

## The Principle of Economic Justice in the Qur'an: A Legal Analysis of Shrinkage in Weights and Measures in Trade According to Qur'an 2:275 in Wahbah al-Zuhaili's Tafsir al-Munir

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**Abstract:** In Tafsir al-Munir, Wahbah az-Zuhaili asserts that the principle of economic justice in Islam serves as a spiritual and social foundation that must color all mu'amalah (transactional) activities, wherein economic transactions should be based on the values of monotheism (tauhid), justice, prophethood, social responsibility, and an orientation toward the hereafter. Through his interpretation of QS. Al-Baqarah: 275, Wahbah highlights a firm prohibition against all forms of injustice, exploitation, and fraud in trade, particularly the practice of diminishing weights and measures. Natural shrinkage is still permissible as long as it is honestly disclosed to the buyer, while manipulative reduction intended to harm others is categorized as invalid (batil) and forbidden (haram). This study employs a qualitative-descriptive method based on library research, utilizing primary sources such as the Qur'an, hadith, and Wahbah az-Zuhaili's tafsir, as well as secondary literature on Islamic economics. The findings indicate that Islamic economic justice demands transparency, honesty, and avoidance of unilateral exploitation, making legal regulation of weight reduction practices crucial for establishing a trading system that is not only legally valid but also ethical and meaningful according to sharia, in order to realize welfare and social justice in society

**Keywords:** Islamic Economic Justice, Shrinkage of Weights and Measures, Islamic Trade Law, QS. Al-Baqarah: 275, Tafsir al-Munir by Wahbah az-Zuhaili.

**Abstrak:** Dalam Tafsir al-Munir, Wahbah az-Zuhaili menegaskan bahwa prinsip keadilan ekonomi dalam Islam merupakan fondasi spiritual dan sosial yang wajib mewarnai seluruh aktivitas mu'amalah, di mana transaksi ekonomi harus dilandasi nilai tauhid, keadilan, kenabian, tanggung jawab sosial, serta orientasi akhirat. Melalui penafsiran QS. Al-Baqarah: 275, Wahbah az-Zuhaili menyoroti larangan tegas terhadap segala bentuk ketidaqadilannya, eksploitasi, dan penipuan dalam perdagangan, khususnya praktik penyusutan timbangan. Penyusutan yang terjadi secara alami masih dibenarkan selama dijelaskan secara jujur kepada pembeli, sedangkan penyusutan manipulatif untuk merugikan pihak lain dikategorikan sebagai perbuatan batil dan haram. Penelitian ini menggunakan metode kualitatif-deskriptif berbasis studi pustaka, dengan sumber primer Al-Qur'an, hadis, dan tafsir Wahbah az-Zuhaili, serta literatur sekunder terkait ekonomi syari'ah. Hasil kajian menunjukkan bahwa keadilan ekonomi Islam menuntut keterbukaan, kejujuran, dan penghindaran pemanfaatan sepihak, sehingga regulasi hukum terhadap praktik penyusutan timbangan sangat penting demi terciptanya sistem perdagangan yang sah, etis, dan bermakna secara syari'ah, guna mewujudkan kesejahteraan dan keadilan sosial dalam masyarakat.

**Kata Kunci:** Keadilan Ekonomi Islam, Penyusutan Timbangan, Hukum Perdagangan Islam, QS. Al-Baqarah: 275 Tafsir al-Munir Karya Wahbah az-Zuhaili

## **Introduction**

The principle of economic justice in Islam is a primary foundation that demands balance and transparency while rejecting all forms of exploitation in economic activity. This principle is rooted in five universal values: tauhid (faith in Allah), 'adl (justice), nubuwwah (Prophetic exemplarship), khilafah (the responsibility of leadership/stewardship), and ma'ad (orientation toward outcomes in this world and the Hereafter). On the basis of these values, the Islamic economic system requires diversity of ownership, freedom of action, and social justice, such that every individual and institution is obliged to uphold honesty and trustworthiness (amanah) in every economic transaction (Moraref, 2021, p. 35).

The principle of economic justice in trade is often violated through deceptive practices, which are addressed in various religious and cultural contexts. Islamic teachings prohibit practices like *tadlis* (deception) and *ghabn* (exploitation) that undermine fair economic transactions (Candrawati & Robbani, 2025). Similarly, biblical texts emphasize the relationship between ethical economic practices and worship, suggesting that unethical transactions can lead to divine rejection (Abrego, 2021). In Tanzania, factors hindering the use of standard weights and measures in agricultural marketing include weak enforcement of regulations, inadequate market infrastructure, and exploitation of smallholder farmers by local traders (Bengesi, 2018). In Indonesia, some fish traders at markets engage in dishonest practices like reducing fish scale weights, which is attributed to lack of knowledge, insufficient government oversight, and limited awareness of Islamic law regarding fair measurements (Hariyanti & Wildan, 2024). These studies highlight the importance of education, awareness, and proper enforcement to ensure fair trade practices.

Islamic business ethics emphasize honesty, fairness, and mutual benefit in commercial transactions, as exemplified by Prophet Muhammad (Abdul Hasis & Rismanto, 2023; M. Manalu et al., 2025). These principles, derived from the Quran and Hadith, prohibit practices such as usury, fraud, and trading in forbidden goods (M. Manalu et al., 2025). Muhammad's business conduct was characterized by truthfulness, trustworthiness, accurate weighing, and avoiding *gharar* (uncertainty) and hoarding (Muhammad Saifullah, 2011). However, studies have found that some traders in Indonesian markets do not fully adhere to Islamic business ethics, engaging in dishonesty, prayer negligence, and unfair competition (Abdul Hasis & Rismanto, 2023). Factors supporting the implementation of Islamic business ethics include strong faith, education, and family influence (Abdul Hasis & Rismanto, 2023). Understanding and applying these principles can benefit businesses in the long term and positively impact society (M. Manalu et al., 2025; Heri Irawan, 2017).

The Qur'an explicitly condemns harmful practices such as usury (*riba*) and fraud in trade. Allah says in Surah al-Baqarah, verse 275:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Translation: "Those who consume *riba* will not stand except as one stands whom Satan has driven to madness by his touch. That is because they say, 'Trade is only like *riba*.' But Allah has

permitted trade and forbidden riba. So whoever has received admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to it—those are the companions of the Fire; they will abide therein.”

This verse affirms the distinction between lawful trade and riba, wherein Allah (SWT) permits trade but forbids the practice of riba because it contains elements of exploitation and injustice (al-Zuhaili, 2016, p. 445). Wahbah al-Zuhaili, in “Tafsir al-Munir,” highlights that this verse not only regulates legal aspects but also emphasizes the moral implications in every economic transaction. This provision is reinforced by Surah An-Nisa, verse 29, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Translation: “O you who believe, do not consume one another’s wealth unjustly, except in trade conducted by mutual consent among you. And do not kill yourselves. Indeed, Allah is Ever Merciful to you.” (Qur’an, An-Nisā’ 4:29)

This verse affirms the prohibition of taking others’ property by unlawful means, except through trade based on mutual consent and clarity of agreement between both parties. The commentary of the Ministry of Religious Affairs of the Republic of Indonesia underscores that all forms of deception, riba, corruption, and reduction in weights and measures fall into the category of consuming wealth unlawfully, which is strictly forbidden in Islam (Ministry of Religious Affairs of the Republic of Indonesia, 2011, p. 521)

In the context of Islamic law, the principle of fair trade includes clarity regarding the status of goods, honesty, the avoidance of harm to society, and the fulfillment of the valid conditions of a transaction, such as *ijab* and *qabul* and a transparent agreement between seller and buyer. Therefore, understanding and implementing Islamic legal regulations related to shrinkage in weights and measures is essential to ensure that commercial activities proceed in accordance with *sharī’ah* values and support the creation of an economic system that is just, transparent, and oriented toward the common good (Shepia, 2020, p. 40).

By examining Wahbah al-Zuhaili’s interpretation in *Tafsīr al-Munīr* of Qur’anic verses such as al-Baqarah 2:275, it is hoped that a deeper understanding of Islamic legal regulations in commerce can be attained. This not only contributes to the development of academic literature but also has practical relevance in raising public awareness of business ethics, thereby fostering a system of buying and selling that is more just, transparent, and aligned with the principles of Islamic economics.

## **Method**

This study employs a qualitative-descriptive approach using the library research method, aiming to examine the principle of economic justice in Islam and the legal provisions related to the practice of shrinkage in weights and measures in trade. The primary analysis focuses on the interpretation of Qur’anic verses—particularly Qur’an 2:275—and on the thought of Wahbah al-Zuhaili in *Tafsīr al-Munīr*. The main data are drawn from primary sources such as the Qur’an, *Tafsīr al-Munīr*, and the hadiths of the Prophet Muhammad (SAW) that address commercial ethics and economic justice. Meanwhile, the secondary data include scholarly journals, books on Islamic economics, religious fatwas, and various other exegeses, including those of the

Ministry of Religious Affairs of the Republic of Indonesia. Data collection was carried out through documentation and an in-depth review of Qur'anic texts and the opinions of exegetes (Moleong, 2017, p. 10).

The data analysis process uses content analysis, that is, a systematic examination of the normative and moral content in Islamic texts related to economic justice and shrinkage in weights and measures (Zed, 2014, p. 49). The researcher interprets the meaning of the verses and their relevance to contemporary commercial practice, from both the perspective of fiqh (Islamic jurisprudence) and Islamic business ethics. In addition, the analysis applies source triangulation—comparing various exegeses and supporting literature—to enhance the validity of the research findings (Sugiyono, 2019, p. 226).

## **Results and Discussion**

### **The Concept of Economic Justice in Islam**

Economic justice in Islam is a foundational principle that animates all economic activity of the ummah. Islam views economic activity not merely as a worldly affair, but also as an act of worship and a trust that must be managed with divine values and sharī'ah ethics.

The five principal pillars underpinning the concept of economic justice in Islam comprise tauhid, 'adl, nubuwwah, khilafah, and ma'ad. Tauhid affirms that all economic activity must be directed to the oneness of Allah and avoid every form of exploitation that contradicts the value of monotheism, as emphasized by Rohman, who states that tauhid is the foundation of Islamic economic ethics that liberates transactions from elements of oppression and exploitation (Sulaiman, 2017, pp. 45–56).

The principle of 'adl stresses the importance of balance and justice in the rights and obligations of the parties transacting, while nubuwwah teaches that economic conduct should emulate the character of the Prophet Muhammad (SAW) as a moral exemplar in mu'amalah (Rahmawati, 2016, pp. 115–127).

Khilafah conveys the meaning of social and collective responsibility in the management of resources, requiring every individual to uphold trust (amānah) and justice in each economic transaction. Ma'ad reminds us that every economic transaction must be oriented toward benefit in both this world and the Hereafter, so that it seeks not only material profit but also otherworldly well-being (Amin, 2020, pp. 203–212).

By implementing these five principles, the Islamic economic system strives to realize equitable social welfare and prevent unjust practices and fraud in trade, as explained by Sulaiman, who notes that Islamic economic justice aims to create a fair distribution of welfare and to avoid all forms of deceit or injustice in mu'amalah (Rohman, 2015, pp. 23–35).

### **The Concept of Weights and Measures in Islam**

The concepts of weighing (mīzān) and measuring (kail) in Islam occupy a crucial position in fiqh mu'amalah because they function as primary instruments for establishing justice in the distribution of goods. Theoretically, the use of scales and measures aims to ensure that every transaction proceeds fairly and transparently and avoids fraudulent practices that could harm either party. Deviations in weighing are divided into two forms:

First, natural shrinkage. Natural shrinkage is the reduction in the weight or volume of goods that occurs reasonably due to natural processes, such as the evaporation of water in fruits and vegetables, or fermentation in agricultural products. This shrinkage is generally unintentional and is acceptable as long as the seller explains it honestly to the buyer, thereby preserving the principle of justice in the transaction.

Second, manipulative shrinkage. Manipulative shrinkage is the deliberate reduction of weight or measure by business actors to obtain unlawful gain. This practice constitutes a form of fraud that contradicts the principles of amanah and honesty in Islam and can damage public trust in business actors (Ibn Rushd, 1995, p. 208).

From an academic perspective, classical literature such as Bidayat al-Mujtahid and al-Mughni affirms that any form of unjustified reduction in weight or measure is haram, because it violates the value of justice and runs counter to the maqāṣid al-sharī'ah in protecting the community's economic rights. Islam requires business actors to maintain integrity and transparency in every transaction so that justice is truly realized in the practice of mu'amalah (Ibn Qudamah, 1985, p. 180).

#### Shrinkage in Weights and Measures in the Context of the Sharī'ah Economy

Honesty in the weighing of goods in the sharī'ah economy is a highly important aspect because it is directly related to the integrity of business actors and public trust. If there is a reduction in the weight or volume of goods that is not transparently disclosed from the outset, then this can invalidate the contract ('aqd) and cause unilateral loss to the consumer. Such a practice clearly contradicts the principle of justice in Islam, as affirmed in the Qur'an, Surah al-Muṭaffifīn, verses 1-3, which reads:

وَيْلٌ لِّلْمُطَفِّفِينَ ١

Translation: "Woe to those who give less than due (in measure and weight)."

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ٢

Translation: "Those who, when they receive measure from others, demand it in full."

وَإِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ ٣

Translation: "And when they measure or weigh for others, they give less."

This verse indicates that Allah (SWT) strongly condemns all forms of fraud in weights and measures, because such acts undermine the order of social and economic justice in society (Mannan, 1997, p. 19).

Moreover, various works of tafsir and hadith also affirm that honesty in transactions is part of the trust (amanah) that must be upheld by every Muslim. The Messenger of Allah (SAW) said,

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَمَنْ غَشَا فَلَيْسَ مِنَّا ٠٠

Translation: "From Abu Hurayrah: the Messenger of Allah (SAW) said, 'Whoever deceives is not one of us.'" (Sahih Muslim)

This hadith underscores a strict prohibition against all forms of deception, including in weights and measures. Accordingly, transparency and honesty in every transaction are absolute requirements so that the principles of sharī'ah economic justice can be realized concretely in

communal life (Naqvi, 2003, p. 19).

Tafsīr al-Munīr as a Legal Reference

Wahbah al-Zuhaili in Tafsir al-Munir is known as a mufassir who integrates the bil-ma'tsur approach—interpretation based on reports from the Messenger of Allah (SAW), the Companions, and the Successors—with the bil-ra'yi approach, namely rational and contextual analysis. This comprehensive approach makes Tafsir al-Munir one of the principal references in the study of Islamic law, especially in the aspects of mu'amalah (economic transactions) and social ethics.

In his explanation of Qur'an 2:275 (al-Baqarah), Wahbah al-Zuhaili emphasizes that the distinction between lawful trade and riba is not limited to legal aspects, but also has deep moral and social implications. He states that Allah (SWT) has permitted trade because it contains elements of mutual consent and justice between the parties transacting, whereas riba is forbidden because it contains elements of exploitation and injustice that harm one of the parties. Wahbah al-Zuhaili writes:

“Indeed, Allah has permitted trade and prohibited riba because in trade there are elements of mutual consent and justice, whereas riba contains elements of exploitation and injustice that harm one of the parties.”

Furthermore, in his exegesis of Qur'an 4:29 (al-Nisā'), al-Zuhaili stresses the importance of mutual consent and transparency in every economic transaction. He affirms that Islam forbids taking others' property by unlawful means, whether through deceit, manipulation, or the deliberate reduction of weights and measures. According to him, every transaction must be founded upon honesty and a clear agreement between both parties.

“It is not permissible to take another's property by unlawful means, whether through deceit, manipulation, or the deliberate reduction of weights and measures. Islam requires that every transaction be conducted with honesty and a clear agreement between both parties.”

Wahbah al-Zuhaili's approach also reinforces the principle of economic justice in Islam, wherein he links the rulings of mu'amalah with the maqāṣid al-sharī'ah (the higher objectives of the Law), namely ḥifẓ al-māl (protection of wealth) and societal welfare. In the context of shrinkage in weights and measures, Wahbah al-Zuhaili affirms that such matters must be explained transparently in the sales contract ('aqd al-bay') so as not to give rise to gharar (uncertainty) that could harm one of the parties. Thus, Tafsir al-Munir becomes an important reference for understanding the legal, moral, and social dimensions of economic transactions in Islam, while underscoring the importance of justice, transparency, and trustworthiness (amānah) in every mu'amalah (al-Zuhaili, 1998, p. 29).

Analysis of Qur'an 2:275 Based on Wahbah al-Zuhaili's Tafsīr al-Munīr

In his explanation in Tafsir al-Munir, Wahbah al-Zuhaili provides a concrete illustration of the difference between lawful sale and the prohibited practice of riba. He emphasizes that a permissible sale is a transaction conducted with a clear 'aqd (contract), in which both parties transparently understand the price, quality, and benefits of the goods being exchanged. Conversely, a riba-based transaction is marked by the acquisition of profit without commensurate effort or balanced risk, thereby tending to harm one of the parties involved (al-Zuhaili, 2013, p. 130).

According to Wahbah al-Zuhaili, Allah has permitted sale because it contains elements of justice, mutual consent, and a tangible exchange of benefits. In his exegesis, he underscores that sale is a form of mu'amalah involving two mutually consenting parties with clear and transparent

conditions. This includes both parties' knowledge of the object of the transaction—such as price, quality, and quantity—freedom from deception (gharar) or ambiguity in the contract, and the presence of real risk and effort on the part of the seller, so that the profit obtained results from work and management rather than exploitation.

Wahbah al-Zuhaili cites the phrase “*wa aḥalla Allāhu al-bay‘a wa ḥarrama al-ribā*” as an affirmation that sale is a legitimate economic activity because it fulfills the principles of justice and mutual benefit, in contrast to *riba*, which is one-sided and harmful. He gives the example of a lawful sale occurring when a merchant sells goods at a mutually agreed price without concealing defects or manipulating information. In this context, the profit is deemed *halal* because it is based on real work and voluntary agreement between both parties. By contrast, if the goods are defective and truthful information is not provided, the transaction is not *halal*, as the Messenger of Allah (SAW) said:

Translation: “A Muslim is the brother of another Muslim. It is not lawful for a Muslim, if he sells to his brother something in which there is a defect, to refrain from informing him of that defect.” (al-Bayhaqi, 2003, Vol. 6, p. 5, Hadith No. 11190).

#### The Legal Ruling on Shrinkage in Weights and Measures from an Islamic Perspective

The legal ruling on shrinkage in weights and measures from an Islamic perspective is closely related to the ethics of fair and transparent trade. In *fiqh mu‘āmalah*, shrinkage in weights and measures can be categorized into three types.

First, natural shrinkage. Natural shrinkage is the reduction in the weight or volume of goods that occurs reasonably due to external factors, such as evaporation or changes in temperature. This type is permissible so long as it is unintentional and remains within reasonable limits (al-Nawawi, 1997, p. 333).

Second, shrinkage due to the seller's negligence, such as storing goods in improper conditions. In this case, the seller is obliged to disclose the potential for such shrinkage to the buyer as a form of *amānah* (trust) and to prevent elements of deception (Ibn Qudamah, 1985, p. 29).

Third, shrinkage carried out intentionally—for example, reducing the measure in order to obtain greater profit. This is clearly *haram* because it falls under *tadlīs* (fraud), which is prohibited in Islam (Muslim, 1991, p. 99, Hadith No. 102).

In the context of transactions, the role of the *‘aqd* (contract) is crucial. A valid *‘aqd* in Islam must reflect the mutual consent of both parties and explicitly state any potential shrinkage. This is important to prevent *gharar* (uncertainty), which could invalidate the contract and harm one of the parties. Therefore, clarity in the *‘aqd* regarding the condition of the goods and their potential shrinkage is a manifestation of the principles of justice and *amānah* (al-Zuhaili, 2006, p. 361).

Islam also regulates this through several foundational *fiqh* principles. The maxim *al-ghurm bil-ghurm* teaches that every potential gain (*ghunm*) in a transaction must be balanced by the risk (*ghurm*) borne (al-Suyuti, 1990, p. 19). In other words, if the buyer bears the risk of shrinkage, they must be given the right to know about it from the outset. In addition, the maxim *la darar wa la dirar* affirms the prohibition of causing harm to one another in transactions, whether directly or indirectly (Ibn Majah, 2009, p. 529, Hadith No. 2340).

#### Legal Boundaries on the Acquisition of Unlawful Gain

In *Tafsir al-Munir*, Wahbah al-Zuhaili affirms that profits derived through the practice of *riba*

are deemed invalid (*batil*), because they are not based on productive activity or fair transactions. He emphasizes that the Islamic *sharī'ah* sets firm boundaries for earning profit—namely, it must occur through a transparent *'aqd* (contract) that does not inflict loss on either party. Wahbah al-Zuhaili also cites the views of scholars regarding the threat of punishment for practitioners of *riba*, including torment in the Hereafter for those who persist in it after knowing its prohibition. In his research, Wahbah al-Zuhaili employs the method of *tafsīr taḥlīlī*, an analytical approach that combines *tafsīr bi al-ma'thūr* (report-based exegesis) and *tafsīr bi al-ra'y* (reason-based exegesis), to underscore the importance of justice in economic transactions. Any form of profit obtained without real effort or without commensurate risk is categorized as invalid (*batil*) and prohibited in Islam (al-Zuhaili, 2013, p. 62).

#### Relevance to Shrinkage Not Disclosed in the Contract

In the context of contemporary economics, the practice of value shrinkage or the imposition of additional fees in transactions without clear explanation in the *'aqd* can be categorized as a form of concealed *riba*. Wahbah al-Zuhaili in *Tafsir al-Munir* highlights the importance of upholding justice and transparency in every transaction, including the clarity of all terms in the *'aqd*. If a party is charged additional fees or experiences value shrinkage without prior agreement, then such a practice is considered invalid according to the *sharī'ah* (Fauziatal N., 2019, pp. 177–192). Wahbah al-Zuhaili stresses that the *'aqd* must be based on the principles of justice and clear mutual consent between the parties, so that no party is harmed in the transaction.

Wahbah al-Zuhaili's approach accords with the principle of flexibility in Islamic *sharī'ah* concerning *mu'āmalah*, which requires legal renewal in line with societal developments while remaining consistent with textual evidence (*naṣṣ shar'ī*). Accordingly, modern economic practices must continue to prioritize transparency, justice, and voluntary consent in order to avoid elements of invalidity (*batil*) and *riba* (Muhammadun, 2016, p. 234).

#### Sharī'ah Implications and Solutions in the Sale of Shrinkage-Prone Goods according to Wahbah al-Zuhaili

The principle of economic justice is a primary foundation in the Islamic economic system that relies not only on formal legal aspects, but also on transcendent values such as *tawhid*, justice (*'adl*), Prophetic exemplarship (*nubuwwah*), social responsibility (*khilafah*), and an afterlife orientation (*ma'ad*). These values underlie the necessity of openness, balance, and honesty in every economic activity, including in the sale of goods that are prone to shrinkage.

Wahbah al-Zuhaili in *Tafsir al-Munir* examines in depth Qur'anic verses related to commercial ethics, such as QS. *Al-Muthaffifin*: 1–3 and QS. *Al-Baqarah*: 275. According to him, the prohibition of fraud in measures and weights is a manifestation of the prohibition of exploitation and the unlawful taking of others' property. In his view, *shar'ī* law not only regulates whether a transaction is valid or invalid, but also addresses the moral dimension that every transaction must be based on mutual consent, openness, and integrity. This is also affirmed in QS. *An-Nisa*: 29, which, according to Wahbah al-Zuhaili, is a primary proof-text rejecting all forms of acquiring wealth by means that are unlawful both legally and ethically (al-Zuhaili, 1998, p. 246).

Shrinkage in certain goods can occur naturally, as with agricultural products or seafood. However, when such shrinkage is manipulated or concealed by business actors for unilateral gain, this practice falls into the category of *al-ghash wa al-khiyanah* (fraud and betrayal), which is *shar'ī*-ly

prohibited. In such cases, Wahbah al-Zuhaili emphasizes the importance of transparency (bayan) and clarity at the time the contract ('aqd) is concluded, including explicitly stating the net weight and potential shrinkage in the contract.

He also supports an institutional approach to upholding market ethics through the function of the hisbah and state oversight of mechanisms of weighing, measuring, and distribution systems. This is in line with the fiqh maxim "dar'ul mafasid muqaddam 'ala jalbil mashalih," that preventing harm takes precedence over procuring benefit.

A contemporary solution that is also relevant is the utilization of technology to achieve justice in transactions. Wahbah al-Zuhaili does not oppose the use of modern innovations as long as they are in harmony with the maqāṣid al-sharī'ah (the objectives of the Sharī'ah). Therefore, the use of digital scales, QR codes for price transparency, or halal audit systems via blockchain can be regarded as forms of implementing the principle "al-wasā'il lahā ḥukm al-maqāṣid" (the means take the ruling of the ends) (al-Zuhaili, 1998, p. 326).

With such an approach, shar'ī regulation of transactions involving shrinkable goods not only prevents unilateral loss or merely enforces formal validity, but also builds an economic ecosystem that is just, ethical, and brings blessing in this world and the Hereafter. Wahbah al-Zuhaili's thought becomes an important reference for harmonizing classical shar'ī values with contemporary challenges in trade and the digital economy.

### **Conclusion**

The principle of economic justice in Islam is a foundational pillar that demands balance and transparency while rejecting all forms of exploitation in economic activity. This principle is rooted in five universal values: tauhid (belief in the oneness of Allah), 'adl (justice), nubuwwah (Prophetic exemplarship), khilafah (the responsibility of leadership), and ma'ad (orientation toward outcomes in this world and the Hereafter). These values require diversity of ownership, freedom of action, and social justice, such that every individual and institution is obliged to uphold honesty and trustworthiness (amanah) in every economic transaction.

In the context of trade, Islam underscores the importance of honesty in weights and measures. Shrinkage in weight or measure can occur naturally—for example, due to evaporation or fermentation—and this is acceptable so long as it is explained honestly to the buyer. However, manipulative shrinkage deliberately intended to harm the other party is haram and constitutes a grave sin because it contravenes the principles of justice and amanah. The Qur'an explicitly condemns all forms of deceit such as riba and the reduction of weights and measures, as stated in QS. al-Baqarah: 275 and QS. al-Muṭaffifīn: 1-3. The Prophet Muhammad (SAW) likewise affirmed that honesty and justice are absolute requirements in commerce. Wahbah al-Zuhaili's Tafsir al-Munir is an important reference for understanding Islamic legal regulations related to economic justice and commercial practice. Wahbah al-Zuhaili emphasizes that a valid sale must be based on clarity, mutual consent, and justice between both parties, whereas riba and any form of manipulation or deception are prohibited because they give rise to injustice and exploitation. Every economic transaction in Islam must be transparent, just, and oriented toward the common good, while maintaining a balance between worldly interests and the Hereafter.

Accordingly, implementing the principles of Islamic economic justice and the legal regulations related to shrinkage in weights and measures is essential for creating a trading system that is fair, transparent, and moral, and for supporting the realization of equitable social welfare in society.

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