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ANALYSIS OF THE HADITH "*MAN ANZARA MU'SIRAN AU WADA'A 'ANHU*" AND ITS RELEVANCE TO ONLINE LOANS: A TAHLILI APPROACH IN ISLAMIC FINANCE

Hayatun Najah, Mashur, Viki Junianto
Ma'had Aly Hasyim Asy'ari Tebuireng Jombang, Indonesia
najahahmad556@gmail.com; alazhartv2018@gmail.com

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Abstract

The development of digital financial technology has expanded online lending services by providing easier public access to financing; however, online lending practices in Indonesia continue to face ethical and legal concerns, including *riba*, excessive interest rates, ambiguous contracts, and intimidating or inhumane debt collection methods. This study aims to analyze the authenticity of the hadith *Man anzhara mu'siran aw wada'a 'anhu* and examine its relevance to online lending practices from an Islamic financial perspective. A qualitative approach was employed using the *tahlili* method through library research. Data were obtained from primary hadith sources, including *Sahih Muslim*, *Sunan al-Tirmidhi*, *Sunan Ibn Majah*, and *Musnad Ahmad*, as well as relevant hadith and Islamic finance literature. The analysis was conducted through *takhrij* of the hadith, criticism of *sanad* and *matan*, and contextual analysis of contemporary online lending practices. The findings show that the hadith is categorized as *sahih li ghairihi* and contains ethical values of compassion, tolerance, justice, and leniency toward individuals experiencing economic hardship. The study also finds that online lending practices involving *riba*, economic exploitation, and coercive debt collection contradict Sharia principles and the ethical values embedded in the hadith. The study concludes that the hadith is relevant as a normative foundation for developing a fair, transparent, and Sharia-compliant digital financial system. These findings contribute to Islamic finance discourse by strengthening the ethical basis for regulating online lending practices in accordance with *maqasid al-Shari'ah*.

Keywords: Hadith Analysis; Islamic Finance; Maqasid Al-Shari'ah; Online Lending; Tahlili Method

INTRODUCTION

The rapid growth of digital financial technology—especially peer-to-peer (P2P) online lending—has expanded access to credit in Indonesia but also created tensions with core Sharia principles when conventional profit-driven practices are used; several studies of Indonesian P2P platforms find that although some providers hold Sharia certifications, inconsistencies persist such as fixed-return contracts and penalty structures that resemble *riba*, undermining true Sharia compliance (Rahmawati, 2025). Recent regulatory guidance in Indonesia caps daily economic benefits and late-payment penalties to limit excessive charges and reduce borrower harm. Still, scholars note that regulatory limits alone do not resolve substantive contractual issues (for example, the use of fixed returns rather than permissible *qardh* or *wakalah* structures) and that supervisory and governance roles (DPS/DSN) must be strengthened to ensure that practice aligns with Sharia intent (Feyen et al., 2021). Empirical and policy literature furthermore links the rise of digital lending to business models that prioritize speed and scale—factors that can incentivize high-cost pricing and aggressive collection tactics unless both legal safeguards and ethical, Sharia-based governance are enforced.

From the perspective of Islamic ethics and classical jurisprudence, interest (riba) and punitive, exploitative collection practices contradict *maqāṣid al-syarī'ah* because they harm the debtor and subvert justice and mercy, which are central objectives of Islamic law; contemporary Islamic legal reviews therefore classify interest-like returns and harsh penalties as problematic and call for contract forms and risk-sharing approaches that protect vulnerable borrowers. The Sunnah and prophetic guidance also emphasise compassion toward indebted people—encouraging lenders to grant postponement, to cancel debts where possible, and to avoid pressuring debtors—principles repeatedly cited in classical hadith collections and used by modern scholars to argue for humane treatment in debt relations (Souaiaia, 2014). These textual and ethical foundations support operational alternatives for Islamic fintech such as *qardh*-based financing (interest-free loans), *wakalah* with transparent agency fees, profit-and-loss sharing, and mechanisms for hardship relief, all of which align incentives with social justice rather than extractive gain (Saputra et al., 2026).

To reconcile fintech innovation with Sharia objectives, researchers and regulators recommend a multi-pronged approach: (1) clearer Sharia-compliance standards and active oversight by Sharia Supervisory Boards (DPS/DSN) to prevent form-over-substance certification; (2) product design that adopts permissible contract types (*qardh, wakalah, mudarabah/ musharakah* where applicable) and hardship protocols for *i'sar* (debtor difficulty); and (3) borrower protection measures—financial literacy, capped economic benefits/penalties as set by regulators, and ethical collection rules—to prevent psychological coercion and threats during recovery processes. Implementing these steps would better align Indonesia's digital lending ecosystem with the *maqāṣid al-syarī*ʻah and the Sunnah's guidance on mercy toward debtors, while preserving the accessibility benefits of fintech when structured to serve both social and economic objectives (Cosma & Rimo, 2023).

Several previous studies have examined online lending from various perspectives. Nurma Sari (2023), in her study from the perspective of *qawa'id fiqhiyah* (Islamic jurisprudence), concluded that online lending practices often contain elements of usury and harm. Fauziyah and Muttaqin (2024) conducted research from an Islamic legal perspective and found that many electronic lending transactions do not comply with Sharia provisions. Meanwhile, Munawaroh et al. (2023) analyzed the economic and social impacts of online lending and highlighted its haram elements. While these studies are important, no study has specifically and in-depth analyzed online lending through takhrij and hadith commentary approaches, particularly the Prophet's hadith on leniency for those struggling to repay debts. Therefore, there is a significant research gap in connecting the hadith's text to the reality of contemporary digital lending.

This article aims to: 1) authenticate (*takhrij* and *sanad* criticism) the hadith narrated by Muslim number 3006 about "*Man anzhara mu'siran aw wadha'a 'anhu*" (whoever gives respite to a person in difficulty or frees him from debt), and 2) analyze the understanding (*fahm al-hadīts*) and *daliyah* (instructions) of the hadith in the context of online lending practices in the modern era.

METHODS

The researchers in this study employed a qualitative approach, using the *tahlili* analysis method in hadith studies, to examine the authenticity and relevance of hadith texts to the issue of online loans from a *Sharia* financial perspective. The qualitative approach was chosen because the research focused on an in-depth understanding of the text's meaning, the structure of the narration, and the application of hadith principles to contemporary socio-economic phenomena (Kusumastuti & Khoiron, 2021; Rukin, 2019). The *tahlili* method allows for an integrated critical analysis of the *sanad* (chain of narrators) and *matan* (translations of narrators), resulting in interpretations that reflect the disciplines of hadith and *fiqh muamalah* (Islamic jurisprudence).

Data sources were collected through library research, examining primary and secondary sources (Kusumastuti & Khoiron, 2021; Rukin, 2019; Safrudin et al., 2023; Sugiyono, 2017b). Primary sources include classical hadith collections such as *Sahih Muslim, Sunan al-Tirmidhi, Sunan Ibn Majah*, and *Musnad Ahmad*, as well as relevant works on *jarh wa ta'dil* (religious commentary) and hadith commentary. Secondary sources included academic studies, books on hadith methodology, and *fiqh muamalah* literature discussing the principles of Islamic finance and the phenomenon of online loans. The selection of manuscripts is based on the criteria of theme relevance, completeness of narrators, and ease of verification in the library.

The data collection and verification process was carried out systematically, following *takhrij* steps, using the *Maktabah Syamilah* application to identify and trace the wording of hadith and its variant transmissions. Each identified hadith text was documented, complete with its *sanad* (chain of transmission), narrators, wording, and textual references. Verification was carried out through comparisons between texts, checking the status of narrators in the *jarh wa ta'dil* (translational) literature, and a *syarah* (translational) study to identify variations in wording and historical or situational contexts that influence meaning.

Data analysis was carried out in three integrated stages: (1) *sanad* analysis to assess the continuity of the chain of transmission and the credibility of narrators based on *jarh wa ta'dil* references; (2) *matan* analysis to examine linguistic aspects, wording structure, and textual context that determine meaning; and (3) relevance analysis to connect textual findings to the phenomenon of online lending within the framework of Islamic financial principles. The results are analyzed hermeneutically—interconnecting the findings of the *sanad-matan* with the principles of Islamic law—so that conclusions can be drawn regarding the degree of authenticity of the hadith and its implications for online lending practices (Hasanah, 2017; Sugiyono, 2017a).

RESULTS

The results of this study are presented in two main dimensions of hadith analysis: external criticism (*al-Tahlil al-Khariji*), which includes the authentication of the *sanad* (translation), and internal criticism (*al-Tahlil al-Dakhili*), which concerns the understanding and legal implications of the text. These two dimensions are then synthesized and applied to the contemporary phenomenon of online lending (*pinjol*) in Indonesia within the framework of *maqashid al-syari'ah*.

External Analysis (*al-Tahlil al-Khariji*): Authentication of Hadith

1. Comprehensive *Takhrij* (Source Search)

The research began by conducting a comprehensive *takhrij* (interpretation) of the hadith "*man anzhara mu'siran aw wadha'a 'anhu azhalahu Allahu fi zhillih*" (the Prophet's Messenger) through a systematic search of hadith books using the applications al-*Maktabah al-Syamilah* and *Jami' Khadim al-Haramayn al-Syarifayn*. The research successfully identified this hadith in at least fourteen primary sources. The nine most important sources are presented in Table 1 below.

Table 1. Results of Takhrij: Primary Sources of Hadith

No.	Sources	Book / Chapter	No. Hadith	Friends of the Narrator
1	Sahih Muslim	Book of al-Zuhd wa al-Raqaiq	3006	Abu al-Yasar (via 'Ubadah b. al-Walid)
2	Sunan al-Tirmidzi	Book of al-Buyu' — Bab Inzhar al-Mu'sir	1306	Abu Hurairah (syahid)
3	Sunan Ibnu Majah	Book of al-Shadaqat — Bab Inzhar al-Mu'sir	2419	Abu al-Yasar (via Hanzhalah b. Qays)
4	Musnad Ahmad	Musnad Abi al-Yasar al-Anshari	15520	Abu al-Yasar (via Rib'i b. Hirasy)
5	Sunan al-Darimi	Book of Al-Buyu' — Bab Fiman Anzhara Mu'siran	2630	Abu al-Yasar (via Rib'i b. Hirasy)
6	Mu'jam al-Thabrani	Rib'i b. Hirasy 'an Abi al-Yasar	372	Abu al-Yasar (via Rib'i b. Hirasy)
7	Shahih Ibnu Hibban	Book of al-Duyun — Dzikr izhzhal Allah	5044	Abu al-Yasar (via 'Ubadah b. al-Walid)

No.	Sources	Book / Chapter	No. Hadith	Friends of the Narrator
8	Musnad al-Syasyi	Rib'i b. Hirasy 'an Abi al-Yasar	1528	Abu al-Yasar
9	Musnad al-Syihab	Chapter of Man anzhara mu'siran…	460	Abu al-Yasar (via Rib'i b. Hirasy)

This hadith was narrated primarily by the friend Abu al-Yasar Ka'b b. 'Amr al-Ansari (d. 35 AH), veteran of the Battle of Badr, with a strengthening path (martyrdom) from Abu Hurairah, recorded by al-Tirmidhi (no. 1306). The existence of two friends who narrated the same meaning substantially strengthens the evidentiary weight of the hadith.

2. *Jarh wa al-Ta'dil* (Criticism and Accreditation of Narrators)

A careful examination of all the narrators in the main *sanad (al-sanad al-ra'isi)* was carried out by referring to classical *rijal* books, including *Tahdzib al-Kamal* by al-Mizzi (Al-Mizzi, 1400), *Mizan al-I'tidal* by al-Dzahabi (Al-Dzahabi, 1413), and *al-Jami' fi al-Jarh wa al-Ta'dil* (Abu al-Mu'athi al-Nuri et al., 1992). The results of the study, as summarized in Table 2, show that each narrator received a positive assessment (*tawtsiq*) from leading hadith scholars.

Table 2. Analysis of the Chain of Narrators (Sanad) of Hadith Muslim No. 3006

Name of Narrator	Born	Death	Teacher	Student	Scholars' Assessment	Status
Abu al-Yasar Ka'b b. 'Amr al-Anshari (RA)	—	35 H	Prophet Muhammad SAW	'Ubadah b. al-Walid	Companions of the Prophet (all companions are 'udul based on the consensus of the ulama)	Muttashil
'Ubadah b. al-Walid b. 'Ubadah b. al-Shamit	—	101–110 H	Abu al-Yasar; Abu Ayyub; 'Aisyah	Hatim b. Isma'il; Yahya b. Sa'id al-Anshari	Tsiqah — Abu Zur'ah and al-Nasa'i; narrated in five of the six poles of al-sittah	Muttashil
Ya'qub b. Mujahid (Abu Hazrah) al-Madani	—	150 H	'Ubadah b. al-Walid; al-Qasim b. Muhammad	Hatim b. Isma'il; Yahya al-Qaththan	Tsiqah — al-Nasa'i; La ba'sa bihi — Abu Zur'ah; Ibn Hibban included it in al-Tsiqat	Muttashil
Hatim b. Isma'il al-Madani al-Haritsi	—	186 H	Ya'qub b. Mujahid; Usamah b. Zayd al-Laitsi	Muhammad b. 'Abbad; Harun b. Ma'ruf	Tsiqah — al-'Ijli; al-Daraquthni (ziyadadatuhu maqbulah)	Muttashil

Name of Narrator	Born	Death	Teacher	Student	Scholars' Assessment	Status
Muhammad b. 'Abbad al-Makki (Live in Baghdad)	—	234 H	Hatim b. Isma'il; al-Darawardi	Muslim; al-Bukhari; al-Dzuhli	La ba'sa bihi — Ibn Ma'in; Ahmad: 'the hadith is the hadith of honest people.'	Muttashil
Harun b. Ma'ruf al-Marwazi al-Khazzaz (Baghdad)	—	231 H	Hatim b. Isma'il; Bisyr b. al-Sarri	Muslim; Abu Dawud; Ahmad b. Hanbal	Tsiqah — Ibn Ma'in (recorded by 'Ali b. al-Husain b. Hibban in his father's book)ad: 'His hadith is the hadith of honest people.'	Muttashil

Abu al-Yasar, as a companion of the Prophet Muhammad Saw, holds the highest level of reliability in narration, as all companions were judged just (*'udul*) based on the consensus of scholars. 'Ubadah b. Al-Walid was judged tsiqah by Abu Zur'ah and al-Nasa'i, and his narration is listed in five of the six poles of *al-sittah*. Ya'qub b. Mujahid (Abu Hazrah) was declared tsiqah by al-Nasa'i, and al-Bukhari included him in Adab al-Mufrad. Hatim b. Isma'il was judged *tsiqah* by al-'Ijli and al-Daraquthni, who added that his additional narrations (*ziyyadat*) were accepted. Muhammad b. 'Abbad and Harun b. Ma'ruf was both judged *la ba'sa bihi* (no objection) by Ibn Ma'in, while Imam Ahmad mentioned the hadith of Muhammad b. 'Abbad is characteristic of a truthful narrator.

3. Connectivity of *Sanad* and Amplifier (*Mutaba'at wa al-Syawahid*)

An analysis of the *sighat taḥammul wa al-ada'* (translation formulas) in the primary *sanad* shows the consistent use of *haddasana* and *'an*, indicating direct, uninterrupted transmission between teacher and student (*inqitha'*). All narrators are confirmed as contemporaries with documented geographical proximity, thereby supporting the sanad's continuity (*ittishal*).

Cross-chain comparison (*i'tibar*) identified the presence of *mutaba'at* (corroborating chains from the same companion through different narrators, such as Zaidah b. Qudamah, 'Abd al-Rahman b. Ishaq, and Hatim b. Isma'il) and *syawahid* (corroborating narrations from different companions, namely Abu Hurairah). No *syudzudz* (oddities) or *'illah qadhihah* (disqualifying flaws) were found in either the *sanad* or the *matan*.

4. Conclusion of the Status of Hadith

Based on a comprehensive *takhrij*, narrator criticism, and *sanad* analysis, this study concludes that the hadith is *sahih li-ghairihi sahih* thanks to the strengthening from other lines. Its main *isnaad* is *hasan li-dzatihi*, then it was elevated to *sahih li-ghairihi* due to the many lines of narration and support from the line of Abu Hurairah. This conclusion is in line with the assessment of Imam al-Nawawi, Ibn Hajar al-'Asqalani, and Qadhi 'Iyadh, who unanimously stated the authenticity of this hadith and its conformity with the Qur'anic principle in Surah al-Baqarah (2:280): "*wa-in kana dzu 'usratin fa-nazhiratun ila maysarah*" (if the debtor is in difficulty, then grant him respite until he is able).

Internal Analysis (*al-Tahlil al-Dakhili*): Understanding the Text of Hadith

1. Pronunciation Analysis (*Tahlil al-Lafzh*)

Each key term in the hadith has its own legal implications, which together form the ethical framework desired by the Prophet (peace be upon him): First, *Man* — A conditional noun (conditional word) indicating generality, encompassing every individual who performs the act mentioned without exception, at any time and in any place. Al-Zamakhsyari asserts that man in this construction indicates universal application in a conditional-reciprocal structure (Al-Zamakhsyari, 2008).

Second, *Anzhara* (*Inzhar*) — Derived from al-nazhar, meaning to grant a delay or extension of time for debt repayment. Ibn al-Athir in *al-Nihayah* defines it as "giving a debtor a grace period without urging him to pay immediately" (Ibn al-Athir, 1979). It is a practical realization of the Qur'anic command in al-Baqarah 2:280. Third, Mu'siran — The participle of *'usr* (difficulty), referring to someone who is completely unable to repay a debt due to financial hardship. Al-Raghib al-Ashfahani defines mu'sir as someone who is in dire straits in terms of wealth or circumstances (Al-Raghib al-Ashfahani, 1992). Islamic jurisprudence requires three conditions: inability to pay on time, insufficient assets, and lack of lawful means to obtain the necessary funds.

Fourth, *Aw wadha'a 'anhu* — The conjunction *aw* (or) gives the creditor a choice between two main actions: granting an extension of time (*inzhar*) or waiving part or all of the debt (*wadh'*). Ibn al-Athir explains that *wadh'* means voluntary waiving part or all of the debt (Ibn al-Athir, 1979). Al-Fairuzabadi defines it as "to erase and release [the debt]" (Al-Fairuzabadi, 2005). This voluntary element reflects the highest degree of financial mercy.

Fifth, *Azhalahu Allahu fi zhillih* — Allah will shelter the person under His shade on the Day of Judgment (Amrulloh, 2022). Imam al-Nawawi interpreted this as the shade of the Divine Throne (*zhil al-'Arsh*), a metaphor for Allah's protection and mercy — on a day when there is no other shade, thus representing the highest reward commensurate with the acts of mercy shown in worldly affairs (Al-Nawawi, 1991). Qadhi 'Iyadh emphasized: "*azhalahu fi zhillih* means under the shade of His Throne, namely His mercy and glory for His servants" ('Iyadh, 1998).

2. The Context of the Emergence of the Hadith (*Asbab Wurud al-Hadis*)

The narrative context embedded in the hadith itself (as recorded in Sahih Muslim no. 3006) provides a vivid picture of the background to the Prophet's saying. The story relates that Abu al-Yasar owed a debt to a man from the Banu Harami. When Abu al-Yasar approached the man to collect the debt, the debtor hid in his house out of fear and shame. When confronted, he confessed his inability (*i'sar*). Moved by the debtor's honesty and vulnerability, Abu al-Yasar erased the debt with his own hand and forgave the entire amount. This act embodies the Prophet's teachings, which he later recounted to his guests (Al-Naisaburi, 1991).

This context demonstrates that the hadith is not an abstract moral principle, but rather a concretely realized standard of behavior. *Inzhar* and *wadh* are voluntary responses driven by compassion, not legal obligations, and both are forms of social worship (*ibadah ijtima'iyyah*) that bring the creditor closer to Allah through compassion for the debtor. Imam al-Nawawi stated: "This hadith is evidence for the virtue of doing good to those in difficulty by granting respite or reduction, in accordance with the zahir of the Qur'an" (Al-Nawawi, 1991). Qadhi 'Iyadh added that this hadith appears in the context of admonishing people to be gentle with those in debt and explaining that whoever treats people with compassion, Allah will treat them with compassion on the Day of Judgment ('Iyadh, 1998).

3. Meaning of *Ijmali* (Overall Meaning Content)

This hadith affirms the profound principle of financial mercy: any creditor who grants an extension of payment or forgives part or all of a bankrupt person's debt solely out of the hope of Allah's approval will receive Allah's protection and shade on the Day of Judgment. Ibn Hajar al-'Asqalani asserts that this hadith establishes the principle of *al-jaza' min jins al-'amal* (reward according to deeds): just as a creditor provides shade from His mercy to his fellow human beings, Allah provides shade from His mercy in the hereafter (Ibn Hajar al-'Asqalani, 1379). This hadith also demonstrates that Islamic law fosters a spirit of mercy and ease in the soul and strictly prohibits harshness and injustice in financial transactions; for a true believer does not pursue only material gain but also seeks Allah's approval and mercy.

4. *Fiqh al-Hadis* (Legal Implications)

The legal content of this hadith yields five main ethical laws and principles that apply to all forms of debt and financial transactions: First, granting a grace period to debtors in difficulty is one of the most commendable acts of financial ethics in Islam. The Qur'an commands this in al-Baqarah 2:280, and the hadith stipulates the accompanying reward of Divine shade on the Day of Judgment.

Second, the hadith encourages those with financial resources to treat the economically weak with gentleness, prohibiting pressure, threats, and exploitation. Such behavior is not in line with the values of Islamic social solidarity (*takafful*) and brotherhood (*ukhuwwah*), and has the potential to cause hostility and social division. Third, the principle of *al-jaza' min jins al-'amal* is reaffirmed. Whoever extends compassion to others in worldly affairs will receive Allah's mercy in the afterlife, as the Prophet said: "*Allahu fi 'awni al-'abdi ma kana al-'abdu fi 'awni akhihi*" (Allah always helps His servant as long as the servant helps his brother).

Fourth, the hadith serves as a foundational text (*ashl*) for *fiqh al-mu'amalat* (Islamic financial transaction jurisprudence), emphasizing that financial transactions are not merely contractual obligations, but rather expressions of moral and spiritual accountability before Allah SWT. Fifth, flexibility and forgiveness in financial matters do not diminish one's wealth; on the contrary, they increase blessings (barakah) in this world and rewards in the hereafter, as Allah says: "*wa-ma anfaqtum min syai'in fa-huwa yukhlifuh*" (Saba': 39). Financial generosity beyond contractual obligations, whether through *husn al-qadha'* (good payment), *inzhar*, or *'afwu* (forgiveness), are all among the noble morals actively promoted by Islam.

DISCUSSION

The Application of Hadith to Online Loans (Pinjol) in Indonesia

1. The Phenomenon of Online Loans in Contemporary Indonesia

Information technology-based lending services, commonly known as online loans (pinjol), are growing rapidly in Indonesia under the regulatory framework of POJK No. 10/POJK.05/2022, which replaced POJK No. 77/POJK.01/2016 (OJK, 2016). This regulation defines online loans as financial services that connect lenders and borrowers electronically through a fintech platform, without physical meetings, thereby enabling access to capital for segments of society previously unreachable by formal banking (Chitaka, 2022). Bank Indonesia Regulation No. 19/12/PBI/2017, as updated by Regulation No. 10 of 2025, further recognizes fintech as an integral component of Indonesia's digital financial ecosystem (OJK, 2024).

However, various empirical studies document widespread abuse, particularly in illegal online loans. These practices include charging exorbitant interest rates far above legal limits, adding non-transparent administrative fees, imposing aggressive penalty structures for late payments, and using coercive collection methods, including unauthorized access to borrowers' personal data, social media bullying, and physical intimidation (Zubaidi & Azkar, 2025). The DSN-MUI Fatwa No. 117/DSN-MUI/IX/2018 explicitly states that lenders may not profit financially at the expense of borrowers, and that fintech companies must obtain permits from the Financial Services Authority (OJK) to be considered legitimate (MUI, 2021).

2. Points of Convergence between Hadith and Online Loan Ethics

A systematic reading of the legal implications of the Hadith on the documented practices of the online lending industry reveals several points of immediate ethical relevance: First, the concept of *mu'sir* in digital lending. The Hadith recognizes borrowers experiencing financial hardship (*mu'sir*) as deserving of special moral consideration. In the context of digital lending, many online lenders fall into genuine insolvency due to compound interest and cumulative fines—a condition that qualifies as *mu'sir* under classical Islamic jurisprudence (Md Nor, 2022). The Hadith mandates that such individuals receive an extension of time (*inzhar*) or a reduction in obligations (*wadh'*), rather than the burden of additional penalty fees.

Second, interest (*riba*) and the prohibition of exploiting the weak. A fundamental principle derived from the hadith is that financial transactions should not exploit borrowers' needs. The Qur'an explicitly forbids usury (al-Baqarah 2:275–280), and the classic maxim "*kullu qardhin jarra manfa'atan fa-huwa riba*" (every loan that brings profit to the lender is *riba*) directly condemns the interest-based structure of conventional online loans. The ethics of *inzhar* in the hadith regarding extension without additional fees is the absolute opposite of the compound interest system (Islahi, 2024).

Third, coercive debt collection and the principle of mercy. The narrative context of the hadith indicates that Abu al-Yasar responded to the debtor's vulnerability with compassion and forgiveness, not coercion. It contrasts sharply with the documented practices of illegal online lenders who use threats, data exploitation, and harassment as debt collection tools—practices fundamentally contrary to the Prophet's model of financial ethics. Fourth, Transparency and contractual fairness. The principle of justice (*'adl*) in the hadith and the broader *maqasid* framework of eliminating hardship (*raf' al-haraj*) require that all financial contracts be transparent, free from hidden clauses, and designed to protect, not harm, the weaker party. It aligns with the OJK's consumer protection requirements, but goes beyond legal compliance to higher ethical standards derived from Prophetic guidance (Huda, 2025).

3. *Maqashid al-Shari'ah* Framework and Digital Financial Ethics

The integration of hadith principles into the *maqashid al-shari'ah* framework reveals that online lending practices that charge excessive interest rates, hidden fees, and coercive collection violate at least three of the five universal objectives of Islamic law: (1) the preservation of property (*hifzh al-mal*), which is undermined by exploitative financial structures that drain borrowers' resources; (2) the preservation of reason (*hifzh al-'aql*), which is threatened when borrowers make decisions that are not based on adequate information due to a lack of transparency; and (3) the preservation of offspring and social order (*hifzh al-nasl*), which is threatened by practices that destabilize family finances and social cohesion.

Conversely, a lending system that integrates the principles of *inzhar, wadh'*, and *rahmah* from the hadith into its operational model would be a concrete manifestation of the Islamic vision of financial technology as a tool for social welfare, not profit maximization at the expense of the vulnerable. Previous studies, including those by Sari (2023) on fiqh principles, Fauziyah and Muttaqin (2024) on Islamic law, and Munawaroh et al. (2023) on Islamic economics, have examined online lending from their respective perspectives. Still, none have based their ethical critique on a systematic analysis of hadith. This study fills this gap by providing authentic hadith as a normative anchor for evaluating digital financial practices in Indonesia.

The hadith "*man anzhara mu'siran aw wadha'a 'anhu azhalahu Allahu fi zhillih*" thus becomes not only a spiritual incentive for individual generosity, but also a normative ethical standard for the design of a financial system that demands digital lending reform towards a model that is in line with the *maqashid al-shari'ah*: justice, transparency, compassion, and protection for the economically weak.

CONCLUSION

Based on these study results, it can be concluded that the hadith "*Man anzhara mu'siran aw wada'a 'anhu*" has a degree of authenticity *sahih li ghairihi* and occupies a strong normative position in the study of Islamic *muamalah*. This hadith is not only accountable in terms of *sanad*, but also contains moral and social messages relevant to the challenges of the modern financial system. The concepts of *inzhar* (deferral of payment) and *wadh'* (debt relief or forgiveness) represent the principles of mercy, justice, and protection for the weak party in debt transactions, thus viewing economic relationships as more than just a material contract but also as a moral-spiritual responsibility. The research findings indicate that many contemporary online lending practices—especially illegal services—contradict these values through the application of excessive interest/fees, burdensome fines, lack of transparency in contracts, and intimidating collection methods. With practical implications, this hadith is a valuable ethical reference for evaluating and reforming the digital financial system to make it more just, transparent, and aligned with the *maqasid al-shari'ah*, particularly in safeguarding wealth (*hifzh al-mal*) and social welfare. Furthermore, the values contained in the hadith can serve as a foundation for the development of Islamic fintech oriented towards ethics and social welfare, and the integration of textual heritage, modern financial regulations, and technological innovation is a crucial step towards a more humane and sustainable Islamic economic system. This research has limitations due to its focus on a single hadith and library methods; therefore, further studies are recommended, including the examination of additional hadiths and the application of empirical approaches to test the applicability of hadith values in fintech practices and the ever-evolving digital regulations.

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