



# INTERPRETING QUR'ANIC VERSES ON CONTRACT THROUGH THE LENS OF SOCIO-ECONOMIC EXEGETICAL APPROACH

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## ABSTRACT

This article seeks to develop Islamic economic studies through the perspective of Qur'anic economic interpretation by positioning interpretation as a primary methodological framework in the development of Islamic economics. Qur'anic interpretation is not treated merely as a textual approach to scriptural verses, but as an analytical instrument that connects divine messages with contemporary socio-economic realities. Despite the growing discourse on Islamic economics, existing studies largely treat Qur'anic interpretation as a normative reference rather than as a systematic methodological framework for socio-economic analysis. This study adopts the *adabi al-ijtimā'i wa al-iqtisādiyyah* approach, which emphasizes the social and economic relevance of the Qur'anic text, and applies a thematic (*maudhu'i*) method involving the identification of contract-related verses, linguistic analysis, and examination of the chronology of revelation within the socio-economic context of the *ummah*. The findings indicate that the concept of contract plays a central role in maintaining the balance of social relations and economic transactions. Furthermore, the study demonstrates that contracts entail binding legal implications from both a Shari'ah (normative-religious) and a positive (practical-institutional) perspective within the Islamic economic system. This study contributes conceptually by strengthening Qur'anic interpretation as a methodological foundation for Islamic economic analysis.

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## INTRODUCTION

Economics relies primarily on knowledge derived from human rationality and empirical perception, while often disregarding transcendental sources of knowledge, particularly those associated with religion. In

contrast, within the Islamic epistemological framework, divine revelation, bestowed upon His prophets, constitutes a profound and valuable source of knowledge. Portions of this revelation explicitly and implicitly address various dimensions of human economic life. Accordingly, Islamic economics can be

developed as a social science by integrating rational human understanding of the divine sources of knowledge, the Qur'an and the Hadith, with conventional methods and approaches to the construction of social theory. By grounding itself in two epistemic foundations, human reasoning and divine revelation, Islamic economics holds the potential to provide a more comprehensive understanding of contemporary economic issues (Khan, 2018). This epistemological foundation is important because economic behaviour is not shaped solely by rational calculation, but also by moral responsibility, justice, and accountability before God.

Issues related to muamalah are essentially *ta'abbudî* (*ma'qûlah al-ma'nâ*) in nature, as they fall within a realm that constantly evolves in line with the dynamics of human thought in managing social and economic life. However, several fundamental aspects are *ta'abbudî* in nature and must remain regulated by sharia provisions, so that the order of human muamalah life is maintained and runs harmoniously (Djalaluddin, 2020). Muamalah cannot be separated from sharia because issues in this field may have negative implications for the social order if they are not properly regulated. Without clear and binding regulations, disorder in socio-economic interactions would be difficult to avoid (Rahmawati, 2011). Therefore, Islamic legal reasoning in muamalah must remain adaptive to changing economic realities while preserving its normative foundation.

The urgency of such regulation can be seen when several individuals claim ownership of the same object and each seeks to defend their rights without an agreed legal mechanism (Chairunnisa et al., 2025). To guide humans in obtaining their livelihood, Allah SWT has

established various forms of muamalah contracts for daily life. These contracts include transactions such as buying and selling, leasing, and borrowing, all of which have a legal basis and a purpose of benefit.

Substantively, contracts play a fundamental role in distinguishing and determining the validity of transactions that are in accordance with sharia from those that are not. Contracts function as legal agreements that bind two parties who agree on a specific object, where each party understands their rights and obligations through mechanisms regulated by sharia, based on the principles of justice and mutual benefit among the parties involved (Arifin, 2014). In this sense, contracts are not merely technical instruments of exchange, but ethical and legal mechanisms that protect consent, trust, accountability, and fairness.

Contracts are one of the legal products in Islamic law and jurisprudence that have evolved from the classical era to the modern era and will continue to adapt in the future (Seftiani et al., 2025). Their development has always gone hand in hand with changes in the global economic system, without neglecting the substance and fundamental values that form their spirit. As an integral part of Islamic law derived from revelation, contracts are flexible but grounded in the principles of benefit, justice, and balance. Thus, the existence of contracts not only reflects obedience to sharia law but also serves as a normative instrument that ensures public benefit amid global economic dynamics and competition.

Although contracts have been widely discussed in Islamic law and Islamic economics, many studies still approach them mainly through fiqh classification, legal-formal explanation, or their operational use in Islamic financial institutions. Less attention has been given to how Qur'anic verses on contracts can

be interpreted through a socio-economic exegetical approach that connects textual meaning, social context, and contemporary economic practice. Therefore, the objective of this study is to employ the socio-economic exegetical approach (*adabi al-ijtima'i wal-iqtishadiyyah*) to systematically interpret Qur'anic verses on contracts and to contextualize the resulting principles for their application in addressing the legal and ethical needs of contemporary Islamic economic transactions. By doing so, this study seeks to strengthen Qur'anic interpretation as a methodological foundation for Islamic economic analysis and to clarify the relevance of contractual ethics in building a just and trustworthy economic order.

## LITERATURE REVIEW

### *The al-Adabī al-Ijtimā'ī wa al-Iqtisādīyah Exegetical Style in Interpreting Socio-Economic Qur'anic Verses*

The al-adabī al-ijtimā'ī exegetical model represents an interpretive approach that seeks to elucidate Qur'anic guidance directly related to social life. This method contextualizes Qur'anic texts within the lived realities of society, including cultural traditions and civilizational structures, so that the meanings of the verses become functional and responsive to contemporary social issues (Tanjung, 2014). Rather than treating Qur'anic interpretation as a purely textual exercise, this approach emphasizes the relevance of revelation to concrete social problems and changing historical contexts.

By linking Qur'anic verses to concrete social conditions, this exegetical style enables the community to receive and understand the substance of the Qur'an more effectively, as the interpretation resonates with their everyday

experiences (Muhammad & Purwaningrum, 2022). Linguistically, the term al-adabī is derived from the verbal noun (maṣdar) of aduba, which denotes manners, ethics, and literary expression. In its lexical sense, the term refers to norms that guide human conduct in daily life; thus, al-adabī may be translated as "cultural-literary."

The term *al-ijtimā'ī* refers to matters related to social interaction or communal life. Accordingly, the phrase *al-adabī al-ijtimā'ī* can be understood etymologically as an exegetical approach oriented toward cultural and social dimensions, often referred to as socio-cultural Qur'anic exegesis (Supiana, 2002). In later developments, scholars introduced the integrated model of *al-adabī al-ijtimā'ī wa al-iqtisādīyah*, which synthesizes three interpretive orientations. The adabī dimension emphasizes linguistic and literary analysis of Qur'anic vocabulary and structure; the *ijtimā'ī* dimension focuses on interpreting verses in light of prevailing social and cultural conditions; and the *iqtisādīyah* component expands the analysis to include the socio-economic realities of society, particularly in relation to verses that contain economic teachings (Fauroni, 2008; Kusroni, 2016). Through this integration, Qur'anic meaning is examined not only through language and context, but also through its implications for economic ethics, social justice, and institutional practice.

The *al-adabī al-ijtimā'ī wa al-iqtisādīyah* exegetical style is characterized by two central features. First, it uses refined and aesthetically appropriate language to convey Qur'anic interpretation, drawing on the Arabic literary tradition to guide readers toward the practical implementation of Qur'anic teachings. Second, it incorporates sociological principles and sunnatullāh as manifested in society to ensure

that interpretation remains relevant, comprehensible, and closely connected to real-life human experiences (Syafri & Asra, 2019). In the context of this study, this approach is particularly relevant because Qur'anic verses on contracts are not only normative legal texts, but also contain social and economic principles that regulate trust, obligation, justice, and accountability in human transactions.

### *Definition of Contract*

The term *aqad* comes from Arabic, namely from the word *al-'aqd* (العقد), which is a *mashdar* form meaning to bind, connect, tie a knot, make an agreement, or enter into an agreement. In Indonesian, *akad* is equivalent to the terms "agreement," "contract," or "covenant" (Atabik & Muhdlor, 1999). Etymologically, the term *akad* comes from the word *'aqd*, which means bond or knot, both in its physical (visible) and spiritual (invisible) forms. In the *al-Mawrid* Dictionary, the term *al-'Aqd* is translated as contract and agreement, which in Indonesian means kontrak and perjanjian (Al-Ba'labakiyy, 1990).

Terminologically, an agreement is a legal event in which a person makes a promise to another party, whether an individual or a legal entity, or a mutual agreement between two parties to carry out a certain act (Fawaid, 2022). A contract can be understood as a legal relationship between two parties in which one party has the right to demand fulfillment of an obligation by the other. In contrast, the other party is obliged to fulfill it. Some experts argue that the term agreement is used more specifically to describe a legal relationship that can be measured by economic value or assessed in monetary terms. Meanwhile, the term contract is generally understood in a narrower sense, namely as a form of agreement or contract set out in writing and having binding

legal force (Rachman et al., 2022). Similarly, Al-Juhaili (Al-Juhaili, 1989) defines a contract as follows:

الربط بين أطراف الشيء سواء أكان ربطاً حسيماً أم  
 معنوياً من جانب أو من جانبي

"The bond between two things, whether it is a physical bond or an abstract/psychological bond, from one side or both sides."

When a contract is reached between the parties, it automatically gives rise to legal consequences for the object of the agreement. These consequences may take the form of a transfer of ownership, as in a sale and purchase agreement, or merely a transfer of rights of use over an item, as in a lease agreement. A new contract can be considered valid if at least three main pillars (*rukun al-'aqd*) are fulfilled, which form the basis of the agreement. The parties to the contract (*al-'āqid*) can consist of one or more persons, in accordance with their respective legal positions and capacities. In certain circumstances, a contract can be made unilaterally by one party, such as in a waqf contract or in *ṭalāq* or divorce (Sesse, 2010).

### *Object of the Contract*

The object of a contract (*al-ma'qūd 'alayh*) refers to the subject matter forming the substance of a legal agreement. In *muamalah fiqh*, it includes all items, rights, or benefits contracted within *al-buyū' wa al-mu'āmalāt*. In practice, such objects appear in various Sharia transactions conducted by Islamic financial institutions, both banking and non-banking. For a contract to be valid under Islamic law, its object must satisfy specific conditions, including existence, clarity, lawful transferability, and deliverability at the time the contract is concluded (Fawaid, 2022).

### *Sighot*

Sighot is an element of a contract in the form of a statement of intent by the parties through *ijab* and *qabul*. *Ijab* is an expression or statement by the first party indicating their willingness to release or sell an item and to transfer it to another party. *Qabul* is a statement from the receiving party expressing their full willingness to accept the transfer and to provide appropriate compensation as agreed in the contract (Adiaksa, 2020). The implementation of *ṣīghah al-'aqd* can be realized through several forms recognized in Islamic law, including verbal statements, actions or deeds, gestures, and writing (Arifin, 2014).

### *Tabarru' Contract (Charitable Transaction Contract)*

In general, in the Islamic economic system, contracts are divided into two broad categories: *tabarru'* contracts, which are based on social spirit and mutual assistance rather than financial gain. The main purpose of this type of contract is to provide benefits and goodness to other parties without any commercial motives (Ayu et al., 2022). However, the parties to the contract may charge administrative fees solely to cover the costs of managing the transaction. The objects in a *tabarru'* contract are generally gifts, loans, or deposits made in good faith. Several contract forms fall into this category, including *Qardh*, *Rahn*, *Hawalah*, *Wakalah*, *Wadi'ah*, *Kafalah*, and *Waqf Contract* (Royani et al., 2023).

### *Tijarah Contract (Profit-Oriented Transaction Contract)*

A *tijarah* contract is a form of agreement in the Islamic economic system that aims to generate profits through productive economic activities that are in accordance with the principles of Islamic law (Syarofi et al., 2023).

The main objective of this contract is to create social welfare and prosperity through halal economic activities (Yarli, 2018). Several types of transactions that fall under the category of *tijarah* contracts include the following: *Bai'* (Sale and Purchase), *Ijarah*, and *Ijarah Muntahiyah bi al-Tamlik*, *Sharf*, *Barter*, *Musyarakah*, and *Mudharabah* (Mukhlis, 2024).

## RESEARCH METHOD

As a methodological approach, the economic interpretation of the Qur'an has great potential in supporting the development of Islamic economics. This interpretation model is a modification of the thematic interpretation method, which is compiled through several systematic stages. First, verses of the Qur'an related to contracts are identified using keywords and their meanings.

Second, these verses are arranged according to the chronology of their revelation, taking into account the context of *asbāb al-nuzūl* on both a micro- and macro-scale. Third, interpretation is carried out using *adabī al-ijtima'ī wal-iqtisādiyyah*, which emphasizes the socio-economic dimension in interpretation. Fourth, the interpretation's results are contextualized within contemporary economic realities to make them relevant to modern society's needs (Fauroni, 2008).

## RESULT AND DISCUSSION

### *Classification of Quranic Verses Related to Contracts*

The Qur'an contains several terms closely related to the concept of contract or agreement, including *'aqd* (contract or bond), *'ahdun* (promise or commitment), and *ribāth* (bond or strengthening of relationships). Based on a linguistic study of the verses of the Qur'an, the term *'aqd* is found six times in various contexts

that reflect the legal and moral relationships between humans. The term العهد ('*ahdun*) is mentioned thirty-four times, while الربط (*ribāth*) appears five times. Thus, the total frequency of words related to *contracts* is forty-five times, including several repetitions of words found in the same verse (Abdel-Baqi, 1988).

In the Qur'an, there are several verses related to the concept of contract, which can be identified based on keywords and their meanings that reflect the principles of agreement, as follows: Surah al-Baqarah verses 27, 40, 80, 124-125, 177, 235, 237; Surah Ali 'Imran verses 76-77, 183, 200; Surah an-Nisa verses 32; Surah al-Maidah verses 1 and 89; Surah al-A'rof verses 102 and 134; Surah al-Anfal 11, 56, 60; Surah At-Tawbah verses 1, 4, 7, 12, 75, 111; Surah Ar-Ra'd verses 20 and 25; Surah An-Nahl verses 91 and 95; Surah Al-Isra' verse 34; Surah Al-Kahf verse 14; Surah Al-

Ahزاب verse 15; Surah al-Fath verse 10; Surah Maryam verses 78, 87; Surah Thaha verses 86, 115; Surah al-Mu'minun verse 8; Surah al-Qoshash verse 10; Surah Yasiin verse 60; Surah az-Zukhruf verse 49; Surah al-Ma'arij verse 32 and Surah al-Falaq verse 4.

Furthermore, verses related to contracts can be grouped into two broad categories, namely Makkiyah and Madaniyah, based on the context of their revelation (Chairunnisa et al., 2025; Rahmadiningsih et al., 2022). This classification is important for understanding the dynamics of legal and socio-economic values in the Qur'an, because *Makkiyah* verses generally focus on the formation of faith and morals, while *Madaniyah* verses emphasize legal aspects, including provisions related to contracts and muamalah (Afifah & Sakdiah, 2022; Rafiza et al., 2023).

**Table 1.** Classification of Makkiyyah and Madaniyah

No	Makkiyyah Surahs and Their Verses	No	Madaniyah Surahs and Their Verses
1	al-A'rof : 102, 134	1	al-Baqarah : 27, 40, 80, 100, 124, 125, 177, 235, 237
2	an-Nahl : 91, 95	2	Ali 'imran: 76, 77, 183, 200
3	al-Isra' : 34	3	an-Nisa' : 32
4	al-Kahfi : 14	4	al-Ma'idah: 1, 89
5	Maryam: 78, 87	5	al-Anfal : 11, 56, 60
6	Thaha: 86, 115	6	at-Taubah: 1, 4, 7, 12, 75, 111
7	al-Qoshash : 10	7	ar-Ro'du : 20, 25
8	Yasiin : 60	8	al-Ahزاب : 15
9	az-Zukhruf: 49	9	al-Fath : 10
10	al-Mu'minun : 8		
11	al-Ma'arij : 32		
12	al-Falaq : 4		

Based on this classification, it is known that the Qur'an's verses related to the concept of contract or agreement are more dominant in the Madaniyah period, namely 29 verses across 9 surahs. Meanwhile, in the Makkiyah period,

there are 16 verses listed in 12 surahs. This finding shows that the Qur'an places great emphasis on the principles of agreement and social commitment in human life. However, of all the verses that contain this concept, only a

small portion explicitly discusses the meaning of *contract* in the context of muamalah law (Abdel-Baqi, 1988).

After grouping them into Makkiyah and Madaniyah categories, the verses and surahs were arranged according to the chronology of their revelation in the Qur'an. This sequence was chosen to trace the stages of development of the Qur'an's teachings on contracts. Logically, the verses that were revealed earlier are fundamental, while the verses that were revealed later serve as further explanations that are generally more operational in nature.

The chronological order of these chapters is based on data from the *Mushaf Rābiṭah al-Ālam al-Islāmī, Al-Qur'an al-Karīm*, and Abu

‘Abdillah al-Zanjānī’s work entitled *Tārīkh al-Qur’an* (Salim, 1994). Based on these sources, the chronological order of the surahs containing verses related to contracts is presented in Table 2 as follows.

***Thematic Classification of Qur’anic Surahs Based on the al-Adabī al-Ijtimā’ī wa al-Iqtisādīyah Exegetical Style.***

After identifying Qur’anic verses containing the concept of *‘aqd*, this study classified them according to their Makkan and Madinan contexts, chronology of revelation, and relevant *asbāb al-nuzūl*. The verses were then analyzed thematically to identify their theological, social, and economic dimensions. The results are presented in Table 3.

**Table 2.** Chronological Order of Verses on Contracts

Makkiyyah		Madaniyah	
Sequence number of the Verse	Surah and Verse	Sequence number of the verse	Surah and Verse
20	al-Falaq : 4	87	al-Baqarah : 235, 237, 125, 100, 177, 27, 80, 40, 124
39	al-A'rof : 102 & 134	88	al-Anfal : 56, 11, 60
41	Yasiin : 60	89	al-Imron: 76, 77, 183, 200
44	Maryam: 78, 87	90	al-Ahzab : 15
45	Thaha: 115, 86	92	an-Nisa : 32
49	al-Qoshash : 10	96	ar-Ro'du : 20, 25
50	al-Isro' : 34	111	al-Fath: 10
63	az-Zukhruf : 49	112	al- Maidah : 1 & 89
69	al-Kahfi : 14	113	at-Taubah: 1, 4, 7, 12, 75, 111
70	an-Nahl : 91 & 95		
74	al-Mu'minun : 8		
79	al-Ma'arij : 32		

**Table 3.** Thematic Classification of Qur’anic Surahs Based on the *al-Adabī al-Ijtimā’ī wa al-Iqtisādīyah* Exegetical Style

Context of Covenant or Contract	Subject	Surah and Verse(s)
The Contract with Allah and His Messenger: Tawhid and Faith	Human Beings	Al Baqarah: 27, 40, 80; Al Anfal: 11; Al A'raf: 102; Maryam: 78, 87; An Nahl: 91; Al Ma'arij: 32, Ar Ra'du: 25

Context of Covenant or Contract	Subject	Surah and Verse(s)
Breach of the Covenant with Allah (Musyrik)	The Narrative of Prophet Moses and Pharaoh	Al Baqarah: 100; Al Qashash: 10; Az Zukhruf: 49.
	Ashāb al-Kahf	Al Kahfi: 14
	Pledge of Allegiance (Bay'ah)	Al Fath: 10
	Characteristics of Ulū al-Albāb	Ar Ra'du: 20
	Banī Isrā'īl	Thaha: 86; An Nahl: 95
Breach of the Covenant with the Messenger of Allah	Divine Punishment for Breaching the Covenant of Tawḥīd with God	Ali Imron: 77
	Yahudi	Al Anfal: 56
	Munafiq	Al Ahzab: 15
Social Contract in a Socio-Economic Context	Musyrikin	At Taubah: 1, 12
	Fulfilling covenants among human beings	Al Isro': 34
	Marriage contract	Al Baqarah: 235, 237; Al Mu'minin: 8
	The covenant between leaders and the people	Al Baqarah: 124
	Inheritance rights	An Nisa: 33
	Marriage and commercial transactions	Al Maidah: 1
	The analogy of a covenant as a transaction of sale and purchase	At Taubah: 111
	The Treaty of Ḥudaybiyyah	At Taubah: 4
	The permissibility of renewing a covenant even after the expiration of its stipulated period	At Taubah: 7
	The importance of fulfilling promises toward others	Al Baqarah: 177, Ali Imron: 76
Violation of Agreements in Human Relations	Betrayal and deception	Al Falaq: 4
	Pharaoh's covenant with Prophet Moses and the Children of Israel	Al A'raf: 134
	The imposition of expiation (kaffārah) or social sanctions for breaches of covenant	Al Maidah: 89
	Characteristics of hypocrites	At Taubah: 75

### *Qur'anic Verses on Contracts in the Context of Faith (Īmān) and Tawḥīd*

Verses of the Qur'an that address binding commitments and covenants can be systematically classified into thematic categories that share similar or interrelated meanings. One of the principal contexts of covenant in the Qur'an is the covenant between

human beings and Allah and His Messenger, which is understood as a bond of *tawḥīd* or a commitment of faith. This form of covenant emphasizes the human obligation to adhere to divine commands as an expression of acknowledging the oneness of Allah. An illustration of this covenantal concept is found, among others, in Surah al-Baqarah, verse 27.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ  
مَا أَمَرَ اللَّهُ بِهِ أَنْ يُؤْصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ  
أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

"Namely, those who violate the covenant of Allah after it has been firmly established, sever what Allah has commanded to be maintained (such as bonds of kinship), and spread corruption on the earth. It is they who are the losers."

In *Tafsir al-Mishbah*, this verse is interpreted as referring to the covenant between human beings and Allah, namely the recognition of His oneness and complete submission to His will.

This covenant is viewed as an inherent aspect of human *fitrah*, formed through rational reflection and spiritual consciousness. Accordingly, the bond of *tawhid* is understood to have been intrinsically embedded within human nature even prior to one's existence in the worldly realm, serving as the foundational basis of the relationship between the servant and the Creator (Shihab, 1999).

The term "contracts" signifying *tawhid* or faith is distributed across numerous Qur'anic verses, including Surah al-Baqarah (27, 40, 80), al-Anfal (11), al-A'raf (102), Maryam (78, 87), al-Nahl (91), al-Ma'arij (32), and ar-Ra'd (25). In a more specific narrative context, the covenant of faith is also illustrated through the account of Prophet Moses and Pharaoh, as recorded in Surah al-Baqarah (100), al-Qasas (10), and az-Zukhruf (49).

Moreover, the concept of covenant in relation to faith appears in the story of the Companions of the Cave (*Ashab al-Kahf*) in Surah al-Kahf (14), in the pledge of allegiance (*bay'ah*) to the Prophet Muhammad and his Companions in Surah al-Fath (10), as well as in

the depiction of *ulū al-albāb* in Surah ar-Ra'd (20).

In addition to elucidating the substance of the covenant in the context of faith, the Qur'an also outlines the consequences of violating such covenants, particularly those related to belief in Allah and His Messenger. Breaching a covenant of faith is portrayed as a form of denial that carries serious theological and moral implications. These consequences are clearly articulated, among others, in Surah Āl 'Imrān verses 76–77, which emphasize that betrayal of divine covenants results in spiritual loss and the deprivation of honor in the sight of Allah.

According to *Tafsir al-Mishbah*, the covenant referred to in these verses is intrinsically linked to faith. Those who faithfully uphold their commitments with integrity and demonstrate piety by obeying divine commands and avoiding prohibitions are granted Allah's pleasure. Conversely, deceit and betrayal are condemned as acts that negate faith-based commitments. Individuals who "sell" Allah's covenant, by exchanging religious commitments and sworn oaths for temporary worldly gains, are portrayed as incurring severe losses in the Hereafter, as their actions reflect a fundamental disregard for spiritual responsibility (Shihab, 1999).

The Qur'an further addresses violations of covenants with Allah and His Messenger across various chapters and contexts. Surah Tāhā (86) and al-Nahl (95) highlight the betrayal committed by the Children of Israel, which ultimately led to acts of polytheism. Surah Āl 'Imrān (77) reiterates the punishment for violating covenants of faith, while Surah al-Anfal (56) discusses the betrayal of treaties by certain Jewish tribes during the Prophet's time. Similarly, Surah al-Ahzāb (15) criticizes the hypocrisy of those who reneged on their pledges to the Prophet, and Surah at-Tawbah

(1, 12) condemns the treaty violations committed by polytheists. Collectively, these verses underscore that breaching covenants – whether theological or socio-religious – is considered a grave transgression with significant moral and spiritual consequences in Islamic teachings.

### *Contracts in the Socio-Cultural and Economic Context*

Beyond covenants related to faith, the Qur'an also employs the terminology of binding agreements and promises within the context of human social relations. Verses addressing such themes are distributed across eleven verses in eight different chapters. One notable example is Surah at-Tawbah verse 4, which discusses the Treaty of Hudaibiyyah as a formal agreement between the Muslim community and other parties, emphasizing the principles of commitment, honesty, and consistency in honoring social contracts.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْفُضُوا شَيْئًا  
 وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى  
 مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

*"This ruling does not apply to those polytheists with whom you have made a treaty and who have neither violated any of its terms nor supported anyone against you. Therefore, fulfill your agreement with them until the end of its specified term. Indeed, Allah loves those who are mindful of Him."*

In *Tafsir al-Mishbah*, Surah al-Isrā' verse 34 is interpreted as affirming that a specific time frame may bind agreements among human beings. The verse explicitly prohibits the misuse of an orphan's property except in the most beneficial manner, such as managing and investing it responsibly. Such management is permissible only within a clear contractual

framework and until the orphan reaches maturity and is capable of managing their own wealth. Once this condition is met, the property must be returned in full and all commitments honored. This obligation extends to responsibilities toward Allah as well as fellow human beings, encompassing the substance, duration, and conditions of the agreement. Consequently, the verse affirms that every promise carries moral and theological accountability before Allah (Shihab, 1999). The Qur'an also addresses contractual relationships in the institution of marriage. This is reflected in Surah al-Mu'minūn (8), which emphasizes trustworthiness and the fulfillment of obligations, and in Surah al-Baqarah (235, 237), which regulates the contractual aspects of marriage. These verses indicate that marriage in Islam is regarded as a binding covenant with moral, legal, and spiritual dimensions, necessitating commitment and responsibility from all parties involved.

Further reinforcement of the importance of fulfilling promises in social relations is found in Surah al-Baqarah (177) and Surah Āl 'Imrān (76), both of which present adherence to commitments as an integral component of faith and piety. In Surah al-Baqarah (237), within a socio-economic framework, the Qur'an stipulates the financial obligations of a husband who divorces his wife before consummation, specifically regarding the payment of the mahr. This provision underscores that economic responsibilities within marital relationships remain binding even after the dissolution of marriage, reflecting principles of justice and social accountability.

Additional verses addressing similar covenantal themes appear in Surah al-Mā'idah (1), which commands the fulfillment of all agreements in general terms, and Surah al-Baqarah (124), which highlights the

responsibility of leaders to honor commitments to their people. The concept of covenant also extends to inheritance rights, as explained in Surah al-Nisā' (33):

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ  
وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَنْتُمْ بِهِمْ عَادِمِينَ إِنَّ اللَّهَ كَانَ  
عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝٣٣

*"For each (male and female), we have appointed heirs to what is left by parents and close relatives. And to those with whom you have made solemn pledges, give them their due share. Indeed, Allah is Ever Witness over all things."*

According to *Tafsir al-Mishbah*, this verse affirms that all rightful heirs, including parents, close relatives, and those bound by sworn alliances, are entitled to their respective shares of inheritance (Shihab, 1999).

Surah at-Tawbah (111) presents a profound metaphor of the covenant as a sale, wherein Allah "purchases" the lives and wealth of believers in exchange for Paradise. This metaphor conveys that all sacrifices made by believers, both physical and material, are recompensed by Allah with eternal reward. Unlike human transactions, which are limited and revocable, this divine covenant is absolute and irrevocable, reflecting Allah's perfect faithfulness in fulfilling His promises.

The final socio-economic covenant is depicted in Surah at-Tawbah (7), which relates to the Treaty of Hudaibiyyah.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ  
إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا  
اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَّقِينَ ۝٧

*"How can there be a covenant with the polytheists before Allah and His Messenger, except for those with whom you made a treaty near the Sacred Mosque? So long as they remain upright toward you, remain upright toward them. Indeed, Allah loves those who are mindful of Him."*

Despite the treaty's formal expiration, the Prophet Muhammad ﷺ and the Muslim community continued to honor the agreement with tribes that remained faithful to its terms. This demonstrates that the renewal or continuation of agreements is permissible beyond their stipulated duration, provided that justice, honesty, and mutual commitment are upheld. Such principles reflect the Islamic socio-economic ethos that prioritizes stability, trust, and respect for agreements as the foundation of social life (Shihab, 1999).

Finally, the Qur'an also addresses the consequences of violating agreements among human beings. In Surah al-Falaq (4), the term *al-'uqad* (knots) is employed, symbolizing binding ties. While some exegetes interpret this term literally, Shaykh Muḥammad 'Abduh understands it metaphorically as referring to deceit and falsehood that undermine social bonds. In this sense, betrayal and dishonesty are likened to sorcery, as they covertly transform affection into hostility. This interpretation reinforces the notion that violating agreements through deception erodes social cohesion and damages human relationships (Shihab, 1999).

Additional support for this theme is found in Surah al-A'rāf (89), which recounts the betrayal between Pharaoh and Prophet Moses, and Surah at-Tawbah (75), which characterizes breach of promise as a trait of hypocrisy. Consequently, Surah al-Mā'idah (89) prescribes social forms of expiation (*kaffārah*) for deliberate violations of oaths, such as feeding or clothing the poor or emancipating a slave. These

provisions emphasize that contractual violations entail not only moral blame but also tangible social responsibility, thereby reinforcing ethical conduct and accountability within the Islamic legal and moral framework (Shihab, 1999).

Within the economic context, the Qur'anic interpretation of *'aqd* (contract or covenant) has been subsequently adopted into the economic domain as a foundational

normative framework governing transactional practices. This conceptual adoption reflects the transformation of theological-ethical principles into operational guidelines for economic behavior.

More specifically, several Qur'anic verses have been explicitly utilized as normative references in the development and practice of Islamic economics, as outlined below

**Table 4.** Contextualization Contracts in Contemporary Islamic Economics

No.	Qur'anic Principle	Key Verses	Contextualization in Contemporary Islamic Economics
1	Obligation to Fulfill Promises and Contracts	Q.S. Al-Mā'idah: 1; Q.S. Al-Isrā': 34	The principle of <i>awfū bi al-'uqūd</i> (fulfill contracts) constitutes the legal foundation of all transactions within Islamic Financial Institutions (IFIs). In practice, this principle is implemented through <i>Tijārah</i> (profit-oriented) contracts such as <i>Mushārah</i> and <i>Muḍārah</i> , in which agreed profit-sharing ratios ( <i>nisbah</i> ) must be honored in a transparent, honest, and equitable manner.
2	Honesty, Justice, and Transparency	Q.S. Āli 'Imrān: 76-77; Q.S. Al-Isrā': 35	The Qur'anic command to uphold fair measurement and just weighing is translated into full transparency and fair pricing mechanisms. In <i>Bay' al-Murābahah</i> , Islamic Financial Institutions are required to disclose the actual acquisition cost of goods to customers, reflecting the principle of <i>amānah</i> (trustworthiness) and preventing deceptive practices.
3	Avoidance of Uncertainty ( <i>Gharar</i> )	Implicitly emphasized through the requirement that the object of the contract be clearly defined ( <i>ma'lūm</i> )	This principle serves as a cornerstone in the design of Islamic insurance ( <i>Takāful</i> ) products and the regulation of speculative transactions. Sales involving deferred delivery, such as <i>Bay' al-Salam</i> and <i>Istisnā'</i> , are permissible because the specifications, type, and quantity of the contract object are clearly and definitively determined at the outset.

No.	Qur'anic Principle	Key Verses	Contextualization in Contemporary Islamic Economics
4	Documentation and Legal Proof	Q.S. Al-Baqarah: 283; Q.S. Al-Baqarah: 235 (prohibition of secret agreements)	The obligation to document debt transactions forms the basis for all legal documentation in Islamic Financial Institutions, including financing agreements, credit contracts, and Shari'ah-compliant securities. This principle safeguards the rights and obligations of all parties under both Shari'ah norms and positive (institutional) law.
5	Social Objectives ( <i>Tabarru'</i> )	Q.S. Al-Hadid: 11 (encouragement to provide benevolent loans)	This principle underpins <i>Tabarru'</i> -based (social) contracts, such as <i>Qardh</i> (benevolent loans), <i>Wadi'ah</i> (safekeeping), and <i>Waqf</i> (endowment). In contemporary practice, these contracts are utilized by <i>Baitul Māl wa Tamwīl</i> (BMT) and Islamic banks to support social services and non-profit financial products.

## CONCLUSION

Based on the results of the study, it can be concluded that the economic interpretation of the Qur'an with a social and economic literary style can provide a comprehensive understanding of the concept of contract in the context of Islamic social and economic life. Through a thematic interpretation method that traces the chronology of the verses and their contextual meanings, this study confirms that contracts are not merely formal agreements but Sharia instruments that maintain justice, balance, and trust across various aspects of social life. Contracts serve as an ethical foundation that connects spiritual values to rational, productive economic activities, while ensuring that all transactions remain within the bounds of Islamic law.

In addition, based on the classification of Qur'an verses relating to contracts, the Madaniyah period dominated, with 29 verses in 9 surahs, while the Makkiyah period contained 16 verses in 12 surahs. This finding shows that the emphasis on the principle of agreement in the Qur'an developed gradually:

the Makkiyah verses emphasize the normative and moral dimensions of contracts, while the Madaniyah verses expand their implementation in the social sphere, including economic transactions and marital relationships. Thus, the concept of contract in the Qur'an illustrates the synergy among the spiritual, social, and economic dimensions that underpin a just Islamic economic system.

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