *munāsabah* as well as classical scholars but also enters the context of discussion or conversation. For example, the context of stories, threats, debates, text rivalry, and so on.³⁹

The fourth level is related to language or grammatical language, Naṣr this context is not only limited to language in general but expands its analysis to find the hidden meaning of the text, in other words, linguistic analysis is carried out more broadly to reveal the excavation of deeper meaning behind a text. For example, in the case of the depiction of the Jinn in Surah al-Jin, the depiction of the Jinn's form has relevance to the reality of that time, thus the meaning of the text language used strongly describes the reality at that time which is certainly outside the text.⁴⁰

The fifth level is the context of reading and interpretation. This context is the process of sending messages from the sender of the message who always reads the text to the recipient of the message. It can be found in a pile of interpretations that are so many and is also caused by the ideological factors and thoughts of each different interpreter. In interpreting a text, the reader must pay attention to it, because according to Naṣr Ḥāmid, this kind of context is part of the text structure.⁴¹ Thus, in the process of extracting the meaning of the text, it cannot be separated from the interpreter's horizon.

449–63.

38 Ichwan, *Meretas Kesarjanaan Kritis Al-Qur'an, Teori Hermeneutika Nasr Abu Zayd*, 21.

39 Zayd, *Maḥbūm al-Naṣr, Dirāsah fi 'Ulūm al-Qur'an*, 101.

40 Ichwan, *Meretas Kesarjanaan Kritis Al-Qur'an, Teori Hermeneutika Nasr Abu Zayd*, 21–22.

41 Janhari, "Konsep Hukum Waris dalam QS. An-Nisa' [4]: 7-11 (Aplikasi Pendekatan Qi-ra'ah Muntijah Nashr Hamid Abu Zayd)," 456.

Thus, Naşr Hāmid seems to provide opportunities for text and historical data to speak for themselves and recognizes the potential of the interpreter (horizon) to interpret the text. Naşr Hāmid also avoids interpretations that rely solely on structural texts and tendentious interpretations. This seems to be in line with Gadamer who emphasizes the balance between text and interpreter and avoids the pragmatic aspects of interpretation.⁴² Thus, according to Naşr Hāmid, these steps are necessary in producing an objective interpretation of the text.

The Concept of Zakat in Islam

Zakat comes from the word “*zaka*” which means blessing, clean, and good. something called *zakah* must grow and develop, and the person called *zaka* must be a good person.⁴³ In *fiqh*, the term zakat is an amount of property that Allah requires which is then handed over to those entitled to receive.⁴⁴ In *fiqh*, the term zakat is an amount of property that is obliged by Allah which is then handed over to those entitled to receive it.⁴⁵ People who give zakat will increase their wealth, become more blessed, and purify the wealth that has been obtained.⁴⁶

In the Qur'an, normatively the word zakat is mentioned dozens of times and even always juxtaposed with the prayer command. But on the other hand, the word zakat is also mentioned independently, some of the verses were revealed in Mecca, and some were mentioned in Medina with their respective emphases.⁴⁷ In the context of Mecca, the condition of Muslims at that time was very weak because the adherents of Muslims could be considered small, and in carrying out life was still full of threats and worries.⁴⁸

At that time, Islam was a new religion, and the faith of a Muslim convert was still weak, so zakat was expected to attract Muslim converts not to turn away from Islam. That way, the existence of Islam in Mecca is getting stronger. For Yūsuf al-Qaraḍāwī, the context of the zakat verse in Mecca is still in the form of a statement (substance) based on the generosity of each person, even the provisions and amount of zakat have not been explained.⁴⁹

Meanwhile, the context of the verse of zakat in Medina is already a binding law, not a suggestion or statement anymore. This is because the existence of Muslims is already strong and has its government. Even at the time in Medina, the verse of zakat already had very clear provisions and the amount of zakat. Thus, Islam is very concerned about the weak to create an egalitarian social order and of course, based

42 Janhari, 456–57.

43 Majma' al-Lughah al-'Arabiyah, *Al-Mu'jam al-Wasīf* (Istanbul: Cagri Yayinlari, 1986), 398.

44 Qardawi, *Hukum Zakat*, 31.

45 Qardawi, 31.

46 Teungku Muhammad Hasbi Ash Shiddieqy, *Pedoman Zakat* (Semarang: Pustaka Rizki Putra, 1991), 27.

47 Rufi'ah, *Argumen Kontekstualisasi Zakat dalam Al-Qur'an*, 82.

48 Qardawi, *Hukum Zakat*, 50.

49 Qardawi, 50–51.

on faith with the principle of *kay lā dūlatan bayna al-aghniyā*.⁵⁰ That way, zakat has become a mandatory pillar that must be implemented and done by Muslims, with the aim of purifying wealth so that the assets we spend can be blessed and multiplied. In addition, the zakat that we pay also aims to purify the soul from all the despicable traits that we have done, this is how Allah keeps us away from the torment of hellfire.⁵¹

Types of Zakat

Zakat is a form of worship that has two aspects in it, namely theological and social aspects. In the theological aspect, it is an obligation for Muslims and has consequences in this world and the hereafter. In the social aspect, zakat becomes a benefit for human life, more specifically for the lower class so that the wealth does not only rotate in the upper-class community.⁵² Zakat is divided into two types, namely zakat fitrah and zakat mal. In simple terms, both have the meaning of issuing some assets to the weak and needy.⁵³ Both have the same purpose and legal determination, but *zakāt fitrah* is required for all Muslims with the same dose and time of implementation regardless of one's wealth. On the other hand, zakat mal has certain rules such as *niṣāb* and *hawl*. Based on the time when the law was enacted, zakat mal is obligatory earlier than *zakāt fitrah*.

1. Zakāt Māl

As we know, *zakāt māl* was first prescribed before the Prophet Muhammad migrated to Medina.⁵⁴ Because it involves the relationship between Muslims to help each other for the survival of human life as social beings. However, at that time, there was no clear limit for issuing this mal zakat, in other words, according to the will of the person who issued the zakat. Zakat was originally intended only for two groups, namely the poor and the needy, as Allah said in Q.S. Al-Baqarah [2]: 271:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيَكْفُرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“If you show your charity, it is good. And if you conceal it and give it to the poor, that is better for you, and Allah will expiate some of your wrongs. And Allah is Exhaustive of what you do.”

The verse was revealed in the 2nd-century Hijri, and some scholars concluded that zakat was first made obligatory when the verse was revealed, but it was still only distributed to two groups: the poor and the needy. The distribution of zakat

50 Taufik Adnan Amal, *Tafsir Kontekstual Al-Qur'an: Seri Studi al-Qur'an* (Bandung: Mizan, 1989), 69.

51 Ruffah, *Argumen Kontekstualisasi Zakat dalam Al-Qur'an*, 70.

52 Qardawi, *Hukum Zakat*, 849.

53 Abdul Ghofur Anshori, *Hukum dan Pemberdayaan Zakat: Upaya Sinergis Wajib Zakat dan Pajak di Indonesia* (Yogyakarta: Pilar Media, 2006), 12.

54 Shiddieqy, *Pedoman Zakat*, 9.

to these two groups continued until the 9th year of Hijri, at the same time the revelation of Q.S. At-Taubah [9]: 60 which divides the eight groups (*asnāf*) of zakat recipients. Since the verse was revealed, the Prophet did not immediately distribute zakat to the eight groups but still looked at the more needy groups, namely the poor and the poor.⁵⁵

2. *Zakāt Fītrah*

As it is known, *zakāt fītrah* is zakat that is issued before the Eid prayer.⁵⁶ *Zakāt fītrah* is expected to be able to erase the sins that we have committed during the month of Ramadan by fasting. In the implementation of *zakāt fītrah*, the Prophet prioritized the poor as the place of distribution of zakat, until the revelation of Q.S. At-Taubah [9]: 60 which divides the groups or groups of zakat recipients. However, the Prophet still prioritized the poor as the first recipient of zakat and then distributed it to other groups.⁵⁷

Zakāt fītrah is due once a year and is imposed on all Muslims, adults, children, young and old, so the master is liable for his servant's zakat. A husband is liable for his wife's zakat, a father is liable for his children's zakat, and if his wife has more wealth, then she is liable for her husband's zakat. *Zakāt fītrah* theologically has more value because of the obligation that is pinned to all Muslims, so that Muslims can clean all the sins they commit during fasting. Socially, *zakāt fītrah* can also build a sense of solidarity between people in the realm of society.

Analysis of Zakat Concept in *Qirā'ah Muntijah* Naṣr Ḥāmid Abū Zayd

To begin this discussion, the author would like to first explain the term zakat (alms). The Qur'an uses the term zakat in general in the Makkiyah verses.⁵⁸ These verses include Q.S. Al-A'rāf [7]: 156, Q.S. Maryam [19]: 31, Q.S. An-Naml [27]: 3, Q.S. Luqmān [31]: 4, Q.S. Al-Anbiyā' [21]: 72, Q.S. Al-Mu'minūn [23]: 4, Q.S. Ar-Rūm [30]: 39, and Q.S. Fuṣṣilat [41]: 7. Zakat in the Qur'an is also called *ṣadaqah* and found in Madaniyah verse. As quoted by Yūsuf al-Qaraḍāwī that *ṣadaqah* is zakat and zakat is *ṣadaqah*. Although literally this word has a difference, in meaning both are the same. As mentioned in Q.S. At-Taubah [9]: 58-60:

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رِضْوَانًا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ
وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى
اللَّهِ رَاغِبُونَ * إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرْمِيِّنَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

55 Shiddieqy, 11.

56 Anshori, *Hukum dan Pemberdayaan Zakat: Upaya Sinergis Wajib Zakat dan Pajak di Indonesia*, 40.

57 Rufi'ah, *Argumen Kontekstualisasi Zakat dalam Al-Qur'an*, 89.

58 Aksin Wijaya and Saifuddin Zuhri Qudsy, *Arab Baru Studi Ulum Al-Quran: Memburu Pesan Tuhan di Balik Fenomena Budaya* (Yogyakarta: Pustaka Pelajar, 2009), 234.

“And among them, there are those who reproach you about (the distribution of) zakat. If they are given some of it, they are pleased, and if they are not given some of it, they immediately become angry. If they were truly content with what Allah and His Messenger have given them, and said, ‘Allah is sufficient for us, and He will give us some of His bounty, and so will His Messenger; surely we are those who hope in Allah,’ (surely that would be better for them). The zakaahs are for the poor, the administrators of the zakaahs, the persuaded converts, the freed slaves, the debtors, the way of Allah, and those who are on a journey, as a decree from Allah, and Allah is All-Knowing and All-Wise.”

This verse was revealed during the Medina period in response to the selfishness and greed of the rulers in distributing zakat. They often took the property of others and were unfair in distributing the zakat. They hoped that the Prophet would give them the zakat, but the Prophet ignored them and gave the zakat to people who were more in need. So, it is narrated that they behaved badly and even often backbite the leadership of the Prophet. This verse was revealed as a response to their greedy attitude towards the zakat treasure and hypocritical attitude towards the leadership of the Prophet. This historical background is what Naṣr Ḥāmid calls *al-siyāq al-thaqafī al-ijtimāʿī*. This Qurʾanic response seems to show that the Qurʾan functions as an inzar (warning) to the rulers at that time.

In addition, *al-siyāq al-khārijī* also plays an important role in this regard. The process of changing reality during the context of zakat in Mecca and Medina did not go easily. Because in the context of Mecca, some people like to do usury, extortion, and accumulate wealth.⁵⁹ In the context of Medina, their lives were much better and organized because they already had their government. But on the other hand, the rulers often accumulate wealth secretly.⁶⁰

The redaction in Q.S. At-Taubah [9]: 60 is a form of justification of the Prophet’s policy, that those entitled to receive zakat are eight groups (*aṣṇāf*) and not those who are eyeing the spoils of war including zakat treasures. The issue of the distribution of zakat property is related to the rulers who at that time were greedy and hypocritical of the Prophet’s leadership. They often gossiped about the Prophet to get a lot of wealth through war booty and zakat. As part of *al-siyāq al-dākhilī*, the verse clearly and explicitly states that zakat property must be distributed to the poor, the managers and collectors of zakat (*ʿāmil*), converts, freeing slaves, people who have debts, *fī sabīlillah* (fighters in the cause of Allah), and people who run out of provisions on a journey.⁶¹

The next discussion goes into the analysis of *al-siyāq al-lughawī*. In understanding the group of zakat recipients (*muṣṭahiq*), scholars differ in opinion regarding *lam* and *li al-fuqarāʾ*. Imam Shafiʿi argued that the letter lam in Q.S. At-Taubah [9]: 60 indicates ownership so that all groups (*aṣṇāf*) in the verse must get the same share. Syafiʿi also compared the distribution of zakat assets with the distribution of inheritance in Q.S. An-Nisāʾ [4]: 7, namely, “men get a share of the property of their parents and relatives, and women also get a share of the inheritance

59 Ghufroon A Mas’ adi, *Pemikiran Fazlur Rahman Tentang Metodologi Pembaharuan Hukum Islam* (Jakarta: RajaGrafindo Persada, 1997), 182.

60 Quraish Shihab, *Tafsir Al-Misbah* (Tangerang: Lentera Hati, 2002), 593.

61 Shihab, 595.

of their parents and relatives.”⁶²

So the adherents of the Shafi'i school of thought believe that distributing zakat assets to three groups is sufficient.⁶³ Therefore, through *al-siyāq al-lughawī* analysis, this verse indicates that all groups (*aṣnāf*) get the same share.

To avoid textual understanding of the verse, it is necessary to search for *maghza* (significance) by connecting the context of Q.S. At-Taubah [9]: 60 with the socio-historical context that emphasizes giving zakat assets to the needy and removing equity so that zakat assets are not only controlled by the rulers at that time. This is what is called *dalālah al-maksutanba*, namely Allah's decree to eight groups (*aṣnāf*) of zakat recipients. The author quotes Muḥammad Shahrūr's argument that the eight groups of zakat recipients (*mustahiq*) are the minimum limit to be given zakat assets, and the maximum limit of the zakat recipient group depends on *maghza*, namely 'need'.⁶⁴ Quoting Muḥammad Shahrūr's way of thinking is a form of *al-siyāq al-qirā'ah* or *al-siyāq al-ta'wīl* in Naṣr Ḥāmid's framework.

In the end, it can be concluded that the concept of the eight groups of zakat recipients (*mustahiq*) in Q.S. At-Taubah [9]: 60 is a concept that is by the context when the Qur'an was revealed. At that time the existence of the eight groups still existed and the purpose of the verse was intended for the context of society at the time the verse was revealed. Therefore, the concept of *aṣnāf* zakat in Q.S. At-Taubah [9]: 60 is the minimum limit set by Allah for the distribution of zakat so that not always the eight *aṣnāf* zakat gets the zakat treasure. Thus, the reading of this verse must still pay attention to the context when the verse was revealed and needs to be interpreted which includes the five aspects of Naṣr Ḥāmid's analysis to produce contextual meaning.

62 Hani, "Analisis Tentang Penyebaran Pembagian Zakat Kepada Asnaf Zakat Menurut Pendapat Imam Syafi'i," 43.

63 Wahbah Al-Zuhayli, *Zakat Kajian Berbagai Madzhab*, trans. Agus Effendi and Bahrudin Fannany (Bandung: Remaja Rosdakarya, 1995), 278.

64 Muḥammad Shahrūr, *Al-Kitāb wa al-Qur'an: Qirā'ah Mu'āṣirah* (Damaskus: Dār al-Ahālī), 453–55.

Conclusion

Broadly speaking, zakat is an obligation of Muslims which in the theological aspect is intended as a purification of one's soul and property. In the social aspect, the obligation of zakat can strengthen social relations and become an effort for economic equality so that wealth does not only revolve in the upper class but is also distributed to the lower class as a form of improvement of the economic system. There was a development of zakat distribution that started from the Mecca period to the Medina period. The development of the distribution can be seen from the context surrounding the verse which has also changed which ultimately has implications for changes in the need for zakat distribution. This can be seen from the different emphasis of the zakat command contained in Q.S. Al-Baqarah [2]: 271 and Q.S. At-Taubah [9]: 60.

In the current era, it is necessary to re-understand the status of zakat recipients (*mustahiq*), because the existence and conditions of zakat recipients have also changed. So that the Qur'an is always *ṣāliḥ li kulli zamān wa makān*, the understanding of the concept of zakat through *Qirā'ah Muntijah* is expected to provide long survival for the *mustahiq*. Each period has its own economic needs, so the exploration of the *maghza* aspect in the context of *Qirā'ah Muntijah* can make the Qur'an not only normative but solute to the various problems being faced. Therefore, the concept of *aṣnāf* zakat in Q.S. At-Taubah [9]: 60 is the minimum limit set by Allah for the distribution of zakat. While the maximum limit depends on *maghza*, namely needs. So not always the eight *aṣnāf* zakat get zakat property, but still must pay attention to the context when the Qur'anic verse is interpreted to produce contextual meaning.

This research only focuses on using Naṣr Ḥāmid Abū Zayd's *Qirā'ah Muntijah* approach in re-reading Q.S. At-Taubah [9]: 60. Before this, some researchers tried to use certain approaches to the reading of this verse. However, the resulting conclusions are diverse, and each of these approaches tries to find the best meaning to realize solutions to contemporary phenomena. Thus, it is still possible for future studies to use different approaches in reading this verse so that new meanings and emphases will be found as a step towards making the Qur'an *ṣāliḥ li kulli zamān wa makān*.

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