

A THEMATIC ANALYSIS OF HADITHS ON SELF-RELIANT ECONOMIC DEVELOPMENT ACTIVITIES

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Abstract	<p><i>Self-sufficiency constitutes a foundational pillar of well-being in Islamic teachings, functioning as a mechanism that balances individual sustainability with collective prosperity. Despite its significance, in-depth scholarly investigations examining hadith as the epistemological framework for developing self-sufficiency remain limited. This study explores the concept of economic self-sufficiency in Islam through a thematic hadith (mawdu'i) analysis of 22 narrations drawn from the Kutub al-Sittah. Employing a qualitative approach, the study utilised takhrij, thematic categorisation, and triangulation methods to ensure data authenticity. Findings reveal that 21 of the narrations are classified as sahih, with a predominant transmission from Sahih al-Bukhari and Sahih Muslim, underscoring their epistemological robustness and the reliability of their transmitters. Further analysis identifies 12 core economic activities encompassing trade, agriculture, technical and vocational skills, and service-based professions. The study demonstrates that the Prophetic guidance on self-sufficiency is holistic, integrating ethical principles, social justice, and practical competencies. These findings contribute to establishing a normative foundation and operational framework for a resilient Islamic model of economic self-sufficiency, offering potential applications in contemporary contexts of globalisation and digital economic transformation.</i></p> <p>Keywords: Pillar, Well-Being, Teachings, Prosperity, Hadith.</p>
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INTRODUCTION

Self-reliant economic development constitutes a critical pillar in driving the well-being of Muslim societies and ensuring the socio-economic sustainability of the ummah (Latukau et al., 2022; Rosna & Norasmah, 2018). In the Islamic context, economic advancement is not solely measured by material gains or physical progress. It is also firmly rooted in spiritual values, work ethics, and principles of self-sufficiency that align with the guidance of the Shariah (Syamsuddin, 2022).

Since the earliest days of Islamic civilisation, the hadiths of the Prophet Muhammad SAW have served as a primary source of guidance. These hadiths instruct Muslims on how

to manage their economic lives with dignity, independence, and resilience (Koller, 2004; Syamsuri, 2020). Numerous hadiths address the imperative of seeking sustenance, avoiding dependence or begging, the virtue of earning through one's own labour, and the importance of placing trust in Allah SWT while engaging in economic pursuits (Rasheed et al., 2022).

However, previous studies in Islamic economics and hadith scholarship have often emphasised normative dimensions or the application of fiqh-based economic principles. These studies rarely explore the systematic structure of the hadith sources or the profiles of their narrators. Moreover, research that combines thematic analysis with comprehensive mapping of hadith distribution and narrator profiles remains limited.

Existing approaches typically rely on selective extraction of hadiths and fail to provide a holistic picture of how hadiths are distributed across canonical collections and transmission chains, which form the foundation of Islamic economic principles. In addition, the theme of vocational engagement in hadiths plays a significant role in building the foundation for self-reliant economic development among Muslims (Ghazali et al., 2023; Siregar & Majid, 2023).

Hadiths related to trade, agriculture, technical skills, and service-oriented professions reflect the diversity of career paths that are recognised and encouraged in Islam (Abdullah & Hj. Rofie, 2023; Shaharuddin et al., 2021). A deep understanding of these vocational themes can provide practical guidance for economic empowerment and the systematic generation of income sources (Chin et al., 2018).

However, the study of career-related themes in hadiths is often conducted in a general manner without detailed thematic analysis. This is particularly evident when attempting to connect these themes to contemporary strategies for economic development. In a broader context, foundational Islamic economic concepts that are embedded in hadiths such as striving and working (*al-Kasb*), self-sufficiency and avoiding dependency (*al-Istighna'*), and reliance on Allah accompanied by effort (*al-Tawakkul*) represent core values that support the economic resilience of the Muslim community (Marzuki et al., 2021).

These values not only shaped the work ethic and economic thinking of early Muslims but also remain highly relevant in responding to today's economic challenges. Although some studies have addressed these concepts, they are rarely analysed systematically through a thematic approach. Such an approach would involve consolidating all related hadiths and examining the interrelationships between these themes (Ibrahim et al., 2025; Ibrahim & Shamsudin, 2020).

To address these gaps, this study aims to present a comprehensive analysis of hadiths related to self-reliant economic development. The methodology adopted combines thematic hadith analysis (hadith *mawdu'i*) with mapping of hadith distribution by source, authentication status, and narrator profiles. It also examines vocational themes and foundational Islamic economic concepts that underpin the economic resilience of the Muslim ummah.

The main objectives of this study are as follows:

- i. To examine the distribution of hadiths, including their sources, strength of authentication, and the narrators who transmitted them in a systematic manner, and
- ii. To analyse vocational activities within the hadith tradition as a foundation for the economic development of the Muslim community.

This study is expected to yield two key contributions. First, it addresses a knowledge gap in thematic hadith scholarship by developing a systematic and authentic mapping of hadiths related to self-reliant economic development. Second, it highlights the diversity of vocational activities endorsed by the Prophet SAW, which in turn serve as the basis for hadith-based economic development strategies. Through this approach, the article aims to contribute meaningfully to the academic literature in the fields of hadith studies, Islamic economics, and community development that is grounded in divine revelation.

LITERATURE REVIEW

The prophetic tradition, as embodied in the sayings of the Prophet Muhammad SAW, has played a pivotal role in shaping Islamic economic thought, particularly in relation to self-reliance, ethical livelihood, and comprehensive economic development (Nasir, 2024). In recent decades, scholarly research has increasingly focused on thematic analysis, source distribution, narrator profiling, and the vocational dimensions embedded within the hadith corpus.

This approach offers a deeper understanding of the relationship between faith and economic practice, grounded in the guidance of the Prophet SAW (Jokar & Mahdavidrad, 2020; Yanto & Tidjani, 2024). Thematic analysis of hadith has emerged as a robust methodology for extracting economic principles that remain relevant to contemporary challenges (Ibrahim et al., 2025; Ibrahim & Shamsudin, 2019).

Studies employing qualitative approaches such as descriptive-analytical and content analysis methods have classified hadiths under specific themes including honesty, justice, prohibition of usury, social concern, and investment ethics (Aini, 2024; Coy & Tidjani, 2024). Through this method, researchers are able to systematically identify hadith texts that discuss economic empowerment, entrepreneurship, and vocational skills.

This provides a more structured framework for understanding the Prophet's economic vision (Bagus, 2021; Husaini & Tidjani, 2024). The written works of scholars represent a form of intellectual contribution and a legacy passed on to future generations of Muslims (Ibrahim et al., 2023). In the context of hadith literature, primary sources that record hadiths related to economics include collections such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, and *Sunan Tirmidhi* (Nasir, 2024).

Thematic inventories reveal a wide distribution. Some studies have identified as many as 129 hadiths on community empowerment across 18 different collections, reflecting the extensive economic guidance provided by the Prophet SAW (Bagus, 2021). Among these sources, *Sahih al-Bukhari* and *Sahih Muslim* have proven to be the most influential in shaping Islamic economic jurisprudence, as they offer detailed explanations of trade, contracts, and ethical business principles (Aini, 2024).

With regard to narrator profiling, contemporary research has also paid attention to the integrity and background of narrators, especially when assessing the reliability of hadiths related to business and entrepreneurship (Al-Khalil & Tijani, 2024). Scholars emphasise that even though some hadiths may have weaker transmission chains, they can still serve as motivational references, while legal derivations give greater weight to sound and authentic narrations (Aini, 2024; Al-Khalil & Tijani, 2024).

A thorough understanding of narrator profiles is essential to ensure that economic guidance drawn from hadiths is based on authentic sources and can support the development of evidence-based Islamic economic jurisprudence. The vocational theme within hadith highlights the Prophet SAW's emphasis on business, trade, and lawful income generation.

Hadiths promote hard work, honesty, and innovation, and they frame entrepreneurship as a path to individual and societal well-being (Al-Khalil & Tijani, 2024; Husaini & Tidjani, 2024). Core principles such as risk-sharing, transparency, and justice in commercial transactions underpin the Islamic financial system as we know it today (Aini, 2024; Yanto & Tidjani, 2024).

In the agricultural sector, the Prophet's guidance underscores the dignity of manual labour and the importance of productive land use. Muslims are encouraged to cultivate the land not only to meet their own needs but also to contribute collectively to society (Bagus, 2021; Jokar & Mahdavidrad, 2020). This principle continues to be relevant in modern economic development, particularly in agriculture-based Muslim countries.

Furthermore, the hadith tradition affirms various forms of lawful employment, including craftsmanship, services, and technical skills. The Prophet SAW encouraged his followers to master practical skills and cultivate independence (Bagus, 2021; Jokar &

Mahdavidirad, 2020). This approach forms the foundation of economic empowerment and social resilience.

These values have also been translated into contemporary efforts to integrate hadith-based principles into vocational education and entrepreneurial training programmes (Husaini & Tidjani, 2024). From the perspective of foundational Islamic economic principles, the concept of *al-Kasb* stands out as a key teaching in hadith that emphasises the value of effort and earning a livelihood through lawful means (Jokar & Mahdavidirad, 2020; Nasir, 2024).

Hadiths consistently praise those who strive diligently while discouraging laziness, linking economic activities with spiritual reward and social responsibility (Al-Khalil & Tijani, 2024; Husaini & Tidjani, 2024; Yanto & Tidjani, 2024). The principle of *al-Istighna'* highlights the importance of self-reliance and freedom from unnecessary dependence on others (Jokar & Mahdavidirad, 2020; Rozikan et al., 2021).

It is viewed as a foundation of dignity and communal resilience, although it remains interconnected with broader Islamic aims such as societal development and spiritual liberation (Rozikan et al., 2021). In addition, *al-Tawakkul* functions as a balanced principle that harmonises determined effort with reliance on Allah SWT. Hadiths teach that Muslims must exert themselves fully in economic matters, while ultimately leaving the outcomes to divine will (Jokar & Mahdavidirad, 2020; Yanto & Tidjani, 2024). This principle shapes a work ethic that is both efficient in worldly affairs and conscious of the hereafter.

Recent studies on hadith-based economics widely utilise qualitative methodologies such as thematic analysis, literature reviews, hermeneutical interpretation, and content analysis of primary hadith sources (Husaini & Tidjani, 2024; Nasir, 2024). Some studies also incorporate historical and documentary methods to situate economic hadiths within the broader context of Islamic civilisation (Jokar & Mahdavidirad, 2020; Usman et al., 2015).

These approaches facilitate a more comprehensive understanding of hadith texts, including their socio-historical dimensions, making them increasingly relevant to modern-day challenges. Overall, findings indicate that the hadith tradition offers a comprehensive ethical and legal framework for economic activity based on justice, honesty, and social responsibility (Aini, 2024; Nasir, 2024).

The teachings of the Prophet SAW support economic empowerment through encouragement of entrepreneurship, vocational skill development, and community cooperation aimed at collective prosperity (Al-Khalil & Tijani, 2024; Husaini & Tidjani, 2024). Core principles such as *al-Kasb*, *al-Istighna'*, and *al-Tawakkul* are repeatedly highlighted as foundations of Islamic economic thought (Jokar & Mahdavidirad, 2020; Nasir, 2024; Rozikan et al., 2021).

Thematic analysis of hadiths enables systematic identification of career and economic themes, thereby facilitating the integration of Islamic values into modern economic and educational policies (Aini, 2024; Bagus, 2021; Yanto & Tidjani, 2024). In conclusion, the literature indicates that the prophetic tradition offers a rich and multidimensional foundation for Islamic economic development, grounded in self-reliance, ethical livelihood, and social justice.

However, there remains a research gap in the specific identification of self-reliant economic activities from a hadith perspective. Therefore, thematic hadith research combined with rigorous source analysis and contextual understanding will help construct a comprehensive picture of self-reliant economic development from the lens of hadith. This will, in turn, pave the way for integrating Islamic values offered by the prophetic tradition into the holistic development of modern economic systems.

METHODOLOGY

This study adopts a qualitative approach using the thematic hadith (hadith *mawdu'i*) method to analyse hadiths related to self-reliant economic development. A total of 22 hadiths were selected as the corpus of the study through a takhrij process from the *al-Kutub al-Sittah*, guided by keywords such as "trade", "agriculture", "employment", and

"independent effort". The thematic analysis was conducted through repeated readings, keyword extraction, and the grouping of hadiths into two main categories.

These categories are

- i. The mapping of hadith distribution and
- ii. The classification of self-reliant economic activities from the perspective of hadith.

Validation was carried out through cross-referencing among various sources of transmission to ensure the authenticity and consistency of meaning. This methodology enables a comprehensive mapping of hadith source distribution, authentication status, narrator profiles, and classification of activities that form the foundation of self-reliant economic development within the Muslim community.

RESULTS

An analysis of hadiths related to self-reliant economic activities found in the *al-Kutub al-Sittah* collections, using keywords such as "trade", "agriculture", "employment", and "independent effort", identified a total of 22 hadith texts. These hadiths are summarised in the table below:

NO.	TEXT OF THE HADITH	TRANSLATION	SOURCE
1	وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَانُوا يَشْعَلُهُمْ صَفْقًا بِالْأَسْوَاقِ	Abu Hurairah RA said, "My brothers from among the Muhajirin were occupied with trading in the marketplaces."	Narrated by Abu Hurairah RA (Sahih Al-Bukhari, No. 118, 119, 1223, 2350, 3648, 3708, 5432, 7354 and Sahih Muslim, No. 2492, 2493)
2	هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ؟ قَالَ: سُوْقٌ فَيَنْتَقِعُ، قَالَ: فَعَدَا إِلَيْهِ عَبْدُ الرَّحْمَنِ، فَأَتَى بِأَقِطٍ وَسَمْنٍ، قَالَ: ثُمَّ تَابَعَ الْعُدْوَةَ	'Abd al-Rahman bin 'Awf RA asked, "Is there a market where trading is taking place?" Sa'ad bin ar-Rabi' RA replied, "The market of Qainuqa'." The narrator said that 'Abd al-Rahman went there and returned with cheese and butter. The narrator added that he continued doing so on subsequent days.	Narrated by 'Abd al-Rahman bin 'Awf RA (Sahih Al-Bukhari, No. 2049, 3781, 3973, 5072, 5148, 5155, 5167, 6082, 6386 and Sahih Muslim, No. 1427)
3	اشْتَرَى مِنْ عَيْرٍ تَبَيْعًا، وَلَيْسَ عِنْدَهُ ثَمَنُهُ، فَأُرْبِحَ فِيهِ، فَبَاعَهُ	The Prophet ﷺ bought a one-year-old calf from a caravan although he did not have the money at the time. He later made a profit and sold it.	Narrated by Ibn 'Abbas RA (Sunan Abu Dawud, No. 2970, 2971, 3343; classified as weak)
4	سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمِعْرَاضِ	'Adi bin Hatim RA said, "I asked the Prophet ﷺ about hunting using a throwing tool..."	Narrated by 'Adi bin Hatim RA (Sahih Al-Bukhari, No. 175, 2054, 5475, 5476, 5477, 5483, 5484, 5486, 5487, 7397 and Sahih Muslim, No. 1929)

5	كُنَّا تاجِرِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّرْفِ	<i>Al-Bara' bin 'Azib and Zaid bin Arqam RA said, "We were traders during the time of the Messenger of Allah ﷺ We asked him about currency exchange."</i>	Narrated by Abu Al-Minhal (<i>Sahih Al-Bukhari</i> , No. 2180, 2181, 2497, 3939 and <i>Sahih Muslim</i> , No. 1589)
6	أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهْنَهُ دِرْعًا مِنْ حَدِيدٍ	<i>The Messenger of Allah ﷺ once bought food from a Jew on deferred payment and mortgaged his iron armor as collateral.</i>	Narrated by 'Aisyah RA (<i>Sahih Al-Bukhari</i> , No. 2068, 2096, 2200, 2251, 2252, 2386, 2509, 2513, 2916, 4467 and <i>Sahih Muslim</i> , No. 1603)
7	وَلَقَدْ رَهَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِرْعَهُ بِشَعِيرٍ	<i>The Prophet ﷺ pawned his armor in exchange for barley.</i>	Narrated by Anas RA (<i>Sahih Al-Bukhari</i> , No. 2508, 2069)
8	فَلَمَّا أَرَدْتُ أَنْ أَبْتَئِي بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاعَدْتُ رَجُلًا صَوَاعِمًا مِنْ بَنِي قَيْنُقَاعٍ أَنْ يَرْتَجِلَ مَعِي	<i>(Ali RA said), "When I intended to marry Fatimah, the daughter of the Messenger of Allah ﷺ, I arranged for a goldsmith from the tribe of Banu Qainuqa' to accompany me"</i>	Narrated by 'Ali RA (<i>Sahih Al-Bukhari</i> , No. 2089, 2375, 3091, 4003 and <i>Sahih Muslim</i> , No. 1979)
9	إِنَّ حَيَّاطًا دَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَهُ	<i>(Anas bin Malik RA said), "A tailor invited the Messenger of Allah ﷺ to a meal that he had prepared."</i>	Narrated by Anas bin Malik RA (<i>Sahih Al-Bukhari</i> , No. 5379, 5420, 5433, 5435, 5436, 5437, 5439 and <i>Sahih Muslim</i> , No. 2041)
10	قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُوكَهَا	<i>(Narrated by Sahal bin Sa'ad RA) A woman came with a cloak she had woven with her own hands and said, "O Messenger of Allah, I made this myself and have brought it for you to wear"</i>	Narrated by Abu Hazim (<i>Sahih Al-Bukhari</i> , No. 1277, 2093, 5180)
11	بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى فُلَانَةَ، امْرَأَةٍ قَدْ سَمَّاهَا سَهْلًا: أَنْ مُرِّي عُلَامَكَ التَّجَّارَ، يَعْمَلُ لِي أَعْوَادًا، أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ	<i>The Messenger of Allah ﷺ sent a message to a woman, whose name was mentioned by Sahl, saying, "Instruct your son, the carpenter, to build for me a pulpit on which I can sit when I address the people."</i>	Narrated by Abu Hazim (<i>Sahih Al-Bukhari</i> , No. 377, 448, 917, 2094, 2569 and <i>Sahih Muslim</i> , No. 544)
12	كَانَ زَكَرِيَاءُ نَجَّارًا	<i>The Messenger of Allah ﷺ said, "Zakariya AS used to be a carpenter."</i>	Narrated by Abu Hurairah RA (<i>Sahih Muslim</i> , No. 2379)

13	مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ، كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ	<i>The likeness of a righteous companion and an evil one is that of a perfume seller and a blacksmith.</i>	Narrated by Abu Musa RA (<i>Sahih Al-Bukhari</i> , No. 2101, 5534 and <i>Sahih Muslim</i> , No. 2628)
14	حَجَّمَ أَبُو طَيْبَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ	<i>Abu Tayibah performed cupping for the Prophet ﷺ, and the Prophet ﷺ instructed that he be paid one bunch of dates.</i>	Narrated by Anas bin Malik RA (<i>Sahih Al-Bukhari</i> , No. 2102, 2210, 2277, 2281 and <i>Sahih Muslim</i> , No. 1577)
15	اِحْتَجَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَعْطَى الَّذِي حَجَّمَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ	<i>Ibn Abbas RA said, "The Prophet ﷺ underwent cupping and paid the cupper. If it were unlawful, he would not have paid him."</i>	Narrated by Ibn 'Abbas RA (<i>Sahih Al-Bukhari</i> , No. 2103, 2278, 2279, 5691 and <i>Sahih Muslim</i> , No. 1202)
16	أَيُّمَا امْرَأَةٍ أَبْتَرَتْ نَخْلًا ثُمَّ بَاعَ أَصْلَهَا	<i>Whoever pollinates his date-palm trees and then sells them...</i>	Narrated by Ibn Umar RA (<i>Sahih Al-Bukhari</i> , No. 2204, 2206, 2379, 2716 and <i>Sahih Muslim</i> , No. 1543)
17	عَامَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ تَمْرٍ أَوْ زَرْعٍ	<i>The Prophet ﷺ entered into a sharecropping contract with the people of Khaybar, allocating half of the produce from the land in return for their labor.</i>	Narrated by Ibn Umar RA (<i>Sahih Al-Bukhari</i> , No. 2285, 2328, 2329, 2331, 2338, 2499, 2720, 3152, 4248 and <i>Sahih Muslim</i> , No. 1551)
18	مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ	<i>If a Muslim plants a tree or sows crops and a bird, person, or animal eats from it, it will be recorded as charity for him.</i>	Narrated by Anas bin Malik RA (<i>Sahih Al-Bukhari</i> , No. 2320, 6012 and <i>Sahih Muslim</i> , No. 1553)
19	جَاءَ أَبُو رَافِعٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا سَعْدُ ابْتَعْ مِنِّي بَيْتًا فِي دَارِكَ؟	<i>Abu Rafi', the freed servant of the Prophet ﷺ, said, "O Sa'ad, would you buy the two houses I own in your neighbourhood?"</i>	Narrated by Amru bin al-Syarid (<i>Sahih Al-Bukhari</i> , No. 2258, 6977, 6978, 6980, 6981)
20	أَتَاهُمْ كَانُوا يُكْرِمُونَ الْأَرْضَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	<i>Rafi' bin Khadij RA reported that two of his uncles used to lease land during the time of the Prophet ﷺ</i>	Narrated by Rafi' bin Khadij (<i>Sahih Al-Bukhari</i> , No. 2346, 2347, 4012 and <i>Sahih Muslim</i> , No. 1536, 1548)

21	مَنْ كَانَ لَهُ فَضْلٌ أَرْضٍ فَلْيَزْرَعْهَا، أَوْ لِيُزْرِعَهَا أَخَاهُ، وَلَا تَبِيعُوهَا	Whoever owns surplus land should either cultivate it himself or allow his brother to do so, but he should not sell it.	Narrated by Jabir bin Abdullah RA (Sahih Muslim, No. 1536)
22	وَاللَّهِ إِنِّي لَأَرْقِي، وَلَكِنَّ وَاللَّهِ لَقَدْ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلًا، فَصَالِحُوهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ	(The man said), "By Allah, I do know how to perform healing supplications. But by Allah, we came to be your guests and you did not receive us. Therefore, I will not perform ruqyah for you unless you give us something in return." So they agreed to compensate him with a flock of sheep.	Narrated by Abu Sa'id al-Khudri RA (Sahih Al-Bukhari, No. 2276, 5007, 5736, 5749 and Sahih Muslim, No. 2201)

Table 1: Hadith Texts Related To Self-Reliant Economic Activities

All the hadiths listed above can be analysed and classified under several key discussion themes. These include the distribution of hadith sources, the authenticity status of each narration, the distribution of narrator names, and a list of self-reliant economic activities from the perspective of hadith.

DISCUSSION

Based on the findings and analysis presented above, several extended discussions may be outlined as follows:

1. Distribution of Hadiths According to Source Texts

No.	Hadith Reference Books	Status	Frequency of References
1	Sahih Al-Bukhari, Sahih Muslim	Sahih	8 references (Bukhari), 2 (Muslim)
2	Sahih Al-Bukhari, Sahih Muslim	Sahih	7 references (Bukhari), 1 (Muslim)
3	Sunan Abi Daud	Daif	3 references (all weak)
4	Sahih Al-Bukhari, Sahih Muslim	Sahih	8 references (Bukhari), 1 (Muslim)
5	Sahih Al-Bukhari, Sahih Muslim	Sahih	4 references (Bukhari), 1 (Muslim)
6	Sahih Al-Bukhari, Sahih Muslim	Sahih	8 references (Bukhari), 1 (Muslim)
7	Sahih Al-Bukhari	Sahih	2 references
8	Sahih Al-Bukhari, Sahih Muslim	Sahih	4 references (Bukhari), 1 (Muslim)
9	Sahih Al-Bukhari, Sahih Muslim	Sahih	6 references (Bukhari), 1 (Muslim)
10	Sahih Al-Bukhari	Sahih	3 references
11	Sahih Al-Bukhari, Sahih Muslim	Sahih	4 references (Bukhari), 1 (Muslim)
12	Sahih Muslim	Sahih	1 reference
13	Sahih Al-Bukhari, Sahih Muslim	Sahih	2 references (Bukhari), 1 (Muslim)
14	Sahih Al-Bukhari	Sahih	4 references
15	Sahih Al-Bukhari, Sahih Muslim	Sahih	4 references (Bukhari), 1 (Muslim)
16	Sahih Al-Bukhari, Sahih Muslim	Sahih	4 references (Bukhari), 1 (Muslim)
17	Sahih Al-Bukhari, Sahih Muslim	Sahih	7 references (Bukhari), 1 (Muslim)
18	Sahih Al-Bukhari, Sahih Muslim	Sahih	2 references (Bukhari), 1 (Muslim)
19	Sahih Al-Bukhari	Sahih	4 references
20	Sahih Al-Bukhari, Sahih Muslim	Sahih	3 references (Bukhari), 2 (Muslim)
21	Sahih Muslim	Sahih	1 references
22	Sahih Al-Bukhari, Sahih Muslim	Sahih	4 references (Bukhari), 1 (Muslim)

Table 2: Distribution Of Hadiths On Self-Reliant Economic Activities

Referring to Table 2 above, a review of the *al-Sunan al-Sittah* collections on self-reliant economic activities reveals that the 22 hadith texts analysed were primarily found in *Sahih al-Bukhari* and *Sahih Muslim*. However, the data shows that there are repeated sources for many of the hadiths. A total of 19 hadiths were recorded in *Sahih al-Bukhari*, while 17 were found in *Sahih Muslim*, with 15 of them appearing in both collections. Only one hadith was found to be narrated in *Sunan Abu Dawud*.

This observation indicates that the primary sources of hadiths related to self-reliant economic activity are of exceptionally high authenticity, as the majority are found in *Sahih al-Bukhari* and *Sahih Muslim*, both of which are widely acknowledged as the two most authoritative hadith compilations in the Islamic tradition. These collections are considered foundational references due to the credibility of their narrators and the rigorous methodology employed in their authentication process.

The predominance of these two texts demonstrates that the issue of self-reliant economics received significant attention in the transmission of sahih hadiths. It also reinforces the reliability of the narrators and the stringent *takhrij* methodology employed by al-Bukhari and Muslim. Therefore, the selection of these hadiths as the primary sources of study provides a solid epistemological foundation and authoritative evidence for analysing the concept of self-reliant economic development from an Islamic perspective.

2. Distribution of Hadiths Based on Levels of Authenticity (*Sahih – Da'if*)

Table 2 also indicates that 21 out of the 22 hadiths have been classified as *sahih*, meaning they meet the criteria of authenticity in terms of both the chain of transmission (*sanad*) and the textual content (*matn*). Only one hadith, namely hadith 3, is categorised as weak (*da'if*) due to a deficiency in its chain of narrators.

The predominance of *sahih* hadiths reflects that the teachings of the Prophet Muhammad SAW on self-reliant economic practice are grounded in sources of high credibility, and may be relied upon without doubt. Consequently, self-reliant economic development possesses a very strong foundation from the perspective of hadith scholarship, as nearly the entire corpus analysed comprises *sahih* narrations.

This dominance of authentic hadiths indicates that the concept of self-reliance in economic matters is not merely peripheral in the tradition, but has been conveyed through narrations that are rigorously authenticated in both *sanad* and *matn*. Therefore, this finding provides academic justification for the view that the understanding and further development of self-reliant economic models in contemporary research can be firmly anchored in authentic and authoritative hadith sources. This in turn strengthens both normative arguments and practical frameworks within Islamic economic discourse.

3. Distribution of Hadiths According to Narrators

The primary narrators of these hadiths comprise well-known Companions of the Prophet SAW who were prolific in transmitting hadiths, such as Abu Hurairah RA (hadiths 1 and 12), Ibn Umar RA (hadiths 16 and 17), Anas bin Malik RA (hadiths 7, 9, 14, and 18), and 'Aisyah RA (hadith 6). In addition, the findings recorded that hadiths concerning self-reliant economic development were also transmitted by other narrators such as 'Abd al-Rahman bin 'Awf RA (hadith 2) and Jabir bin Abdullah RA (hadith 21).

This indicates that the transmission of hadiths on self-reliant economic activities is characterised by wide distribution and significant breadth, as they were narrated by numerous leading Companions of the Prophet SAW who possessed strong credibility in the field of hadith transmission. The presence of narrations from multiple narrators not only strengthens the reliability of the content but also reflects that self-reliant economic practices were an important and widespread aspect of early Muslim societal life.

Hence, this variation in transmission enhances the strength of argumentation and the level of data reliability, as it indicates consistent reporting from multiple authoritative eyewitnesses within the early Islamic tradition.

4. Distribution of Hadiths According to the Classification of Activities

Based on the analysis of the collected hadiths, this study identifies that all narrations may be categorised into twelve core activities that represent diverse dimensions of self-reliant economic development from the Prophetic tradition’s perspective.

Self-Reliant Economic Activities According to Hadith Perspective

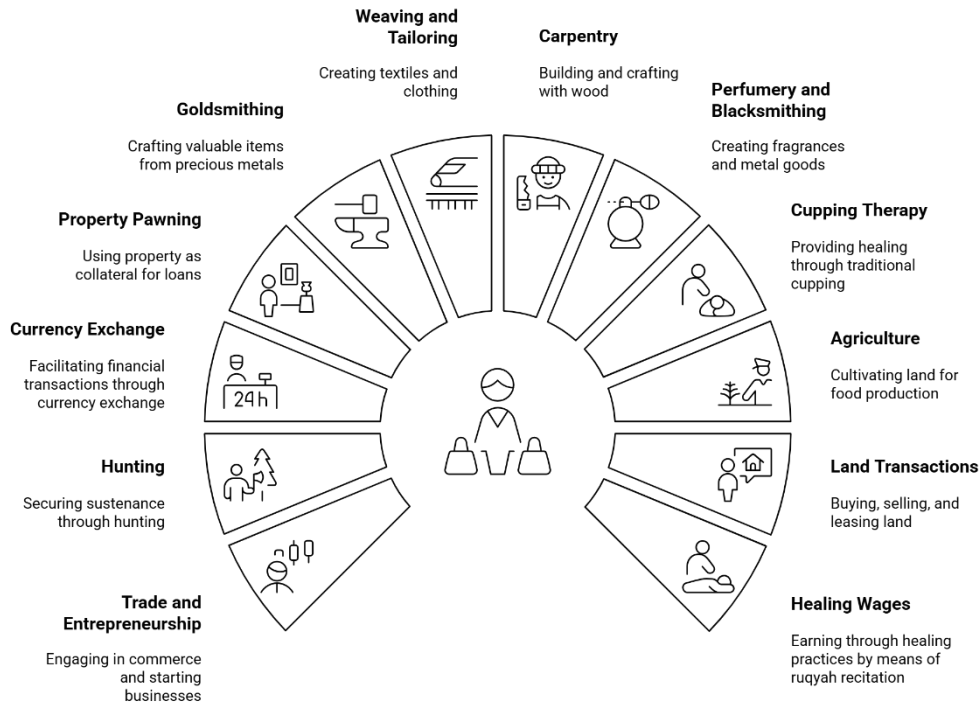


Figure 1: Summary of Self-Reliant Economic Activities According to Hadith Perspective

The analysis of the 22 hadiths presented in Table 1 reveals twelve main types of activities that form the framework of self-reliant economic development in Islam. Figure 1 illustrates that economic activities in Islam are not confined solely to trade. Instead, they encompass the agricultural sector, various forms of skilled work, and service-based professions.

Each of these activities is clearly supported by prophetic narrations, indicating that the Islamic economic model is fundamentally rooted in principles of justice, ethics, and social well-being. The first activity is general business and trade, as depicted in four hadiths. Hadiths 1 and 2 describe market transactions that demand honesty and prohibit deception. Hadith 3 portrays a profit-making transaction initiated without capital, while hadith 19 refers to a property sale.

These narrations collectively emphasise the importance of market ethics in Islam. The second activity is currency exchange, represented by Hadith 5. It underlines the principle of value parity in transactions and prohibits usury (*riba*), while also requiring that exchanges be made on the spot. The third activity concerns pawning, which is addressed in two hadiths.

In hadith 6, the Prophet SAW is reported to have pawned his armor in exchange for food, and hadith 7 highlights that pawning is a permissible form of debt security, provided it is carried out under clear and non-exploitative conditions. The fourth activity, found in hadith 8, relates to goldsmithing, demonstrating the expertise of the Banu Qainuqa’ in the field of jewelry and acknowledging it as a legitimate source of income.

Next, hadiths 9 and 10 identify the fifth activity, which is related to textile production and sewing. These narrations reflect the role of tailors and the woman who made a garment for the Prophet SAW, thereby affirming the dignity of manual work and professional craftsmanship in the clothing industry. The sixth activity is carpentry, where hadith 11 mentions the construction of a pulpit by a carpenter, and hadith 12 refers to Prophet Zakariya AS as a carpenter.

These references affirm the recognition of technical skills as noble and respected professions in Islam. The seventh activity, found in hadith 13, refers to the industries of perfume-making and blacksmithing. This narration uses the metaphor of a perfume seller and an ironworker to illustrate how professional environments can influence a person's character and social interactions.

The eighth activity is cupping therapy, recorded in hadiths 14 and 15. These hadiths mention that the Prophet SAW compensated the practitioner with dates and affirmed the permissibility of income earned through such medical services. The ninth activity, found in hadiths 16, 20, and 21, relates to land management. These narrations discuss the prohibition of selling cultivated land, land rental practices during the Prophet's time, and land lending for agricultural purposes. The underlying principle is fairness in the distribution and utilisation of land resources.

The tenth activity is agricultural profit-sharing, mentioned in hadith 17. It discusses the agreement to divide the yield of the land in Khaybar equally between the landowner and the cultivator. The eleventh activity, found in hadith 18, relates to planting and cultivation. It connects farming with acts of social welfare, as the produce that benefits people or animals is considered a form of charity.

Finally, hadith 22 outlines the twelfth activity, which is healing and spiritual treatment. It affirms the legitimacy of accepting payment for spiritual healing (*ruqyah*), thereby recognising the value of professional services in the field of health and well-being. Overall, this analysis demonstrates that the hadith tradition provides comprehensive guidance on various forms of self-reliant economic activity. Figure 1 reinforces the understanding that Islam acknowledges the diversity of economic sectors, including trade, agriculture, technical skills, and services.

CONCLUSION

This study has demonstrated the existence of self-reliant economic activities within the Islamic tradition. These activities are grounded in authentic and reliable hadith sources, with 95.5 percent of the narrations analysed classified as *sahih*. The 22 hadiths examined have collectively formed twelve core economic activities encompassing sectors such as trade, agriculture, technical skills, and service provision.

The development of these thematic categories reveals that the teachings of Prophet Muhammad SAW on self-reliant economic development are holistic in nature. They integrate spiritual values, ethical conduct, and the practical competencies necessary for achieving resilience and the well-being of the Muslim community. This study not only affirms that hadith can serve as a foundational reference in constructing a robust and sustainable model of self-reliant economic development for the modern era, but it also opens up opportunities for further research.

Future studies may explore the development of practical indicators and operational frameworks rooted in hadith to help mainstream the concept of self-reliant economics within the broader context of globalisation and the contemporary digital economy.

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