

The Application of Uṣūl al-Fiqh (Principles of Islamic Jurisprudence) in Sharia Economics: Theoretical Review

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Abstract

This theoretical study delves into the foundational concepts of Uṣūl al-Fiqh and their role as the theoretical framework underpinning Sharia economic principles. Through a qualitative approach involving a literature review, this study conducts an in-depth examination of these principles to foster the development of a Sharia economy characterized by inclusivity, fairness, and sustainability. This research advances Sharia economics rooted in Islamic values by offering more effective solutions to existing challenges. Furthermore, building upon this theoretical foundation, the study explores practical applications of Sharia economic principles, envisioning tangible solutions to real-world economic issues. By integrating insights from the theoretical inquiry into economic policies and practices, it becomes feasible to cultivate economic systems that adhere to Islamic values and promote equitable growth and societal well-being. In summary, this theoretical exploration catalyzes the development of a dynamic and progressive Sharia economy that aligns with Islamic ethics and contemporary economic realities.

Keywords: *Uṣūl al-Fiqh, Islamic Jurisprudence, Sharia Economics*

INTRODUCTION

The study of the application of Uṣūl al-Fiqh in Sharia economics is a research area that is increasingly receiving attention in the context of global Islamic economic development (Shinkafi & Ali, 2017). By basing its principles on the primary sources of Islamic law, namely the Al-Qur'an, and Sunnah, and exploring the understanding of the rules of Uṣūl al-Fiqh, this study examines how these principles can be applied in a modern economic context. As part of the Sharia economic system, the application of Uṣūl al-Fiqh has the potential to make a significant contribution to economic development that is sustainable, fair, and follows Islamic values (Mustafa et al., 2016).

In this introduction, several important points will be discussed, which are the basis for understanding the study of the application of Uṣūl al-Fiqh in Sharia economics. First, the understanding of Uṣūl al-Fiqh and its basic concepts in Islam will be introduced (Alsawady et al., 2022). Then, we will discuss the context of Sharia economics and the urgency of applying the principles of Uṣūl al-Fiqh in this domain (Kahf, 2019). Next, a discussion framework will be presented, which includes several important aspects that will be studied in this paper, as well as the objectives and benefits of this research.

The theoretical study of the application of Uṣūl al-Fiqh in Sharia economics is an effort to understand the theoretical basis underlying the principles of Islamic economics (Bhuiyan et al.,

2020). This study will explore the basic concepts of Uṣūl al-Fiqh and their relationship to Sharia economics and see how these principles can be applied in modern economic practice (Nurhadi, 2019).

Sharia economic principles, which include the prohibition of usury, fairness in transactions, equitable distribution of wealth, and support for the general welfare, can be understood more deeply through the lens of Uṣūl al-Fiqh (Alkhateeb, 2020; Trakic, 2022, pp. 1–10).

Prohibition of Usury: Uṣūl al-Fiqh emphasizes the prohibition of usury-based on the text of the Quran and the hadith of the Prophet Muhammad SAW. The principles of Uṣūl al-Fiqh are used to interpret and classify various forms of usury, as well as develop financial instruments that comply with these principles (Azhar, 2010, pp. 279–338), such as murabahah as buying and selling with a profit markup (Rahman & Ismail, 2023), and mudharabah (Bambang Waluyo, 2023), as a profit-sharing scheme (Dariah et al., 2020).

Justice in Transactions: The principles of Uṣūl al-Fiqh, such as fairness in establishing laws and avoiding exploitation, are the basis for the principles of justice in sharia economic transactions. The concept of qiyas is used to establish a fair agreement between the parties involved in a transaction, while maslahah mursalah is used to ensure that the transaction provides real benefits for society (Laldin, 2020, pp. 21–47).

Equitable Distribution of Wealth: The principles of Uṣūl al-Fiqh encourage a fair and equitable distribution of wealth among members of society (Khattak, 2018). The concept of istishab is used to maintain the continuity of wealth redistribution policies and prevent the unequal accumulation of wealth in the hands of a few individuals or groups (Hayat & Malik, 2014a).

Favoring General Welfare: The principle of maslahah mursalah is the main basis for sharia economic policies aimed at improving general welfare. By considering the public interest in determining economic policies, sharia economics is expected to provide more inclusive and sustainable solutions for society (A. Dusuki & Abdullah, 2011).

METHOD

This research methodology uses a qualitative approach focusing on literature study (Burton, 2013), to explore the application of Uṣūl al-Fiqh in Sharia economics. Here are details about the methodology of this research:

1. Data Source

The primary data sources used in this research are academic literature and primary sources related to Uṣūl al-Fiqh, Sharia economics, and Islamic principles in an economic context. The literature used includes books, scientific journal articles, conference papers, official documents, fatwas from religious authorities, and relevant digital sources.

2. Data Type

The type of data collected in this research is descriptive and analytical data (Curtis, 2005), related to the principles of Uṣūl al-Fiqh and their application in Sharia economics. Descriptive data is used to understand the basic concepts of Uṣūl al-Fiqh and Sharia economic principles. In contrast,

analytical data is used to analyze how these principles can be applied in modern economic practice.

3. Data Collection Techniques

The data collection technique used in this research is a systematic literature study. Researchers will collect data from various literature sources related to the research topic, including books, journal articles, and other related documents. Data was collected through online and offline searches using keywords relevant to the research topic (Dobinson & Johns, 2017).

4. Data Analysis Techniques

The data analysis technique used in this research is qualitative analysis. The data collected will be analyzed systematically to identify main themes, patterns, and relationships between Uṣūl al-Fiqh concepts and their application in Sharia economics. The analysis is carried out by carefully reading data sources, grouping relevant information, and interpreting field findings (Snyder, 2019).

5. Drawing Conclusions

The conclusions of this research will be based on the data analysis that has been carried out. The researcher will draw conclusions based on the main findings identified from the literature study and relate these findings to the research objectives and theoretical framework discussed previously (Grant & Osanloo, 2014). The resulting conclusions will provide a deeper understanding of the application of Uṣūl al-Fiqh in Sharia economics and its implications in the modern economic context.

By using a qualitative approach to literature study, it is hoped that this research can provide a more comprehensive insight into the contribution of Uṣūl al-Fiqh in the development of Sharia economics and become a basis for further research in this field.

RESULTS AND DISCUSSION

The Principles of Islamic jurisprudence, or Uṣūl al-fiqh, encompass traditional methodological guidelines utilized in Islamic jurisprudence (fiqh) to derive rulings of Islamic law (sharia). This traditional framework of Islamic jurisprudence delineates the principles for interpreting the scriptures, namely the Quran and hadith, through linguistic and rhetorical analysis. It also outlines methods for authenticating hadith and determining instances where the legal validity of a scriptural passage is superseded by a later revelation (Parray, 2012). Besides the Quran and hadith, Sunni jurisprudence acknowledges additional sources of law, including juristic consensus (ijma^ʿ) and analogical reasoning (qiyas) (Samadi, 2021, pp. 24–62).

Consequently, it scrutinizes the application and constraints of analogy and the significance and boundaries of consensus alongside other methodological principles, some of which are exclusive to specific legal schools (madhahib). This interpretive framework is encapsulated under the concept of ijihad, which denotes a jurist's diligent effort to reach a legal verdict on a particular matter (Rafay et al., 2016).

1. Overview

Classical jurists maintained that human reason is a divine gift bestowed by God, intended to be utilized to its utmost potential. Nevertheless, they posited that relying solely on reason is inadequate for discerning right and wrong. Instead, they argued that rational discourse should derive its substance from the corpus of transcendent knowledge disclosed in the Quran and the teachings of Muhammad as preserved in the sunnah (Abdeljelil, 2009, pp. 11–29).

2. Sources of Sharia

Islamic jurisprudence draws upon various sources to expound the corpus of Islamic law. Within Sunni Islam, the foundational sources of traditional jurisprudence encompass the Holy Qur'an, considered by Muslims as the direct and unadulterated word of God, and the Sunnah, comprising the words and deeds attributed to the Prophet Muhammad as recorded in the hadith literature (Hussain, 2011, pp. 1–11). In Shi'ite jurisprudence, the concept of Sunnah extends to encompass the traditions of the Imams (Mavani, 2010).

As Islamic scriptures did not comprehensively address all matters of Sharia directly, jurists developed additional methodologies for deriving legal rulings. Sunni legal traditions recognize secondary sources of Islamic law, including consensus (though its exact nature is debatable), analogical reasoning, public interest consideration, juristic discretion, the precedents set by the early Muslim generations, and local customs (Opwis, 2017). The Hanafi school often employs analogical deduction and independent reasoning (Meron, 1969), while the Maliki and Hanbali schools predominantly rely on the Hadith (Kamaluddin et al., 2021). The Shafi'i school emphasizes the Sunnah more than the Hanafi school and employs analogy more than the others (Farūki, 1971).

In Shia Islam, the Usuli school of Ja'fari jurisprudence utilizes four sources: the Qur'an, Sunnah, consensus, and intellect. Consensus is employed under specific conditions, while the intellect is relied upon to derive general principles from the Qur'an and Sunnah (Weiss, 1998, pp. xi–xiv). These principles of jurisprudence serve as a framework for interpreting the Qur'an and Sunnah in varying circumstances. Akhbari Ja'faris prioritizes scriptural sources and rejects the practice of *ijtihad* (Jamal, 2019).

3. Primary sources

a. Qur'an

The Qur'an is the primary and paramount source of Islamic law, revered as the direct word of God transmitted to Muhammad by the angel Gabriel in Mecca and Medina. This scripture delineates the moral, philosophical, social, political, and economic underpinnings upon which a society should be built. Verses revealed in Mecca address philosophical and theological themes, while those shown in Medina focus on socio-economic laws. The Qur'an was transcribed and safeguarded during Muhammad's lifetime, with compilation occurring shortly after his demise (Hashmi, 2003).

The Qur'an's verses are classified into three domains: "speculative theology," "ethical principles," and "rules of human conduct." The latter directly addresses Islamic legal matters, comprising approximately five hundred verses or one-thirteenth of the text. Interpreting the Qur'an has resulted in diverse opinions and judgments (Hasan, 2022). Sunni Muslims regard interpretations by Muhammad's companions as the most authentic, while Shia Muslims consider those by the Imams as authoritative, as they were privy to the circumstances surrounding each revelation (A. bin H. Ali, 2010).

In Islam, the Qur'an is venerated as the utmost sacred source of law. Classical jurists upheld its textual integrity, citing its transmission through multiple individuals in each generation, a phenomenon known as "recurrence" or "concurrent transmission" (*tawātur*). Only several hundred verses of the Qur'an directly pertain to legal matters, primarily concentrated in specific areas like inheritance. However, other passages serve as sources for general principles, expounding their legal implications through alternative means (Bouhafa, 2019).

b. Hadith or Sunnah

The corpus of hadith provides intricate and practical legal guidance, yet scholars recognized that not all of them were authentic from early times. Early Islamic scholars devised a methodology to assess their authenticity by scrutinizing the reliability of individuals mentioned in their transmission chains. These criteria sifted through the extensive collection of prophetic traditions, yielding several thousand "sound" hadiths compiled in canonical compilations (Souaiaia, 2005).

The Sunnah emerges as the next crucial source, defined as "the traditions and customs of Muhammad" or encompassing his words, actions, and silent approvals (Lone, 2016). For Shia jurists, the Sunnah includes the actions and acknowledgments of the twelve Imams and Fatimah, believed to be infallible. Justification for Sunnah as a legal source is found in the Qur'an, which commands adherence to Muhammad's teachings (Mohammadi, 2010).

4. Secondary sources

a. Ijmā' (consensus)

Consensus (*ijma*) theoretically could elevate a ruling based on probable evidence to absolute certainty. This classical principle derived its authority from a series of hadiths affirming that the Islamic community could not collectively (Pill, 2018). Technically, consensus was defined as the unanimous agreement of all competent jurists in a particular generation serving as community representatives. However, the practical challenge of achieving and verifying such unanimity meant that it had minimal impact on legal evolution. Instead, a more pragmatic form of consensus, determined by consulting the works of eminent jurists, was utilized to solidify a ruling, preventing further debate. (Kamali, 1996).

b. Qiyās (analogical reasoning) and 'aql (reason)

Analogical reasoning (*qiyas*) serves to extrapolate a ruling for a scenario not explicitly addressed in scripture by drawing parallels with a rule grounded in scripture. A classic

illustration involves extending the Quranic prohibition of alcohol to all intoxicating substances based on the shared "cause" (‘illa) of intoxication. However, identifying the cause often sparked controversy and vigorous debate, as it might not always be evident. However, Shia jurisprudence diverges from this approach, eschewing qiyas and instead relying on reason (‘aql) to derive rulings (S. S. Ali, 2010).

c. Ijtihād

The classical process of ijtiḥād integrated these commonly acknowledged principles with additional methods, which were not universally embraced by all legal schools, such as istiḥsan (juristic preference), istislah (consideration of public interest), and istishab (presumption of continuity). A qualified jurist authorized to practice ijtiḥād is known as a mujtahid. The utilization of independent reasoning to deduce a ruling stand in contrast to taqlid (imitation), which involves adhering to the rulings of a mujtahid. By the early 10th century, the evolution of Sunni jurisprudence led prominent jurists to assert that the primary legal issues had been resolved, gradually limiting the scope of ijtiḥād. From the 18th century onward, prominent Muslim reformers began advocating for the abandonment of taqlid and a renewed emphasis on ijtiḥād, viewing it as a revival of the dynamism of early Islamic jurisprudence (Makdisi, 1985).

5. Aims of Sharia and Public Interest

The aims of Sharia and their intersection with the concept of public interest are known as maqāṣid, and their relationship with the notion of public interest (maṣlaḥah), The significance in shaping Islamic legal principles and contemporary socio-economic policies, highlight how adherence to the aims of Sharia can lead to the promotion of public welfare and societal well-being. It explores the evolving role of Sharia aims and public interest considerations in modern Islamic jurisprudence and governance practices. Ultimately, we found the deeper understanding of the ethical and practical dimensions of Sharia-based governance and policymaking in addressing societal challenges and fostering inclusive development (Abdullah, 2020).

6. Application of Sharia Economics Principles

Sharia economic principles, which include the prohibition of usury, fairness in transactions, equitable distribution of wealth, and support for the general welfare, can be understood more deeply through the lens of Uṣūl al-Fiqh. Usury, or riba, is strictly prohibited in Islam due to its exploitative nature and adverse impact on society. The concept of fairness in transactions, or ‘adl, emphasizes the importance of justice and equality in economic dealings, ensuring that all parties are treated fairly and ethically. This principle guides Muslims to uphold integrity and honesty in business practices, fostering trust and stability in the marketplace (Moghul, 2017).

Equitable distribution of wealth, known as justice in distribution, underscores the need for economic resources to be distributed fairly among individuals and communities. This principle

advocates for addressing economic disparities and ensuring that wealth is not concentrated in the hands of a few but rather shared equitably to promote social cohesion and harmony. Additionally, the support for the general welfare, or *maslahah*, entails prioritizing the well-being of society as a whole in economic decision-making. This principle encourages investment in projects and initiatives that benefit the community and contribute to its overall prosperity and development (Thaidi et al., 2023).

By applying the principles of Uṣūl al-Fiqh to Sharia economic principles, scholars and policymakers can elucidate the underlying ethical framework guiding Islamic economics. Through rigorous interpretation and analysis, these principles provide guidance on how economic activities should be conducted in accordance with Islamic values and objectives. Moreover, they offer a holistic approach to economic governance that emphasizes social justice, ethical conduct, and sustainable development (Ibrahim et al., 2010).

The integration of Uṣūl al-Fiqh into the study of Sharia economics enhances our understanding of the dynamic relationship between Islamic jurisprudence and economic theory. It allows for a deeper exploration of the ethical dimensions of economic decision-making and the role of Islamic principles in shaping economic policies and practices. Ultimately, by embracing the principles of Uṣūl al-Fiqh in the realm of economics, it is possible to create a more just, equitable, and sustainable economic system that aligns with the values and objectives of Islam (Khorshid, 2012).

The prohibition of usury in Islam, rooted in Uṣūl al-Fiqh, reflects the ethical stance of Islam against exploitative financial practices. Usury, or *riba*, is condemned in the Quran and the hadith as it entails unjust enrichment at the expense of others and creates economic disparities. Uṣūl al-Fiqh provides the foundational principles for understanding the prohibition of usury and its implications in economic transactions. By employing methods of interpretation and legal reasoning prescribed by Uṣūl al-Fiqh, jurists are able to discern the boundaries of permissible financial transactions and ensure compliance with Islamic teachings (Shah, 2015).

One of the key functions of Uṣūl al-Fiqh in relation to the prohibition of usury is the classification of different forms of financial transactions to determine their Sharia compliance. This involves analyzing the nature of transactions, their underlying contracts, and the economic substance to ascertain whether they involve elements of *riba*. Through this analytical process, financial instruments are scrutinized to ensure they adhere to the principles of justice, fairness, and ethical conduct prescribed by Islam. This classification enables Islamic finance practitioners to develop alternative mechanisms that fulfill the economic needs of society while upholding Sharia principles (Bin Hasan, 2016).

Uṣūl al-Fiqh guides the development of Islamic financial instruments such as *murabahah* and *mudharabah*, which offer alternatives to conventional interest-based transactions. *Murabahah* involves buying and selling goods with a transparent profit markup, while *mudharabah* entails profit-sharing arrangements between parties. These instruments are designed to facilitate economic activities that align with Islamic principles, promoting fairness, transparency, and risk-sharing. By adhering to the principles of Uṣūl al-Fiqh, Islamic finance institutions ensure that their operations are ethically sound and socially responsible (Wan Jusoh, 2015).

The application of Uṣūl al-Fiqh in Islamic finance involves continuous scholarly interpretation and adaptation to evolving economic realities. As financial markets evolve and new products emerge, scholars and practitioners engage in ongoing deliberation and analysis to ensure that Islamic finance remains true to its ethical principles. This dynamic process of interpretation and adaptation allows Islamic finance to address contemporary financial challenges while upholding the prohibition of usury and promoting socio-economic justice (A. W. Dusuki & Bouheraoua, 2020).

The prohibition of usury in Islam, as guided by Uṣūl al-Fiqh, serves as a cornerstone of Islamic finance, emphasizing ethical conduct and social responsibility. Through the principles of Uṣūl al-Fiqh, Islamic finance institutions develop Sharia-compliant financial instruments and practices that promote economic justice and equitable prosperity. This ongoing commitment to ethical finance underscores the enduring relevance of Uṣūl al-Fiqh in shaping Islamic economic thought and practice (Hayat & Malik, 2014b).

Justice in Transactions: Uṣūl al-Fiqh provides the foundational principles for ensuring justice in sharia economic transactions, emphasizing fairness in formulating laws and avoiding exploitation. These principles are deeply rooted in Islamic teachings, emphasizing equity and social responsibility in financial dealings. One of the critical methodologies employed in Uṣūl al-Fiqh to uphold justice in transactions is the concept of qiyas, or analogical reasoning. Qiyas enables jurists to draw analogies between existing legal rulings and new situations, ensuring that similar cases are treated equitably under Islamic law (Makdisi, 1985).

The principle of *maslahah mursalah*, or consideration of public interest, plays a crucial role in promoting justice in economic transactions. *Maslahah mursalah* allows jurists to consider the broader societal benefits or harms resulting from a particular transaction beyond the immediate interests of the parties involved. This principle ensures that economic activities contribute positively to society's well-being, aligning with Sharia's overarching objectives to promote social welfare and justice (N. Ali, 2023).

In addition to qiyas and *maslahah mursalah*, 'adl (justice) is central to Uṣūl al-Fiqh and is a guiding principle in economic transactions. 'Adl emphasizes the importance of fairness, integrity, and equality in all aspects of human interaction, including financial dealings. By adhering to the principle of 'adl, Islamic economic transactions strive to ensure that all parties are treated justly and equitably, regardless of their social status or economic power (Barom, 2018).

Uṣūl al-Fiqh provides guidelines for addressing issues of exploitation and inequality in economic transactions. The principle of 'urf (custom) allows jurists to consider prevailing social customs and norms when determining the fairness of a transaction. This ensures that economic practices are in harmony with the values and customs of the society in which they operate, further enhancing justice and equity in economic transactions (Mohd Nor, 2012).

The principles of Uṣūl al-Fiqh serve as a comprehensive framework for promoting justice in sharia economic transactions. By emphasizing fairness, equity, and consideration of public interest, Uṣūl al-Fiqh ensures that Islamic economic activities adhere to the highest ethical standards and contribute positively to the well-being of society (Laldin, 2020).

Equitable Distribution of Wealth: Uṣūl al-Fiqh underscores the importance of fostering a fair and equitable distribution of wealth within society, reflecting Islamic principles of social justice and solidarity. The concept of *istishab*, or presumption of continuity, is instrumental in ensuring the perpetuation of wealth redistribution policies that aim to prevent the concentration of wealth in the hands of a privileged few. *Istishab* allows for preserving established norms and practices that promote equitable access to resources and opportunities for all members of society, regardless of their socio-economic status (Elmahjub, 2023).

The principle of *istishab* safeguards against the perpetuation of economic inequalities and disparities that may arise from unjust or exploitative practices. Islamic law seeks to mitigate the adverse effects of wealth concentration and promote social cohesion and stability by upholding the continuity of wealth redistribution mechanisms. This principle aligns with Sharia's broader objectives of upholding fairness and equity in all aspects of human life, including economic affairs (Ariffin, 2023).

Uṣūl al-Fiqh provides guidelines for implementing policies and mechanisms that facilitate the equitable distribution of wealth. This may include measures such as *zakat* (obligatory almsgiving), *sadaqah* (voluntary charity), and *waqf* (endowment), which are aimed at redistributing wealth and resources to those in need. Through these means, Islamic law seeks to address the root causes of poverty and inequality, while promoting the well-being and prosperity of the entire community (Kader, 2021).

Favoring General Welfare: *Maslahah mursalah*, a fundamental principle in Uṣūl al-Fiqh, is a cornerstone for sharia economic policies that prioritize enhancing general welfare. This principle allows for considering broader societal benefits and interests when formulating economic policies, transcending individual or sectoral interests to promote the entire community's well-being. By prioritizing *maslahah mursalah*, sharia economics aims to foster inclusive and sustainable development that addresses the needs of all members of society, particularly the marginalized and vulnerable (De León & Basterretxea, 2023).

Maslahah mursalah encourages policymakers to adopt a holistic approach to economic decision-making, considering not only short-term gains but also long-term sustainability and social impact. This principle underscores the importance of balancing economic growth with social justice, environmental stewardship, and cultural preservation, thereby ensuring the holistic development of society. By favoring general welfare over narrow interests, Sharia economic policies aspire to create a more equitable and resilient socio-economic system that benefits present and future generations (Beik & Arsyianti, 2021, pp. 53–67).

The principle of *maslahah mursalah* allows for flexibility and adaptability in responding to changing socio-economic conditions and emerging challenges. Islamic scholars and policymakers can invoke *maslahah mursalah* to innovate and implement new economic initiatives that address pressing societal needs, such as poverty alleviation, healthcare provision, and environmental conservation. This dynamic approach to financial governance enables sharia economics to remain relevant and responsive to society's evolving needs and aspirations (Kuran, 2018).

In summary, *maslahah mursalah* is vital in guiding sharia economic policies towards promoting general welfare and sustainable development. By emphasizing the public interest and societal benefit, sharia economics aims to create a financial system that is prosperous but also just, inclusive, and environmentally sustainable. Through *maslahah mursalah*, Islamic societies aspire to build a more equitable and resilient socio-economic order that upholds the principles of justice, compassion, and solidarity (Alam Choudhury & Nurul Alam, 2013).

CONCLUSION

In this study, we have seen how the concepts of Uṣūl al-Fiqh form the theoretical basis for sharia economic principles. By understanding these principles in depth, it is hoped that we can develop a sharia economy that is more inclusive, fair, and sustainable and that faces existing challenges more effectively. Thus, this theoretical study contributes to developing sharia economics based on Islamic values.

This study has also explored how the foundational concepts of Uṣūl al-Fiqh serve as the theoretical underpinning for sharia economic principles. By delving into these principles comprehensively, there is an aspiration to foster the emergence of a Sharia-compliant economy characterized by inclusivity, fairness, and sustainability, thereby addressing contemporary challenges more adeptly. Consequently, this theoretical inquiry constitutes a significant stride towards advancing Sharia economics rooted in Islamic values, laying the groundwork for practical implementation and policy formulation guided by ethical considerations.

Building upon this theoretical foundation, practical applications of sharia economic principles can be envisioned, offering tangible solutions to real-world economic issues. By integrating the insights gained from this study into monetary policy and business practices, it becomes possible to cultivate economic systems that adhere to Islamic values and foster equitable growth and societal well-being. In essence, this theoretical exploration catalyzes the development of a dynamic and progressive Sharia economy that resonates with the aspirations of Islamic ethics and contemporary economic realities..

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