

## Agrarian Metaphor and the Construction of the Meaning of Productive Waqf Philanthropy in QS. Al-Baqarah (2: 261): Sociolinguistic Analysis Based on Language Functions and Social Context

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**Abstract.** This article analyzes agrarian metaphors and the construction of the meaning of philanthropy of productive waqf in QS. Al-Baqarah [2]: 261 with a sociolinguistic approach based on the function of language and social context. This research departs from the view that the metaphor and language style of the Qur'an not only function as rhetorical ornaments, but also as communication strategies that reflect the socio-economic reality of the first speaking community. Using qualitative-descriptive methods and a text-analysis design, this study examines agrarian diction, the structure of similitudes (*tasybih*), and the communicative function of verse in relation to the social context of Arab society, particularly the agrarian community of Medina at the time of revelation. The main data is in the form of QS. Al-Baqarah [2]: 261 is analyzed together with classical and contemporary interpretations, sociolinguistic literature, and studies on productive waqf. The results of the study show that agrarian metaphors such as *habbah* (seed), *sanabil* (stalk), and *yudā'if* (multiplication) underpin philanthropic meanings that emphasize productivity, sustainability, and the expansion of property benefits. The metaphor functions informatively, persuasively, and legitimately in framing waqf as socio-economic capital that continues to grow, rather than merely as a consumptive donation. These findings confirm that QS. Al-Baqarah [2]: 261 provides the linguistic, social, and theological basis for the concept of productive waqf. Theoretically, this study enriches the study of Islamic philanthropy by demonstrating the relevance of sociolinguistic approaches in revealing the relationship between the Qur'an's linguistic structure and the construction of the *ummah's* socio-economic values.

**Keywords:** Philanthropy, Language Function, Agrarian Metaphor, QS. Al-Baqarah [2]: 261, Sociolinguistics of the Qur'an, Productive Waqf.

### Introduction

The discussion of productive waqf is an important issue both academically and practically because it is directly related to the socio-economic empowerment of the *ummah* and the linguistic interpretation of the Qur'an.<sup>1</sup> Academically, linguistic analysis – especially sociolinguistics – offers a new perspective on how Qur'anic diction choices and language styles, such as *tasybih*, convey the social, economic, and moral values inherent in verses about waqf. In practice, the urgency of productive waqf is increasing, given the need to optimize waqf assets to improve the welfare of the Muslim community.<sup>2</sup> Historical evidence shows that the Qur'an was revealed in a particular socio-cultural context, so the meaning of the verses, including QS—Al-Baqarah [2]: 261, always relates to the speaker's social reality. In the Indonesian context, waqf management is often suboptimal due to

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<sup>1</sup> Azizah S., "Productive Waqf in the Economic Empowerment of the As-Syuhada Mosque Congregation in Puncak Indah Village, Malili District, East Luwu Regency" (Alauddin State Islamic University, Makassar, 2021) 1-2.

<sup>2</sup> Fadlan Khairi, Lisa Saputri, and Astra Adiando Tinambunan, "Optimization of Productive Waqf in the Development of Islamic Microeconomics," *Journal of Economics and Development of Indonesia* 3, no. 2 (2025): 154.

limited understanding, weak management, and limited nazir capacity.<sup>3</sup> Several national reports indicate that the productive waqf paradigm is increasingly encouraged to enable waqf assets to provide sustainable economic benefits for the community.<sup>4</sup> Therefore, research on the benefits of productive waqf through a sociolinguistic approach is important for understanding the relationship among the message of revelation, the structure of language, and the socio-economic reality surrounding it.

The literature review shows that research on the language of the Qur'an and its relationship with social reality has developed. Still, there has been little integration of linguistic analysis with the theme of productive waqf. Some studies, such as Syamsul Sathani's writings, highlight the use of the Kinayah style in language and how sociolinguistic analysis can reveal the messages contained in *the majāz* of the Qur'an. On the other hand, the research by Abdul Halim Hanafi and Neli Putri shows the linkages between language and social realities, including gender and age biases, and how the Qur'an acknowledges these dynamics. The study affirms that language shapes and is shaped by social structures, so that the text of the Qur'an cannot be separated from the socio-cultural context of Arabia at the time of revelation. Meanwhile, Dewi Wulandari's research<sup>5</sup> examines the benefits of productive waqf from a juridical-normative perspective and shows that waqf has great potential to strengthen the people's economy. However, these studies have not examined how diction, agrarian symbolism, and *tasybih* in QS. Al-Baqarah [2]: 261 provides the sociolinguistic basis for the meaning of productive waqf. Thus, there remains a research gap in analyzing the benefits of productive waqf by linking the Qur'an's language style to the social reality of the first speaker through a sociolinguistic approach.

In general, this research aims to: (1) Analyze the meaning and benefits of productive waqf as described in QS—Al-Baqarah [2]: 261 by examining the diction and language style of the verse. (2) Reveal the sociolinguistic dimension in the construction of the meaning of waqf verses, namely, how the choice of words and forms of *tasybih* (similes) in the verse reflects the socio-cultural conditions of the Arab society when the Qur'an was revealed. (3) Showing the relevance of the message of productive waqf in the modern social context, by tracing the relationship between the social reality of the people receiving the revelation and the socio-economic values contained in the verse. (4) Offering a linguistic approach (sociolinguistics) as an alternative way of understanding the social and economic messages of the Qur'an, so that the interpretation is not only textual, but also pays attention to the social reality behind it.

The main argument in this study is that the use of simile language (*tasybih*) in QS. Al-Baqarah [2]: 261 not only serves as a rhetorical tool, but also reflects the Qur'an's socio-economic view on the importance of productive waqf as a means of empowering the ummah. In sociolinguistic studies, the choice of diction and language structure in this verse shows the relationship between the message of revelation and the social reality of the Arab society at the time of revelation,<sup>6</sup> where the practice of infak -including waqf- and help-help became an important part of the social structure. The use of *tashbih* "like a seed that grows seven stalks" represents the concept of productivity and sustainability of the benefits of the property that is given, which in the modern context can be associated with the idea of

<sup>3</sup> Loso Judijanto et al., "The Implementation of the Waqf Law in the Perspective of Islamic Law: A Study on the Effectiveness of Productive Waqf Management," *Al-Mizan Journal: Journal of Islamic Law and Sharia Economics* 12, no. 1 (2025): 95–97.

<sup>4</sup> BWI Editor, "The Role of Productive Waqf in Supporting a Sustainable Islamic Economy," *Indonesian Waqf Agency* (East Jakarta, October 26, 2023), <https://www.bwi.go.id/9081/2023/10/26/peran-wakaf-produktif-dalam-menopang-ekonomi-islam-berkelanjutan/>.

<sup>5</sup> Dewi Wulandari, "The Benefits of Waqf and Its Problems", *Scientific Journal of Economics, Management and Sharia (JIEMAS)*, 1.3, 27–33 <<https://doi.org/doi.org/10.55883/jiemas.v1i3.4>>.

<sup>6</sup> Wathani, "Tafsir of the Social Reality of the Qur'an: A Sociolinguistic Approach in Understanding the Kinayah Language of the Qur'an."

productive waqf. According to Dell Hymes's sociolinguistic theory,<sup>7</sup> language is always related to the social context of its speakers<sup>8</sup>; thus, the language style of the Qur'an can be read as a reflection of the social values of Arab society that underlie the structure of the divine message. In this case, the Qur'an uses agrarian symbols familiar to Arabs, making the message about infak and waqf more contextual, easier to understand, and more deeply moral. In addition, the diction that emphasizes growth and multiplied results conveys a pragmatic dimension, inviting readers to recognize the value of the social and economic benefits of each philanthropic act. Therefore, this study tests the hypothesis that language style and diction in QS. Al-Baqarah [2]: 261 contains a social message that supports the concept of productive waqf and that a sociolinguistic approach can reveal the relationship between the Qur'an's linguistic structure and the construction of the ummah's socio-economic values.

This study uses a qualitative-descriptive approach with a *textual analysis* design based on sociolinguistic theory.<sup>9</sup> The analysis unit in this study focuses on the Qur'an, especially QS. Al-Baqarah [2]: 261, which contains the style of parable language (*tasybih*) to describe the concepts of philanthropy and productive waqf. The data sources in this study include primary and secondary data. Primary data consists of Qur'anic texts, especially QS. Al-Baqarah [2]: 261, as well as several classical and contemporary commentaries on the verse, and books and journals on Arabic history. Secondary data include sociolinguistic literature, scientific works on productive waqf, and previous research examining the relationship between language and the social reality of the Qur'an.

Data were collected through library research, following systematic steps to locate sociolinguistic texts, interpretations, and literature.<sup>10</sup> The first process is the identification and selection of Qur'anic verses relevant to the theme of productive waqf, with QS Al-Baqarah [2]: 261 as the main focus. The next step is to collect interpretations that elaborate on the verse's meaning from various linguistic, social, and theological perspectives. The researcher then inventoried the diction and language style (*tasybih*) used in the verse and recorded its social context based on classical Arabic historical sources. Supporting data were collected from academic articles, linguistic books, and socioreligious research that explain the concept of language as a cultural product. All data is then compiled and classified for analysis based on linguistic (lexical, syntactic, and semantic) and social (values, norms, and economics) categories of Arab society.

Data analysis was conducted using an interpretive sociolinguistic approach that combines linguistic analysis with social context. The first stage is linguistic analysis, which traces the structure of *tasybih* and diction in QS Al-Baqarah [2]: 261 through the encoding of lexical and semantic meanings. The second stage is contextual analysis, which connects the verse's linguistic structure with the socio-cultural conditions of Arab society and the background of its revelation.

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<sup>7</sup> Dell Hymes, *Foundations in Sociolinguistics: An Ethnographic Approach* (Philadelphia: University of Pennsylvania Press, 1974), 53-62.

<sup>8</sup> Refa Lina Tiawati R, Ria Satini, and Wahyudi Rahmat, *Sociolinguistic Textbooks*, ed. by Ria Satini, I (Padang: CV. Stuart Scott, 2020), 64-66.

<sup>9</sup> Suggestion, *Quantitative, Qualitative and R&D Research Methods*, XIX (Bandung: Alfabeta, 2013), 15.

<sup>10</sup> Ahmad Fauzi et al., *Research Methodology*, I (Banyumas: CV. Pena Persada, 2022), 12.

## Discussion

### The Inhabitants of Medina as a Picture of the Agrarian Society in the Time of the Prophet Muḥammad *ṣallallāhu' alaihi wasallam*

Figure 1-2. Map of the Location of Makkah and Medina

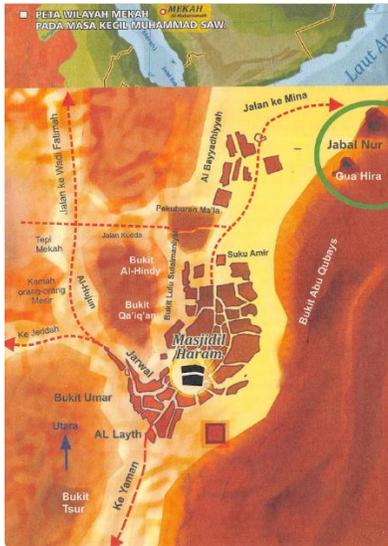


Figure 1:  
Map of the Makkah Region<sup>11</sup>

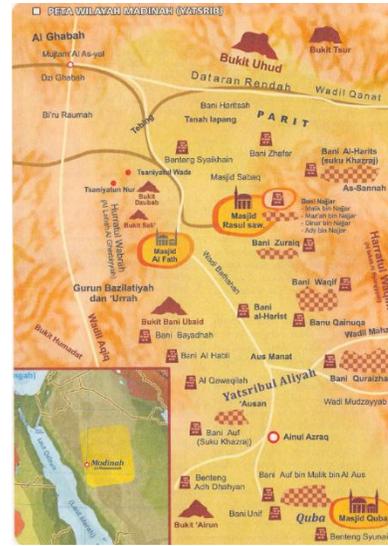


Figure 2:  
Map of the Region of Medina<sup>12</sup>

## Geographical Conditions of Makkah and Medina

The geographical conditions of Makkah and Medina differ significantly and greatly influence the lifestyles, mobility, and social development of their people, both in the pre-Islamic period and in the early development of Islam. Makkah, which the Qur'an refers to as *Bakkah Mubārakah*, was a dry valley surrounded by barren mountains and became the center of Arab trade and worship.<sup>13</sup> In contrast, Medina, formerly known as Yaṣrib, has a more diverse and strategic geographical structure, is surrounded by Arab and Jewish settlements, and has more fertile soil in some regions.<sup>14</sup>

Makkah is located about 300 meters above sea level, in a valley about  $\pm 3$  km wide from west to east and  $\pm 1.5$  km wide from north to south, with temperatures that can reach  $54^{\circ}\text{C}$  in summer and drop to  $10^{\circ}\text{C}$  in winter. The city's arid, rocky terrain made it dependent on trade and worship, largely due to the presence of the Kaaba.<sup>15</sup> Large tribal villages surround Medina. To the north are the Banu Ḥārīṣah, the Banu' Abdul Ashhal, and the Banu' Abdul Ḥārīṣ; to the east, the Banu Najjār; to the west, the Banu Salamah; to the south, the Banu Zuraiq, the Banu al-Ḥārīṣ, the Banu Wāqif, the Banu Sa'īdah, the Banu Baiḍah, and other groups. In the southeast, there are Jewish settlements such as the Banu

<sup>11</sup> Syamil Al-Qur'an Team, *Atlas Dakwah Nabi Muhammad Saw.*, ed. Muhammad Saifudin, I (Bandung: Sygma Publishing, 2010), 5.

<sup>12</sup> Syamil Al-Qur'an Team, *Atlas Dakwah Nabi Muhammad Saw.*, 17.

<sup>13</sup> Hasbi Ash Shiddieqy, *Islamic History And Culture*, I (Jakarta: Bulan Bintang, 1979), 56.

<sup>14</sup> Solihan Makruf, Lis Diana Ningsih, and Syahrul Anwar, "Analysis of Geographical Conditions on Socio-Political and Legal Dynamics in Makkah and Pre-Islamic Medina: A Historical and Critical Approach," *AL-AFKAR: Journal for Islamic Studies* 8, no. 4 (2025): 158, <https://doi.org/10.31943/afkarjournal.v8i4.1817.Analysis>.

<sup>15</sup> Syamil Al-Qur'an Team, *Atlas Dakwah Nabi Muhammad Saw.*, 4.

Qunaiqā', Banu Quraizah, and Banu Naḍīr. Various early mosques also stood in this area, such as the Prophet's Mosque, al-Fathḥ Mosque, as-Sabaq Mosque, and Qubā' Mosque.<sup>16</sup> According to Yusno Abdullah Otta, Medina has a strategic advantage: in the western part there is the "*Ḥarrab Wabrab*" area with sharp and impassable volcanic rocks; in the eastern part of "*Ḥarrab Wāqim*" with a similar character; the southern part is in the form of lush green areas; and the only access to Medina by land is in the north, making the city perfectly suited to function as an *army basement* naturally.<sup>17</sup>

Thus, the geographical configuration of Mecca and Medina not only describes the physical conditions of the two cities but also explains why each region developed with different social functions and characteristics. Makkah developed as a center of trade and spirituality despite harsh natural conditions. At the same time, Medina's strategic, agrarian, and military advantages enabled it to play a major role in the early development of Islamic society and government.

### The Influence of Location on the Profession

The geographical location of an area greatly determines the types of professions and livelihood patterns of its people.<sup>18</sup> Makkah, a dry, rocky, and barren valley, does not allow its inhabitants to engage in agriculture. On the contrary, Medina has fertile land that enables its people to pursue agricultural professions, especially date cultivation.<sup>19</sup> Makkah is located in a narrow valley surrounded by coral mountains, so there is not enough land available for cultivation.<sup>20</sup> This condition caused the Quraysh people to make trade their main profession. The international route that connects Makkah with Abyssinia, Central Africa, Damascus, Persia, India, the archipelago, and Canton makes Makkah the center of regional and global trade. Allah SWT even immortalized the Quraysh trade journey through winter rihlah to Yemen and summer to Sham in QS. Quraish [106]: 1–4.<sup>21</sup> The Prophet Muḥammad *ṣallallāhu 'alaihī wasallam* himself grew up in the Quraysh trading traditions: following his uncle to Sham from the age of 12, trading independently as an adult, making business trips to Syria, Yemen, and Bahrain, and being active in trade festivals in 'Ukāẓ and Żū al-Majāz.<sup>22</sup> Thus, Makkah's geographical location leads its people to rely on trade as their primary livelihood.

In contrast to Makkah, the more fertile geography of Medina shapes the types of professions practiced there.<sup>23</sup> Medina has green, productive areas, especially in the southern part of the city. The fertility of the soil allows the population to rely on the agricultural sector, especially date plantations. In Medina, there is a large agricultural area with abundant yields. Yusno Abdullah explained that the southern part of the city is fertile and can produce various agricultural commodities.<sup>24</sup> The abundance of date trees has even become a characteristic of Medina. Classical Arabic writers note that there are

<sup>16</sup> Syamil Al-Qur'an Team, *Atlas Dakwah Nabi Muhammad Saw.*, 16.

<sup>17</sup> Yusno Abdullah Otta, "Medina and Social Pluralism (Study on the Leadership of the Prophet)," *Al-Syir'ah Journal* 8, no. 2 (2010): 481, <https://media.neliti.com/media/publications/240313-madinah-dan-pluralisme-sosial-studi-atas-a2308613.pdf>.

<sup>18</sup> Armeni Maulina Siregar et al., "Geographical and Population Conditions," *Journal of Educational Innovation* 7, no. 12 (2024): 154.

<sup>19</sup> Otta, "Medina and Social Pluralism (Study of the Leadership of the Prophet).", 481.

<sup>20</sup> Rohmat Haryadi, "Makkah is a Rocky Mountain Hard Environment Where Adam and Eve Rendezvous," *Gatra Magazine* (Jakarta, May 2024), <https://www.gatra.com/news-596926-liputan-haji-makkah-lingkungan-keras-bergunung-batu-tempat-rendezvous-adam-dan-hawa.html>.

<sup>21</sup> Arif Chasanul Muna, *Contextual Understanding of Economic Hadiths*, I (Pekalongan: UIN K.H. Abdurrahman Wahid, 2019), 4-5.

<sup>22</sup> Euis Amalia, *History of Islamic Economic Thought from Classical to Contemporary Times*, I (Depok: Gramata Publishing, 2005), 75-76.

<sup>23</sup> Wisnu Fachrudin Sumarno, Ahmad Sodikin, and Dony Rano Virdaus, "Economic Development and Livelihood of Arab People from Pre-Islam to the Arrival of Islam," *Batuthab: Journal of the History of Islamic Civilization* 4, no. 1 (2025): 79, <https://doi.org/10.38073/batuthab.v4i1.2492>.

<sup>24</sup> Otta, "Medina and Social Pluralism (Study of the Leadership of the Prophet).", 481.

about a hundred types of dates in the region.<sup>25</sup> The density of date palm plantations also creates unique landscapes that can serve as “traps” and “natural mines” for urban defense.<sup>26</sup> Therefore, Medina’s geographical conditions directly shaped the professional pattern of its people, which was dominated by agriculture and date palm plantations.

The geographical differences between Makkah and Medina illustrate the close relationship between location, physical environment, and social forms. Makkah developed as a trading center because its natural conditions did not support agriculture.<sup>27</sup> Medina developed into an agricultural center because it had fertile soil and high potential for natural products.<sup>28</sup> The Quraysh’s tradition of trade travel from Makkah emerged as an adaptation to a barren environment and sustained economic needs. In contrast, Medina’s agricultural activities grew from the availability of water, fertile soil, and a more plant-friendly climate. These two conditions create different socio-economic structures: Makkah as a city of commerce and mobility, and Medina as an agrarian city and a center of food production.<sup>29</sup>

Thus, the influence of location on the profession is clearly reflected in the differences between Makkah and Medina, and these differences contribute to the social dynamics that also shape the socio-historical context of verses such as QS. Al-Baqarah [2]: 261.

### Language Style as a Reflection of Community Conditions

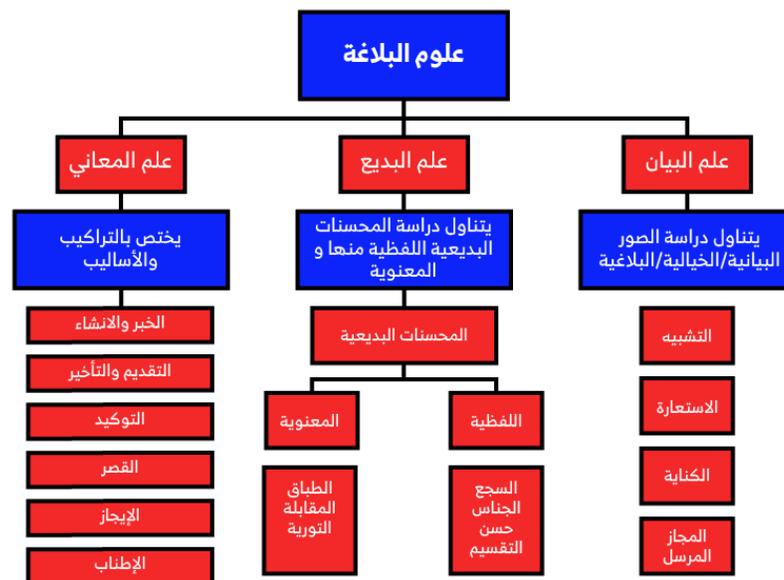


Figure 3: Map of *Balāḡah Knowledge*<sup>30</sup>

<sup>25</sup> Phillip K. Hitti, *History of the Arabs (The main and most authoritative reference to the history of Islamic civilization)*, ed. R. Cecep Lukman Yasin and Dedi Slamet Riyadi, I (Jakarta: PT Serambi Ilmu Semesta, 2013), 24.

<sup>26</sup> Otta, "Medina and Social Pluralism (Study of the Leadership of the Prophet).", 481.

<sup>27</sup> Faisal Ismail, "The Trade of Mecca and the Emergence of Islam (discussing the thesis of Montgomery Watt and Patricia Crone)," *Al-Jami'ah* XII, no. 64 (1999): 96–97, <https://ejournal.iaindalwa.ac.id/index.php/al-batutah>.

<sup>28</sup> Al Mawardi Ms and Maulidin Iqbal, "Education in the Time of the Prophet (Historical Analysis of the Creation of Civil Society in Medina)," *Lentera* 15, no. 13 (2015): 47.

<sup>29</sup> Abdul Gani Jamora Nasution et al., "Narrative of the Life of the Arab People Before Islam in the SKI Book at the MI Level," *MUDABBIR (Journal Research and Education Studies)* 2, no. 2 (2022): 129-130.

<sup>30</sup> "Baianat, "Rhetoric," 2025, <https://www.baianat.com/ar/books/arabic-content-writing-guide/the-art-of-eloquence>.

## Ilmu *Bayān*:

*Bayān Science* is one of the main branches of *Balāgh Science*, which aims to clarify meaning through various forms of expression.<sup>31</sup> This discipline allows meaning to be conveyed in a variety of styles of language so that the message can be understood more sharply and deeply.<sup>32</sup> Thus, *Bayān Science* plays a role in ensuring that the meaning in question is not only conveyed, but also in accordance with the context and conditions of communication.

The science of *Balāgh* is generally defined as the conformity between eloquent speech and the demands of the situation, so that its delivery is on point. In practice, *Balāgh* demands precision in word choice, the strength of meaning, and the beauty of the arrangement of expressions, along with consideration of the situation, the theme of the conversation, and the condition of the interlocutors.<sup>33</sup> The criterion of the beauty of language requires the existence of true, valuable, strong, alluring, and neatly arranged ideas, all of which are the foundation for the mastery of *Bayān Science*.<sup>34</sup> Thus, *Bayān Science* is an important tool for processing language styles, enabling accurate, beautiful, and context-appropriate communication.

Language expressions that have high literary value must meet the standards of *faṣāḥah* and *balāgh* as outlined in *Bayān Science*. With *faṣāḥah*, an expression must be clear of language defects and can be clearly understood by the listener.<sup>35</sup> With *balāgh*, the expression must be precise in describing the speaker's intention and adjusting to the situation and condition of the recipient of the message.<sup>36</sup>

A good expression must contain correct and valid meanings so that it does not cause misinterpretation. In addition to the truth of meaning, the aesthetic aspect and the attractiveness of language are important elements, namely the expression's ability to captivate the listener and produce a strong rhetorical effect. Neat arrangement, careful language style, and careful choice of diction are the main principles that affirm the quality of literature in *Bayān Science*.<sup>37</sup> Therefore, *Bayān Science* functions to maintain the quality of language expression so that it remains fluent, effective, and alluring in accordance with the demands of the communication situation.

## Parable Language Style (*Tasybīh*)

The parable style (*tasybīh*) is a *balāghī* device used to explain the similarities between two things by highlighting one or more specific properties. In *tasybīh*, an object (*musyabbab*) is explained through a comparator (*musyabbab bih*) so that its meaning becomes clearer to the listener. This analogy can be done with the tools of parables, both explicit, such as the word "like", and implied, depending on the rhetorical goal to be achieved.<sup>38</sup> A simple example of *tasybīh* can be seen in the expression "Khalid is like a lion in terms of courage", where there are four main elements: *musyabbab* (Khalid), *musyabbab bih*

<sup>31</sup> Ḥāmid 'Aunī, *al-Minhāj al-Wāḍiḥ li al-Balāgh* (Kairo: al-Maktabah al-Azhariyyah li at-Turāṣ, n.d.), 78.

<sup>32</sup> 'Abdurrahmān ibn Ḥasan Ḥabannakah al-Maidānī, "al-Balāgh al-'Arabiyyah," I (Damaskus: Dār al-Qalam, 1996), 126.

<sup>33</sup> Muḥammad Aḥmad Qāsim and Muḥyiddīn Dīb, *'Ulum al-Balāgh: al-Badi' wa al-Bayan wa al-Ma'ani*, I (Tripoli: al-Mu'assasah al-Ḥadīṣah li al-Kitāb, 2003), 8.

<sup>34</sup> Aḥmad Muṣṭafā al-Marāgī, *'Ulum al-Balāgh: al-Bayan, al-Ma'ani, al-Badi'*, III (Beirūt: Dār al-Kutub al-'Ilmiyyah, 1993), 14-15.

<sup>35</sup> Tim Kurikulum Islamic University of Madinah, *Al-Balāgh 2* (Madinah: Islamic University of Madinah, n.d.), 20.

<sup>36</sup> Muṣṭafā Muslim, *Mabāḥiṣ fi I'jāz al-Qur'an*, III (Damascus: Dār al-Qalam, 2005), 118.

<sup>37</sup> Al-Maidānī, "al-Balāgh al-'Arabiyyah," 127.

<sup>38</sup> 'Alī al-Jārim and Muṣṭafā Amīn, "al-Balāgh al-Wāḍiḥah wa Dalīluha fi Ṣaubihā al-Jadīd: 'Ilm al-Bayān," ed. Ḥasan as-Samāhī Suwaidān, I (Damaskus: Dār Ibn Kaṣīr, 2018), 39.

(lion), *wajh asy-shibh* (courage), and *adāt at-tasybih* (like).<sup>39</sup> This basic structure shows that *tasybih* works by attributing the well-known traits of the *musyabbah bih* to clarify the traits of the *musyabbah*.<sup>40</sup> The use of *these elements of tashbih* confirms that parables play an important role in helping listeners grasp the meaning more quickly and more strongly. Thus, *the style of tasybih* language is an important means of clarifying meaning by presenting a similar relationship between two things through a systematic rhetorical structure.

The use of *tasybih* plays an important role in clarifying and strengthening the speaker's meaning. One of the purposes is to explain the possibility of certain traits in *the musyabbah* that seem strange or difficult to accept without the aid of comparison. In addition, *tasybih* is used to explain the state of *musyabbah* when the nature is unknown before the resemblance is made.<sup>41</sup>

In certain cases, *tasybih* helps to describe the nature of *musyabbah*, whether it is strong, weak, increased, or decreased. In another context, it serves to affirm the nature that has been attributed to *musyabbah* so that it is more embedded in the perception of the listener.<sup>42</sup> In addition to its informative function, *tasybih* can also have an aesthetic function, either to embellish *the deliberations* by presenting a beautiful comparison, or to aggravate them with ugly *musyabbah bih*, as is often used in praise, satirism, or ridicule.<sup>43</sup>

Thus, *tasybih* has a multifunction – informative, persuasive, aesthetic, even emotive – which as a whole enriches the expressive power of an expression.

The rhetorical impact of *tashbih* is evident in its ability to influence the perception and response of the listener to a meaning. Through *tasybih*, the meaning becomes more alive because the listener can imagine the nature of *musyabbah* through a concrete picture of *musyabbah bih*.<sup>44</sup> This impact also makes *tasybih* one of the most effective *tools of balāghī* in Arabic, both in literary texts, speeches, and the Qur'an.

In the context of the beauty of language, *tasybih* is often used in praise or pride to convey an impression of majesty, beauty, or nobility. On the other hand, in a critical or satirical context, *tashbih* can be used to discredit the image of *musyabbah* through negative comparisons.<sup>45</sup> This variety of purposes and influences shows that *tasybih* serves not only as an explanatory tool but also as a rhetorical strategy that shapes the listener's emotional perception. Therefore, *tasybih* is an important element of *balāghah* that not only clarifies meaning but also enhances literary appeal and persuasive power in communication.

<sup>39</sup> Hasan Ismā'īl 'Abdurrazzāq al-Balāgh as-Şafīyah fī al-Ma'ānī wa al-Bayān wa al-Badī', I (Kairo: al-Maktabah al-Azhariyyah li at-Turāş, 2006), 285.

<sup>40</sup> Aunī, *al-Minhaj al-Wādīh li al-Balāgh*, 78.

<sup>41</sup> 'Abdul 'Aziz 'Atiq, *Ilm al-Bayān* (Beirūt: Dār an-Nahḍah al-'Arabiyyah li at-Ṭibā'ah wa an-Nasyr wa at-Tauzī', 1982), 114.

<sup>42</sup> Tim Kurikulum Islamic University of Madinah, *Al-Balāgh* 2, 88.

<sup>43</sup> 'Abdul 'Aziz 'Atiq, *Ilm al-Bayān*, 114.

<sup>44</sup> Khikmatul Hidayah and Muhammad Nuruddien, "The Style of Tasybih Language in the Qur'an: Balaghah Studies on Figurative Verses," *Maliki Interdisciplinary Journal (MU)* 3, no. Junne (2025): 832, <http://urj.uin-malang.ac.id/index.php/mij/index>.

<sup>45</sup> Al-Marāgi, *Ulum al-Balāgh: al-Bayān, al-Ma'ānī, al-Badī'*, 235.

QS. Al-Baqarah [2]: 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٦﴾

“The parable of those who give their wealth in the way of Allah is like (those who sow) a seed that grows seven stalks, on each stalk there are a hundred seeds. Allah multiplies for whom He wills. Allah is Vast and All-Knowing.” (QS. Al-Baqarah [2]: 261)

Lexical Table, Field of Agrarian Meaning and Communicative Function of QS. Al-Baqarah [2]: 261

Yes	Lexical	Basic Meaning	Social Terrain	Social Function	Communicative Function
1	<i>Habbab</i>	Seeds <sup>46</sup>	Agriculture	Initial capital symbol	<b>Motivating:</b> building expectations of double results. <b>Legitimate:</b> giving moral justification for philanthropic actions <b>Social framing:</b> changing the perception of waqf from loss to growth
2	<i>Sanābil</i>	Stalk <sup>47</sup>	Production	Multiplication of results	
3	<i>Anbatat</i>	Growing <sup>48</sup>	Natural processes	Sustainability	
4	<i>Yudā'if</i>	Multiply <sup>49</sup>	Economy	Escalation of benefits	

The Language of Parables (*Tasybīh*) in QS. Al-Baqarah [2]: 261

QS. Al-Baqarah [2]: 261 presents a parabolic style (*tasybīh tamšīl*) that presents a composite picture to explain how a single good deed can multiply in the sight of Allah. This parable resembles the property of a believer’s waqf or infak: a seed is planted, and it grows into seven hundred grains. The resemblance not only highlights the similarity in properties between musyabbah (waqf) and musyabbah bih (plant seeds), but also creates a concrete visual image, so that the benefits of waqf seem real and no different from the growth process of the blessed plant.<sup>50</sup>

Wahbah az-Zuhailī affirms that this form of parable has a greater power of influence than just the mention of numbers, because it gives the impression of an infinite increase in reward. In addition to describing the potential for multiplying rewards, the verse also hints that righteous deeds – including

<sup>46</sup> Ar-Ragīb al-Aṣḥfahānī, *Al-Mufradāt Fi Garīb Al-Qur’ān*, I (Damascus: Dār al-Qalam, 1416), 214.

<sup>47</sup> Academy of the Arabic Language in Cairo, *Al-Mu’jam Al-Wasīṭ*, IV (Cairo: Maktabah as-Shurūq ad-Dauliyyah, 2004), 453.

<sup>48</sup> Al-Fairūzābādī, *Al-Qāmūs Al-Muḥīṭ* (Beirut: Mu’assasah ar-Risallah, n.d.), 161.

<sup>49</sup> Aḥmad Mukhtār ‘Umar, “Mu’jam Al-Lughah Al-‘Arabiyyah Al-Mu’āṣirah,” in *Mu’jam Al-Lughah Al-‘Arabiyyah Al-Mu’āṣirah*, I (Kairo: ‘Ālam al-Kutub, 2008), 1362.

<sup>50</sup> Qāsim and Dīb, *‘Ulūm al-Balāgh: al-Badī’ wa al-Bayān wa al-Ma’ānī*, 167.

waqf – will continue to grow as Allah grows seeds on fertile soil.<sup>51</sup> The picture of plant growth is also consistent with the practice of productive waqf, where properly managed capital gives rise to new benefits that can, in turn, become capital for sustaining those benefits.<sup>52</sup> Thus, *the tasybih* in this verse not only visualizes the multiplication of rewards, but also emphasizes the basic character of waqf as a developing charity, spreading benefits continuously like a plant that thrives.

The parable of plants in the verse also serves to adjust the socio-cultural context of the audience of Medina.<sup>53</sup> The majority of whom live from farming.<sup>54</sup> The use of plant imagery makes the verse's message easy to understand because it is close to people's life experiences at the time it was written. In addition to the historical context, this parable opens up space for contemporary interpretations of the sustainability of waqf benefits in various more modern forms. One form of actualization is the green waqf, which uses waqf assets to support environmental sustainability. This scheme promotes waqf through productive land management, renewable energy, nature conservation, and other environmentally friendly projects.<sup>55</sup> The *Green Waqf Framework*, also known as the Green Growth Framework, shows that waqf can be a strategic instrument for social, economic, and ecological resilience while helping reduce greenhouse gas emissions.<sup>56</sup>

Therefore, the parable of waqf as a seed that grows is not only relevant in the agrarian context of the Prophet's time, but also becomes a philosophical basis for the development of sustainable waqf models that answer today's ecological and social challenges. Overall, *tashbih* in QS. Al-Baqarah [2]: 261 affirms the essence of waqf as a form of charity that continues to grow and expand its benefits for the community. The image of a seed that grows into hundreds of grains symbolizes continuity, the expansion of benefits, and unbroken blessings. This aligns with the principle of productive waqf, which is to manage trust assets to produce long-term benefits rather than momentary, consumptive ones. In contemporary practice, this principle underlies the development of waqf as a source of sustainable social financing. The implementation of productive waqf has been shown to encourage economic empowerment, the provision of public facilities, and improved community welfare.<sup>57</sup> With a sociolinguistic approach, *tasybih* is understood as a communication strategy that bridges spiritual abstraction with the audience's daily experience, thereby conveying the message about the blessings of waqf effectively. Therefore, the parable's language style is not only an aesthetic element but also a conceptual tool that strengthens the waqf paradigm as an instrument of social, economic, and ecological sustainability.

### ***Asbabunnuzul* QS. Al-Baqarah [2]: 261**

A history shows that QS. Al-Baqarah [2]: 261 was revealed in response to the extraordinary contribution of the Companions in supporting the needs of the Muslims in the Battle of Tabūk. In the explanation of the Qurṭubī, this verse is related to the act of the benefactor' Abdurrahmān ibn

<sup>51</sup> Wahbah az-Zuhailī, "at-Tafsīr al-Munīr fī al-'Aqīdah wa asy-Syarī'ah wa al-Manhaj," I (Damascus: Dār al-Fikr, 1991), 44.

<sup>52</sup> Arie Rachmat Sunjoto et al., "The Role of Productive Waqf in the Economy: Strategies for the Development of Productive Waqf, Implementation of the Role of Productive Waqf in the Economy," *ISTIQRQO: Journal of Islamic Law, Economics and Business* 11, no. 2 (2025): 177, doi:<https://doi.org/10.30739/istiqrqo.v11i2.3365>.

<sup>53</sup> Jonni Syatri et al., *Makkiy & Madaniy: Periodization of the Revelation of the Qur'an*, ed. Muchlis Muhammad Hanafi, I (East Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2017), 177.

<sup>54</sup> Ms and Iqbal, "Education in the Time of the Prophet (Historical Analysis of the Creation of Civil Society in Medina)." 47.

<sup>55</sup> Nisrina Amani Taufik and Atina Shofawati, "Determinants of Student Green Waqf Intention," *Journal of Theoretical and Applied Sharia Economics* 12, no. 3 (2025): 326–38, doi:10.20473/vol12iss20253pp326-338.

<sup>56</sup> Kasri et al, "Development of Green Waqf as an Alternative Climate Financing Instrument in Indonesia", 5.

<sup>57</sup> Muhammad Farid Abdullah Adhim, "Analysis of the Implementation of Productive Waqf in Community Economic Empowerment at the Baitul Muttaqin Mosque Brebes, Central Java" (Sultan Agung Islamic University (UNISSULA) Semarang, 2024), 3-4.

‘Auf, who handed over four thousand dirhams as an infak in the cause of Allah after the call of the Prophet (*peace and blessings of Allaah be upon him*). The narration also mentions the important role of ‘Uṣmān ibn’ Affān in bearing the needs of those who do not have provisions, so that their infak becomes an example of sacrifice that inspires the coming down of this verse.<sup>58</sup>

Other sources, such as the book *Asbāb an-Nuzūl* by al-Wāḥidī, provide additional details, including the great contribution of ‘Uṣmān ibn’ Affān, in the form of a thousand camels complete with their equipment, and the waqf of the well of Rūmah to the Muslims.<sup>59</sup> These narrations show that the verse was given in the context of strengthening the spirit of infak, which can move the community and support the strategic needs of Muslims. Thus, the descent of this verse not only affirms the glory of the two companions’ personal actions but also positions infak as social capital capable of yielding sustainable benefits.

Therefore, *asbabunnuzul*, this verse directly shows the relationship between the infak given and the growth of greater benefits, a concept that is the basis for the meaning of productive waqf. This historical context also strengthens the understanding that infak in the way of Allah has a dimension of benefits that go beyond individual rewards. The history of the Tabūk War shows that the infak of the Companions did not stop at the material value expended; it developed into a collective force that saved the people.<sup>60</sup> This benefit sustainability model aligns with the pattern of productive waqf, namely, the management of assets that do not deplete and continue to yield long-term benefits.

Muhammad Abū Zahrah explained that multiplying up to seven hundred times in this verse does not only refer to the reward, but also to the real impact that arises from almsgiving -both social, economic, and humane. He emphasized that infak can prevent social harm, build public facilities, protect the community, and develop productive personnel, such as by educating orphans or providing health services. These effects show that the benefits of alms are multiplicative – just as a seed that grows gives birth to other seeds – and are in harmony with the parable of *al-inbāt* in the verse.<sup>61</sup>

Thus, *asbabunnuzul* QS. Al-Baqarah [2]: 261 not only explains the reason for the descent of the verse, but also provides a strong foundation for the concept of multiplying benefits in productive waqf, where one good can continue to grow and expand the benefits of the ummah. The context of this verse emphasizes the importance of infak and waqf as instruments of sustainable social development. The story of the sacrifices of ‘Abdurrahḥmān ibn’ Auf and ‘Uṣmān ibn’ Affān shows that wealth used in the cause of Allah can be a capital that has a great impact on people’s lives. This aligns with the basic principle of productive waqf, which emphasizes that assets must be managed so their benefits continue to grow rather than end in momentary consumption.<sup>62</sup> The practice of the companions who are the cause of the descent of the verse shows how financial contributions can fill the strategic needs of the ummah and strengthen the resilience of the community.

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<sup>58</sup> Abū ‘Abdillāh Muḥammad ibn Aḥmad al-Anṣārī al-Qurṭubī, “al-Jāmi’ li Aḥkām al-Qur’ān,” ed. Aḥmad al-Baradūnī and Ibrāhīm Atfīsy, II (Kairo: Dār al-Kutub al-Miṣriyyah, 1964), 303.

<sup>59</sup> Abū al-Ḥasan ‘Alī ibn Aḥmad al-Wāḥidī, *Asbāb an-Nuzūl*, ed. ‘Iṣām ibn ‘Abd al-Muḥsin al-Ḥumaidān, II (Dammām: Dār al-Iṣlāh, 1992), 87.

<sup>60</sup> Abū al-Laiṣ Naṣr ibn Muḥammad ibn Aḥmad ibn Ibrāhīm as-Samarqandī, “Baḥr al-Ulūm,” ed. ‘Alī Muḥammad Mu’awwad, ‘Ādil Aḥmad ‘Abdul Maujud, and Zakariyyā ‘Abdul Majid An-Nūṭī, I (Beirūt: Dār al-Kutub al-‘Ilmiyyah, 1993), 175.

<sup>61</sup> Muḥammad Abū Zahrah, “Zahrat at-Tafāsīr,” I (Kairo: Dār al-Fikr al-‘Arabī, 1987), 973.

<sup>62</sup> Risma Puji Rianti and Wildan Munawar, “Optimizing Productive Waqf Management in Supporting Sustainable Development Goals (Case Study of Waqf Institutions in Bogor Regency),” *PROFJES : Prophetic Journal of Sharia Economics* 3, no. 2 (2024): 142, <https://jurnal.uinsyahada.ac.id/index.php/Profetik/index>.

From a sociolinguistic perspective, these narratives form a social frame that links infak to a collective identity as a people who support one another.<sup>63</sup> With the strengthening of social and spiritual values, this verse provides normative legitimacy for the mechanism of managing the people's property in the form of productive waqf. Therefore, asbabunnuzul QS. Al-Baqarah [2]: 261 serves not only as a historical setting, but also as a conceptual foundation for modern understanding of the development of productive waqf and the sustainability of infak benefits in people's lives.

This research shows that the style of the language of parables (*tasybih*) in QS. Al-Baqarah [2]:261 not only serves as a rhetorical device but also contains a socio-economic construct that affirms the importance of productive philanthropy in Islam. Linguistic analysis shows that the choice of diction, such as "*ḥabbab*" (a seed), "*sab'a sanābil*" (seven stalks), and "*mi'atu ḥabbab*" (a hundred seeds on each stalk), forms a very strong image of productivity and sustainability benefits. This study found that the complex structure of *tasybih* visualizes social and economic capital growth as a characteristic of the productive waqf, a form of property that yields recurring benefits.<sup>64</sup> In addition, the study of classical and modern interpretations shows the consistency of understanding that infak - including waqf - produces multiple social impacts, not only in the form of rewards, but also in the form of real benefits for society.<sup>65</sup> Thus, this study confirms that QS. Al-Baqarah [2]: 261 is a strong linguistic and theological basis in viewing waqf as an instrument of sustainable empowerment.

The meaning of productivity in this verse becomes clearer when read in the social context of Arab society at the time of revelation, most of whom were agrarian, especially in Medina.<sup>66</sup> This agrarian reality is reflected in the verse's use of agricultural symbols, which makes the message of revelation easier for people at that time to understand. The choice of symbols confirms the sociolinguistic theory that language is a response to the social environment (Dell Hymes).<sup>67</sup> In this study, it was found that the construction of verse meaning is greatly influenced by the economic conditions of the Arab community, which relies on agriculture for its livelihood. The choice of diction with agrarian nuances is not just an aesthetic choice but also a communication strategy that takes into account the audience's social background. This contextualization reinforces the argument that the Qur'an uses language closest to its audience's social reality to instill the values of productivity and sustainability in philanthropic practices. In the contemporary social context, these agrarian symbols have also found new relevance through the concept of "green waqf" and sustainable halal investment models. Modern societies facing economic and ecological challenges can understand the concept of waqf productivity through the lens of sustainability, as this verse suggests.<sup>68</sup> Therefore, this verse not only regulates the ethics of infaq but also reflects social dynamics that can be transformed into a productive waqf-based economic framework.

The interpretation of the verse based on sociolinguistic theory shows that the structure of language in QS. Al-Baqarah [2]: 261 reflects the close relationship between the message of revelation and society's value system. *Tashbih* in the verse can be understood as a form of persuasive communication that uses symbolic closeness to the speaker's social reality to reinforce the moral message. In Fishman's perspective, language is used to regulate social relations,<sup>69</sup> In this case, the

<sup>63</sup> Anas Prihadi and Miftah Nabila, "Classic Waqf and the Implementation of Waqf in Indonesia," *ZISWAF ASFA Journal* 1, no. 1 (2023): 73.

<sup>64</sup> BWI Editor, "The Meaning of Productive Waqf," *Indonesian Waqf Agency*, 2020, <https://www.bwi.go.id/4508/2020/02/24/makna-wakaf-produktif/>.

<sup>65</sup> Zahrah, "Zahrat At-Tafāsīr." 973.

<sup>66</sup> Al Mawardi Ms and Maulidin Iqbal, "Education in the Time of the Prophet (Historical Analysis of the Creation of Civil Society in Medina)," 47.

<sup>67</sup> Dell Hymes, *Foundations in Sociolinguistics: An Ethnographic Approach*, 53-62.

<sup>68</sup> Nisrina Amani Taufik and Atina Shofawati, "Determinants of Student Green Waqf Intention," 326.

<sup>69</sup> Joshua A. Fishman, *Sociolinguistics: A Brief Introduction* (Massachusetts: Newbury House Publishers, Inc., 1970),

Qur'an uses agrarian language to shape the ummah's view of managing wealth. The structure of *tasbeeh*, which features the exponential growth of seeds to 700, confirms that the benefits of waqf are not static but rather develop like seeds that grow in fertile soil. This interpretation aligns with the concept of productive waqf, in which assets are not spent all at once but are managed to produce sustainable benefits.<sup>70</sup> Thus, linguistic and social interpretations converge: this verse gives theological legitimacy to the practice of productive philanthropy.

The understanding of the structure of the language and social message of this verse provides important implications for strengthening the practice of productive waqf in the modern era. This research shows that the Qur'an's message about the growth of the benefits of wealth aligns with modern economic principles on the development of productive assets.<sup>71</sup> From this reflection, it appears that the Qur'an not only motivates the ummah to be charitable but also directs that donations be managed strategically and in line with the principles of ecological sustainability to produce long-term benefits for Muslims. Another implication is the need to increase Nazir's asset management capacity so that the growth principle described in the paragraph can be realized in practice.<sup>72</sup> Thus, this research opens the door to integrating religious values with waqf-based economic empowerment strategies in contemporary society.

Compared with previous research, this study offers a new perspective through a sociolinguistic approach. Previous productive waqf research has focused on juridical, economic, and managerial aspects, as shown by Dewi Wulandari, who highlights the weak management of waqf in Indonesia.<sup>73</sup> Meanwhile, Qur'anic literary research, such as that conducted by Syamsul Sathani, focuses on the Qur'an's linguistic style without associating it with specific economic or social values.<sup>74</sup> Similarly, sociolinguistic research by Abdul Halim Hanafi focuses more on gender bias in language and therefore has not addressed the Qur'an's economic dimension.<sup>75</sup> This research addresses this gap by bridging linguistic and socio-economic analyses within a single interpretive framework. Thus, this study expands the scope of waqf studies by showing that linguistic understanding of waqf verses can open new perspectives on the productive and social values they contain.

Based on the results of this study, concrete steps are needed to improve the productivity values depicted in QS. Al-Baqarah [2]: 261 can be applied optimally to modern waqf practices. **First**, it is necessary to conduct public education to strengthen the understanding that waqf is not just a static donation but an asset that must be managed productively. **Second**, waqf institutions need to increase the managerial capacity of nazirs through training based on Sharia economics and investment. **Third**, collaboration among academics, waqf institutions, and the government is needed to develop a sustainable, productive waqf management model that is relevant to people's socio-economic conditions. These measures will ensure that the message of growth and sustainability, as expressed in the verse, does not remain at the level of discourse but is put into practice in Muslims' socio-economic practices.

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<sup>70</sup> Khaerul Rasyidi, Misbahuddin, and Saleh Ridwan, "Empowerment of Productive Waqf for Community Economic Growth in Maros Regency," *Tasamuh: Journal of Islamic Studies* 16, no. 1 (2024): 29, <https://ejournal.iainsorong.ac.id/index.php/Tasamuh>.

<sup>71</sup> Ata Rosyidah Karimah et al., "The Application of Islamic Economic Principles in Increasing Economic Growth in Developing Countries in Asia," *Scientific Journal of Economics and Management (JIEM)* 3, no. 5 (2025): 188, <https://doi.org/https://doi.org/10.61722/jiem.v3i5.4639>.

<sup>72</sup> Muhammad Yasir Yusuf, Fitriady, and Fahmi M. Nasir, *Waqf Management for Sustainable Economic Development*, ed. Hafizh Maulana, I (Banda Aceh: Ar-Raniry Press, 2022), 50.

<sup>73</sup> Dewi Wulandari, "The Benefits of Waqf and Its Problems."

<sup>74</sup> Syamsul Wathani, "Tafsir of the Social Reality of the Qur'an: A Sociolinguistic Approach in Understanding the Kinayah Language of the Qur'an'.

<sup>75</sup> Abdul Halim Hanafi and Neli Putri, "Language, Gender, and Age Sociolinguistist and Islamic Studies".

## Conclusion

This study found that QS. Al-Baqarah [2]: 261 not only contains an invitation to give incense, but also illustrates the concept of wealth productivity through *tashbih*, which is rich in social meaning. The structure of the language of this verse shows that waqf can produce multiple benefits, like a seed that grows into seven hundred seeds. These findings reveal that the Qur'an uses agrarian symbols to instill an understanding of the sustainability of benefits and to provide a theological basis for the concept of productive waqf. By reading this verse through a sociolinguistic lens, the study found a close connection between the diction of revelation and the social context of Arab society, thereby deepening understanding of the value of productive philanthropy in Islam.

The main strength of this research lies in its integration of linguistic and socio-economic analyses, a combination rarely seen in waqf studies. The sociolinguistic approach offers new perspectives, showing that the social meaning of a verse can be constructed through linguistic symbols related to the community's collective life. Thus, this research makes a methodological contribution to the study of the Qur'an while enriching the discourse on productive waqf. This research also strengthens the argument that the understanding of philanthropy can be expanded through linguistic studies, thus opening new horizons for thematic reading of the Qur'an.

Although it provides significant findings, this study has limitations. This study emphasizes the linguistic aspects and social context of the Prophet's time, but it has not explored in depth the contemporary dynamics of waqf management within modern economics. In addition, this study has not conducted a field study on the practice of productive waqf in Indonesia, so the results are more theoretical. Therefore, further research is needed to examine the practical implementation of waqf productivity, including how waqf institutions translate the values described in QS—Al-Baqarah [2]: 261 into business models and community empowerment programs.

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