



# Islam and Economics: a Study of Relations in the Perspective of Hadith

Nailul Fitri<sup>1\*</sup>, Ahmad Mohammad Tidjani<sup>1</sup>

<sup>1</sup> University of Al-Amien Prenduan Madura, Indonesia.

Received: January 13, 2025

Revised: May 27, 2025

Accepted: August 16, 2025

Published: August 31, 2025

Corresponding Author:

Nailul Fitri

[matamadura76@gmail.com](mailto:matamadura76@gmail.com)

DOI: [10.56566/jki.v2i2.284](https://doi.org/10.56566/jki.v2i2.284)

© 2025 The Authors. This open access article is distributed under a (CC-BY License)



**Abstract:** This paper discusses the relationship between Islam and economics through the perspective of hadith, which is one of the sources of Islamic teachings. In the economic context, Islam emphasizes the values of justice, transparency, and social responsibility. Through the analysis of related hadiths, the author tries to identify the basic principles of Islamic economics, including the prohibition of usury, the obligation of zakat, and the importance of fair transactions. This paper uses a descriptive analysis method with the type of research being library research, which is utilizing the data in the library; such as books, articles, journals and other scientific papers as study materials in it. Through these methods, the authors found that religious teachings not only regulate spiritual rituals, but also create a framework for fair and ethical economic interactions. Thus, by emphasizing the need for a balance between material benefits and social welfare, Islamic teachings can be implemented in the economic practices of the community so that the economy that runs in their midst gives blessed results and is in accordance with Islamic principles. As a result, an economic approach based on Islamic principles can contribute to the creation of a more just and sustainable society.

**Keywords:** Economics; Hadist and Relations; Islam

## Introduction

In the context of modern society, the interaction between religion and economics is increasingly receiving attention. Economics is not only related to material aspects, but also touches on ethical and moral values brought by each religious tradition (Choudhury, 1999; Kader, 2021; Wartoyo & Haida, 2023). In Islam, this relationship is very important and is clearly regulated through various sources, one of which is the hadith (Naqvi, 2016). The hadith itself is a statement and action of the Prophet Muhammad SAW, and is the second basis after the Qur'an which provides practical guidance on how Muslims should behave in various aspects of life, including in economic activities.

Economics in Islam is based on principles that emphasize justice, transparency, and social responsibility. Islamic teachings not only regulate individual behavior, but also create a system that

supports the welfare of society as a whole. In the hadith of the prophet, there are many teachings that direct Muslims to avoid detrimental practices - such as usury - and encourage acts of social solidarity through zakat and alms. These principles show that economics cannot be separated from the moral and ethical values contained in Islamic teachings (Boutayeba et al., 2014; Rohmana, 2021).

Amid the challenges of globalization and the complexity of the modern economic system, the relevance of the hadith as a guideline in economic management is becoming increasingly important. The many potentially detrimental economic practices, such as excessive speculation and exploitation, require Muslims to return to religious teachings and review the economic principles they adhere to. This paper aims to explore hadiths related to the relationship between religion and economics, and to analyze how these teachings can be applied in an economic context,

## How to Cite:

Fitri, N., & Tidjani, A. M. (2025). Islam and Economics: a Study of Relations in the Perspective of Hadith. *Jurnal Kajian Islam*, 2(2), 12-16. <https://doi.org/10.56566/jki.v2i2.284>

especially in this modern era. Thus, through this short article, it is hoped that readers can better appreciate the importance of integrating religious values into economic practices, and how this can contribute to the creation of a more just and prosperous society.

## Method

Research on the relationship between Islam and economics, particularly from the perspective of the hadith, highlights how sharia principles and Islamic moral values shape a just, sustainable, and social welfare-oriented economic system.

The literature study method was used to examine various scientific sources related to the relationship between Islam and economics. Researchers examined books, journal articles, and relevant documents to understand the principles, practices, and impact of Islamic economics on society. This literature study emphasized analysis of primary sources (the Qur'an and Hadith) as well as interpretations by contemporary Muslim scholars and economists (Ahmadi et al., 2024; Khan, 2021; Wilson, 2019).

## Result and Discussion

### *Islam and Economics*

Islam is a religion that is rahmatan lil 'alamīn and is comprehensive in all aspects of human life, from education, religion, social to economic aspects. This is what is then able to create a positive perception among the community that Islam is not a religion that only regulates the spiritual and moral aspects of a person towards his God, but also provides clear direction and guidance on aspects of community life as a whole (Hasan, 2016, 2020).

In relation to the economy, Islam also pays great attention to economic practices that take place in the midst of society. This is because existing economic practices are an important part of aspects of community life that must be regulated and considered. Because, in addition to this economy being a place where people's lives depend, on the other hand, the economy can also be a factor in the emergence of damage to society in terms of human relations, ethics and morality.

In community life, the economy has a very large influence on their lives. The economy in life can be capital that can provide positive and negative results on a person's life and mindset (Tremewan, 2020). With economics, it is not difficult to change good things into bad, and vice versa. It all depends on how a person is able to organize and systematize existing economic practices based on economic principles that are justified by religion and in social terms.

Economic practices that are not given enough attention and are not systematized based on correct principles are often found to provide opportunities that trigger detrimental behavior and fraud that occurs, which are carried out by economic actors to other individuals, such as reducing the weight, measurement, and mass of a sale. This shows that the economic practices carried out are not carried out based on correct principles but are based on the desire to be the most dominant.

A good economy is a reflection of a good life for a person. Not only good in terms of the results obtained but also good in the methods used in efforts to obtain these results. Therefore, among the goals of Islam is to regulate and guide the lives of people towards a good and prosperous life (Mokhtari, 2019). Islam came to be a reference and basis for people in living their lives in the world in its various aspects. Islam is a religious rule or law that is made to regulate and systematize the life of the people through a path or method that is approved.

Imam al-Sya'rawi in his interpretation said:

إني أقول ذلك لا يفهم أحد أن الإستمتاع في الدنيا أمر مذموم في حد ذاته، وحتى لا يفهم أحد أن الآخرة هي موضوع الدين، لأن الدنيا هو موضوع الدين أيضا، والجزاء في الآخرة إنما يكون على ألوان السلوك المختلفة في الدنيا، فمن يحسن السلوك في الدنيا ينال ثواب الآخرة ومن يسيئ ينال عقاب الآخرة.

*"I say that – being negligent in worldly affairs is not a good thing – so that a person does not judge that enjoying worldly matters is something reprehensible, so that he also does not judge only religion that is related to the hereafter, because worldly matters are also related, and the reward that will be obtained in the hereafter is according to the paths taken while in the world. So, the person who chooses the good path will get a reward, and the one who chooses the wrong path will get a punishment (A-Sya'rawi, 6:3586)".*

Al-Sya'rawi's statement above is a firm warning to us that whether a person's worldly affairs are good or not is a measure of whether his condition will be good or not in the afterlife. Therefore, it is a must to improve worldly affairs in various aspects so that in the afterlife he will also get a good condition. In relation to this, the economy of society is part of worldly affairs that must be carried out with full attention and caution so that the practices carried out in it do not go beyond the boundaries that have been emphasized by the sharia. This proves that economic practices that occur in society cannot be separated from the role of religion in it.

### *Hadiths About Economics*

Hadith is the second source of the five sources of Islam established by the Shari'a. In this case, there are quite a few hadiths of the Prophet that reflect economic behavior and appeals to pay attention to existing economic practices so as not to deviate from the lines of the Shari'a. Among them is the hadith narrated by Asbi Sa'id al-Khadri (Ibn Kathir, 2:312) as follows:

التاجر الصدوق الأمين مع النبيين و الصديقين و الشهداء. ثم قال هذا حديث حسن.

*"Honest and trustworthy traders will be with the group of prophets, siddiqin (honest people) and martyrs."*

There is also a narration from Abdullah bin Umar (Abul Ala': 336) with a slightly different wording, namely as follows:

التاجر الأمين الصدوق المسلم مع الشهداء يوم القيامة. أخرجه ابن ماجه و الحاكم وقال صحيح.

*"Traders who have credibility, are honest and Islamic will be with the group of Martyrs on the Day of Resurrection."*

If we look at the lexical hadith above, there are the words "الصدوق" and "الأمين" that we can find in the hadith. These two words indicate an appeal to economic actors to really maintain and pay attention to the economic practices that are being or will be carried out. Honest and trustworthy which are the core of these words, provide a firm warning that an economic actor is required to have and implement these two characteristics in himself. An economic actor must be honest in the economic practices that he carries out and realize that all of this is a mandate that must be held and implemented.

Then, the sentence "مع النبيين" and the sentence after it are indicators that show that the prophets, martyrs and previous Muslims are role models that can be emulated. They are people who have integrated the values of honesty and credibility in themselves and the lives they have lived. Therefore, in another hadith the prophet also reminded that; the obligation of a Muslim is to follow the sunnah of the prophet and the sunnah of his successors (Al-Syairazi, 2003). So, when they act honestly and are trustworthy, the obligation of their people is also to do as they have done. Then, if from a historical perspective, we will find a lot of data stating that economic practices are a behavior that is also carried out by the prophet and his companions. For example, the history conveyed by Imam Al-Darimi in his work entitled "An-Najmul Wahhāj fi Syarhi al-Minhaj" he said that the prophet also worked for Sayyidah Khadijah as a trader who traded

her merchandise to the city of Syam accompanied by a slave named Maisaroh (Al-Darimi & Musa., 2004).

In the editorial and on a different page Imam Al-Darimi also provides data that economic practices were also the activities of the companions in their daily lives. As he said in his work above that the Companions Abu Bakr, Umar, Utsman and Abbas also carried out economic practices. He said that Abu Bakr worked as a cloth trader, Umar as a culinary trader, Utsman worked as a wheat and date trader, while Abbas was a perfume or fragrance trader (Al-Darimi & Musa., 2004).

Therefore, it can be understood that economic behavior is not something new in entity, but has become part of the lives of the previous people, such as the prophet and his companions. This shows that economic practices are part of the sunnah prescribed by religion.

#### *Good Economy According to Islam*

Based on the hadith of the prophet above, it can be understood that one of the standards that can be used to categorize an economy as a good economy is by integrating the values of honesty and credibility into the economic actors and the economic practices carried out. This can be described as follows:

First, in the hadith above, the meaning of honesty and trustworthiness is integrated with the sentence forms "الصدوق" and "الأمين" both of which according to the study of linguistic syntax are forms of mubālghah or sentences that contain stress values in terms of meaning and implementation. Thus, the meaning contained in the two sentences is not just the meaning of the sentence but must also be expressed in the form of application to reality. This means that an economic actor must be truly honest and trustworthy in running his economic business so as not to harm others and not violate the limits of sharia (Al-Dihlawi & Saifuddin, 2014).

Honesty in this case can be interpreted as a behavior that can create mutual trust between two or more individuals, such as providing accurate information about the product to be marketed. This is important for economic actors to do because without honesty, the product to be marketed will receive less attention from the public (Ladwa, 2023). Meanwhile, what is meant by trust is the obligation to maintain and manage assets or resources entrusted to someone in an honest and responsible manner. Trust is not just a formality, but a moral commitment to act in accordance with the expectations given by the party who entrusts it (Jazil & Firdaus, 2024). In the Islamic perspective, religion has regulated all forms of transactions, both directly and indirectly. Therefore, in Islamic literature, many scholars have discussed this. In the field of fiqh, for example. In this field, many problems related to economic practices have been discussed, and scholars even present them in separate discussion chapters. They

independently explore Islamic law in order to be able to provide solutions to problems that are being or will be faced. That is why in Islamic jurisprudence literature there is a Chapter on Mu'āmalāt which presents the procedures and rules for good and correct transactions according to sharia.

Second, is the sentence "مع النبيين" and the sentence after it. From this sentence it can be understood implicitly that Islam also commands its people to follow the footsteps of the prophet and his companions. In QS. An-Nahl: 123 Allah says:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

"Then We revealed to you (O Muhammad), "Follow the religion of Ibrahim, a Hanif, and he was not of those who associated others with Allah."

Al-wahidi in his commentary entitled "Al-Tafsīr Al-Baṣīṭ" explains that the verse above shows that the religion of the Prophet Muhammad is the religion of the Prophet Ibrahim, and the law of the Prophet Muhammad is also his law. So when the Prophet was ordered to follow the law of the Prophet Ibrahim, it means that we as his people are also ordered to follow it, and this is an obligation (Al-Wahidi, 2008). In addition, in His word above, Allah uses sighat amar, namely "اتَّبِعْ". According to ushul scholars, everything that is expressed in the form of an order without being followed by indicators that indicate the meaning of sunnah, permissible and others, then it becomes something that is obligatory to be done. Because the sentence amar for them contains an obligatory meaning. In addition to the verse of the Qur'an above, there is also a hadith of the Prophet that is beneficial like the obligation above. The Prophet said (Al-Fayumi & Ali, 2018).

عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي

"You are obliged to follow my sunnah and the sunnah of my successors after me who received guidance".

The hadith above is often used as a basis by many scholars in terms of emulating the Prophet and his companions, that it is inevitable for every Muslim to follow in the footsteps of their Prophet.

In addition, the word "مع النبيين" above if viewed more deeply will be known that the command to follow the Prophet and his companions applies to all things and all their characteristics. So, looking back at the noble characteristics possessed by a Prophet is also an important thing to do, such as the characteristics of siddiq (honest), amanah (trustworthy), tabligh (conveying the truth), and fatānah (intelligent). With such an understanding, it is understood that to become

a good economic actor is not enough to have only the two characteristics that have been explained previously, but must also have and integrate other characteristics of the Prophet.

## Conclusion

The relationship between Islam and economics in the perspective of hadith shows that economics is not only about material gain, but also about social and moral responsibility. The principles taught in the hadith can be a guide in creating a fair, trustworthy, sustainable, and beneficial economic system for all humanity. In the context of economics, religion becomes an inseparable aspect, because religion is a filter that will sort out good and correct economic forms and eliminate prohibited behaviors that can cause harm to others. Then to become a good economic actor, it is necessary to see and integrate the four characteristics of the Prophets, namely honesty, trustworthiness, conveying reality, and acting intelligently.

## Acknowledgments

The author team would like to express its deepest gratitude to all parties involved, directly or indirectly, in this research.

## Author Contributions

This article was written by two authors: N. F and A. M. T. All authors carried out each stage collaboratively.

## Funding

This research received no external funding

## Conflicts of Interest

The authors declare no conflict of interest

## References

- Ahmadi, A. Z., Afifah, A. M., Qarar, W., & Atiqi, H. (2024). Understanding Islamic Economics as an Islamic Moral Economy. *COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat*. <https://doi.org/10.59141/comserva.v4i5.2172>
- Al-Darimi, & Musa., M. bin. (2004). *Al-Najmul Wahhāj fi Syarhi al-Minhāj*. Dār al-Minhāj.
- Al-Dihlawi, & Saifuddin, A. H. bin. (2014). *Lum'ātu al-Tanqīh fi Syarhi Misykāti al-Maṣābiḥ*. Suriya: Dār al-Nawādir.
- Al-Fayumi, & Ali, H. bin. (2018). *Faṭḥul Qarīb al-Mujīb 'alā al-Tarḥīb wa al-Tarḥīb*. Riyad: Maktab Dār al-Islām.
- Al-Syairazi, M. al-H. (2003). *Idul al-Ghadīr 'Azamu al-A'yād fi al-Islām*. Beirut: Muassasah al-Mujtaba li at-Tahqīq wa an-Nasyr.
- Al-Wahidi, A. bin A. (2008). *Tafsīr al-Baṣīṭ*. Saudi: 'Ibādātul Baḥtsi al-'Ilmī.

- Boutayeba, F., Benhamida, M., & Souad, G. (2014). Ethics in Islamic economics. *Annales. Etyka w Życiu Gospodarczym*, 17(4), 111-121. Retrieved from <https://www.ceeol.com/search/article-detail?id=202844>
- Choudhury, M. A. (1999). The structure of Islamic economics: a comparative perspective on markets, ethics and economics. *Consumption, Markets and Culture*, 3(1), 61-97. <https://doi.org/10.1080/10253866.1999.9670330>
- Hasan, Z. (2016). *Nature and significance of Islamic economics*. Retrieved from <https://mpira.ub.uni-muenchen.de/74763/>
- Hasan, Z. (2020). *Leading issues in Islamic economics and finance*. Springer.
- Jazil, T., & Firdaus, A. (2024). The Concept and Practice of Integrity, Honesty, and Fairness in Business: Al-Itqan, Islamic Business Value. *Abdelhak Boudjelida Papers & Citations*, 24, 75-102. <https://doi.org/10.52305/OJLG4208>
- Kader, H. (2021). Human well-being, morality and the economy: an Islamic perspective. *Islamic Economic Studies*, 28(2), 102-123. <https://doi.org/10.1108/IES-07-2020-0026>
- Khan, B. (2021). *Existence and Introduction of Islamic Economics: Role and Relevance*. 1, 15-32. <https://doi.org/10.47747/IJBMER.V1I2.195>
- Ladwa, R. (2023). Honesty, trust and integrity. *British Dental Journal*, 235(3), 162. <https://doi.org/10.1038/s41415-023-6163-4>
- Mokhtari, M. (2019). A Study on the Social Movements in Contemporary Islamic Thought. *Jurnal Studi Sosial Dan Politik*, 3(2), 114-129. Retrieved from <https://core.ac.uk/download/pdf/276381628.pdf>
- Naqvi, S. N. H. (2016). *Perspectives on morality and human well-being: A contribution to Islamic economics* (Vol. 24). Kube Publishing Ltd.
- Rohmana, Y. (2021). Consumption: Ethical perspective of Islamic economics. *Review of Islamic Economics and Finance*, 5(1), 79-92. Retrieved from <https://ejournal.upi.edu/index.php/rief/article/view/52164>
- Tremewan, J. (2020). Behavioral Economics: Toward a New Economics by Integration with Traditional Economics. *Economic Record*, 96(313). <https://doi.org/10.1111/1475-4932.12551>
- Wartoyo, W., & Haida, N. (2023). The actualization of sustainable development goals (SDGs) in Indonesia economic growth an Islamic economic perspective. *IQTISHADUNA: Jurnal Ekonomi Dan Keuangan Islam*, 14(1), 107-124. Retrieved from <http://journal.uinmataram.ac.id/index.php/iqtis-haduna/article/download/6706/2693>
- Wilson, R. (2019). *Islamic Economic Principles*. Oxford Research Encyclopedia of Religion. <https://doi.org/10.1093/acrefore/9780199340378.013.687>