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Qur'anic Exegesis and Hadith on Economics: Verses and Hadith on Production From the Perspective of Sharia Economics

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Abstract

This research is a literature review that aims to analyze the verses of the Qur'an related to the concept of production from an Islamic economic perspective. Using a qualitative-descriptive approach and the thematic interpretation method (maudhu'i), this study collects and examines verses that discuss work, effort, resource management, and ethics in the production process. The main sources of the research include classical interpretations such as Tafsir al-Tabari, Tafsir Ibn Kathir, and Tafsir al-Qurtubi, as well as contemporary interpretations such as Tafsir al-Misbah and Fi Zhilal al-Qur'an. Supporting literature in the form of scientific journals and Islamic economics books are used to enrich the analysis. The results of the study show that the Qur'an views production not merely as an economic activity, but as part of worship and a trust that must be carried out ethically, responsibly, and oriented towards the benefit. Values such as honesty, justice, optimal utilization of resources, and an orientation towards blessings are the main principles of production from the Qur'anic perspective. These findings confirm that the Islamic concept of production has strong relevance in modern economic practices, particularly in encouraging sustainable and ethical productive behavior.

Keywords: production, Quranic interpretation, Islamic economics, thematic interpretation, production ethics.

INTRODUCTION

Islam views economic activities, including production, as part of worship that carries spiritual value. Production in Islam is not merely an activity of seeking profit, but

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also an effort to uphold social justice, meet the needs of the community, and preserve the sustainability of natural resources that Allah has entrusted.

Islam views economic activities, including production, as an integral part of worship ('ibadah ghairu mahdhah), namely worldly activities that carry spiritual value when carried out with the right intention and in accordance with sharia. In the Islamic view, working and producing are not only means of obtaining material profit, but also a manifestation of the trust that Allah has given to humankind as khalifah (leader and steward) on earth.

Production in Islam does not merely aim to accumulate wealth or increase profit, but is also oriented toward the welfare of the community and social justice. Islam teaches that every product of production must provide broad benefit to society, not only serve personal interests or those of a particular group. This principle is in line with the main objectives of maqashid sharia, namely safeguarding religion (hifz al-din), safeguarding life (hifz al-nafs), safeguarding the intellect (hifz al-'aql), safeguarding lineage (hifz al-nasl), and safeguarding property (hifz al-mal). Through ethical and responsible production activities, all these objectives can be realized harmoniously.

In addition, Islam also emphasizes the importance of sustainability in the production process. Human beings are commanded to make wise use of natural resources without disturbing their balance, as Allah says in QS. Al-A'raf (7):56, "And do not cause corruption on the earth after it has been set in order." This principle shows that production in Islam is not only about economic efficiency, but also about environmental preservation and moral responsibility toward Allah's creation.

Several verses of the Qur'an explicitly touch on the importance of working, producing, and making use of the potential of the resources that Allah has bestowed. Among them are Surah Al-Hadid (57):25, which emphasizes the importance of iron as a symbol of strength and benefit in human life; Surah As-Sajdah (32):27, which depicts the natural process of production through water that grows plants as a source of life and sustenance; and Surah Saba' (34):10–11, which presents the story of the Prophet Dawud (peace be upon him) with his technological ability and strong work ethic in processing iron into a beneficial means of production.

These three verses provide a comprehensive picture of how Islam positions production as part of a balanced system of life between spirituality and materiality, effort and reliance on God (tawakal), and humankind and nature.

Furthermore, the hadith of the Prophet Muhammad ﷺ also reinforce this teaching by affirming the importance of hard work, self-reliance, and social responsibility in economic activity. Among his sayings: "No one eats better food than that which he earns through his own labor." (Narrated by Bukhari). "The best of earnings is a man's work with his own hands, and every transaction that is pure and honest." (Narrated by Ahmad).

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These two hadith affirm that Islam holds in high regard every effort undertaken lawfully and honestly. Work and production carried out with one's own hands are not only of economic value, but also of worship value in the sight of Allah. Thus, work ethic, professionalism, and honesty become the main pillars of the Islamic production system. Therefore, through a study of the verses and hadith on production, we can understand that Islam does not reject economic and technological progress, but rather encourages its followers to innovate, work hard, and produce goods or services that benefit society at large. However, all of this must be carried out within a framework of justice, balance, and blessing, so that production activities not only generate profit but also cultivate spiritual, social, and humanitarian value.

RESEARCH METHOD

This research uses a literature review method with a qualitative-descriptive approach that focuses on tracing and analyzing verses of the Qur'an related to the concept of production. The study begins by identifying relevant verses that discuss work, effort, resource management, productivity, and the blessing of results. The main literature sources used are classical exegetical works such as Tafsir al-Tabari, Tafsir Ibn Kathir, and Tafsir al-Qurtubi, as well as contemporary interpretations such as Tafsir al-Misbah by Quraish Shihab and Fi Zhilal al-Qur'an by Sayyid Qutb. Supporting literature in the form of scientific journals, Islamic economics books, and prior research were also analyzed to enrich the perspective. Each verse was examined through a thematic (maudhu'i) approach, namely gathering all verses related to production and then studying the context of their revelation, their correlation with surrounding verses (munasabah), and the explanations of exegetical scholars. Analysis was carried out by interpreting the meaning of the verses within the context of the modern economy so as to obtain a comprehensive understanding of the principles of production according to the Qur'an, including the ethics, objectives, and spiritual values contained therein. The results of the study are presented descriptively to affirm the relevance of the Islamic concept of production to present-day economic activity.

ANALYSIS AND DISCUSSION

Understanding of Production from an Islamic Perspective

The word "production" in Arabic is known by the term al-intāj (الإنتاج), derived from the root nataja–yantiju–intājan, meaning to produce, to bring forth, or to bring out something beneficial. Terminologically, in the context of Islamic economics, production is defined as every form of human activity in managing, developing, and making use of the natural resources (resources) that Allah SWT has created on earth in order to produce

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goods and services that are lawful, beneficial (thayyib), and of worship value. (Mannan, 1986: 45)

In Islam, natural resources are viewed as a trust (amanah) from Allah SWT, not the absolute property of humankind. Therefore, their management and use must be based on the principles of justice, balance, and sustainability. Allah SWT says:
"It is He who created for you all that is on the earth…" (QS. Al-Baqarah [2]: 29). (QS. Al-Baqarah [2]: 29)

This verse affirms that all the resources on earth are intended for human welfare, yet their use must be in accordance with sharia values so as not to give rise to corruption (fasad) and social inequality. Therefore, production in Islam must be carried out lawfully, ethically, and with responsibility toward the environment.

Main Objectives of Production in Islam:

1. Fulfilling the Basic Needs of Society (Basic Needs Fulfillment)
2. Production in Islam is directed toward meeting the basic needs of human beings, such as clothing, food, shelter, education, and health, for the sake of achieving maslahah 'ammah (the common good). (Siddiqi, 1996: 72)
3. Upholding Economic Justice (Economic Justice)
4. The production system in Islam rejects practices of monopoly and exploitation that can give rise to social inequality. Every individual has an equal right and opportunity to produce according to their ability. (Al-Qaradawi, 1981: 117)
5. Realizing Social Welfare (Social Welfare)
6. Islam encourages the results of production to be distributed fairly and evenly through the mechanisms of zakat, infaq, and sadaqah. This aims to ensure that welfare is not enjoyed only by certain groups. (Antonio, 2001: 28)
7. Attaining Blessing (Barakah) from Lawful Effort
8. Production carried out with honesty, professionalism, and in accordance with sharia principles will bring about blessing.

Scholars' Views on Production:

Imam Al-Ghazali in Ihya' Ulumuddin explains that economic activities such as working and producing lawful goods are part of worship, so long as they are intended to seek the pleasure of Allah SWT and do not contradict sharia law. He said: "The effort to seek sustenance is part of worship, because through that sustenance a Muslim is able to fulfill his obligations toward himself, his family, and his society." (Al-Ghazali, 2005: 75)
Ibn Khaldun in the Muqaddimah affirms that production activity is the foundation of civilization ('umran). According to him, the development and prosperity of a nation depend

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on the ability of its society to produce, manage resources, and innovate sustainably. (Ibn Khaldun, 1986: 239)

From these various views, it can be concluded that production in Islam is a form of actualization of humankind's role as khalifah on earth, which must be carried out with ethics, honesty, justice, and social responsibility. Production is not merely an economic instrument, but also part of worship and a contribution to the welfare of the community.

Verses on Production

QS. Al-Hadid (57): 25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ

Meaning: *"Indeed, We sent Our messengers with clear evidences and sent down with them the Scripture and the balance [of justice] that the people may maintain [their affairs] with justice. And We sent down iron, wherein is great strength and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might." (QS. Al-Ḥadīd [57]: 25)*

Tafsir of QS. Al-Hadid (57): 25

1) Tafsir al-Marāghī — According to Ahmad Mustafa Al-Marāghī, this verse shows that Allah has given humankind two important things: revelation and a means of strength. Revelation, in the form of the Scripture and the balance of justice, functions as a moral and legal guide, while iron functions as a means of physical strength and technology. Thus, human life will be balanced between the spiritual and the material, between faith and strength. (Al-Marāghī, 1946: 145–146)In the context of production, this balance is very important: production must not merely pursue material profit, but must also rest on moral values and justice.
2) Tafsir al-Munīr (Wahbah Az-Zuhailī) — Wahbah Az-Zuhailī interprets "al-ḥadīd (iron)" as a symbol of humankind's ability to produce and build civilization. Iron is used to make agricultural tools, weapons, buildings, and various industrial needs. With iron, humans can create economic progress and defense, yet are simultaneously tested: whether they use that power for good or for tyranny. (Az-Zuhailī, 1998: 143–145)
3) Tafsir Ibn Kathīr — Ibn Kathīr explains that Allah sent down the Scripture and the balance to regulate human life so that it proceeds justly, and sent down iron as a means of strength and protection. He notes that this verse depicts two important aspects of human life: the gentleness of revelation (which cultivates faith and justice), and physical and technological strength (which upholds the law and protects justice). (Ibn Kathīr, 1992: 23)

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4) Tafsir Sayyid Qutb (Fi Zhilāl al-Qur'an) — Sayyid Qutb affirms that Islam is a religion that balances moral strength and material strength. In his view, this verse shows that Islamic society must build civilization with knowledge, faith, and technology in a balanced manner. (Qutb, 1985: 3499)

Munāsabah (Contextual Correlation) of QS. Al-Hadid (57): 25

Correlation of QS. Al-Ḥadīd (57): 25 with the Preceding Verse

The verse before this one (QS. Al-Ḥadīd: 24) reads: "[Those] who are stingy and enjoin upon people stinginess. And whoever turns away – then indeed, Allah is the Free of need, the Praiseworthy."

Verse 24 rebukes the trait of stinginess (bukhl) and reluctance to fulfill social obligations, while verse 25 explains why humankind must not behave in that way, because:

a. Allah sent messengers and sent down the Scripture so that humankind would uphold justice (al-qisṭ).
b. Allah also sent down iron (al-ḥadīd) as a means of strength and benefit for life. (Az-Zuhailī, 1998: 204)

Thus, the correlation between the two is that after Allah rebukes those who are stingy and unwilling to do good deeds, Allah explains that justice and welfare (including economics and production) can only be upheld through two forces: revelation and human effort. (Shihab, 2005: 187)

Correlation with the Following Verse

The verse after this one (QS. Al-Ḥadīd: 26) states: "And We had certainly sent Noah and Abraham and placed in their descendants prophethood and scripture…"

Verse 25 states the general principle that Allah sent messengers and sent down the Scripture, while verse 26 gives a concrete example, namely the Prophets Noah and Abraham, who carried the mission of justice and civilization. (Ibn Kathīr, 1999: 312)

Correlation with the General Theme of Surah Al-Ḥadīd

Surah Al-Ḥadīd generally discusses faith, charitable spending, strength, and the balance between the spiritual and the material. Some of the main themes of this surah are:

a. The oneness and sovereignty of Allah over the universe (verses 1–6).
b. The exhortation to give charity and the prohibition of stinginess (verses 7–24).
c. The upholding of justice through revelation and strength (verse 25).
d. The history of the prophets and the struggle of faith (verses 26–27). (Shihab, 2013: 152)

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Correlation with the Concept of Production in Islam

In the context of Islamic economics, this verse has a very strong correlation with the concept of production (al-intāj), because:

a. Production is a concrete manifestation of upholding economic justice. Allah sent down the Scripture (moral rules) and iron (technology) so that humankind is able to produce justly. (Chapra, 1992: 89)
b. Iron symbolizes the tools and means of production. In the exegeses of Al-Marāghī and Az-Zuhailī, "iron" is understood as a symbol of industrial and technological progress used for human welfare. (Al-Marāghī, 1946: 91)
c. Justice ('adl and qisṭ) is a core principle of Islamic economics. This means that every production activity must maintain a balance between the rights of producers, consumers, workers, and the environment. (Al-Qaradawi, 1997: 44)

Correlation with the Reality of Human Life

This verse also has close relevance to the social and economic reality of modern humankind, namely:

a. Allah sent down revelation as a moral guide (the Scripture and mīzān) so that humankind would not act unjustly.
b. Allah granted the capacity for technology (iron) as a tool of strength and productivity for the prosperity of the earth. However, if these two aspects are separated, revelation without strength becomes weak, and strength without revelation becomes oppressive. (Az-Zuhailī, 1998: 207)

QS. Surat As-Sajdah (32): 27

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ

Meaning: *"Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops eaten by their livestock and by themselves? Then do they not see?" (QS. As-Sajdah: 27)*

Tafsir of QS. Surat As-Sajdah (32): 27

1. Tafsir Ibn Kathir — This verse depicts concrete evidence of Allah's power in bringing dead land to life. Just as Allah grows plants from barren land, so too will Allah resurrect humankind who have died on the Day of Judgment. Agricultural production is used as an analogy for resurrection and evidence of Divine ordering. (Ibn Kathīr, 1999: 335–336)
2. Tafsir al-Marāghī — Allah demonstrates a natural production system full of wisdom: water descends onto dry earth, then grows plants for the needs of humans and animals. This contains a lesson on the importance of using resources efficiently and ethically. (Al-Marāghī, 1946: 106–107)

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3. Tafsir al-Munīr (Wahbah Az-Zuhailī) — This verse contains an economic and ecological message: Allah prepares a natural system of production through water and soil. Humankind is commanded to manage the earth, cultivate crops, and preserve the environment as a form of worship and trust. (Az-Zuhailī, 1998: 250)
4. Tafsir al-Mishbah (Quraish Shihab) — Allah invites humankind to see with the eye of the heart how the process of rain and plant growth is a natural production chain that sustains life. This guides humankind not to be arrogant about the results of production, since all of it originates from Allah's grace. (Shihab, 2005: 297–298)
   This verse affirms that Allah sent the messengers and sent down the Scripture as a guide to life so that humankind is able to uphold justice (al-qisṭ) on earth. In addition to revelation, Allah also bestowed "iron" (al-ḥadīd), which in exegesis is interpreted as a symbol of strength, technology, and the means of production. (Az-Zuhailī, 1998: 204)
   The meaning of this verse is not only theological, but also economic and social. "Iron" shows humankind's capacity to manage natural resources for the sake of civilization. Islam holds that material and spiritual strength must proceed in balance – faith and righteous deeds must be accompanied by hard work, professionalism, and social responsibility. (Shihab, 2005: 187)

Conclusion on QS. Surat As-Sajdah (32): 27

1) Correlation with the Preceding Verse (QS. Al-Ḥadīd: 24)

The preceding verse rebukes people who are stingy and reluctant to give charity: "[Those] who are stingy and enjoin upon people stinginess. And whoever turns away – then indeed, Allah is the Free of need, the Praiseworthy."

Verse 25 then explains the solution to this trait of stinginess, namely by working, producing, and upholding justice through two main means: revelation and strength (iron). (Al-Marāghī, 1946: 91)

Thus, after the prohibition against stinginess, Allah shows the path to improvement through productive and just work.

2) Correlation with the Following Verse (QS. Al-Ḥadīd: 26)

The following verse reads: "And We had certainly sent Noah and Abraham and placed in their descendants prophethood and scripture…"

Verse 25 speaks in general terms about the mission of prophethood, while verse 26 gives a concrete example: the Prophets Noah and Abraham as bearers of civilization and justice. Its correlation: verse 26 reinforces the concept that justice and human progress (including the economy) can only be realized through the guidance of revelation carried by the messengers. (Ibn Kathīr, 1999: 312)

3) Correlation with the General Theme of Surah Al-Ḥadīd

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Surah Al-Ḥadīd as a whole highlights the balance between the spiritual and the material:

a. Verses 1–6: The majesty and sovereignty of Allah.
b. Verses 7–24: The exhortation to give charity and the prohibition of stinginess.
c. Verse 25: The upholding of justice through revelation and strength.
d. Verses 26–27: The struggle of the prophets to uphold faith and justice. (Al-Zarkasyī, 1980: 36)

4) Correlation with the Concept of Production in Islamic Economics

This verse has a very strong relationship with the concept of production (الإنتاج / al-intāj), because:

a. Production is a concrete manifestation of upholding economic justice (al-qisṭ).
b. "Iron" symbolizes the means of production and industrial progress.
c. Islam teaches justice ('adl) in every production activity, encompassing the balance between the rights of producers, workers, consumers, and the environment. (Al-Qaradawi, 1997: 44)

Correlation with Modern Human Reality

This verse is highly relevant in the context of modern civilization:

a. Revelation (the Scripture and mīzān) is a moral guide so that humankind does not act unjustly.
b. Iron (technology and strength) is a tool of productivity for the prosperity of the earth.
c. However, if these two aspects are separated, revelation without strength becomes weak, while strength without revelation becomes tyranny. Thus, Islam teaches that faith, knowledge, and technology must be united so that economic development advances not only materially, but also with justice and blessing. (Az-Zuhailī, 1998: 207)

QS. Surat Saba' (34): 10

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ

Meaning: *"And We certainly gave David from Us bounty. [We said], 'O mountains, repeat [Our] praises with him, and the birds [as well].' And We made pliable for him iron."*

Tafsir of QS. Surat Saba' (34): 10

Tafsir Ibn Kathīr — Allah bestowed upon the Prophet Dawud several excellences: prophethood, a beautiful voice in remembrance (dzikir), and a high level of technological ability in processing iron. Allah made iron pliable in his hands without fire, so that he could make armor and weapons of war with ease. (Ibn Kathīr, 1999: 378–379)

Tafsir al-Marāghī — This verse shows that Allah gave the Prophet Dawud both spiritual and material distinctions: beauty of voice in glorification and industrial capability in the processing of iron. This teaches a balance between worship and productive work. (Al-Marāghī, 1946: 85)

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Tafsir al-Munīr (Wahbah az-Zuhailī) — Allah taught the Prophet Dawud metallurgical technology (metalworking) as a symbol of industrial progress in his era. This is a form of production of worship value, because its results were used to protect the community and uphold justice. (Az-Zuhailī, 1998: 210)

Tafsir al-Mishbah (Quraish Shihab) — According to Quraish Shihab, the softening of iron for the Prophet Dawud is a sign that technological power must be directed toward moral purposes and the common good. The ability to produce is not merely a worldly skill, but also part of spiritual responsibility. (Shihab, 2005: 355–356)

Correlation of QS. Surat Saba' (34): 10

Table 1. Correlation of QS. Surat Saba' (34): 10

Aspect	Correlation (Munāsabah)
With the preceding verse (QS. Saba': 9)	Verse 9 speaks of the disbelievers' denial of Allah's power. Verse 10 shows a concrete example of Allah's power through the miracle granted to the Prophet Dawud.
With the following verse (QS. Saba': 11)	Allah commands the Prophet Dawud to make strong coats of armor and to perfect their form. This shows the relationship between the gift of knowledge (verse 10) and the command to produce (verse 11).
With the general theme of Surah Saba'	Surah Saba' highlights the balance between worldly wealth and gratitude to Allah. Verse 10 becomes an example that wealth and technology must be combined with worship.
With the concept of production in Islam	The softening of iron for the Prophet Dawud symbolizes Allah's sanction for industrial and technological progress, so long as it is used for the common good, not for arrogance or corruption.

Hadith on Production

1. Working with One's Own Hands

The Messenger of Allah ﷺ said:

"The best food a person eats is that which comes from the work of his own hands, and indeed the Prophet Dawud, peace be upon him, ate from the work of his own hands." (Narrated by Bukhari, no. 2072).

Exegesis of this hadith

a. Ibn Hajar al-'Asqalānī (Fath al-Bārī, 4/303)

1) This hadith emphasizes the nobility of working and earning a living through one's own effort.
2) The word "hand" here has a broad meaning, covering both physical and intellectual labor.

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3) The Prophet Dawud is given as an example because, although he was a prophet and a king, he still lived from the fruits of his own labor (making armor).

b. Imam al-Nawawī
1) This hadith shows that the results of one's own work are better than the results of begging or of unclear means.
2) The phrase "the work of one's own hands" covers all lawful professions: agriculture, trade, craftsmanship, and modern occupations.
3) The underlying principle is lawfulness and self-reliance.

c. Al-Munāwī (Fayḍ al-Qadīr, 4/241)
1) He interprets this to mean that work done by oneself brings greater blessing because it does not depend on others.
2) The Prophet Dawud is mentioned because he was a noble figure, yet he still worked hard, thereby becoming a model of productivity.

d. Sayyid Qutb: this hadith affirms the concept of izzah (dignity) in Islam, namely that the community must not depend passively on others.

e. Yusuf al-Qaradawi: working is part of worship; through work, a person preserves his dignity, avoids poverty, and is able to benefit others.

2. The Importance of Effort and Productivity

The Messenger of Allah ﷺ said:

"No one eats any food better than that which he earns from the work of his own hands. And indeed the Prophet of Allah, Dawud, ate from the work of his own hands." (Narrated by Ahmad).

Exegesis of this hadith

a. Tafsir Ibn Hajar al-'Asqalānī (Fath al-Bārī, 4/303)
1) This hadith shows the merit of working with one's own hands.
2) Its meaning is not limited to manual labor, but to all lawful effort carried out independently.
3) The Prophet Dawud is a model: although he was a prophet and a king, he did not depend on others, but lived from the results of his own production (the making of armor).

b. Imam al-Nawawī (Syarḥ Ṣaḥīḥ Muslim)
1) Lawful and independent work is more excellent than relying on the gifts of others.
2) The phrase "the fruits of his own labor" covers agriculture, trade, craftsmanship, industry, or any lawful profession.
3) Food obtained through one's own effort carries more blessing than that obtained through unclear means or begging.

c. Al-Munāwī (Fayḍ al-Qadīr, 4/241)

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1) This hadith contains the message that productivity is an act of worship when intended to preserve one's dignity and benefit others.
2) The Prophet Dawud is specifically mentioned to affirm that the nobility of work applies to everyone, even to prophets and kings.

d. Contemporary Exegesis (According to Sayyid Qutb)

1) This hadith is in line with the Islamic principle that humankind is khalifah on earth, obliged to manage resources for the common good.
2) Working and producing become a means of preserving human dignity, preventing poverty, and building the economic independence of the community.

A Person's Work with His Own Hands

The Messenger of Allah ﷺ said:

"A man's work with his own hands, and every mabrūr (honest) transaction." (Narrated by Ahmad, no. 17357; al-Bazzar, with a sound (hasan) chain of transmission).

Exegesis of this hadith

a. Ibn Hajar al-'Asqalānī (Fath al-Bārī, 4/303)

1) Work with one's own hands indicates direct production, whether in the form of craftsmanship, agriculture, or a lawful profession.
2) Its meaning is not limited to physical labor, but to every independent effort that does not make one's livelihood dependent on others.
3) A mabrūr transaction is trade that is free from fraud, usury, and cheating.

b. Imam al-Nawawī (Syarḥ Ṣaḥīḥ Muslim)

1) This hadith emphasizes the nobility of working, rather than being idle or begging.
2) "With his hands" indicates honesty, independence, and productivity.
3) Trade is also permitted, but must be mabrūr, that is, conducted fairly, honestly, and without harming others.

c. Al-Munāwī (Fayḍ al-Qadīr, 3/151)

1) Work with one's own hands is more excellent because it is free from doubtful matters (syubhat) and closer to blessing.
2) A mabrūr transaction is one free of false oaths, short measure, fraud, and is conducted with the mutual consent of both parties.

d. Sayyid Qutb (Fi Zhilal al-Qur'an, in relation to QS. Al-Jumu'ah: 10)

1) Islam does not reject trade or production; rather, it emphasizes ethics and blessing in economic activity.
2) Production by hand (agriculture, craftsmanship, industry) cultivates independence, while trade expands the distribution of production results.

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CONCLUSION

Based on the discussion of the verses of the Qur'an and hadith on production, several important points can be concluded as follows:

1. Production in Islam is a trust and a form of worship. Humankind, as khalifah on earth, is given the responsibility to manage the natural resources that Allah has provided. Production does not merely aim to seek material profit, but also to create shared welfare and benefit.
2. The Qur'an affirms a close relationship between faith and productivity. In Surah Al-Hadid (57):25, As-Sajdah (32):27, and Saba' (34):10, Allah shows that strength (iron), water (life), and skill (production) are blessings that must be used justly and in balance for the progress of humankind.
3. Work ethic and justice are the main foundations of economic activity. Production in accordance with Islamic values must give attention to honesty, competence, and social justice. Islam rejects the exploitation of resources, economic inequality, and monopolies that benefit only a small group.
4. The hadith of the Prophet affirm the importance of hard work and economic independence. The Prophet Muhammad ﷺ set an example that the best earnings are those from one's own effort. This instills the values of responsibility, perseverance, and integrity in work, while rejecting laziness and dependency.
5. Islamic production reflects a balance between this world and the hereafter. Economic activity must not be oriented only toward worldly profit, but must also attend to spiritual, social, and environmental aspects so that blessing (barakah) is created in every product of production.

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