

QUR'AN'S ETHOS OF JUSTICE ON WEALTH DISTRIBUTION THE TIME OF THE PROPHET AND COMPANIONS

Desri Ari Enghariano

Sheikh Ali Hasan Ahmad Addary State Islamic University Padangsidimpuan

E-mail: desriarienghariano@uinsyahada.ac.id

Ihdi Aini

Sheikh Ali Hasan Ahmad Addary State Islamic University Padangsidimpuan

E-mail: aini@uinsyahada.ac.id

Sawaluddin Siregar

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan

E-Mail: sawaluddinsiregar@uinsyahada.ac.id

Abstract

Inequality in the distribution of wealth has been a structural problem since pre-Islamic times to the modern era, including in Indonesia, where wealth tends to be concentrated in elite groups. This study aims to examine historically and normatively the ethos of justice in the distribution of wealth during the time of the Prophet Muhammad PBUH and his companions as a conceptual model to formulate the principle of sustainable economic justice. The research uses a qualitative-descriptive approach with normative-historical analysis to trace the values, policies, and practices of justice applied in early Islamic societies. The results of the study show that the Prophet PBUH built the foundation for wealth distribution through zakat, the prohibition of usury and hoarding, as well as ethical market arrangement. While the Khulafaur Rasyidin developed the system through the supervision of official assets, strengthening the baitul mall, fiscal reform, and the principle of equitable distribution of public assets. The findings show that economic justice in Islam is structural and preventive, aiming to protect the weak and prevent the concentration of wealth. The implications of the study confirm that the value of the distribution of wealth during the time of the Prophet and his companions is relevant as an ethical framework and public policy in dealing with modern economic inequality.

Keywords: *Justice, Distribution of Wealth, Time of the Prophet and Companions, Islamic Economics*

Abstrak

Ketimpangan distribusi kekayaan telah menjadi persoalan struktural sejak masa pra-Islam hingga era modern, termasuk di Indonesia, di mana kekayaan cenderung terkonsentrasi pada kelompok elit. Studi ini bertujuan mengkaji secara historis dan normatif etos keadilan distribusi kekayaan pada masa Nabi Muhammad SAW dan para sahabat sebagai model konseptual untuk merumuskan *prinsip* keadilan ekonomi yang berkelanjutan. Penelitian menggunakan pendekatan kualitatif-deskriptif dengan analisis normatif-historis untuk menelusuri nilai, kebijakan, dan praktik keadilan yang diterapkan dalam masyarakat Islam awal. Hasil kajian

menunjukkan bahwa Nabi SAW membangun fondasi distribusi kekayaan melalui zakat, larangan riba dan penimbunan, serta penataan pasar yang etis. Sementara para Khulafaur Rasyidin mengembangkan sistem tersebut melalui pengawasan harta pejabat, penguatan baitul mal, reformasi fiskal, dan prinsip pemerataan aset publik. Temuan menunjukkan bahwa keadilan ekonomi dalam Islam bersifat struktural dan preventif, bertujuan melindungi kelompok lemah dan mencegah konsentrasi kekayaan. Implikasi kajian menegaskan bahwa nilai distribusi kekayaan masa Nabi dan sahabat relevan sebagai kerangka etis dan kebijakan publik dalam menghadapi ketimpangan ekonomi modern.

Kata Kunci: Keadilan, Distribusi Kekayaan, Masa Nabi dan Sahabat, Ekonomi Islam

A. Introduction

In the history of mankind, the issue of social justice is one of the most crucial foundations in shaping a humane and civilized social order. In the midst of the moral collapse and collapse of the social structure that plagued pre-Islamic Arab societies where *asabiyyah* (tribal solidarity), systemic oppression of the weak, and the domination of tribal power over non-tribes took place on a regular basis, then emerged the idea of ethical transformation brought about by the Prophet Muhammad (PBUH). a wide range of life, including in economic, political, legal, interpersonal relationships, and community aspects (Mohamed, 2019).

A literature suggests that the ethos of justice in Islam did not come spontaneously, but rather emerged as a response to a pre-Islamic social system (*jahiliyyah*) that was strongly oriented towards *asabiyyah* (tribal solidarity), tribal domination, distorted accumulation of wealth, and a hierarchy that placed most of society in a marginal position. Hasan (Hasan, 2016) in "*Social Justice in Islam*" highlights that in the pre-Islamic society in Mecca there was an accumulation of upper-class wealth that exploited the weak, so that there were many Qur'anic themes about feeding the poor and resisting oppression. Thus, the ethos of justice in the time of the Prophet emerged as a historical answer as well as a sustainable normative value.

It is well known that the people of Mecca in the early days of Islam lived in a very unequal structure. Wealth accumulates on a few, marginalized orphans and widows, slaves and non-tribes are marginalized, traditional courts are based more on tribal power than truth and justice. For example, before Islam touched the Arab social structure, tribal courts often sided automatically with the powerful or chieftain, rather than on the principle of objective justice (Yousufi et al., 2023). Therefore, from the root of injustice, examine how the ethos of

justice was built and operationalized by the Prophet PBUH and his companions, not as a single aspect, but as a framework of values that span in various sectors of life.

In the course of the history of the Muslims, the value of justice (*al-'adl*) occupies a very fundamental position, not only as a mere theological doctrine or ritual of worship, but as a social ethos that has shaped the structure and behavior of Muslim communities since ancient times. The beginning of da'wah from Mecca to Medina, shows that the social struggle brought by Muhammad PBUH was not only limited to spiritual aspects, but also included the regulation of socio-economic-political relations with a sharp shade of justice (Sugawara & Nikaido, 2014). As mentioned in the Qur'an, Allah SWT said:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً ۖ يَظْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

"Indeed, Allah does not persecute a person even if it is as large as a zarrah. If there is a virtue as great as zarrah, Allah will surely multiply it and give from His side a great reward (Q.S. An Nisa': 40)."

This verse emphasizes that the unjust is directly contrary to the essence of Islamic ethics. In the Qur'an and Sunnah the Prophet positioned justice (*al-'adl*) as one of the most important attributes as Allah says in the Qur'an Surah An-Nahl verse 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah has commanded (you) to be just and to do good, to give to relatives, and Allah forbids evil deeds, iniquity and enmity. He teaches you so that you can learn."

The sentence "Verily Allah commands to be just and to do good" in the above verse and "أَفْسِدُوا إِذَا حَكَمْتُمْ" These principles were then applied by the Prophet and his companions into concrete social practices such as defending the oppressed, safeguarding the rights of women and orphans, regulating the equitable distribution of war property (*ghanimah*), establishing a court system that favors justice, respecting the rights of minorities, and commanding ethics in work relations and leadership. Justice is a personal and collective responsibility, no longer just based on the tribe, especially the justice of wealth distribution. Thus, it is important to comprehensively analyze the distribution of wealth in the trajectory of

Islamic history, especially the time of the prophet and the companions which is supported by the value of justice.

In the contemporary context, the study of the ethos of justice in the distribution of wealth is essential. In this modern era, many societies, including Muslim countries, are still faced with unresolved justice issues. Starting from discrimination against women, unequal application of laws, corruption that undermines institutions, rampant unaccountable power relations, to widening social and economic inequality. The reality of modern life also shows that existing economic theories are incapable of realizing a just and civilized global economy. Instead, what happens is a dichotomy between the interests of individuals, society and the state as well as the relationship between countries. In addition, existing economic theories are not able to solve the problems of poverty and income inequality and are not able to harmonize inter-regional relations in a country, between countries in the world, especially between developed and developing countries and underdeveloped countries.

In the conditions of going to Indonesia, there is also a very high problem of inequality in the use and control of wealth. In the 2018 Global Wealth Report released by Credit Suisse, it shows that the richest 1% of people in Indonesia control 50% of the total wealth of the adult population in the country. This means that the richest 1% of the people in this country have the same amount of wealth as 50% of the total wealth of the entire Indonesian population. While the richest 10% of people control 75% of the total wealth of the population (Center, 2018). So here it can be seen that the practice of Qarun Economics is still practiced today. This is as expressed by M. Lutfi Hamidi in his book *Beyond Economics*, it is said that at that time when many people did not have a cloth to cover their awrah, Qarun actually extended the robe he was wearing until it swept the floor (Hamidi, 2023). Almost a similar practice also occurs in this era, even from ancient times, when many people could not afford food to continue their lives, on the other hand many people also wasted food due to their greed and gluttony.

The study of the ethical ethics of justice in the distribution of wealth during the time of the Prophet and his companions is not only relevant to reconstruct historical reality, but also has urgency for the development of social and economic ethical models. Thus, this study will offer an overview of how the ethos of justice in the distribution of wealth was realized in the time of the Prophet and the Companions, and how it can be a reference for today's economic transformation.

The urgency of this study can be seen from three dimensions. First, historically: understanding how early Muslim communities structured themselves fairly can serve as a

model for current socio-economic practices. Second, theoretically: the values that emerged during the time of the Prophet and the Companions produced a model of social ethos that can be used as a reference in the development of justice theory in various aspects. Third, in contemporary application: while many development studies emphasize inclusivity, equity, and social justice, it is important to examine the roots of the Islamic ethos of justice in historical trajectories so that modern interpretations do not lose their source. In the article *"The Concept of Justice in Islam: A Socio-pragmatic Analysis"* by (Al-Khatib, 2023) it is emphasized that the concept of justice in Islam demands the distribution of rights, equal treatment, and the elimination of bias, which is of great relevance in today's global era.

By focusing on *the "ethos of justice in the distribution of wealth during the time of the prophet and companions"*, this research is expected to make a significant contribution, not only to the enrichment of the study of Islamic history, but also to the development of a comprehensive Islamic social ethical paradigm. This study seeks to present an in-depth reflection on how the value of justice is applied in the distribution of wealth by making the practice of the lives of the Prophet and his companions as historical and moral references. Furthermore, this research is expected to provide inspiration in the formulation of economic justice policies and practices in the modern era rooted in Islamic values.

B. Metode

This study uses a qualitative-descriptive approach with a normative-historical orientation. This approach was chosen because the focus of the study is not on statistical measurement, but on understanding the meaning, value, and practice of the ethos of justice as realized during the time of the Prophet Muhammad PBUH and his companions. The historical approach is used to trace the events, social contexts, and justice policies that occurred in early Islamic societies, while the normative approach is used to interpret the principles of social justice as enshrined in the Qur'an and Sunnah. The sociological-ethical approach is used to understand how the value of justice shaped the social behavior and ethos of early Muslim societies and its relevance to contemporary social justice situations.

Qualitative research as described by Chang (PH. and Chang, 2009), function to unravel the deepest meanings of complex social phenomena through the interpretation of historical texts, contexts, and narratives. Thus, this paper not only describes historical facts, but also uncovers the moral messages and ethical values contained in them.

C. Results

1. Overview of Justice in Islam

Justice in Islam is rooted in the view of tauhid which places man as an equal being before Allah. This teaching affirms that justice is not just a legal principle, but a moral and social ethic that demands balance in all aspects of the life of individuals, families, communities, and the state. In the Islamic view, justice (*'adl*) means putting everything in its place (*wad' al-syai' fi mahallih*). This concept of justice is the spirit of the Islamic legal, social, and economic system. As emphasized by Nurcholish Madjid in (Idris Idris et al., 2023), the value of justice in Islam covers the political, economic, and social fields in an integrated manner. Social justice is the true goal in the life of the state.

Justice has a general meaning and has a special meaning, including justice in muamalah, justice in law, justice in finance, and justice in human rights. There are several terms to indicate the word *'adl*, some of the synonyms are *qisth*, *istiqamah*, *wasath*, *fate*, *hissa*, *mizan*. *'Adl* is the opposite of *jawar* (injustice). There are several synonyms of *jawar* such as *zulm* (unrighteousness), *tughyan* (tyranny), and *mayl* (tendency), *inhiraf* (deviation). Linguistically, kata'*adl* is derived from the word *'adala*, which means: First, act straight, change or modify; Second, fleeing, turning from one (evil) to good deeds; Third, balanced or equal, equal or matched, or equal; Fourth, balance, weigh, be balanced. The term *'adl* as equality or balance is used in the sense of balancing something with another. The meaning of kata'*adl* can mean qualitatively or quantitatively. The first meaning refers to the abstract principle of equality which means equality before the law or the ownership of equal rights (Almubarok, 2018).

The second meaning emphasizes the principle of distributive justice, perhaps more appropriately used the terms *fate* and *qisth* (sharing), *qisthas* and *mizan* (scales), and *taqwim* (strengthening). Balance, moderation, and modesty may be contained in the words *ta'dil*, *qisth*, and *washat*. The word *ta'dil* means adjusting, expressing the meaning of balance, while the words yang *qisth* and *washat* linguistically mean middle or middle way between two extremes, and can also be used for the sense of moderate or middle way. The word fair also means not being biased or impartial, siding with the truth, and should or should not be arbitrary.

Justice in Islam covers various aspects of life. Especially in the field and legal system. Thus, the concept of justice, which is the second principle after monotheism, includes justice in various relationships, namely the relationship between the individual

and himself, the relationship between the individual and man and his society, the relationship between the individual and the judge and the litigant, and the relationship with various related parties (Praja, 2009).

The Qur'an places justice as the main pillar in the personal and social life of mankind. This value is explicitly mentioned in various verses with the terms *al-'adl*, *al-qisth*, and *al-mizan*. Allah says in QS. Al-Nahl verse 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah has commanded (you) to be just and to do good, to give to relatives, and Allah forbids evil deeds, iniquity and enmity. He teaches you so that you can learn."

Next QS. Al-Maidah verse 8:

... أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ...

"...Be just, because justice is closer to piety..."

These verses affirm that justice is not just a social principle, but a spiritual value that is close to piety. Terminologically, Quraish Shihab interprets justice (*'adl*) as a straight and balanced attitude, namely putting something in its proper place (M. Quraish Shihab, 2016). These values are universal and apply to all, regardless of social status, religion, or ethnic background. The Qur'an emphasizes that laws and social actions must be based on honesty, objectivity, and equality.

Justice in Islam also has structural implications. The state is obliged to ensure the welfare of the people, prevent exploitation by powerful groups against the weak, and ensure equitable access to resources. In this context, Islam advocates a system that is able to eradicate poverty, regulate the ownership of property, and ensure that the distribution of wealth is not concentrated in a few people. Social justice is the fifth precept of Pancasila, which is the core of all other precepts. This value means that all Indonesian citizens, both at home and abroad, have the right to fair treatment in all aspects of life: economic, social, political, legal, and cultural (Ahmad Jamalong, Sukino, 2019).

In a multicultural society like Indonesia, social justice also demands respect for diversity of beliefs, cultural identities, and social expressions. Therefore, social justice in Indonesia must be based on respect for plurality, the spirit of unity, and the principle of deliberation. Afiyah (Afiyah, 2001) emphasized that social justice means the preparation

of a social structure that ensures the absence of domination of the powerful over the weak, as well as a fair distribution of the state's resources.

2. Justice in the Social Dimension

In the social context, the Prophet PBUH emphasized the principle of equality and social solidarity as the initial foundation for the formation of the Muslim community in Medina. A hadith narrated by Imam al-Bukhārī states: "A person's faith is not complete until he loves his brother as he loves himself." (HR. Bukhārī, No.13). This hadith shows that social justice begins with the recognition of human equality, that fellow believers are positioned as brothers who care for each other, not on the basis of ethnicity, class or material status. This principle is in line with the view that social justice from the perspective of the Qur'an includes the virtues of human dignity, equality, and freedom from oppression (Junaidi, 2021).

Furthermore, the phenomenon of *muākhāh* between *Muhājirīn* and *Anṣār* is a concrete example of how the Prophet and the community of the Companions realized the ethos of social justice based on compassion and collective responsibility. This *system of muākhāh*, the binding of brotherhood between the materially *deprived immigrants* (Muhājirīn) and the *Anṣārs* who had a community in Medina, served not only as social solidarity, but also as an instrument of justice to remove structural inequality. Recent studies have shown that the practice of *muākhāh* plays a strategic role in reducing potential social conflicts between groups of different origins, as well as creating egalitarian communities in social and economic relations (Hamid et al., 2025).

In the *muākhāh system*, an *Anṣār* is willing to give shelter, food, and even some of his property to *Muhājirīn* who lost his property and family during the hijrah. This is not just an expression of compassion, but a manifestation of social justice that places human rights such as the right to protection, the right to compassion, the right to access a dignified life as an inseparable part of Islamic ethical values. (Azziaty. et al., 2020) in his writings, he said that this action "is a way to build a just society and stand on brotherhood, not on tribal power or property".

In the realm of inter-ummah relations and social pluralism, the ethos of justice at the time of the Prophet and his companions functioned as a mediator between social diversity and community cohesion. For example, through the charter of Medina or the practice of inclusive social relations, early Muslim communities demonstrated that social justice was not exclusive to Muslims alone, but also applied to non-Muslims living in

those communities. Discussions of contemporary relevance show that this ethos of social justice has strategic implications in dealing with today's challenges: socio-economic inequality, marginalization of minority communities, racial and ethnic relations, and social integration in pluralistic societies. In summary, it can be argued that the ethos of justice in the social and humanitarian dimension includes the following:

- a. Human equality as the basis of social relations is not an advantage because of ethnicity, race or property, but because of piety and fair behavior.
- b. Concrete social solidarity through *brotherhood* relationships (*muākhāh*) that connect different groups in a new social structure.
- c. Inclusivity of humanity, where human rights, protection for the weak, and inter-ethnic relations are part of the practice of social justice.
- d. The morals and ethics that underlie social institutions, are not only formal laws, but also a moral culture that upholds justice through tangible actions.

3. Wealth Distribution Terminology

According to etymology, the word distribution comes from English, namely *distribution* which means distribution, division (Echols & Shadily, 2012). In the Great Dictionary of the Indonesian Language, distribution is defined as distribution (distribution, delivery) to several people or to several places (Sugono, 2008). Christopher Pas and Bryan Lowes Leslie Davies in the dictionary of economics define distribution as the process of storing and distributing products to customers, often through intermediaries such as wholesalers and retailers (Pass & Davies, 2010). Another Economic Dictionary defines distribution as division (Winardi, 2012). Meanwhile, Anas Zarqa explained that distribution means the transfer (*men-tasharuf-kan*) of wealth income between individuals by means of exchange (through the market) or in other ways, such as inheritance, shadaqah, waqf and zakat (Aziz, 2013).

Meanwhile, according to Dr. Jaribah, the meaning of distribution is much broader, which includes the regulation of ownership of production elements and sources of wealth (Al-Haritsi, 2006). This implies that Islam does not prohibit individual property and public property, and lays down rules for obtaining and using for each of them. Based on the description above, it can be concluded that wealth distribution means the process of distributing wealth income from one individual to another, both through

tijarah (trade) contracts and charitable contracts (zakat, waqaf, infaq, shadaqah, inheritance, etc.). In an attempt to examine the ethos of justice in the distribution of wealth in the history of the prophet and companions, the author finds a reflection of social needs, namely the problem of equitable distribution of wealth.

4. Periodization of Islamic History

There is a difference of opinion among historians about the time of the beginning of Islamic history. Globally, these differences of opinion are summed up in two. First, some historians argue that the history of Islam began when the Prophet Muhammad PBUH was appointed as the Apostle. The implication of this opinion is that during the 13 years the Prophet Muhammad (PBUH) lived in Mecca, a Muslim society was born, although it was not yet sovereign. Second, some historians argue that the history of Muslims began when the Prophet Muhammad (PBUH) migrated to Medina, because the Muslim community only became sovereign when the Prophet Muhammad (PBUH) lived in Medina. Muhammad PBUH lived in Medina not only as a Messenger, but also as a leader or head of state based on the so-called constitution (Fadilatul Husna, 2023).

In addition to differences about the beginning of Muslim history, historians also differ in determining the phases or periodizations of Islamic history. According to Nasution, the history of Islam is divided into three periods, namely: the Classic Period (650-1250 AD). Middle Period (1250-1800 AD), and Modern Period (1800-present) (Nasution, 2013). While other historians divide the periodization of Islamic history in more detail, as described below:

- a. Classical Historical Period (Prophet Adam's Time - before the Prophet Muhammad PBUH was sent). This period is a historical phase since the Prophet Adam and continued with the time of the prophets until before the Prophet PBUH was sent.
- b. The Historical Period of the Prophet PBUH (570-632 AD). This period began from the year 52 BC to the year 11 AH (570 AD-632 AD). In it, it was revealed about the establishment of an Islamic state led directly by the Prophet PBUH, which made Madinah al-Munawwarah the initial center of all state activities which then included the entire Arabian Peninsula. The history of this period is such a beautiful history that should be used as an example and role model by Muslims, both rulers and ordinary people.

- c. The Historical Period of the Khulafa' Rashid (632-661 AD). This period began from 11 AH to 41 AH (632-661 AD). At that time there were Islamic conquests in Persia, Syria, Egypt, and others. In the historical period of the Khulafa' Rashidin people were really in the correct Islamic manhaj.
- d. Umayyad Rule Period (661-749 AD). This period began from 41 AH to 132 AH (661-749 AD). During this period, Islamic government experienced such a significant expansion. There was only one caliph in Islamic rule of such breadth. Unfortunately, commitment to Islamic law has declined slightly compared to previous periods.
- e. Period of Abbasid rule (749-1258 AD). This period began from 132 H-656 H (749-1258 AD). This period was a glorious period for Islamic education although in the second phase there were several independent governments and kingdoms, but some of them had made great contributions to Islam. For example, the Saljuk government, the Zanki dynasty, the Ayyub, Ghazni, and Murabithun governments. During this period, there was also a crusade movement carried out by European countries that harbored hatred and resentment against Islamic countries in the East. The Abbasid government was destroyed at the same time as the invasion of the Mongolians which crushed the Abbasid rule.
- f. Mamluk Rule Period (1250-1517 AD). Mamluk rule began from 648 AH-923 AH (1250 to 1517 AH). The most important scratch on Islamic history at this time was the successful stem of the wave of invasion of Mongolian troops into several parts of the Islamic country. The existence of the Crusaders from the Islamic state was also successful.
- g. Ottoman Rule Period (1517-1923 AD). The Ottoman rule began from 923 AH-1342 AH (1517 to 1923 AH). At the beginning of this government, it has succeeded in expanding the Islamic region, especially in the Eastern European region. At that time Hungary was conquered, as were Belgrade, Albania, Greece, Romania, Serbia and Bulgaria. This government has also been able to expand its power to the eastern region of Islamic territory. One of the greatest historical strokes that the Ottoman rule managed to make was the conquest of Constantinople (which was the capital of the Roman Empire). However, at the end of Turkish rule, the colonialists succeeded in sowing the seeds of nationalistic thought. Then this thought became the trigger for the

destruction of the Islamic government and the tearing of the Muslims into small countries that were weak and backward and far from their religion.

- h. Period of the Contemporary Islamic World (1922-2000 AD). This period began from 1342-1420 AH (1922-2000 AD). This period is the historical period of Muslims from the end of the Ottoman Turkish Dynasty to the historical journey of Muslims in the present day (Muhammad Yakub, 2015).

5. The Ethos of Qur'anic Justice on the Distribution of Wealth in the Prophet's Time

The leadership of the Prophet PBUH in the early days of Islam was a fundamental period that not only formed the foundation of religious teachings, but also gave birth to a revolutionary economic system. Prior to the advent of Islam, the Arabian Peninsula was dominated by often exploitative economic practices, such as the dominance of usury (interest), market monopoly by a handful of wealthy merchants, and an uneven system of wealth distribution. Its social structure tends to be hierarchical, where economic power is often the determinant of status and power. Societies in general depend on caravan trade, livestock, and subsistence farming, with a lack of regulations protecting the economic rights of individuals, especially for vulnerable groups. This creates a significant social gap, where wealth only revolves among the elite, while the majority of people live in far less prosperous conditions. Seeing this injustice, the Prophet PBUH through the revelation of the Qur'an and its sunnah guidance, introduced economic principles based on the values of justice, equity, and moral ethics. He sought to change the economic paradigm from one based on the accumulation of individual wealth alone to a system that prioritized collective welfare. (Silva et al., 2025).

Among the important instruments that are able to realize the justice of the Qur'an in distributing wealth during the time of the Prophet are as follows:

- a. Implementation of sharia zakat.

The concept of zakat, as a mandatory instrument to redistribute wealth from the able to the needy, is the main pillar in reducing social inequality. Zakat is the most effective and essential instrument that is not found in the capitalist system or socialism. Economically, zakat functions distributively, namely: redistribution (redistribution) of income from *muzakki* to *mustahik*. Non-economic mechanisms are needed, both due to natural and non-natural causal

factors. Natural causative factors, such as barren natural conditions or the occurrence of natural disasters. All of this will lead to economic inequality and obstruction of the distribution of wealth to people who have these conditions. With the usual economic mechanism, the distribution of wealth cannot run because people who have natural barriers cannot participate in the competition of economic activities normally, like everyone else. If this is left unchecked, people affected by disasters (accidents, natural disasters and so on) are increasingly economically marginalized and vulnerable to economic changes, which can further trigger the emergence of social problems, such as criminality (theft, robbery), immoral acts allowing the allocation of consumption and investment. The distribution of zakat will cause a multiplier effect on the underprivileged (*dhu'afa*) in the form of an increase in income and purchasing power. Meanwhile, *muzakki* will encourage high economic motivation to always increase their productivity in order to obtain high profits and income so that they can continue to improve their ability to pay zakat even more than before. In addition, zakat also has a control function for *muzakki* from greed, greed, greed and hedonistic nature that prioritizes material and luxury (Agustini & Mahasiswa, 2017).

b. Implementation of the Prohibition of Riba and *Ihtikar*.

Strict prohibitions on usury are implemented to prevent exploitation and encourage productive real investment, not just passive capital accumulation. Prohibition of hoarding goods (*ihthikar*) to stabilize prices, and reasonable pricing based on market agreement (not manipulation)).

c. Implementation of Market Ethics

The emphasis on fair, transparent, and fraud-free transactions is a fundamental principle in any economic activity, ensuring market integrity and protecting the rights of consumers and producers (Silva et al., 2025).

d. Implementasi syariat warisan (harta waris)

Inheritance (inheritance) or *al-irts* according to the language is that a person is still alive after the death of another, whereby the living person takes what the deceased left behind. In fiqh, inheritance means that what is left by the dead person is in the form of property or rights that due to his death are the rights of his heirs according to shari'a (Khalilurrahman et al., 2021).

The concept of inheritance distribution in Islam is based on the study of *fara'idh* or often known as Islamic inheritance. Inheritance law is a very important rule in reducing injustice in society. The law of inheritance for Muslims is a very powerful and effective weighing tool in order to prevent the accumulation of wealth among certain circles and its development in large groups in society. Therefore, inheritance law has a fairly good influence on the development of the circulation of wealth among many people. In this case, the concept of inheritance distribution is certainly based on the concept of the Quran and the hadith or sunnah of the Prophet Muhammad PBUH. One of them is as written in Surah An-Nisa verses 7 and 8, "For men there is a right to share the inheritance of both parents and relatives, and for women there is a right to share (also) the inheritance of both parents and relatives. either a little or a lot according to the part that has been established." (7) "And if there are some relatives, orphans, and the poor present at the time of the distribution, then give them of the wealth and speak to them good words." (8). The distribution of inheritance that has been explained in Surah An Nisa verses 7 and 8 directly explains the very important attitude in the distribution of inheritance, such as saying good things and dividing only from the inheritance to others outside the heirs (Fikriyyah, n.d.). These instruments help reduce economic inequality and promote social justice (Dewi, 2025).

Economics in the time of the Prophet PBUH did not only focus on financial affairs, but also embraced social and ethical values that were very deep in social life. The Prophet Muhammad (PBUH) advocated an ethos of hard work, productivity, and innovation, while emphasizing the importance of honesty and trust in every transaction. He himself was an honest trader before being appointed as a Prophet, so he understood the dynamics of the market and the importance of integrity in doing business. Concepts such as the prohibition of hoarding goods (*ihhtikar*) to stabilize prices, reasonable price determination based on market agreements (not manipulation), and the obligation to maintain the cleanliness and tidiness of the market are clear evidence of his concern for the healthy and fair functioning of the market. This shows that economic development is not separated from the formation of individual character based on morality (Silva et al., 2025).

Justice in distribution is also reflected in the prohibition in the Qur'an (QS. Al-Hashr [59]: 7), so that wealth does not only circulate among the rich, but is expected to contribute to the welfare of society as a whole. Therefore, in the Islamic economic system, the accumulation of wealth by a group of people must be avoided and steps are taken automatically to transfer the flow of wealth to the weaker society. The joint of freedom of the Islamic economic system provides equal opportunities and access and grants natural rights to all. Individual ownership is protected but needs to be balanced with a sense of responsibility and limited by moral and legal grounds. In the moral framework of Islam, every individual will not engage in monopolies, acts of corruption, neglect the interests of others for themselves, family or relatives. All individuals have equal opportunities and opportunities to strive and allocate their income efficiently without disturbing the economic balance of society. Through the principles of Islamic economics, it is not possible for individuals to accumulate wealth excessively while the majority of people are in poverty and unable to meet their basic needs. The success of the Islamic economic system lies in the extent to which harmony and balance can be achieved between material needs and the need for ethical and moral fulfillment itself. Islam guides this value of freedom and justice within the framework of monotheism, which is to realize that the potential that exists in human beings is a divine gift that must be used for devotion and carrying out an endless moral mission on this earth (Rahmawaty, 2013).

Based on the description above, it can be emphasized that the main instrument that supports distributive justice in the time of the Prophet was zakat. Zakat does not only function as an individual moral obligation, but as a structural redistribution mechanism that systematically transfers some of the wealth from the surplus group (muzakki) to the deficit group (mustahik). In this context, zakat works as a correction to the failure of market mechanisms, especially when natural and social factors prevent some people from participating competitively in economic activities. The economic impact of zakat does not stop at meeting consumptive needs, but also has the potential to create a multiplier effect through increasing purchasing power and social stability.

In addition to zakat, the prohibition of *riba* and *ihtikar* shows a preventive dimension in Islamic economic justice. Usury is seen as an instrument of exploitation

that reinforces structural inequality, while hoarding of goods creates market distortions and price inequality. Therefore, this prohibition is not just a moral provision, but a systemic strategy to maintain a balance of distribution and encourage productive economic activity. Within this framework, Islamic market ethics places honesty, transparency, and trust as prerequisites for the functioning of a fair market, so that economic freedom does not develop into economic dominance.

Furthermore, the inheritance system (*fara'idh*) shows how Islam intervenes in the distribution of wealth across generations. By limiting the concentration of wealth to one party and distributing it to the heirs proportionately, inheritance law serves as a long-term mechanism for maintaining the circulation of wealth at the social level. This provision affirms that individual ownership is recognized, but limited by social responsibility and the principle of justice.

Overall, economic practices during the time of the Prophet PBUH show that distributive justice in Islam is integrative, combining fiscal instruments, market regulation, and moral ethics in one systemic framework. The success of this system is not measured solely by economic growth, but by the extent to which a balance between material needs and ethical values can be realized in social life. This paradigm provides a relevant conceptual foundation for rereading the problem of contemporary economic inequality from an Islamic perspective.

6. The Ethos of Qur'ani Justice on the Distribution of Wealth During the Time of the Companions

The description of the justice of the distribution of wealth during the time of the Companions is focused on the 4 Companions who replaced the Prophet as the leader. They are not only the leaders of the state, but also leaders in religious affairs. This position in Islamic literature is known as the caliphate and the person who serves is called the caliph. In order, the companions of the prophet who became caliphs were Abu Bakr Siddiq, Umar bin Khatthab, Uthman bin Affan, and Ali bin Abi Talib.

During the leadership of Abu Bakr, the policy of wealth distribution was not much different from the policy of the Prophet Muhammad PBUH (Fadhillah, 2018). At the beginning of his reign, Abu Bakr gave 10 dirhams to each individual, then in later stages the amount increased to 20 dirhams per person. *Baitul mal* functions as an institution that regulates state revenues and expenditures responsibly to ensure that the public interest is maintained. *Baitul mal* is considered a mandate from Allah and

Muslims, so Abu Bakr did not allow any income or expenditure that is contrary to the provisions of the Shari'a. Other policies are implementing trade contracts according to Islamic sharia principles, enforcing the law of zakat and using it as an instrument of income redistribution, managing and calculating zakat accurately, distributing zakat directly through *baitul mall* with a balanced budget policy, not appointing veterans of the Badar War as state officials to avoid worldly temptations, enforcing equality in the distribution of state wealth, managing mining resources become state revenue, improve the management of *baitul malls*, determine employee salaries based on the territory, and maintain the *jizyah* policy of the Prophet PBUH without significant changes. Until then, *jizyah* can be in the form of gold, jewelry, clothes, goats, camels, wood, or other items (Hasibuan et al., 2025).

During the time of Umar bin Khattab, one of the policies of Umar (*may Allah be pleased with him*) was to calculate the wealth of officials at the beginning and at the end based on their positions. If there is an abnormal increase, the person concerned is personally asked to be assured that the wealth he has is obtained using halal methods. If he failed, Umar would order the official to hand over the excess property based on the usual amount to the *baitul mall*, and then divide the wealth in half for the person concerned and the rest for the country. Caliph Umar ibn al-Khattab (*may Allah be pleased with him*) also practiced some other economic policies, such as land ownership: conquered land was left to the original owner on the condition that he paid *kharaj* and *jizyah*. Application of horse zakat: This is for personal purposes and jihad is not subject to zakat. Ushr Application: Taxes for foreign traders, paid once a year at collection posts. Non-Muslim almsgiving: The Banu Taghlib (Christians) pay double alms in lieu of *jizyah*. Currency application: Standardization of the weight of dinar (1 mitsqal) and dirham (14 qirat), with a ratio of 7:10 (Hasibuan et al., 2025).

During the time of Uthman Bin Affan, the economy grew rapidly, where in Uthman's government implemented a policy of wealth distribution based on the principles of political economy. These principles are the implementation of political economy based on Islamic law. Tax decisions are fair. Muslims are required to hand over some of their assets that reach the level of zakat obligation to *baitul mal*, which is then redistributed to those in need. Some of the rights of citizens are fully recognized. The infidels of *zhimmi* have to pay the *jizyah* given to the *baitul mal* and

use it for the purposes of government administration and exercise their rights fairly. Zakat officers who work in *baitul mall* are emphasized to be honest in carrying out their duties. Strictly supervise property violations that will cause mutual harm (Hasibuan et al., 2025).

During the time of Ali bin Abi Talib, at the beginning of his leadership, he decided to immediately dismiss several city leaders who committed corruption crimes. Ali bin Abi Talib then took over part of the plantation belonging to Uthman bin Affan's relatives which had previously been endowed. In addition to the two things above, Ali bin Abi Talib also introduced the annual wealth distribution policy carried out during the reign of Umar bin Khattab. During the caliphate of Ali ibn Abi Talib, the economic policy in the distribution of wealth of his leadership was the distribution of wealth from *baitul mall* to the people who were believed to have rights to it. Financing of the sea fleet was abolished with various considerations. The State Budget is tightened using efficiency goals. Printing the Islamic State's own currency. Ali ibn Abi Talib also imposed a tax of 4000 dirhams on forest owners and gave permission to the Governor of Kuffah Ibn Abbas to collect zakat on vegetables and cooking spices. The government of Ali ibn Abi Talib also established the principle that the people's funds should be distributed equally according to their ability (Hasibuan et al., 2025).

The above presentation systematically illustrates the continuity of the ethos of distributive justice from the time of the Prophet PBUH to the time of Khulafaur Rasyidin by placing the companions not only as successors to political leadership, but also as guardians of Islamic normative values. The concept of justice in the distribution of wealth does not stop at the prophetic phase, but is institutionalized through increasingly complex state policies along with the expansion of territory and socio-economic differentiation of Muslims. The mapping of the economic policies of each caliph shows a variety of strategies, but remains within the same ethical framework. During the time of Abu Bakr, the egalitarian distribution policy and the management of the *baitul mall* based on trust reflected the orientation of justice that was protective and stabilizing after the death of the Prophet. The emphasis on equality of distribution and prudence in the appointment of officials shows an early awareness of the potential moral hazards in the management of public wealth.

In the time of Umar bin Khattab, the ethos of distributive justice developed in a more structural and administrative direction. The policy of auditing the wealth of

officials, the management of conquered lands, the standardization of currencies, and the differentiation of fiscal instruments show that justice is no longer understood as limited to distribution, but also as a system of supervision and regulation. From an analytical perspective, Umar's policy represents a shift from simple distributive justice to institutional justice based on state accountability.

The time of Uthman bin Affan presented new challenges in the context of economic growth and wealth accumulation. Uthman tried to maintain sharia principles through a fair system of zakat and jizyah, although in his time there were tensions between economic expansion, political elites, and the perception of social justice which then triggered criticism of his government. Meanwhile, Ali bin Abi Talib's policy shows the orientation of corrective justice. Strict action against corruption, budget tightening, and redistribution of state wealth affirm that justice is not only distributive, but also restorative when structural irregularities occur. In this case, Ali positioned the state as an active moral instrument in straightening out inequality.

The legitimacy of state intervention in the distribution of wealth is appropriate and relevant. Without exception in this case, the government has a role in regulating and ensuring the smooth flow of wealth distribution which is a necessity that must be carried out in the Islamic economic system for the benefit of the ummah. The role of the government in the distribution of wealth is very necessary, especially in terms of social attention, control of social inequality over the behavior of a group of people to carry out hoarding which is increasingly rampant today. Therefore, the government must have the authority to prevent and take decisive action against individuals who are not responsible for the benefit of the ummah in general (Syarigawir, 2023).

D. Conclusion

This study emphasizes that the Qur'anic ethos of justice in the distribution of wealth during the time of the Prophet Muhammad PBUH and his companions is an Islamic economic paradigm that is comprehensive, integrative, and applicative. Distributive justice is not positioned solely as a normative-theological teaching, but is embodied in policies and institutions that function to maintain a balance between individual property and social interests. Islam exists as a response to the socio-economic inequality of pre-Islamic societies by building a wealth distribution system that is oriented towards collective welfare,

protection of vulnerable groups, and strengthening the moral responsibility of individuals and the state.

During the time of the Prophet PBUH, economic instruments such as zakat, the prohibition of riba and ihtikar, ethical market management, and the inheritance system showed that economic justice was designed to ensure a healthy and sustainable circulation of wealth. The instrument serves not only as a social assistance mechanism, but also as a structural means to prevent the accumulation of wealth and strengthen social solidarity. During the time of Khulafaur Rashidin, this Qur'anic ethos of justice underwent institutionalization through fiscal policy, management of baitul malls, supervision of officials' wealth, and proportionate state intervention in economic activities. The practice of Abu Bakr, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib shows that distributive justice in Islam is dynamic, contextual, but still based on the values of monotheism, trust, and the benefit of the ummah.

Reflectively, the findings of this study have significant policy implications for the contemporary economic context. Islam provides normative legitimacy for the state's active role in regulating and correcting the mechanisms of wealth distribution, especially when the market fails to guarantee social justice. The principles of wealth distribution during the time of the Prophet and his companions can be used as an ethical framework in the formulation of modern public policy, such as strengthening the redistribution system, preventing monopolies and corruption, and protecting vulnerable groups. Thus, the Qur'anic ethos of justice remains relevant as a source of normative and practical inspiration in dealing with the problem of global economic inequality today.

However, this study has a number of limitations. The approach used is still normative-historical and relies on literature review, so it has not touched on quantitative empirical analysis of the impact of wealth distribution policies in the early days of Islam. In addition, the dynamics of political and social conflicts that affect the implementation of economic policies, especially in the final period of Khulafaur Rasyidin, have not been studied in depth. Therefore, further research needs to be directed at an interdisciplinary approach by integrating Islamic economics, social history, and public policy studies. The comparative study between the classical Islamic wealth distribution model and the modern economic system, as well as the analysis of the implementation of Islamic economic instruments in the policies of contemporary Muslim states, is an important research agenda to expand the relevance and scholarly contribution of this study.

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