

**PHILANTHROPY IN THE PERSPECTIVE OF THE QUR'AN****Emi Suhemi**

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Email: emi.suhemi.ar-raniry.ac.id**ABSTRACT**

This study aims to re-examine the concept of philanthropy in the Quran to shift the paradigm from charity-based giving toward rights-based social welfare redistribution. This qualitative study employs a thematic exegesis (tafsīr maūḍūʿī) approach integrated with semantic analysis. The dataset comprises 34 verses from 19 surahs systematically inventoried, with a hermeneutic focus on 8 primary verses representing both Makki and Madani contexts. The findings demonstrate that the Quran meticulously delineates the criteria for aid recipients: first, Al-Faqīr, depicting severe physical or material deprivation that impairs the ability to meet basic needs; second, Al-Miskīn, reflecting economic limitations where an individual earns an income that remains insufficient for a decent standard of living; and third, Al-Sā'il, referring to individuals soliciting assistance due to pressing needs. A synthesis of semantic analysis, context of revelation (asbāb al-nuzūl), classical and contemporary scholarly interpretations, and relevant Hadiths confirms that Quranic concern for marginalized groups is not merely a voluntary act, but a fundamental social structure and collective right. Exegeses of verses such as QS. At-Tawbah [9]: 60, QS. Adh-Dhariyat [51]: 19, and QS. Al-Ma'un [107]: 1–3 directly correlate ritual piety with social responsibility. This research concludes that Islamic philanthropic instruments position beneficiaries not as objects of charity, but as legal subjects entitled to welfare and the preservation of human dignity.

Keywords: *Islamic Philanthropy, Tafsīr Maudui, Al-Faqīr, Al-Miskīn, Al-Sā'il***ABSTRAK**

Penelitian ini bertujuan untuk mengkaji ulang konsep filantropi dalam Al-Qur'an guna menggeser paradigma dari kedermawanan karitatif (charity-based) menuju redistribusi kesejahteraan berbasis hak sosial (rights-based philanthropy). Studi kualitatif ini menggunakan pendekatan tafsīr maūḍūʿī (tematik) yang dipadukan dengan analisis semantik. Korpus data mencakup 34 ayat dari 19 surah yang diinventarisasi secara sistematis, dengan fokus analisis hermeneutik pada 8 ayat utama yang mewakili konteks Makkiah dan Madaniyah. Hasil penelitian menunjukkan bahwa Al-Qur'an secara cermat membedakan kriteria penerima bantuan, pertama, Al-Faqīr yang menggambarkan kondisi kekurangan fisik/materi yang berat hingga kehilangan kemampuan memenuhi kebutuhan pokok. Kedua, Al-Miskīn yang menggambarkan keterbatasan ekonomi di mana seseorang memiliki penghasilan namun belum mencukupi kehidupan secara layak. Ketiga, Al-Sā'il yang Mengacu pada pihak yang meminta bantuan karena desakan



kebutuhan tertentu. Sintesis atas analisis semantik, asbāb al-nuzūl, penafsiran mufasir (klasik hingga kontemporer), serta hadis-hadis terkait menegaskan bahwa perhatian Al-Qur'an terhadap kelompok marginal bukan sekadar aksi sukarela, melainkan fondasi struktur sosial dan hak kolektif. Penafsiran atas ayat-ayat seperti QS. At-Taubah [9]: 60, QS. Adz-Dzariyat [51]: 19, dan QS. Al-Ma'un [107]: 1–3 mengorelasikan kesalehan ritual secara langsung dengan tanggung jawab sosial. Penelitian ini menyimpulkan bahwa instrumen filantropi Islam mendudukkan penerima manfaat bukan sebagai objek belas kasihan, melainkan subjek hukum yang memiliki hak atas kesejahteraan dan penghormatan martabat kemanusiaan (human dignity).

Kata kunci: *Filantropi Islam, Tafsir Maudhu'i, Fakir, Miskin, Al-Sā'il*

A. INTRODUCTION

The Quranic discourse on socio-economic governance positions philanthropic instruments as a manifestation of structural justice and the protection of human dignity. As the primary normative text in the Islamic tradition, the Quran articulates not only theological dimensions (ḥabl min Allāh), but also constructs an ethical-social framework (ḥabl min al-nās) that mandates the redistribution of wealth. These values of social responsibility are institutionalized through Islamic philanthropic instruments—such as zakat, infaq, sadaqah, and waqf—which paradigmatically aim to pursue distributive justice and realize the objectives of Islamic law (maqāṣid al-sharī'ah). Within the Quranic legal and ethical landscape, concern for vulnerable groups is not merely a sporadic act of charity, but a structural foundation for building collective solidarity.

Explicitly, the Quran categorizes philanthropic beneficiaries into specific terminologies, including al-fuqarā' (the poor), al-masākīn (the needy), and al-sā'ilīn (the beggars/petitioners). This categorization appears within the contexts of zakat obligations, infaq ethics, and the condemnation of religious denial. As recorded in Surah al-Mā'ūn, the Quran directly correlates ritual piety with social commitment, wherein the neglect of orphans and the destitute is classified as a denial of the core essence of faith itself. These hermeneutical indications suggest that poverty and social inequality in Islam are framed as systemic human issues requiring collective institutional responsibility, rather than mere individual financial deficits.

In the contemporary era, addressing global poverty and economic inequality demands a more structured and transformative approach. Although literature on Islamic philanthropy is abundant, previous studies predominantly exhibit two main tendencies. First, modern Islamic economic



scholarship generally focuses on managerial efficiency, institutional aspects, and the macroeconomic impacts of zakat and waqf.¹

Second, classical and contemporary exegetical studies tend to interpret the verses concerning *al-fuqarā'*, *al-masākīn*, and *al-sā'ilīn* atomistically, remaining oriented toward normative-charitative jurisprudence (*charity-based approaches*).²

Sejauh ini, terdapat batasan pengetahuan (knowledge limit) yang signifikan dalam literatur yang ada: belum ada studi hermeneutika Al-Qur'an terintegrasi yang secara khusus mengkaji rekonstruksi semantik atas relasi antara *al-fukarā'*, *al-masākīn*, dan *al-sā'ilīn* untuk membangun paradigm filantropi berbasis hak (rights-based philanthropy). Penafsiran tradisional kerap menyederhanakan ketiga istilah ini hanya sebagai tingkatan kekurangan materi (financial incapacity), sehingga mengabaikan dimensi hak sosial-politik dan martabat kemanusiaan (human dignity) yang melekat pada diri penerima. Ketiadaan sintesis antara analisis linguistik-semantik Al-Qur'an dan diskursus filantropi transformatif kontemporer menciptakan celah akademis (research gap) yang mendesak untuk dijawab.

Untuk mengisi celah akademis tersebut, penelitian ini bertujuan mengkaji ulang konsep filantropi dalam Al-Qur'an melalui pendekatan tafsir maūḍū'ī (tematik) yang dipadukan dengan analisis semantik. Penelitian ini dipandu oleh dua pertanyaan penelitian utama, pertama: bagaimana kategorisasi semantik Al-Qur'an membedakan *al-fukarā'*, *al-masākīn*, dan *al-sā'ilīn* dari kacamata hak sosial, dan bukan sekadar ketidakmampuan finansial?, kedua, Bagaimana re-interpretasi tafsir maūḍū'ī atas ayat-ayat filantropi tersebut meletakkan kerangka kerja transformatif menggeser paradigma dari sekadar kedermawanan karitatif menuju pemerataan kesejahteraan dan keadilan sosial

B. METHOD

This qualitative study employs a thematic exegesis (tafsir maūḍū'ī) approach to explore the conceptual structure of philanthropy in the Quran.

1. Data Corpus and Collection Procedures

The primary data corpus is strictly delimited to Quranic verses containing the keywords *al-fuqarā'*/*al-faqīr*, *al-masākīn*/*al-miskīn*, and *al-sā'ilīn*/*al-sā'il*, alongside verses detailing obligations or recommendations regarding zakat, infaq, sadaqah, and waqf. Based on thematic inventorying, 34 relevant verses were identified, distributed across 19 surahs comprising 12

¹ Nasim Shah Shirazi, Md. Dulal Miah, and Abdul Ghafar Ismail, 'Integrating Islamic Philanthropy into Sustainable Development Goals: Evidence and Policy Implications', *Journal of King Abdulaziz University: Islamic Economics*, 33.1 (2020), pp. 45-62.

² Yusuf al-Qaradawi, *Fiqh Al-Zakah* (Mu'assasah al-Risalah, 2006), 1.



Madani and 7 Makki surahs. Key textual corpora include QS. At-Tawbah [9]: 60 (zakat distribution), QS. Al-Baqarah [2]: 273 (the ethics of al-fuqarā'), QS. Al-Ma'arij [70]: 24–25 (the rights of al-sā'il and al-maḥrūm), and QS. Al-Mā'ūn [107]: 1–7.

2. Framework of Data Analysis

The data analysis in this study adopts the systematic thematic exegesis framework established by Abdul Hayy al-Farmawi, modified into five sequential analytical stages. The first stage begins with chronological mapping and classification—categorizing the 34 verses based on their revelation periods (Makki vs. Madani) and identifying their contexts of revelation (asbāb al-nuzūl) to reconstruct their micro socio-historical context. This step is followed by a textual semantic analysis to investigate lexical meanings (mufradāt) linguistically, while identifying focus words and relational words within the Quranic sentence structures.

Subsequently, the third stage focuses on comparing classical and modern exegeses, contrasting interpretations from classical scholars such as Tafsīr al-Ṭabarī and Tafsīr Ibn Kathīr with contemporary exegetes like Wahbah al-Zuhayli (Tafsīr al-Munīr) and the thought of Yusuf al-Qaradawi. This process culminates in a transformative conceptual synthesis, wherein the subtle rights-based distinctions among al-fuqarā', al-masākīn, and al-sā'ilīn are systematically mapped to extract a paradigm shift from charity-based to rights-based philanthropy.

C. RESULT AND DISCUSSION

a. Philanthropic Verses in the Quran

As an initial step in this thematic exegetical study (tafsīr maūḍū'ī), the researcher systematically compiled Quranic verses pertaining to the poor (al-faqīr), the needy (al-miskīn), and those who ask for assistance (al-sā'il). The compilation was conducted based on the textual occurrence of the terms al-faqīr (الفقير), al-miskīn (المسكين), and al-sā'il (السائل), alongside other verses conceptually linked to social welfare.

In accordance with the established methodological framework, a systematic retrieval using Al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm yielded 34 verses across 19 Surahs that constitute the semantic field of Islamic philanthropy. From this corpus, 8 primary verses were selected as the core sample for hermeneutic analysis based on thematic representativeness and chronological variation (Makki vs. Madani periods) to capture the dynamics of the Quran's conceptual evolution regarding wealth redistribution—namely, QS. Al-Baqarah [2]: 177, QS. Al-Baqarah [2]: 273, QS.



At-Tawbah [9]: 60, QS. Adh-Dhariyat [51]: 19, QS. Al-Ma'arij [70]: 24–25, QS. Al-Insan [76]: 8, QS. Adh-Dhuha [93]: 10, and QS. Al-Ma'un [107]: 1–3.

The selection of these specific verses was grounded in the consideration that they incorporate the fundamental elements of the Quranic social care concept: identifying vulnerable groups, establishing the social obligations of Muslims, outlining the ethics of interacting with petitioners, and correlating social responsibility with personal faith. The remaining verses serve a supplementary role to reinforce the broader analysis and interpretation.

b. Lexical Meaning of Al-Faqīr, Al-Miskīn, and Al-Sā'il in the Quran

1. Meaning of Al-Faqīr (الفاقر)

The word *al-faqīr* derives from the triliteral root *fa-qāf-rā'* (ف-ق-ر). Etymologically, this root denotes a fracture or break in the spine (*fagār*). This literal meaning evolved metaphorically to describe an individual rendered powerless or incapacitated by severe material deprivation, thereby failing to meet basic living needs. Thus, the term *faqīr* designates a needy person (*al-muḥtāj*) who lacks sufficient means to sustain their livelihood.³ In a similar vein, Al-Rāghib al-Aṣfahānī explains that *faqr* signifies an inherent state of human need, whereas *faqīr* denotes an individual experiencing this condition through a deficit of wealth or basic means of subsistence.⁴

In the Quran, the term *faqīr* is employed to describe vulnerable social groups entitled to social assistance, as explicitly stated in QS. Al-Baqarah [2]: 273 and QS. At-Tawbah [9]: 60.

2. Meaning of Al-Miskīn (المسكين)

The word *al-miskīn* derives from the triliteral root *sa-ka-na* (س-ك-ن), which generally denotes stillness, quiescence, or remaining motionless. According to Al-Munjid, a *miskīn* refers to an individual in a state of debility due to material scarcity, leaving them unable to adequately meet their essential living needs.⁵ Sedangkan Al-Rāghib al-Aṣfahānī menjelaskan bahwa *miskīn* adalah orang yang kebutuhan hidupnya tidak terpenuhi sehingga kelemahan ekonomi yang dialaminya membuat aktivitas dan kemampuan hidupnya menjadi terbatas.⁶

Based on these linguistic explanations, the majority of exegetes distinguish between *al-faqīr* and *al-miskīn*. *Al-faqīr* is understood as an individual who possesses virtually no means of livelihood, whereas *al-miskīn*

³ Louis Ma'louf, *Al-Munjid Fi Al-Lughah Wa Al-A'lam* (Dar al-Masyriq, 2008). P 586

⁴ Al-Raghib Al-Asfahani, *Al-Mufradat Fi Gharib Al-Qur'an* (Maktabah Nazar al-Mustafa). P 623

⁵ Ma'louf..p 365

⁶ Al-Asfahani..p 427



retains some income or assets, yet insufficient to meet their essential living needs.

3. Meaning of *Al-Sā'il* (السائل)

The word *al-sā'il* derives from the triliteral root *sa-a-la* (س-أ-ل), which means to ask, request, or inquire. According to *Al-Munjid*, *al-sā'il* refers to a person who solicits something from others, whether in the form of material wealth, assistance, or information.⁷ The term *su'āl* can be employed in two distinct contexts: requesting knowledge and soliciting material aid. Within the context of social-themed verses, the term *al-sā'il* generally refers to an individual who requests financial assistance due to immediate living needs.⁸

Comparative Analysis of *Faqīr*, *Miskīn*, and *Sā'il*

Based on the preceding lexical definitions, it can be understood that while these three terms are closely related, they are not identical.

Faqīr denotes a condition of severe deprivation wherein an individual is completely unable to meet their basic survival needs. *Miskīn* refers to a person who possesses a source of livelihood, yet earns insufficient income to maintain a decent standard of living. Meanwhile, *sā'il* designates an individual soliciting assistance due to specific, immediate needs, whether they fall into the category of *faqīr*, *miskīn*, or another party facing temporary distress.

These terminological distinctions demonstrate the precision of the Quranic text in capturing social realities. By clearly differentiating these categories, Islam provides a conceptual foundation to ensure that *zakat*, *infaq*, *sadaqah*, and various forms of social welfare are targeted accurately and distributed equitably.

c. *Asbāb al-Nuzūl* of Verses Pertaining to the Poor, the Needy, and Petitioners

Asbāb al-nuzūl (occasions of revelation) constitutes a crucial analytical tool in comprehending the content of the Quran, as contextual knowledge regarding the circumstances surrounding the revelation of a verse helps illuminate the historical, social, and cultural background against which the divine revelation descended.⁹

1. *Asbāb al-Nuzūl* of QS. Al-Baqarah [2]: 273

Allah SWT says:

⁷ Ma'louf..p 347

⁸ Al-Asfahani..p418

⁹ Jalal al-Din al-Suyuti, *Al-Itqan Fi 'Ulum Al-Qur'an* (Dar al-Kutub al-'Ilmiyyah, 2010). Juz 1 P 108



﴿الْفُقَرَاءَ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ﴾

This verse is one of the most pivotal passages regarding the concept of *al-faqīr* in the Quran. It was revealed concerning the *Muhājirūn* known as *Ahl al-Ṣuffah*. They resided in the veranda of the Prophet's Mosque, dedicating themselves to the pursuit of knowledge and the support of the Islamic cause, which left them without regular employment to meet their basic living needs.¹⁰

Thus, the occasion of revelation of this verse underscores the imperative of social sensitivity in recognizing vulnerable segments of society who require assistance, even when they refrain from openly disclosing their hardships.

2. *Asbāb al-Nuzūl* of QS. Al-Insān [76]: 8

Allah SWT says:

﴿وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾

According to the narrative presented by Al-Suyūṭī in *Lubāb al-Nuqūl*, this verse was revealed concerning the family of Sayyidina ‘Alī ibn Abī Ṭālib and Fāṭimah al-Zahrā’. It is related that they had pledged a vow to fast for several days. At each time of breaking their fast, they were approached successively by a needy person, an orphan, and a captive requesting food. They subsequently offered all the food they possessed to these individuals and completed their fast with only water.¹¹

This narrative is also cited in several classical commentaries, including those of Al-Qurṭubī and Al-Baghawī. Although some scholars hold differing views regarding the strength of its chain of transmission (*isnad*), the account exemplifies the profound values of self-sacrifice and social care in Islam.¹²

3. *Asbāb al-Nuzūl* of QS. Al-Mā’ūn [107]: 1–3

Allah SWT says:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يُخْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾﴾

Al-Suyūṭī records several traditions regarding the occasion of revelation (*asbāb al-nuzūl*) of these verses. Some reports state that the passage was revealed in reference to al-‘Āṣ ibn Wā’il, whereas other accounts attribute it to

¹⁰ ibn Ahmad Al-Wahidi, *Asbab Al-Nuzul* (Dar al-Kutub al-Ilmiyyah, 1991). P 91

¹¹ Jalal al-Din al-Suyuti, *Lubab Al-Nuqul Fi Asbab Al-Nuzul* (Mu’assasah al-Kutub al-Thaqafiyyah, 2002). P 242

¹² Abu ‘AbdAllah Muhammad ibn Ahmad al-Qurtubi, *Al-Jami’ Li Ahkam Al-Qur’an* (Mu’assasah al-Risalah, 2006). Juz 22 P 59-62



Abu Sufyan prior to his conversion to Islam. These figures were notorious for their harsh treatment of orphans and their total disregard for the poor.¹³

Al-Wāḥidī also notes that this verse constitutes a condemnation of those who profess religious faith yet neglect the social rights of the vulnerable.¹⁴

This verse reinforces that concern for the destitute is not merely a social gesture, but a definitive indicator of an individual's faith.

4. *Asbāb al-Nuzūl* of QS. Adh-Ḍuḥā [93]: 10

Allah SWT says:

﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

According to exegetes, this verse belongs to a series of divine instructions revealed to the Prophet Muhammad (peace be upon him) following the cessation of revelation (*fatrat al-wahy*). In *Lubāb al-Nuqūl*, Al-Suyūṭī explains that this passage encapsulates a directive commanding the Prophet to treat petitioners with utmost gentleness and to refrain from rebuking them.¹⁵

Ibn Kathīr explains that this prohibition applies not only to the Prophet, but also serves as a general guideline for all Muslims when interacting with those in need of assistance.¹⁶

Analysis of *Asbāb al-Nuzūl*

Based on various accounts documented in *asbāb al-nuzūl* literature and Quranic commentaries, it is evident that the Quran transformed an individualistic culture into a philanthropic society. Social care is rendered not merely as a voluntary act of kindness, but as a moral obligation for society and a fundamental right for vulnerable groups.

e. Exegesis of Verses Pertaining to the Poor, the Needy, and Petitioners

1. Exegesis of QS. Al-Baqarah [2]: 177

QS. Al-Baqarah [2]: 177 asserts that the essence of righteousness (*al-birr*) extends beyond the mere performance of formal ritual worship or turning toward a specific direction. Rather, it must be demonstrated through authentic faith and tangible social care directed toward vulnerable groups,

¹³ al-Din al-Suyuti, *Lubab Al-Nuqul Fi Asbab Al-Nuzul*.p 285

¹⁴ Al-Wahidi..p 337

¹⁵ al-Din al-Suyuti, *Lubab Al-Nuqul Fi Asbab Al-Nuzul*.p 297

¹⁶ Abu al-Fida' Ismail ibn 'Umar Ibn Kasir, *Tafsir Al-Qur'an Al-'Azim*, ed. by Sami ibn Muhammad al-Salamah (Dar Tayyibah, 1999). Juz 8 P 430-432



including kin, orphans, the needy, wayfarers, and petitioners. The commentaries of Al-Ṭabarī reinforce this perspective by emphasizing that the willingness to disburse cherished wealth serves as a primary indicator of complete faith—one that harmoniously integrates the three dimensions of Islamic teachings: creed (*'aqidah*), ritual worship (*'ibadah*), and social responsibility.¹⁷

In a similar vein, the perspectives of Al-Qurṭubī and Wahbah al-Zuhaylī emphasize that solicitude toward marginalized groups is not merely a moral recommendation, but an essential religious obligation. This mandate undergirds the principle of social philanthropy to preserve a balanced relationship both with God and with fellow human beings. In the contemporary context, M. Quraish Shihab interprets this verse as a critique of rigid religious understandings, asserting that genuine piety must manifest as empathetic awareness and tangible action toward the social issues afflicting society.¹⁸

2. Exegesis of QS. Al-Baqarah [2]: 273

QS. Al-Baqarah [2]: 273 specifically delineates the criteria for eligible aid recipients, namely individuals constrained from pursuing a livelihood due to their dedicated service in the cause of Allah. According to Al-Ṭabarī and Ibn Kathīr, this verse refers to the *Muhājirūn* and the *Ahl al-Ṣuffah*—Companions who resided in the veranda of the Prophet's Mosque to study the Quran with the Prophet Muhammad (peace be upon him). Despite living in economic hardship without steady employment, they steadfastly concealed their poverty and refrained from begging to preserve their dignity, leading the unobservant to presume they were financially self-sufficient.¹⁹

Al-Qurṭubī's exegesis reinforces the virtue of *ta'āffuf* (maintaining self-dignity), asserting that a impoverished individual who preserves their dignity holds a higher spiritual standing than one who habitually solicits alms. In a similar vein, Wahbah al-Zuhaylī highlights that this verse imparts a vital lesson in social education: Islam not only mandates the provision of financial assistance, but also trains society to recognize the subtle indicators of vulnerable groups who, despite their plight, refrain from publicly disclosing their distress.²⁰

In a contemporary context, M. Quraish Shihab emphasizes the necessity of proactive social sensitivity and concern—specifically, actively seeking out and assisting marginalized groups rather than waiting for them to solicit aid.

¹⁷ Abu Ja'far Muhammad ibn Jarir al-Tabari, *Jami' Al-Bayan 'an Ta'wil Ay Al-Qur'A.* juz 3 p 178

¹⁸ ibn Ahmad al-Qurtubi, juz 2 p 95-98

¹⁹ al-Fida' Ismail ibn 'Umar Ibn Kasir, juz 1 p 715-717

²⁰ Wahbah ibn Mustafa al-Zuhayli, *Al-Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'ah Wa Al-Manhaj* (Dar al-Fikr al-Mu'asir, 2009). Juz 3 P 92-95



Consequently, QS. Al-Baqarah [2]: 273 demonstrates that the Quranic concept of philanthropy extends beyond merely satisfying material needs, centering fundamentally on the principle of upholding human dignity and honor.²¹

QS. At-Tawbah [9]: 60 clarifies that *zakat* is designated for eight categories of recipients (*aṣnāf*), placing the poor (*faqīr*) and the needy (*miskīn*) at the very forefront to emphasize the primary priority in addressing economic hardship. According to Al-Ṭabarī and Al-Qurṭubī, the differentiation between these two categories hinges on the severity of their condition: a *faqīr* refers to an individual possessing virtually nothing to meet basic needs, whereas a *miskīn* retains a partial source of income yet remains unable to maintain a decent standard of living. The majority of scholars concur that the condition of the *faqīr* is more acute; thus, both groups must be allocated *zakat* in accordance with their respective levels of need.²²

Ibn Kathīr adds that this verse serves as a fundamental legal basis for the governance and distribution of *zakat*. In his view, *zakat* does not function merely as a mechanism to purify the wealth of the *muzakkī* (wealth owner), but rather acts as a vital instrument for bridging social inequality. By fulfilling the basic needs of the poor (*al-faqīr*) and the needy (*al-miskīn*) through *zakat*, the societal structure can achieve a significantly more stable and harmonious social equilibrium.²³

From a systemic perspective, Wahbah al-Zuhaylī asserts that this verse establishes *zakat* as a Sharia-compliant economic instrument for achieving equitable wealth redistribution, ensuring that capital does not accumulate exclusively among the affluent.²⁴ In a similar vein, M. Quraish Shihab posits that prioritizing the poor and the needy serves as explicit evidence of Islam's commitment to vulnerable populations. He emphasizes that *zakat* functions as a mechanism for social empowerment aimed at elevating human dignity and worth.²⁵

Thus, the exegetical consensus confirms that QS. At-Tawbah [9]: 60 transforms social welfare from a mere moral recommendation into a structured legal system. The poor (*al-faqīr*) and the needy (*al-miskīn*) are positioned not as passive recipients of charity, but as rightful owners of a portion of society's wealth. This emphasis demonstrates that poverty

²¹ M Quraish Shihab, *Tafsir Al-Mishbāh Pesan, Kesan Dan Keserasian Al-Qur'an* (Lentera Hati, 2002).vol 1 p 706-709

²² ibn Jarir al-Tabari..juz 14 p 308-312

²³ al-Fida' Ismail ibn 'Umar Ibn Kasir..juz 4 p 168-172

²⁴ Wahbah Al-Zuhayli, *Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'ah Wa Al-Manhaj* (Dar al-Fikr, 2009).juz 10 p 271-275 .

²⁵ Shihab..vol 5 p 632-636



alleviation and the establishment of social justice constitute one of the primary objectives (*maqāṣid*) of Islamic law.

4. Exegesis of QS. Adz-Dzāriyāt [51]: 19

QS. Adz-Dzāriyāt [51]: 19 asserts that social care is one of the primary indicators of a believer's piety (*taqwā*) in wealth management. The verse specifies that within an individual's wealth lies a recognized right for *al-sā'il* (the petitioner) and *al-maḥrūm* (the deprived person who lacks sufficient means yet refrains from begging). This verse shifts the paradigm of social responsibility from a mere act of voluntary charity to an explicit recognition of socio-economic rights embedded in property ownership.

According to Al-Ṭabarī, the distinction between these two categories demonstrates that Islam encompasses the entire spectrum of individuals in need. *Al-sā'il* refers to those forced by circumstance to directly ask for assistance, whereas *al-maḥrūm* includes individuals who have lost employment opportunities or face economic hardship yet choose to preserve their dignity by abstaining from solicitation. Consequently, Muslims are required to cultivate social responsiveness in order to effectively reach both groups.²⁶

From a legal and ethical perspective, Al-Qurṭubī and Wahbah al-Zuhaylī explain that the use of the term *ḥaqq* (right/entitlement) signifies that assistance to vulnerable groups is not merely an act of generosity or pity, but rather a mandatory moral and social obligation. In Islam, wealth ownership is not absolute; thus, the plight of the poor must not be ignored, and the relationship between the affluent and the destitute is constructed upon the principle of equitable social responsibility.²⁷

From a contemporary perspective, M. Quraish Shihab emphasizes that wealth should not be regarded as purely private property to be spent without regard for the public interest. The presence of *al-sā'il* (the petitioner) and *al-maḥrūm* (the deprived) serves as a trial for wealth owners to demonstrate their piety. Overall, QS. Adz-Dzāriyāt [51]: 19 establishes social philanthropy as a core pillar of piety (*taqwā*), rooted in justice, compassion, and respect for human dignity.²⁸

5. Exegesis of QS. Al-Ma'ārij [70]: 24–25

QS. Al-Ma'ārij [70]: 24–25 delineates a defining characteristic of true believers: the explicit awareness that within their wealth lies a designated entitlement for the needy, encompassing both *al-sā'il* (the petitioner) and *al-*

²⁶ ibn Jarir al-Tabari, juz 21, p 522-524

²⁷ Al-Zuhayli, juz 27 p 79-81.

²⁸ Shihab, vol 13 p 356-359



maḥrūm (the deprived person who lacks sufficient means yet refrains from begging). According to Al-Ṭabarī, this passage underscores that believers do not view their property as absolute private wealth to be expended at will, but rather acknowledge a non-negotiable claim of others that must be fulfilled. This exegetical perspective demonstrates that Islamic solicitude encompasses the entire spectrum of vulnerable populations, including both those who visibly seek aid and those who obscure their financial hardship.²⁹

Ibn Kathīr and Al-Qurṭubī add that this verse depicts the moral perfection of believers, who maintain a balance between ritual worship and social responsibility. The term *ḥaqq ma'lūm* (a designated right) in Al-Qurṭubī's exegesis signifies a quantifiable obligation that wealth owners must disburse, interpreted either specifically as obligatory *zakat* or as a combination of *zakat* and voluntary charity (*ṣadaqah*). This underscores the expansive scope of social care within Islam, serving as a manifestation of divine mercy to ensure that the needs of vulnerable groups are consistently met.³⁰

From the perspective of philanthropy and social welfare, Wahbah al-Zuhaylī explains that this verse serves as a crucial foundation for preventing unchecked economic inequality. By requiring the affluent to set aside a portion of their wealth, a balanced social order can be achieved.³¹ In a similar vein, M. Quraish Shihab asserts that social consciousness stemming from faith must be proactive; a Muslim does not wait to be solicited, but instead takes the initiative to identify and reach out to anyone in need of assistance.³²

Thus, QS. Al-Ma'ārij [70]: 24–25 establishes social welfare as an essential trait and a fundamental pillar of a believer's faith. The presence of the poor, the needy, and petitioners is not regarded as a societal burden, but rather as legitimate rights-holders to a portion of the wealth of the affluent. This affirmation demonstrates that Islam constructs a social order founded upon justice, mutual responsibility, and human philanthropy.

6. Exegesis of QS. Al-Insān [76]: 8

QS. Al-Insān [76]: 8 illustrates one of the concrete manifestations of social welfare taught in Islam: providing food to three vulnerable groups in need—the poor, orphans, and captives. According to Ibn Kathīr, this verse depicts the character of the righteous (*al-abrār*), who possess profound sincerity and piety. They willingly disburse food to these marginalized groups despite desiring and needing it themselves, acting solely out of devotion to

²⁹ ibn Jarir al-Tabari..juz 23 p 273-276

³⁰ ibn Ahmad al-Qurtubi..juz 21 p 229-232

³¹ Al-Zuhayli, juz 29 p 109-112.

³² Shihab..p 516-519



seek the pleasure of Allah SWT without expecting praise or recompense from humans.³³

The commentary of Al-Qurṭubī emphasizes that the explicit inclusion of captives alongside the poor and orphans underscores the universal scope of Islamic social care. Acts of benevolence and the fulfillment of basic needs are not restricted to kin or internal group members; rather, they encompass anyone in a position of vulnerability, regardless of their background. This demonstrates that compassion within Islamic teachings extends across the entire spectrum of humanity without boundary.³⁴

From an ethical and social perspective, Wahbah al-Zuhaylī explains that this verse imparts the principle of *al-ithār* (the ethic of prioritizing the interests of others over one's own). A society built upon such a spirit of sacrifice and empathy fosters significantly stronger social harmony compared to an individualistic one. Consequently, extending assistance to fellow human beings should be viewed as an inherent social responsibility incumbent upon every Muslim.³⁵

From a contemporary perspective, M. Quraish Shihab emphasizes that this verse serves as a concrete illustration of how the Qur'an links the quality of faith directly to tangible social action. Sincerity in faith compels individuals to engage in selfless philanthropy, which ultimately constitutes the foundational bedrock for cultivating an empathetic social order. Overall, QS. Al-Insān [76]: 8 teaches that assisting vulnerable populations is a core pillar of faith in practice, rooted in the highest principles of altruistic sincerity and self-sacrifice.³⁶

7. Exegesis of QS. Adh-Ḍuḥā [93]: 10

QS. Adh-Ḍuḥā [93]: 10 addresses directly the ethics and etiquette expected of a Muslim toward individuals seeking assistance, explicitly prohibiting the harsh rebuff or mistreatment of such petitioners. According to Al-Ṭabarī, this prohibition aims to preserve the honor and psychological well-being of the seeker, whether they are soliciting material aid or seeking knowledge and guidance. Even when an individual is unable to provide physical or financial support, they remain obligated to decline with polite and gentle speech, as a harsh demeanor inflicts emotional distress and degrades human dignity.³⁷

³³ al-Fida' Ismail ibn 'Umar Ibn Kasir..juz 8 p 289-292

³⁴ ibn Ahmad al-Qurtubi..juz 22 p 124-127

³⁵ Al-Zuhayli..juz 29 p 346-349 .

³⁶ Shihab..vol 14 p 658-661

³⁷ ibn Jarir al-Tabari.juz 24 p 486-488



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Meanwhile, Wahbah al-Zuhaylī emphasize the humanitarian values and profound empathy embedded in this verse. Many individuals are compelled to seek assistance due to dire circumstances; thus, treating them harshly contradicts the fundamental spirit of Islamic teachings. Consequently, a Muslim is required to cultivate interpersonal sensitivity: if capable, one should provide assistance, and if unable, one remains obligated to offer a gracious response without causing emotional distress.³⁹

Overall, the exegetical interpretations affirm that Surah Ad-Dhuha [93]: 10 directs social concern to encompass not only the fulfillment of economic needs, but also ethics, decorum, and respect for human dignity. Islam establishes a social order grounded in compassion, wherein safeguarding the honor and feelings of vulnerable groups constitutes an integral component of practicing the faith.

8. Exegesis of QS. Al-Mā'ūn [107]: 1-3

QS. Al-Mā'ūn [107]: 1-3 constitutes one of the most explicit passages linking religious faith with social responsibility. In these verses, Allah SWT characterizes a denier of the faith (*yukaẓẓibu bi ad-dīn*) through indicators of social behavior—specifically, those who repulse the orphan and fail to encourage the feeding of the poor. Exegeses by Ibn Kathīr elucidate that disbelief in the Day of Recompense leads individuals to shirk accountability for their social actions, prompting them to treat orphans harshly and ignore the plight of the impoverished. This serves as tangible evidence that religious values have not taken deep root within an individual.⁴⁰

Al-Qurṭubī provides a critical analysis of the phrase *wa lā yaḥuḍḍu 'alā ṭa'āmi al-miskīn*, emphasizing that condemnation is directed not only at individuals who personally refrain from feeding the poor, but also at those who remain passive and fail to encourage others to provide assistance. This exegetical reading expands the scope of social responsibility in Islam from an individual duty into a collective obligation. Consequently, every member of

³⁸ ibn Ahmad al-Qurtubi. juz 22 p 512-514

³⁹ ibn Mustafa al-Zuhayli. juz 30 p 554-556

⁴⁰ al-Fida' Ismail ibn 'Umar Ibn Kasir. juz 8 p 493-495



society is obligated to actively construct a social ecosystem grounded in mutual care and support for vulnerable groups.⁴¹

From an ethical and theological perspective, Wahbah al-Zuhaylī and Quraish Shihab elaborate that this verse conveys a severe critique of religious practices that are merely formalistic and ritualistic. An individual may appear devout in performing ritual worship; however, if they remain indifferent and lack empathy toward marginalized groups, the quality of their religiosity is deemed flawed before Allah. Genuine faith requires the manifestation of affective impulses—namely compassion—and concrete action in caring for orphans and feeding the poor.⁴²

Translation

Overall, the exegetical literature affirms that Surah Al-Mā'ūn [107]: 1–3 establishes social welfare as an essential pillar inseparable from the declaration of faith. Neglecting the rights of orphans and the impoverished is not merely an ethical violation, but a fundamental departure from religious teachings. Consequently, an individual's level of sensitivity and active engagement in alleviating the suffering of vulnerable groups serves as an absolute benchmark for measuring the extent to which faith values are genuinely implemented in daily life.

f. Intertextual Coherence (*Munāsabah*) of Verses Concerning the Poor, the Destitute, and Suppliants

The discourse surrounding the poor (*faqīr*), the destitute (*miskīn*), and suppliants (*al-sā'ilīn*) in the Qur'an is intricately linked to overarching themes such as faith, worship, and ethics. In Surah Al-Baqarah [2]: 177, the explicit mention of the poor and suppliants immediately following the discussion on the change of the *qiblah* demonstrates that the essence of righteousness cannot be realized through mere ritual symbolism, but must be demonstrated through concrete action. This understanding aligns with Surah Al-Ḥadīd [57]: 7 regarding the command to spend from wealth entrusted by Allah, as well as Surah Al-Baqarah [2]: 273 and Surah Al-Ḥasyr [59]: 8, which portray the virtues of the impoverished—such as the *Muhājirūn*—who maintained self-dignity (*'iffah*) without resorting to begging as a habit.⁴³

From the perspective of economic justice, the designation of the poor (*al-fuqarā'*) and the destitute (*al-masākīn*) as zakat recipients in Surah At-Tawbah [9]: 60 is closely linked to Surah Al-Ḥashr [59]: 7, which emphasizes that wealth management should aim to prevent resources from "circulating solely

⁴¹ ibn Ahmad al-Qurtubi. juz 22 p 680-683

⁴² Shihab. vol 15 p 744-747

⁴³ Fakhr al-Din al-Razi, *Mafatih Al-Ghayb* (Dar Ihya' al-Turath al-'Arabi, 1999). Juz 5 p 34-37



among the rich." Together, these two verses constitute the foundational framework for implementing principles of social justice and economic redistribution in Islam. This structural framework is further reinforced by Surah Adh-Dhāriyāt [51]: 19, Surah Al-Ma'ārij [70]: 24–25, and Surah Al-Isrā' [17]: 26, which delineate the existence of a social right for *al-sā'il* (the suppliant) and *al-maḥrūm* (the deprived who refrains from begging). Consequently, social assistance is conceptualized as the fulfillment of a mandatory obligation rather than a mere act of voluntary charity.⁴⁴

Furthermore, the Qur'an devotes profound attention to social action through the provision of sustenance and care for vulnerable groups. This is exemplified in Surah Al-Insān [76]: 8, which praises the act of feeding the poor, orphans, and captives—a message that aligns closely with Surah Al-Balad [90]: 11–16 regarding the steep path (*al-'aqabah*), defined as providing food during times of famine. Together, these two sets of verses demonstrate that social concern represents the most tangible manifestation of faith in societal life.⁴⁵

In addition to physical and financial assistance, Islam regulates ethics and decorum in interacting with vulnerable groups. The prohibition against repulsing suppliants in Surah Adh-Dhūḥā [93]: 10 correlates directly with Surah Al-Isrā' [17]: 28, which commands the utterance of a gracious word (*qaulan maysūrā*) when one is unable to provide material aid. This interconnection demonstrates that Islam emphasizes not only the fulfillment of material needs, but also the preservation of human honor, feelings, and dignity.⁴⁶

The culmination of these interconnected verses converges on Surah Al-Mā'ūn [107]: 1–3 and Surah Al-Fajr [89]: 17–18, which establish one's conduct toward orphans and the impoverished as the benchmark of faith while censuring those who fail to honor vulnerable groups. Consequently, the verses pertaining to the poor, the destitute, and suppliants are inextricably linked, forming a cohesive systemic framework. This framework underscores that social responsibility, within the Qur'anic perspective, constitutes the ultimate manifestation of faith, which must be operationalized within both individual and collective spheres of life.⁴⁷

D. CONCLUSION

This article underscores a paradigm shift in Qur'anic Islamic philanthropy, moving from mere charitable acts (charity-based) to the

⁴⁴ ibn Mustafa al-Zuhayli, juz 27 p 79-81

⁴⁵ Burhan al-Din al-Biqai, *Nazm Al-Durar Fi Tanasub Al-Ayat Wa Al-Suwar* (Dar al-Kitab al-Islami). Juz 22 p 310-313

⁴⁶ Shihab.. vol 15 p 567-569

⁴⁷ ibn Jarir al-Tabari. Juz 24 p 662-665



fulfillment of socio-political rights (rights-based) aimed at preserving human dignity. Philanthropic instruments—such as zakāt, infāq, ṣadaqah, and waqf—are positioned as manifestations of structural justice and systemic wealth redistribution mechanisms to ensure that resources do not circulate exclusively among the wealthy elite. Consequently, poverty alleviation is conceptualized as a collective institutional responsibility and a core pillar of Islamic jurisprudence (maqāṣid al-sharī‘ah) essential for actualizing social justice.

Through linguistic analysis and a thematic exegetical approach (tafsīr mawḍū‘ī), the Qur'an systematically categorizes aid recipients with precision and rigor. This terminology distinguishes al-faqīr as an individual experiencing severe deprivation, al-miskīn as one who possesses an income yet remains unable to meet basic living standards, al-sā’il as a suppliant seeking aid due to pressing necessity, and al-maḥrūm as an impoverished individual who chooses to maintain self-dignity (ta‘affuf) by refraining from begging. This terminological precision demonstrates that social assistance must be targeted effectively based on the fulfillment of social rights, rather than solely on financial incapacity.

Furthermore, the Qur'an explicitly integrates ritual piety with a commitment to social responsibility. Based on interpretations of relevant verses and prophetic traditions (ḥadīth), authentic piety cannot be measured merely by the execution of formal acts of worship; rather, it must be demonstrated through tangible concern for vulnerable populations. Indeed, neglecting the rights of orphans and the impoverished is qualified as a denial of the very essence of religion (yukazzibu bi ad-dīn).

Finally, Islamic philanthropy strongly emphasizes the ethics of giving and the protection of human dignity. Muslim communities are encouraged to proactively seek out and assist individuals who refrain from asking for aid in order to preserve their self-respect. Moreover, the stringent prohibition against repulsing suppliants underscores that every distribution of aid must be framed with proper decorum, courteous speech, and profound respect for the dignity of the recipients.

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