

Zakat And Its Multifaceted Meanings In The Qur'an

^{1,2,3}, Zulni Hidayah Putri Lubis¹, Nafisah Rahmah Nasution, Agustiar

^{1,2,3} Sultan Syarif Kasim State Islamic University, Riau, Indonesia

Jl. H.R. Soebrantas KM. 15 No. 155 Tuah Madani, Tuah Madani District, Pekanbaru

ABSTRACT

Article:

Accepted: 20 November 2025

Revised: 10 Oktober 2025

Issued: 30 Desember 2025

© -.



This is an open access article
under the [CC BY SA](https://creativecommons.org/licenses/by-sa/4.0/) license

Doi: [10.59622/jiat.v6i2.198](https://doi.org/10.59622/jiat.v6i2.198)

Correspondence Address:

zulnihidayahputrilubis@gmail.com

The Qur'an, as the primary source of Islamic teachings, uses Arabic, a language rich in meaning, so that each word has multiple semantic dimensions. One important concept is zakat, which has been studied more from the perspective of fiqh, while linguistic analysis remains limited. In fact, the use of the word zakat in various verses shows diverse meanings that evolve according to the context of revelation. This study aims to analyse the use of the word zakat in the Qur'an through an examination of its linguistic form, the context of the verses, and its various meanings. The study is qualitative and literature-based, with primary data consisting of verses containing the word zakat and its derivatives, as well as secondary data from classical and contemporary interpretations and scientific literature. The analysis was conducted using Toshihiko Izutsu's Qur'anic semantic approach to identify basic and relational meanings, as well as the maudhu'i interpretation method to examine Makkiyah and Madaniyah verses thematically. The results of the study indicate that the meaning of zakat is dynamic. In the Makkiyah verses, zakat emphasises spiritual purification and moral development. In the Madaniyah verses, its meaning evolves into an institutionalised socio-economic obligation. This finding confirms that zakat encompasses spiritual, social, and moral dimensions in an integrated manner.

Keywords: *Zakat, Semantics, Maudhu'i Interpretation*

INTRODUCTION

The Qur'an, as the primary source of Islamic teachings, was revealed in Arabic, a language rich in linguistic characteristics, precise in meaning, and complex in semantic structure. Understanding the words in the Qur'an is highly dependent on the linguistic context, sentence structure, and the circumstances surrounding its revelation, so that each word contains a deep and layered conceptual message. Semantic approaches, such as those developed by Toshihiko Izutsu, are used to reveal the basic and relational meanings of words in the Qur'an, as well as how those meanings change according to their historical and thematic contexts. (Kahfi & Ahmadi, 2021) The maudu'i (thematic) method of interpretation also emphasises the collection and analysis of verses with similar themes in order to understand the conceptual message in a more profound and structured manner. (Nazhifah & Karimah, 2021). Therefore, analysing key terms in the Qur'an is an important step in exploring the fundamental concepts that shape the Islamic worldview.

One of the keywords that has a central position in the Qur'an is the word zakat. This word appears in various verses with different wording and contexts, indicating that zakat is not merely a technical term in Islamic law, but a Qur'anic concept that is rich in meaning. The word zakat in the Qur'an has a very broad and profound meaning; it is not merely a technical term in Islamic law, but a Qur'anic concept that contains spiritual, social and economic dimensions. Zakat serves as the main instrument for the redistribution of wealth to reduce poverty and social inequality, as well as to strengthen solidarity and inclusive community welfare. (Nuradi et al., 2025) Semantically, zakat means "purification" and "growth," encompassing spiritual and social aspects, and transforming from a pre-Islamic meaning that was more individualistic into a collective concept that emphasises social justice and mutual welfare. (Nugraha & Wanto, 2025) In the Qur'an, zakat is mentioned alongside prayer as an important pillar of Islam, with clear obligations and threats for those who neglect it, emphasising its central position in Muslim life. (Abidin, 2020).

Etymologically, the word zakat comes from the root word زک / زکه, which means to grow, develop, cleanse, and purify. Thus, the basic meaning of zakat is not limited to the obligation to give alms, but also includes the process of purification and growth, both materially and spiritually. (Emzaed et al., 2025). This basic meaning indicates that the use of the word zakat in the Qur'an is not always limited to the obligation to spend wealth, but is also related to the process of purification and growth, both materially and spiritually. The word zakat appears in various verses of the Qur'an in diverse contexts, often alongside the command to pray and associated with the nature of believers as an indicator of individual and collective piety. (Hariani, 2020). The diversity of contexts in which the word zakat is used in the Qur'an indicates a shift and expansion of meaning in accordance with the purpose of the verse and the phase of revelation.

In some Makkiyah verses, the word zakat emphasises self-purification and moral values, whereas in Madaniyah verses, this word tends to refer to its institutional meaning as a socio-economic obligation with certain provisions.(Alim, 2023) This difference in context indicates that the meaning of zakat in the Qur'an is dynamic and not singular. In tafsir studies, differences in interpretation of the word zakat are also evident. Some mufassir understand zakat literally as an obligation of wealth, while other mufassir interpret the word

more broadly as a process of tazkiyah that includes spiritual, moral, and social solidarity development.(Fakhruddin et al., 2024; Nuraini & Ghifari, 2025; Riswandi, 2024) This difference shows that the word zakat in the Qur'an has complex layers of meaning and is open to study through semantic and thematic approaches.

However, studies on the word zakat in the Qur'an often focus on fiqhayah and practical aspects, so that linguistic studies and textual meanings have not received adequate attention. In fact, a deep understanding of the word zakat as a Qur'anic term can provide a stronger conceptual foundation for understanding the objectives of Sharia and the values that are to be realised through the commandment of zakat.

Based on this background, this study aims to analyse the use of the word zakat in the Qur'an by examining its form, context, and diversity of meanings. This study is expected to contribute to the enrichment of Qur'anic semantic studies and strengthen the conceptual understanding of zakat as a teaching that has integrated spiritual, social, and moral dimensions.

METHOD

This research is qualitative research with a library research approach, focusing on the study of the text of the Qur'an. The Qur'an is used as the primary data source, particularly verses containing the word zakat and its derivatives. Meanwhile, secondary data sources include classical and contemporary tafsir books, books on ulumul Qur'an, works on Qur'anic semantics, and scientific journal articles relevant to the theme of zakat and the linguistic study of the Qur'an.

The main approach used in this study is the semantic approach to the Qur'an as developed by Toshihiko Izutsu. (Fahimah, 2020) This approach is used to reveal the basic meaning and relational meaning of the word zakat in the Qur'an, as well as to explore its meaning in relation to other Qur'anic concepts that have semantic proximity, such as halal, tazkiyah, iman, and taqwa. Through this approach, the word zakat is analysed not only lexically, but also within the network of meanings that form the Qur'anic worldview (weltanschauung).

In addition, this study also uses the maudhu'i (thematic) interpretation method. This method is carried out by inventorying all verses in the Qur'an that contain the word zakat and its derivatives, then grouping them based on the context of revelation (Makkiyah and Madaniyah) and the theme of the verse. (Fauzan et al., 2020) This stage aims to obtain a systematic overview of the variations in the use of the word zakat in the Qur'an and the changes in its meaning according to the historical and social context of early Muslim society.

Data collection techniques were carried out by searching for verses in the Qur'an using a Qur'an index dictionary and digital Qur'an devices, followed by a study of the interpretations of the exegetes. The collected data was then analysed descriptively and analytically, emphasising linguistic aspects, the context of the verses, and differences in interpretation that appear in the tafsir literature. This analysis aimed to identify patterns of meaning, shifts in meaning, and extensions of meaning of the word zakat in the Qur'an.

To maintain data validity, this study triangulated sources by comparing interpretations from various exegetes and contemporary academic studies. Using this

method, this study aims to produce a comprehensive and objective understanding of the diversity of meanings of the word zakat in the Qur'an, from linguistic, theological, and social perspectives.

RESULT AND DISCUSSION

Verses About Zakat in Qur'an

Table 1. Verses About Zakat

No	Verses of the Qur'an	Surah	Ayat	Sighot
1	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةً مَا زَكَى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ	An-Nur	21	Fiil Madhi
2	قَدْ أَفْلَحَ مَنْ زَكَاهَا	Asy-Syams	9	Fiil Madhi
3	فَلَا تُرْكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى	An-Najm	32	Fiil Mudhari'
4	أَمْ تَرَ إِلَى الَّذِينَ يُرْجُونَ أَنفُسَهُمْ هَبَالِ اللَّهِ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلِمُونَ فَتَيَالًا	An-Nisa	49	Fiil Mudhari'
5	كَمَا أَرْسَلْنَا فِيهِمْ رَسُولًا مِنْكُمْ يَتَلَوَّ عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيُّكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ	Al-Baqarah	151	Fiil Mudhari'
6	رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتَلَوُ عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيُّهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ	Al-Baqarah	129	Fiil Mudhari'
7	وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيُّهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ	Al-Baqarah	174	Fiil Mudhari'
8	إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثُمَّ نَأْمَلُ أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيُّهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ	Ali-Imran	77	Fiil Mudhari'
9	لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ يَتَلَوُ عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيُّهُمْ	Ali-Imran	164	Fiil Mudhari'

	وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَفِي ضَلَالٍ مُّبِينٍ			
10	هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِّنْهُمْ يَتَّلَوُ عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَفِي ضَلَالٍ مُّبِينٍ	Al-Jumu'ah	2	Fiil Mudhari'
11	جَنَّاثُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ حَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى	Thaha	76	Fiil Mudhari'
12	وَلَا تَزِرُ وَازِرَةٌ وِزْرًا أُخْرَى وَإِنْ تَدْعُ مُشْتَعْلَةً إِلَى حَمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا فُرْقَةٍ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشُونَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ	Fathir	18	Fiil Mudhari'
13	قَدْ أَفْلَحَ مَنْ تَزَكَّى	Al-A'la	14	Fiil Mudhari'
14	فَقْلُونَ هَلْ لَكَ إِلَى أَنْ تَزَكَّى	An-Nazi'at	18	Fiil Mudhari'
15	وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ	Fathir	18	Fiil Mudhari'
16	الَّذِي يُؤْتَى مَالَهُ يَتَزَكَّى	Al-Lail	18	Fiil Mudhari'
17	وَمَا يُدْرِيكَ لَعَلَّهُ يَتَزَكَّى	Abasa	3	Fiil Mudhari'
18	وَمَا عَلِيَكَ أَلَا يَتَزَكَّى	Abasa	7	Fiil Mudhari'
19	ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	Al-Baqarah	232	Fiil Mudhari'
20	فَلَيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلِيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَنَلْطِفْ وَلَا يُشْعِرَنَ بِكُمْ أَحَدًا	Al-Kahfi	19	Fiil Mudhari'
21	وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ إِمَّا تَعْمَلُونَ عَلَيْهِمْ	An-Nur	28	Fiil Mudhari'
22	وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ	An-Nur	30	Fiil Mudhari'

	حَبِّرُ بِمَا يَصْنَعُونَ			
23	قَالَ إِنَّمَا أَنَا رَسُولٌ رَّيْلَكَ لِأَهْبَطَ لَكِ عُلَامًا زَكِيًّا	Maryam	19	Masdar
24	قَالَ أَقْتَلْتَ نَفْسًا زَكِيًّا بِعَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا	Al-Kahfi	74	Masdar
25	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّأْكِعِينَ	Al-Baqarah	43	Masdar
26	وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ	Al-Baqarah	83	Masdar
27	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقْدِمُوا لِأَنفُسِكُمْ مِنْ حَيْرٍ بَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ إِعْلَمٌ بِمَا تَعْمَلُونَ بَصِيرٌ	Al-Baqarah	110	Masdar
28	وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبُلْسَاءِ وَالضَّرَاءِ وَحِينَ الْبُلْسِ إِلَّا أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ	Al-Baqarah	177	Masdar
29	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Al-Baqarah	277	Masdar
30	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَحْشِيَّةً اللَّهُ أَوْ أَشَدَّ حَشِيَّةً	An-Nisa	77	Masdar
31	لَكِنَ الرَّاسِحُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتَوْنَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ إِلَّا أُولَئِكَ سَنُقْرِنُهُمْ أَجْرًا	An-Nisa	162	Masdar

	عَظِيمًا			
32	لَئِنْ أَقْمَتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّزْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَا كُفَرَنَ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا دُخْلَنَّكُمْ جَنَّاتٍ بَجْرِي مِنْ تَحْتِهَا الْأَهْمَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ	Al-Maidah	12	Masdar
33	إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ	Al-Maidah	55	Masdar
34	فَسَأَكْتُبُهَا لِلَّذِينَ يَعْمَلُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِإِيمَانِنَا يُؤْمِنُونَ	Al-A'raf	156	Masdar
35	فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَهُمْ سَيِّلَتْهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ	At-Taubah	5	Masdar
36	فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْرَوْا إِنَّمَا كُنْتُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ	At-Taubah	11	Masdar
37	إِنَّمَا يَعْمَرُ مَسَاجِدَ اللَّهِ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهُ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهَمَّدِينَ	At-Taubah	18	Masdar
38	وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ إِنَّمَا كُنْهُمُ اللَّهُمَّ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	At-Taubah	71	Masdar
39	فَأَرْدَنَا أَنْ يُبَدِّلُهُمَا رَبُّهُمَا حَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا	Al-Kahfi	81	Masdar
40	وَحَنَانًا مِّنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا	Maryam	13	Masdar
41	وَجَعَلَنِي مُبَرَّكًا أَيْنَ مَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا	Maryam	31	Masdar

42	وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكُوَةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا	Maryam	55	Masdar
43	وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْحِيَرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكُوَةِ وَكَانُوا لَنَا عِبَدِيْنَ	Al-Anbiya	73	Masdar
44	الَّذِينَ إِنْ مَكَنُوهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكُوَةَ وَأَمَرُوهُمْ بِالْمَعْرُوفِ وَنَهَوْهُمْ عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ	Al-Hajj	41	Masdar
45	أَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَكُمْ فَنِعْمَ الْمَوْلَى وَنَعْمَ النَّصِيرُ	Al-Hajj	78	Masdar
46	وَالَّذِينَ هُمْ لِلزَّكُوَةِ فَعِلُونُ	Al-Mu'minun	4	Masdar
47	رِجَالٌ لَا تُلْهِيهِمْ بِخَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكُوَةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ	An-nur	37	Masdar
48	وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ	An-Nur	57	Masdar
49	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوَةَ وَهُمْ بِالْأُخْرَةِ هُمْ يُؤْقَنُونَ	An-Naml	3	Masdar
50	وَمَا آتَيْتُمْ مِنْ رِبَّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوُ عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكُوَةً تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعُفُونَ	Ar-Rum	39	Masdar
51	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوَةَ وَهُمْ بِالْأُخْرَةِ هُمْ يُؤْقَنُونَ	Luqman	4	Masdar
52	وَأَقِيمَ الصَّلَاةَ وَإِيتَاءِ الزَّكُوَةَ وَأَطْعِنَ اللَّهَ وَرَسُولَهُ	Al-Ahzab	33	Masdar
53	الَّذِينَ لَا يُؤْتُونَ الزَّكُوَةَ وَهُمْ بِالْأُخْرَةِ هُمْ كُفَّارُونَ	fushshilat	7	Masdar
54	فَإِذْ لَمْ تَفْعُلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا	Al-Mujadilah	13	Masdar

	الصَّلَاةَ وَاتُّوا الزَّكُوَةَ وَأطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ			
55	وَأَقِيمُوا الصَّلَاةَ وَاتُّوا الزَّكُوَةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقْدِمُوا لِأَنْعُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ	Al-Mujammil	20	Masdar
56	وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكُوَةَ وَذَلِكَ دِينُ الْقِيمَةِ	Al-Bayyinah	5	Masdar

The Meaning of the Word Zakat in the Qur'an Based on Tafsir Books

1. Meaning of Language (Lughawi)

زَكَىٰ – يَزْكِىٰ – زَكَاءٌ (zakat) comes from the root word زَكَاءٌ / زَكَّا / زَكَّا, which means: clean (النَّمَاءُ وَالطَّهَارَةُ), grow and develop (الصَّلَاحُ), good (الصَّالِحُ).

This basic meaning forms the foundation for the interpretation of exegetes when explaining the context of "zakat" in the Qur'an.

2. The Meaning of Zakat According to the Books of Interpretation

A. Tafsir al-Tabarī (Jāmi‘ al-Bayān ‘an Ta’wīl Āy al-Qur’ān)

Imam al-Tabarī (d. 310 AH) considered that the word *zakat* in the Qur'an has two main meanings, which are determined by siyāqul kalām (the context of the verse):

1) The meaning of tazkiyah (purification of the soul):

In the Makkiyyah verses, *zakat* is interpreted as purification of the soul from shirk, sin, and bad character. Example: QS. Asy-Syams [91]: 9

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

At-Tabari argue “*Blessed are those who purify their souls by obeying Allah.*”

2) The meaning of wealth (zakat mal):

In the Madaniyyah verses, *zakat* means the obligation to give out a portion of one's wealth, as in QS. At-Taubah [9]: 103

حُذْدِ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُنَزِّكِهِمْ إِنَّا

According to al-Ṭabarī, this verse indicates that zakat is a form of physical and spiritual purification through charity. Thus, al-Ṭabarī understood *zakat* as a word that encompasses two aspects: purification (spiritual) and expenditure (material).

B. Tafsir al-Qurṭubī (*Al-Jāmi' li Aḥkām al-Qur'ān*)

Al-Qurṭubī (d. 671 AH), a mufassir, provided explanations that were more socio-legal in nature, while still paying attention to the spiritual aspect. He wrote, "Zakat in the Qur'an sometimes means purification of the soul, sometimes it means the obligation of wealth, depending on the context."

QS. *Al-A'�ā* [87]: 14

قَدْ أَفْلَحَ مَنْ تَزَكَّى

("those who purify themselves from sin by obeying Allah").

QS. *Al-Baqarah* [2]: 43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

The meaning zakat on wealth, because the context of this verse refers to the Sharia law for Muslims in Medina. Thus, al-Qurṭubī emphasised the close relationship between *ṣalāh* and *zakat*, as symbols of personal and social worship that complement each other.

C. Tafsir Ibn Kathir (*Tafsīr al-Qur'ān al-'Azīm*)

Ibn Kathir (d. 774 AH) clearly distinguished the meaning of zakat based on the period when the verse was revealed:

- 1) In the Makkiyyah surah, zakat means purification of oneself from shirk, sin, and bad character. Example: QS. *Fussilat* [41]: 6–7

وَوَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ

Ibn Kathir interpreted, "That is, they did not purify themselves from polytheism and did not believe in Allah."

In the Medinan surah, zakat already meant a shari'ah ordinance (zakat on wealth). Ibn Kathir emphasised that zakat originally had a moral-spiritual meaning, then became legally prescribed during the Medina period. This shows the development of the meaning of zakat from the aspect of *tazkiyah* to *mu'amalah*.

D. Tafsir Fakhruddin al-Rāzī (*Mafātiḥ al-Ghayb*)

Al-Rāzī (d. 606 AH) took a more philosophical and spiritual approach to the meaning of zakat. According to him: "Zakat is so named because it purifies the heart from stinginess and cultivates reward in the soul." In interpreting QS. *At-Taubah* [9]:

103, al-Rāzī emphasises:

1) نُطْهَرُهُمْ is purifying from sin.

2) وَتَزْكِيَّهُمْ is fostering faith and self-esteem.

He emphasised that zakat is not merely a material activity, but a means of spiritual purification (tazkiyah ruhiyyah) that results in spiritual growth. Thus, according to al-Rāzī, the meaning of zakat is more metaphysical and moral in nature, not merely a matter of fiqh law.

Ar-Razi emphasised that zakat is not merely a material activity, but a means of spiritual purification (tazkiyah ruhiyyah) that results in spiritual growth. Thus, according to al-Rāzī, the meaning of zakat is more metaphysical and moral in nature, not merely a matter of fiqh law.

E. Tafsir of Sayyid Qutb (In the Shade of the Qur'an)

Sayyid Qutb (d. 1966) emphasised social and spiritual aspects in his interpretation. According to him, *zakat is a tangible manifestation of faith — it is not merely a material obligation, but proof of social piety*. In interpreting QS. At-Taubah [9]: 103, he wrote that zakat is:

- 1) purification of the heart from selfishness,
- 2) clearing assets from the rights of others,
- 3) as well as strengthening social solidarity.

The meaning of zakat here becomes a dual act of worship: worship of Allah and social responsibility.

Tabel 2. Comparative Analysis of the Meaning of Zakat

Mufassir	Pattern of Interpretation	The Meaning of Zakat	Description
Al-Tabarī	Riwayah	Purification of soul and possessions	Meaning is determined by the context of the verse
Al-Qurtubī	Fiqhi	Obligations regarding property and purification	Emphasis on the law of zakat
Ibn Katīr	Riwayah-Fiqhi	Tazkiyah (Makkiyyah) to Zakat mal (Madaniyyah)	The development of meaning according to the phases of revelation
Al-Rāzī	Falsafī	Purification of	Spiritual and

		the soul from stinginess	philosophical meaning
Al-Marāghī	Adabi-Ijtima'i	Purification of wealth and morals	Moral and social balance
Sayyid Qutb	Adabi-Harakī	Social worship	Zakat as proof of faith and solidarity

3. Asbabun Nuzul Makna Zakat Dalam Al-Qur'an

A. Surah Al-Baqarah: 43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَةَ وَأَرْكَعُوا مَعَ الرَّاكِعَيْنَ

"And establish prayer, give alms, and bow down with those who bow down." (QS. Al-Baqarah: 43)

According to Ibn Abī Ḥātim, As-Suyūṭī, and Al-Wāḥidī, this verse was revealed to the Children of Israel as a warning to them to establish prayer and pay zakat as previously required of them in the Torah. (Al-Wāḥidī, 1991) This verse was revealed in Madinah when they refused the invitation of the Messenger of Allah ﷺ to join the ranks of the Muslims, even though they knew the truth of his teachings. (As-Suyūṭī, 1993).

According to Ibn Kathīr, zakat here means giving out some of one's wealth to those who are entitled to receive it as a form of obedience and purification of wealth. (Ibn Kathīr, 1997) Al-Qurṭubī added that zakat does not only mean the obligation to give alms, but also purification of oneself from stinginess and love of the world. (Al-Qurṭubī, 2006) Therefore, the meaning of zakat in this verse is social and spiritual worship, which purifies wealth and cleanses the heart of greed.

B. Surah At-Taubah ayat 103

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُظَهِّرُهُمْ وَتُرْكِيْهُمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ

"Take alms from their wealth, that you may purify and sanctify them, and pray for them. Verily, your prayers are a source of tranquillity for them." (QS. At-Taubah: 103)

According to the account of Ibn 'Abbās and mentioned by Ath-Tabarī, this verse was revealed concerning Abū Lubābah bin 'Abdil Mundzir and several companions who did not participate in the Battle of Tabūk. After repenting, they came to the Messenger of Allah ﷺ bringing wealth as a sign of their repentance. Allah then revealed

this verse commanding the Prophet ﷺ to accept their charity and purify them with it.(Ath-Tabarī, 1954).

According to Ibn Kathīr, zakat here serves as tathhīr (purification from sin) and tazkiyah (purification of the heart).(Ibn Kathīr, 1997). Al-Qurtubī explains that zakat is a form of worship that combines two virtues: purifying wealth and purifying the soul.(Al-Qurtubī, 2006). Ar-Rāzī interprets "tazkiyah" as the cultivation of good morals and social solidarity, because zakat fosters compassion in society.(Ar-Rāzī, 1999).

Therefore, zakat in this verse means purification of wealth and soul, as a symbol of repentance, obedience, and social solidarity.

C. Surah Al-Mu'minun ayat 4

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

"And those who pay zakat." (QS. Al-Mu'minun: 4)

According to Al-Wāhidī in Asbābun Nuzūl and As-Suyūtī in Lubāb an-Nuqūl, this verse was revealed in Mecca, before zakat al-mal was made obligatory.(Al-Wāhidī, 1991)Therefore, the meaning of zakat here is not zakat on wealth, but rather the purification of the soul from polytheism and moral corruption.(As-Suyūtī, 1993).

Ibn Kathīr interprets "zakat" here as tazkiyah an-nafs, namely the purification of the soul from shirk and sin.(Ibn Kathīr, 1997).Al-Qurtubī emphasised that zakat refers to deeds that purify oneself, whether in the form of faith, righteous deeds, or charity.(Al-Qurtubī, 2006).So, the meaning of zakat in this verse is spiritual, namely tazkiyah (purification of the soul), which is a sign of true faith.

Tabel. 3 General Conclusion on the Meaning of Zakat in the Qur'an Based on
Asbābun Nuzūl

Surah & Ayat	Asbābun Nuzūl	Meaning of Zakat	Dimension
Al-Baqarah: 43	Addressed to the Children of Israel who refused to follow the Prophet ﷺ.	Zakat al-mal (social and financial worship)	Social and Spiritual
At-Taubah: 103	About Abu Lubābah and the Anṣār who repented and	Purification of wealth and soul (tazkiyah))	Social and Spiritual

	surrendered their wealth.		
Al-Mu'minun: 4	Makkiyyah Surah, revealed before the obligation of zakat al-mal.	Purification of oneself from polytheism and sin	Moral and spiritual

CONCLUSION

Based on the analysis of the use of the word *zakat* in the Qur'an, it can be concluded that zakat is a Qur'anic concept that has diverse and dynamic meanings. The word *zakat* is not only understood as an obligation to give alms within the framework of Islamic law, but also as a linguistic concept that contains the meanings of purification, growth, and moral development. This diversity of meanings arises in line with the different contexts of the verses, both in terms of linguistic structure and the phase of revelation.

In the Makkiyyah verses, the word *zakat* is predominantly used in an ethical and spiritual context, emphasising the purification of the soul and the formation of the character of the faithful. Meanwhile, in the Madani verses, the meaning of *zakat* develops into an institutional concept related to socio-economic obligations, distribution of wealth, and the enforcement of social justice. This shift in meaning indicates that zakat in the Qur'an is contextual and responsive to the needs of the Muslim community in the early stages of the formation of the Islamic community.

Through a semantic and maudhu'i interpretative approach, this study affirms that the word *zakat* has complementary layers of meaning between the spiritual, social, and normative dimensions. Therefore, understanding zakat cannot be reduced to only the fiqhiyah aspect, but needs to be placed within a more holistic conceptual framework of the Qur'an. This conclusion is expected to enrich the semantic study of the Qur'an and contribute to strengthening the understanding of zakat as a teaching oriented towards the purification of individuals and social welfare in an integrated manner.

REFERENCE

Abidin, M. Z. (2020). Kedudukan Zakat Dalam Islam Perspektif al-Qur'andan Hadis. *La Zhulma / Jurnal Ekonomi Dan Bisnis Islam*. <https://doi.org/10.70143/lazhulma.v1i1.10>

Al-Qurtubī, M. ibn A. (2006). *Al-Jāmi 'li Aḥkām al-Qur'ān*. Dār al-Kutub al-'Ilmiyyah.

Al-Wāḥidī, 'Alī ibn Aḥmad. (1991). *Asbābūn Nuzūl al-Qur'ān*. Dār al-Kutub al-'Ilmiyyah.

Alim, H. N. (2023). ANALISIS MAKNA ZAKAT DALAM AL-QURAN: Kajian Teks dan Konteks. *AKADEMIK: Jurnal Mahasiswa Humanis*. <https://doi.org/10.37481/jmh.v3i3.617>

Ar-Rāzī, F. (1999). *Mafātīḥ al-Ghayb (At-Tafsīr al-Kabīr)*. Dār al-Fikr.

As-Suyūtī, J. (1993). *Lubāb an-Nuqūl fī Asbāb an-Nuzūl*. Dār al-Ḥadīth.

Ath-Ṭabarī, M. ibn J. (1954). *Jāmi‘ al-Bayān ‘an Ta‘wīl Āyi al-Qur‘ān*. Dār al-Ma‘arif.

Emzaed, A. M., Akbar, I. P., Rifandy, M. A., Setiawan, A. A., & Syaifullah, S. (2025). Kriteria Wajib Zakat (Muzaki) dan Penerima Zakat (Mustahik). *TADHKIRAH: Jurnal Terapan Hukum Islam Dan Kajian Filsafat Syariah*. <https://doi.org/10.59841/tadhkirah.v2i2.115>

Fahimah, S. (2020). Al-Quran dan Semantik Toshihiko Izutsu. *Jurnal Al-Fanar*. <https://doi.org/10.33511/alfanar.v3n2.113-132>

Fakhruddin, F., Hasan, S., Firdaus, D. H., & Hidayat, H. (2024). From Fiqh al-Ibadat to Muamalat: Repositioning Zakat Management in Indonesia in the Perspective of Maqāṣid Al-Shari‘ah. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*. <https://doi.org/10.22373/sjhk.v8i1.19637>

Fauzan, F., Mustofa, I., & Masruchin, M. (2020). *Metode Tafsir Maudu‘ī (Tematic): Kajian Ayat Ekologi*. 13, 195–228. <https://doi.org/10.24042/al-dzikra.v13i2.4168>

Hariani, H. (2020). *IMPLIKASI PENYANDINGAN SALAT DAN ZAKAT PERSPEKTIF SEMIOTIKA*. 21, 153–172. <https://doi.org/10.14421/qh.2020.2101-08>

Ibn Kathīr, I. ibn ‘Umar. (1997). *Tafsīr al-Qur‘ān al-‘Azīm*. Dār al-Ma‘rifah.

Kahfi, M. R., & Ahmadi, A. (2021). Urgensitas Semantik Dalam Memahami Kandungan Al-Qur‘an. *Madinah: Jurnal Studi Islam*. <https://doi.org/10.58518/madinah.v8i2.1454>

Nazhifah, D., & Karimah, F. I. (2021). Hakikat Tafsir Maudhu‘i dalam al-Qur‘an. *Jurnal Iman Dan Spiritualitas*. <https://doi.org/10.15575/jis.v1i3.13033>

Nugraha, B. P., & Wanto, S. (2025). Transformation of the Meaning of Zakat, Infaq and Sadaqah: Contextualisation of the Quranic Semantic Approach. *Management of Zakat and Waqf Journal (MAZAWA)*. <https://doi.org/10.15642/mzw.2025.7.1.72-97>

Nuradi, N., Khatimah, H., Alim, A., & Muhammad, S. M. J. (2025). The Concept Of Zakat In The Qur‘an As Wealth Redistribution And Motivation For Building Social Welfare. *ZAD Al-Mufassirin*. <https://doi.org/10.55759/zam.v7i1.269>

Nuraini, N., & Ghifari, S. A. (2025). The Transformation of Zakat From a Religious Obligation to a Socio-Economic Empowerment Mechanism. *West Science Social and Humanities Studies*. <https://doi.org/10.58812/ecssbh39>

Riswandi, D. (2024). AYAT-AYAT ZAKAT DAN KEMISKINAN DAN IMPLEMENTASINYA DALAM KONTEKS KE-INDONESIA-AN. *Musyarakah: Jurnal Hukum Dan Ekonomi Islam*. <https://doi.org/10.64173/msyr.v1i2.100>