
Accumulation of Wealth: Islamic Prospective

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Abstract

The accumulation of wealth is a universal socio-economic phenomenon, yet its ethical boundaries and functional purposes vary across civilizations. In Islam, wealth is not merely a means of personal comfort or social status; rather, it is viewed as a trust (amanah) from Allah, accompanied by responsibilities, restrictions, and moral guidelines. To fulfill the basic needs of human beings, the accumulation and distribution of wealth are essential. For this purpose, many systems, including Feudalism, Democracy, and Communism, have been established. Islam also permits the accumulation of wealth, even though there have some specific moral and practical guidelines for this. Accumulation of wealth is a praiseworthy practice, but hoarding wealth beyond what is needed is highly discouraging, a form of waste not supported by Islam. A saving attitude or intention is a prerequisite for the accumulation of wealth. Saving is encouraging for future security and needs, but excessive stinginess is strictly prohibited in Islam. This paper examines the Islamic perspective on wealth accumulation, focusing on its theological foundations (Rooted in the Qur'an and Sunnah), economic principles, societal implications, and ways to become wealthy based on the Qur'an and Sunnah. In the Islamic perspective, there are different types of wealth, such as material, spiritual, Moral and ethical, social, intellectual, and natural wealth. In the present article, we are considering only the material or physical wealth. We also tried to explore the solution suggested by Islam regarding the accumulation of wealth and maintaining parity among the people. The current investigation also explored ways to increase a person's wealth based on the Quran and Hadith.

Keywords: Saving, Accumulation of wealth, Parity, Lawful (halal) earning, Islamic rules.

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1.0 Introduction

Adam Smith, who is known as father of economics, published "the Wealth of nation "in 1776, defined the term Economics of wealth of nations.

defined in many ways; some of them are as follows: analyzes income distribution and suggests how the poor can be helped without harming economic performance (Gindling 2024). As per Dalton (1961) and Elisha (2021), economics is a science

concerned with understanding how societies make decisions about the limited resources they have and use those derived scarce resources in the best possible manner to satisfy the unlimited wants of their members. But the basic concept of economics is the same: resources are limited, but human needs are unlimited, and to get the highest satisfaction of their wants, people have to use their resources as efficiently and economically as possible.

In general, human demand can be divided into three categories: different kinds of products or goods, Better services, and sometimes a combination of both. To utilize limited resources, produce products, and distribute them to consumers, a new branch of management science was introduced during the early 1950s: Operations Management. It will be very clear from the definition of Operations Management that a great linkage between Operations Management and Economics lies. Operations Management is nothing but deals with production of goods or providing the services which we require in our daily life (Stevenson:2020). For fulfilling the basic needs of human beings, the accumulation of wealth and its proper distribution are musts. At present, wealth accumulation is a central topic in economics, shaping individual welfare, social structures, and global development trends. The first face of accumulation of wealth is savings.

Saving means setting aside a part of current income for future use, excluding necessary expenses. In other words, saving from current income for some future needs and contingencies. That is, current income-current consumption equal to saving. In short, saving refers to provision for present contingencies and future needs. This savings ensures future economic stability and security for the people. Savings serve as a means of investment and enhance the economic prosperity of the family and help in reducing expenses.

The main need for savings is to ensure future security. There is no option other than saving to face any uncertain situation in the future. Saving enriches family and national life. A certain amount of security and stability is necessary for people to live a healthy and happy life. Financial insecurity is inevitable in everyone's life. People have to live their lives amidst various uncertainties and dangers, such as shortages, the loss of a main earner, illness, and accidents. To avoid these uncertainties, everyone needs to save from time to time. Therefore, saving is very important in financial planning. Islam is a complete way of life that provides guidance for all aspects of human life. Islam provides guidance for all activities of human life. And a large part of human life is spent in economic activities. Islam has provided guidance for a balanced and moral economic system. Allah Almighty has instructed engaging in economic activities: He says

"And when the prayer ends, spread out in the land and seek the grace of Allah, and remember Allah much so that you may succeed." (Surah Al-Jumua, 62:10).

However, beyond economic utility, the ethics and purpose of accumulating wealth are deeply rooted in religious and philosophical traditions. In Islam, wealth (*māl*) is considered a divine trust (*amanah*) entrusted to human beings, who are accountable for both its acquisition and utilization (Chapra, 1992). Islamic thought rejects the notion of unrestrained accumulation driven by self-interest; instead, it promotes a balanced framework where financial prosperity is intertwined with moral responsibility, social justice, and equitable distribution (Siddiqi, 1981).

This paper examines the theological, jurisprudential, and socio-economic principles that shape the Islamic perspective on wealth accumulation. It also evaluates how these principles can address contemporary challenges related to inequality, financial ethics, and sustainable development. This research work is to investigate the following research question: Firstly, how do the Qur'an and Sunnah conceptualize wealth accumulation, and what theological principles guide its ethical acquisition and use? Secondly, what roles do Islamic economic instruments, such as zakat, waqf, and inheritance laws, play in regulating wealth accumulation and preventing economic inequality? And thirdly, how can Islamic wealth ethics be applied to become wealthy while promoting equitable distribution and financial sustainability?

Different types of wealth are addressed in Islam, including material wealth, spiritual wealth, Moral and ethical wealth, social wealth, intellectual wealth, and natural wealth. In the present article, we are considering only material or physical wealth, which includes, first, immovable property. This property cannot be moved from one place to another without causing damage or losing its essential character. It is permanently attached to the earth. Examples of immovable property include land, houses, buildings, flats, ponds, trees, and other structures fixed to the ground. The transfer of immovable property usually requires a written agreement, proper legal documentation, and registration under the law. Rights over immovable property are governed by specific laws related to ownership, inheritance, sale, and taxation. Second: movable property which can be easily transferred from one place to another without affecting its nature or value. Examples of movable property include money, jewelry, furniture, vehicles, electronic devices, livestock, and personal belongings. The transfer of movable property is comparatively simple and can often be completed through delivery or verbal agreement. The distinction between immovable and movable property plays a vital role in legal matters such as inheritance, sale, mortgage, and taxation.

2.0 Literature Review

Economics is thus important at all ages, from the cave age to the modern age. The Essential dissimilarity between early and modern economics is that people have developed a mode of thinking about economics that is more scientific and systematic (Meikle, 1996). The living standards of human beings have improved due to advances in technology. And the fundamental lesson of economics is that in a world of limited resources but boundless wants, you can't get rich without making someone else poorer. What it actually means is that some must be deprived to get a lot into the hands of a few. Probably much can be said for denying the due shares, but the fault line is, quite simply, economic exploitation of people. The study of wealth accumulation from an Islamic perspective has gained academic attention in recent years due to rising global inequality, debates on ethical finance, and the search for sustainable economic models. Contemporary scholarship emphasizes that Islam presents a distinctive approach where wealth is both a blessing and a trust (amanah), subject to moral, legal, and social responsibilities (Naqvi: 2016). Recent studies highlight that Islamic economics rejects unrestricted capital accumulation and instead promotes moderation (wasatiyyah), lawful earning (halal), and social redistribution to ensure justice and equity (Furqani & Mulyany, 2019).

Researchers agree that the Qur'an provides foundational principles governing wealth, prohibiting *riba*, corruption, deception, and hoarding (*israf*) (Fakhrurrozi & Lubis, 2024). Hoarding is considered a cause of social imbalance because it restricts the circulation of resources. The research of Hasibuan et al. (2024) found that Islamic monetary ethics significantly reduce wealth concentration when instruments like *zakat*, *waqf*, and inheritance laws are implemented effectively. These mechanisms promote wealth flow across social groups and discourage monopolistic practices.

Savings and accumulation of wealth are acknowledged as natural human needs. However, Islam sets ethical limits. According to Alfi and Yusuf (2022), saving for legitimate future needs, such as education, emergencies, or investment, is encouraged, but accumulation driven by greed contradicts Islamic values. Saeed Mohammed & Mansor (2021) reveal that Muslim households practicing value-based saving habits tend to achieve higher financial stability and community engagement. This supports classical Islamic thought that wealth should serve societal welfare rather than personal extravagance.

The accumulation of wealth within an Islamic perspective is a multifaceted concept that emphasizes equitable distribution, social justice, and ethical management of resources. According to Samad (2019) and Muhammad Ifan Fadillah et al. (2024), wealth distribution is a central concern in Islamic

economics, aiming to achieve prosperity for all societal levels through equitable sharing of wealth, contrasting sharply with capitalist approaches that often prioritize profit maximization and individual accumulation.

The concept of wealth accumulation is also linked to Islamic financial products and literacy, as explored by Arshad et al. (2024) and Sholeh et al. (2025), who examine the factors influencing the adoption of Islamic wealth accumulation products. Their findings suggest that Islamic financial literacy and technological advancements play significant roles in encouraging ethical wealth-building practices consistent with Islamic values.

The literature also emphasizes that Islamic economic philosophy aligns with sustainability and social justice frameworks. Contemporary scholars argue that Islamic wealth principles can address modern challenges of inequality, poverty, and financial exploitation (Raimi, 2024). Zakat, for instance, is increasingly recognized as a viable tool for poverty alleviation. Similarly, waqf institutions have been revitalized globally to support education, healthcare, and small enterprises (Wahyudi 2024).

Another focus in recent scholarship is the ethical behavior of economic agents. Studies influenced by Ibn Khaldūn's moral-economic philosophy emphasize that just governance, responsible leadership, and ethical market structures are prerequisites for an equitable wealth distribution system (Faturrahman, 2025). Islamic behavioral economics research shows that spirituality and religiosity strongly shape financial decision-making, encouraging charitable behavior and discouraging excessive risk-taking (Bananuka et al., 2020).

The extensive literature indicates that, unlike capitalist models that encourage unlimited accumulation, Islamic economics integrates spiritual well-being, socio-economic justice, and sustainability. Scholars argue that applying Islamic principles of wealth can offer practical solutions to modern economic disparities and promote long-term human welfare. Our main focus in the present research work is to explore the clear views of Islam on saving, removing social disparities, and the accumulation of wealth.

3.0 Research Objectives

This research paper aims to achieve the following comprehensive objectives:

1. How the savings concept has been treated in Islam, and the way to become wealth based on Islamic concepts
2. In which situation does Islam permit the accumulation of wealth? And how the disparity that exists in the present society can be solved from an Islamic point of view.

4.0 Research Methodology

This research paper is both analytical and descriptive. It relies primarily on a qualitative, historical, and analytical methodology to fulfill its objectives. This design is most suitable for a deep and comprehensive analysis of the concepts of saving, enjoying wealth, and wealth accumulation from an Islamic perspective. This methodology will help to establish a clear relationship between the traditional concepts of economic activities such as saving, accumulation of wealth, and disparity that exist in the society, and the fundamental principles of the Qur'an and Sunnah of governing wealth, emphasizing lawful (halal) earning, saving, accumulation of wealth, and the provisions to remove disparity from the society. For the present research, information has been collected from two main sources: First, primary information based on the Quran & Hadith; and Second, secondary sources including journals, expert-authored books, and high-quality research papers.

5.0 Theoretical Framework

5.1 Higher Objectives of the Islamic Law Framework

The Higher Purposes of Islamic Law framework refers to the fundamental goals and objectives that Islamic law seeks to achieve in human life. Instead of focusing only on legal decisions. The concept emphasizes the philosophical and ethical purposes behind decisions aimed at securing human welfare and preventing harm, such as protecting faith, life, wisdom, offspring (nasl), and property. These objectives collectively provide an overall basis for directing individual and social behavior, including economic activities and wealth accumulation. It should also be ensured that wealth is created, acquired, and used in ways that promote justice, fairness, and social balance. An important contribution of Maqasid to wealth accumulation is its focus on equitable distribution and circulation of wealth. Mechanisms such as zakat, sadaqa, waqf, and inheritance rules are designed to prevent the concentration of wealth among the elite and to ensure social cohesion. This framework promotes balanced economic behavior, encouraging individuals to earn legitimately (halal), spend responsibly, save moderately, and invest in socially beneficial enterprises (Chapra:2016).. Protection of property legitimizes individual ownership and entrepreneurship, while imposing moral limits such as prohibitions on riba (usury), gambling, fraud, hoarding, and exploitation. Overall, the Maqasid al-Sharia framework provides a comprehensive ethical lens for analyzing wealth accumulation. It integrates moral values with economic principles, ensuring that wealth serves human welfare rather than promoting inequality or material excess.

5.2. Islamic Ethical-Economic Framework

The Islamic ethical-economic framework is based on the works of Ibn Khaldūn. He provided a comprehensive understanding of wealth, production, and social welfare through an ethical lens. Ibn Khaldūn in his *Muqaddimah*, emphasizes that economic activities are meaningful only when guided by justice, moral discipline, and social responsibility (Ibn Khaldūn, 1967; Ibn Khaldun, 2015).. His theory links the prosperity of society to the moral conduct of individuals, the fairness of markets, and the just governance of the state.

This framework emphasizes the concept of economic justice, which demands that wealth be acquired through lawful (halal) means, free from exploitation, fraud, and coercion, as unjust taxation, corruption, and monopolistic practices weaken labor incentives and reduce productivity, ultimately leading to social and economic decline. This framework also emphasizes moderation in consumption and wealth accumulation because excessive luxury may lead to moral corruption, social inequality, and political instability (Kahf: 2003). In contrast, moderate consumption strengthens social unity, conserves resources and promotes long-term prosperity. This aligns with broader Islamic ethical teachings that discourage wasteful spending (*Israf*) and encourage the responsible management of wealth. In short, this framework integrates Ethical Theory.

6.0 Analysis of the collected information

The information analysis will be conducted on a comparative study of modern economic theory and Islamic rules for saving, eliminating disparity, and wealth accumulation. In the very early world of humans, there were two primary aspects of economics: the production (and distribution) of goods and services, which was never a scary question for people. Normally, the men of the family would instruct others on what to do, and later that day, they would share any results with their family. The more successful, well-educated family members live far better lives than everyone else, even though they are looking after their family's weaker members. Here, the disparity begins due to superior qualifications. Naturally, these have to happen. It continues to be true today; for millions of people in many parts of the world, including Bangladesh, the family remains the principal organizing unit in economic terms. Economic compulsion has been the prime force in uniting all sections. Each and every social alliance sought wealth for its own sake, directed either negligently or explicitly. But the result of that very process of people entering into alliances somehow impacted society in a surprising way. I allowed that to happen, and I meant for the wealth not to be distributed evenly through society, in contrast with now, when there were a few overprivileged ones who saved more than the rest. These occurred in every phase of their union; the people gathered under one head. The leader was typically class

manipulative-yet-also-owning class-political and organizing power; then, upon reaching the highest perch of leadership, established a new elite rule dedicated to further accumulation. Then, by men working together, the leader managed to make one class of rulers, who also carried on the "collect wealth" route to an even greater extent.

From the lives of the human race, it is known that there is no end to the demand. Cradle to grave, their demand for goods, services, or a combination of goods and services would not end. The fulfillment of one demand was followed by the creation of another demand. The more the people got, the more they wanted. So, people's struggle to satisfy their demand is a continuous process. Population growth creates a situation more complex than ever before. In fact, rapid population growth is not a real problem in itself, but rather a challenge in how to share the availability of limited resources and products or services. In reality, distributing these resources to families or individuals in society is a great challenge. In order to meet such challenges, people sought an honest, educated leader. If so, no disparity arises, but under external pressure, if the so-called leader is scattered from his legal platform, economic instability arises in the family or social life. The Islamic concept arises at this point.

Among the European nations, Great Britain stood as the strongest and largest colonial power. It was so extensive that one could say the sun never set on the British Empire. So, as a colonizing power, they certainly gained the most. They did, and, using that wealth, were innovators of the Industrial Revolution, with the growing prosperity of the late 18th century affording them money. This revolution was born of several discoveries, including the steam engine, the spinning machine, the mechanical loom, and a whole series of devices. etc. "But rather interestingly, they did set up a kind of trading system where raw materials went back to the home country from their colonies, and they sold their finished goods to those colonies. In Bangladesh, right now, some micro credit organizations are using the same system, they are sucking blood of poor people's giving loan. After failing to repay the full amount, those debtors lost their last shelter.

A little while ago, the king was the ruler of the society. These kings were simply and purely creatures of the ruling class. Since most of these kings were oppressive rulers, opposition to them gradually simmered in society. As people's knowledge grew, it was only a matter of time before kings lost their power. Europe was, in fact, the world's original movement to dethrone the world's kings. They have thrived only by exhibiting their differences with the people. To eradicate this issue, people, especially thinkers and philosophers, would try to influence some solutions, and they are also trying to bring out the idea that

democracy acts as a system for distributing property, wealth, and power evenly among all individuals. In the sixth century BC, democracy was thought to have its roots in somewhere. By the way, Democracy was preceded by a period of trial and error with several different political models, including oligarchy and tyranny, and by figuring out what kind of democracy we wanted. The ancient Greek democracies were anything but welfare states; they didn't even include free men. The ultimate aim of the proponents of democracy was exactly this - to substitute the power vested in autocratic rulers by that vested in well-off middle-class men, and not so much when all people taken together. The Middle Ages were a time of great change in the European landscape. Now that the political unity on such a vast scale had been shattered, the economic life of Europe was being quickly reconstructed. It ultimately led to a form of government that will be referred to as Feudalism. When people talked about Feudalism, it was mainly a system of politics and economics in which a king distributed power to nobles because those nobles needed men to work the land he'd given them. The theory of democracy as "by the people, of the people, for the people" was not put into practice there.

Indeed, capitalism has been defined in many ways because it encompasses a range of ideas. But in everyday speech, it means only the capitalist system: an economic system in which most means of production are privately owned and where goods and services are produced for exchange or profit. Initially, the term capitalism was largely used to designate a system that would promote private investment and industry without significant government oversight. This idea was more widespread than its precursor, Feudalism, as the dominant feudal system in Europe was believed to have died with the rise of capitalism. At a time when Europe was being refigured under the politeness of the Industrial Revolution. Cynicism about capitalism itself was on the rise. This was largely because the capitalist system was causing an enormous disparity between factory owners and their workers in terms of earnings. Hence, the rich were getting richer, and the poor were getting poorer. A lot of social thought turned to dreaming of things being more fair, in particular, how they could be made to be so. The greatest among all those, however, happened to be the German Idealist Philosopher Karl Marx (1818-1883). He saw exploitation in the creation of that fearfulness because of the way capitalism reduced workers to objects for sale, and frustration through this exploitation, which concentrated immense wealth in a few hands.

Marx then described a society in which wealth would be shared equally among all. He believed one way to accomplish this was to abolish the private ownership of property and to install a social safety system that would shield its citizens from the whims and exploitation of market capitalism. His prescription was communism. But the fundamental idea was that, in order to reach communism, a nation would first have to become socialist; the word and concept of socialism mean a socio-economic system in which assets and wealth are owned

by society. This control can be exercised directly, as when exercised by worker councils, or indirectly through the state. Socialism meant no more markets and no capital or labor as commodities.

Communism originated in Russia, and China was the second country to adopt it. But ultimately, the system has failed. There is nothing of Marx's grand vision in today's wimpy, post-Marxist communism. Economically speaking, communism would have failed because it lacked a system to incentivize individuals to be efficient enough to produce the goods and services that are operationally necessary at a lower cost. So far, we have discussed the accumulation of wealth in a process that does not maintain parity among people. Many social systems or political norms were established to ensure these, including Feudalism, Capitalism, and Communism. But the dream remains a dream to reach the destination.

By the by, long before these systems were introduced, Islam had provided a clear picture of how to accumulate wealth and maintain some parity. The Qur'an and Sunnah provide foundational principles governing wealth, emphasizing lawful (halal) earning, prohibiting exploitative practices such as *riba* (usury), and promoting ethical conduct in trade (Qur'an 2:275–279). Wealth is encouraged as a means to strengthen families, uplift communities, and support societal welfare through obligatory and voluntary mechanisms such as *zakat*, *sadaqah*, and *waqf* (Kahf, 1995). Classical scholars, including Al-Ghazali and Ibn Khaldūn, argue that wealth is essential for the building of civilization but must remain fluid in society to prevent monopolization and economic inequality. Contemporary literature further underscores that Islamic economic philosophy prioritizes the circulation of wealth and societal well-being over concentration and excessive consumption (Asutay, 2012).

In contrast to capitalist models that valorize unlimited accumulation, Islamic economics offers a distinct paradigm that integrates spiritual values with economic actions. It provides a framework where wealth generation is permissible and even encouraged, provided it contributes to human dignity, communal solidarity, and long-term sustainability. Given rising global inequalities and financial crises, exploring Islamic wealth ethics offers insights into developing more equitable and ethically grounded economic systems.

7.0 Findings

The Islamic economic system is integrally linked with life-faith, worship, and morality. Its fundamental policies are derived from the Qur'an and Sunnah. The Islamic economic system provides solutions for people's financial activities, livelihoods, income and expenditure, production, investment, distribution, system

management, trade and commerce, buying and selling, profit, charity, saving, etc. There is no objection to saving for the natural needs of the family. Islam has given clear instructions regarding transactions, expenditure, and savings. The Holy Qur'an has sternly warned against luxury. One must consider halal-haram, necessity-unnecessity, and avoid waste and luxury to save. Moreover, in matters of spending, it is instructed to avoid stinginess and waste and adopt a middle path. Allah Almighty has given man intelligence, and through it, he must determine how much he needs, how much he will save, and how much he will spend. Saving does not mean that we accumulate wealth out of greed. A hadith can be cited here to support the statement: Hazrat Umar (RA) said that the Prophet Hazrat Muhammad (SA) would sell the dates from the orchard of Bani An-Nadir and store food for his family for a year. (Sahih Bukhari-5357). It means the Prophet (sa) discourages accumulating excessive wealth. Neither people have to follow the unlawful ways to accumulate wealth as Muslim believe the increase and decrease of wealth is not in the hands of people; rather, it is in the hands of Allah. Therefore, it is seen that despite trying hard, many cannot become prosperous. On the other hand, many become prosperous by the grace of Allah at a difficult time. Allah says: "Is it they who apportion the mercy of your Lord? It is we who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate." (Surah Az-Zukhruf, 43/32). Allah further says: "And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal therein. Then is it the favor of Allah they reject?" (Surah An-Nahl, 16/71). He further says: "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You provide for whom You will without account." (Surah Al-Imran, 03/27).

It is also found that in Islam, there is only one main way to increase wealth, and that is the lawful way. Allah says: "Say, 'Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?' Say, 'They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection.' Thus do We detail the verses for a people who know." (Surah Al-Araf, 07/ 32). Allah says: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. (17/70) Allah says: "O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship." (Surah Al-Baqarah,

02/172). It is also found from Islamic literature that there are many means of increasing wealth in Islam; some of them are mentioned below: -

First: Adopting Taqwa (God-Consciousness): Taqwa is a common word in Islamic terminology. Its literal meaning is to fear. Taqwa means to strive to avoid the things that are forbidden by Allah, or for which a person will be afflicted with the punishment of Allah. Taqwa is the fear of losing the blessings, love, reward and mercy of Allah. Allah says, "We would open upon them blessings from the sky and the earth; but they denied Him, so We seized them on account of what they had earned." (Surah Al-A'raf, 07/96).

Second: Tawbah: Allah says, "Then I said, ask forgiveness of your Lord." Indeed, He is ever a perpetual Forgiver. He will send down upon you from the sky, raining showers. And to give you an increase in wealth and children. And bestow on you gardens and bestow on you rivers." (Surah Nuh, 71/10-12).

Third: Treating Illness.

Fourth: Forgiveness: Allah says: "...and ask forgiveness of your Lord, and turn to Him in repentance". He is the One who makes you enjoy good provision at an appointed time, then he gives everyone endowed with grace his endowment. However, if you turn away, then I fear for you the torment of a mighty Day." (Surah Hud, 11:3).

Fifth: Trust in Allah or Tawakkul: Narrated Ibn Abbas (RA), from The Prophet (pbuh) that: "If you were to rely upon Allah as He should be relied upon, then nothing would cause you harm as He would have fed the birds they go out in the morning whilst hungry and come back fat in the evening."

Sixth: The Worship of Allah: It is narrated from Abu Hurairah (RA) that the Prophet (pbuh) said, "Allah says, 'O son of Adam! Spend your time in My remembrance, and I will fill your heart with riches and remove your poverty. Then if you do not, and that I will certainly fill your breast with palpitation, and in your neck with panic, then I will make you taste again the torment both of life and death.

Seventh: Good Loan: "Lo! those who give alms, both men and women, and lend unto Allah a goodly lending, it will be doubled for them." It will greatly benefit the person on the Sad day (Surah Al-Hadid, 57:18).

Eighth: Spend in the Way of Allah If you spend for the sake of Allah, He will increase your wealth.

Ninth: Giving charity (Sadaqa): The Almighty says: God will deprive usury of all blessing but will give increase for deeds of charity. (Surah Al-Baqarah, 2:276).

Tenth: Traveling for the Sake of Allah: And whoever emigrates for the cause of Allah will find on earth many [alternative] locations and abundance. (Surah An-Nisa, 4:100).

Eleventh: Marriage: Allah Almighty says, "And marry off those among you who are single (i.e., a man who has no wife, and the women who have no husbands) and also the righteous ones among your male slaves and female slaves. So, if they be poor, Allah will enrich them out of his grace. And Allah is Bountiful, Knowing. (Surah An-Nur, 24:32).

Twelfth: To pray for more wealth Allah says, And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, Take my mother and me as deities besides Allah? He will say, Exalted are You! It was not for me to say that to which I have no right. And You are the best of providers (Surah Al-Ma'idah, 5:114). :

Thirteenth: Zakat: Allah Almighty says, "And whatever you give for interest to increase within the wealth of people will not increase with Allah. What you give in zakah, seeking the countenance of Allah, those will be the multipliers. (Surah Ar-Rum, 30:39).

Fourteenth: The Hajj and Umrah: said Abdullah Ibn Mas'ud: "The Prophet of Allah (pbuh) declared, 'Follow on with the Hajj and Umrah, soon after each other, for surely they remove poverty and sins. "(Al-Tirmidhi).

Fifteenth: Preserving Good Relations on Kinship: Relations with kin increase possessions. Narrated Abu Hurairah (RA) that the Messenger of Allah (pbuh) said: "For one who likes to have his provision increased and for him to live a longer or extended life, then he should keep his kinship.

Sixteenth: Helping the Needy Student: Narrated from Anas (RA), he said: There were two brothers at the time of the Messenger of Allah (pbuh). One of them would come to the Prophet (pbuh), and the other would work. The working brother complained about his brother to the Prophet (pbuh). He said, "Perhaps you are provided for because of him.

Seventeenth: Helping the Weak: Helping the weak increases sustenance. The Messenger of Allah (pbuh) said: Narrated from Mus'ab ibn Sa'd (RA): Sa'd thought that he had superiority over those below him. So the Messenger of Allah (pbuh) said, "Are you helped and provided for except through your weak ones?

Eighteenth: Working: Working increases wealth. Allah says: "When the prayer is finished, then spread through the land and seek of Allah's grace, and remember Allah much so that you may be successful." (Surah Al-Jumu'ah, 62:10)

8.0 Conclusion

The Islamic perspective on wealth accumulation offers a balanced, ethical, and socially responsible framework that stands in sharp contrast to the extremes of capitalism, Feudalism, and communism. While Islam fully recognizes the need to earn, save, and secure one's future, it places firm moral boundaries to ensure that wealth remains a means of human well-being – not of exploitation or inequality. Wealth is viewed as a trust (trust) from Allah, and its lawful acquisition, moderate use, and fair distribution are central to maintaining social justice and economic harmony. Mechanisms such as zakat, sadaqa, waqf, inheritance laws and prohibition of riba ensure that wealth circulates and is not concentrated among the elite. Islamic teachings encourage saving for real needs while discouraging greed, hoarding, and wastefulness. At the same time, spiritual principles – such as taqwa, repentance, charity, and trust in Allah – are integrated with economic functions, creating a holistic system that links material prosperity to moral development. The findings confirm that Islam offers a comprehensive solution to economic inequality by promoting legitimate earnings, responsible money management, and social cohesion. Thus, Islamic money ethics can serve as a viable model for contemporary economic systems seeking justice, sustainability, and human dignity.

Authors' Declaration

We declare that the submitted manuscript is our original work and has not been published, nor is it under consideration for publication elsewhere. All sources have been appropriately cited, and the work is free from plagiarism, falsification, and fabrication. Any use of Artificial Intelligence (AI) tools in preparing this manuscript has been transparently disclosed, and full responsibility for the content rests with the authors.

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