

UNDERSTANDING HADITHS ON TRUSTWORTHINESS AND FULFILLING PROMISES IN THE KUTUB AL-TIS'AH

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Abstract: This study examines hadiths concerning trustworthiness (*amanah*) and fulfilling promises (*wafa' bil-'ahd*) within the Kutub al-Tis'ah as fundamental ethical values in Islam. These values play a crucial role in shaping individual character, strengthening social trust, and reflecting the quality of faith. The study aims to analyze the meanings, thematic dimensions, and contemporary relevance of hadiths related to trustworthiness and promise-keeping. A qualitative approach was employed using library research methods, drawing on primary data from the Kutub al-Tis'ah and supported by relevant scholarly literature. Data were analyzed through thematic (*maudhu'i*) hadith analysis, including *takhrij*, textual interpretation, and contextual examination. The findings reveal that trustworthiness and fulfilling promises are central indicators of Islamic moral integrity and authentic faith, while betrayal of trust and breaking promises are portrayed as characteristics of hypocrisy. The study concludes that these prophetic teachings remain highly relevant for contemporary life, particularly in education, leadership, social relations, and professional ethics, contributing to the development of responsible, honest, and trustworthy individuals.

Keywords: Amanah, Hadith Studies, Islamic Ethics, Promise-Keeping, Kutub al-Tis'ah

Abstrak: Penelitian ini mengkaji hadis-hadis mengenai kejujuran (*amanah*) dan menepati janji (*wafa' bil-'ahd*) dalam Kutub al-Tis'ah sebagai nilai-nilai etika mendasar dalam Islam. Nilai-nilai ini memainkan peran penting dalam membentuk karakter individu, memperkuat kepercayaan sosial, dan mencerminkan kualitas iman. Penelitian ini bertujuan untuk menganalisis makna, dimensi tematik, dan relevansi kontemporer hadis-hadis yang berkaitan dengan kejujuran dan pemenuhan janji. Pendekatan kualitatif digunakan dengan metode penelitian perpustakaan, mengacu pada data primer dari Kutub al-Tis'ah dan didukung oleh literatur ilmiah yang relevan. Data dianalisis melalui analisis hadis tematik (*maudhu'i*), termasuk *takhrij*, penafsiran teks, dan pemeriksaan kontekstual. Temuan penelitian menunjukkan bahwa kejujuran dan pemenuhan janji merupakan indikator utama integritas moral Islam dan iman yang autentik, sementara pengkhianatan kepercayaan dan pelanggaran janji digambarkan sebagai ciri-ciri kemunafikan. Penelitian ini menyimpulkan bahwa ajaran-ajaran kenabian ini tetap sangat relevan bagi kehidupan kontemporer, khususnya dalam bidang pendidikan, kepemimpinan, hubungan sosial, dan etika profesional, yang berkontribusi pada pengembangan individu yang bertanggung jawab, jujur, dan dapat dipercaya.

Kata Kunci: Amanah, Studi Hadis, Etika Islam, Menepati Janji, Kutub al-Tis'ah

INTRODUCTION

Islam places moral character (akhlaq) at the center of human development. The Islamic worldview does not merely emphasize ritual observance but seeks to cultivate ethical individuals who are capable of maintaining harmonious relationships with God, fellow human beings, and society at large. Among the moral values consistently emphasized in the Qur'an and the Sunnah are amanah (trustworthiness) and fulfilling promises (wafa' bil-'ahd). These values function not only as ethical principles governing interpersonal relations but also as indicators of the quality of faith manifested in practical behavior (Shihab, 2021). Trustworthiness reflects a person's commitment to carrying out responsibilities honestly and responsibly, while fulfilling promises demonstrates integrity in maintaining commitments and agreements. Both values constitute fundamental pillars for establishing social trust, justice, and collective welfare.

In contemporary society, however, the relevance of these values has become increasingly significant due to the growing complexity of social interactions. Cases of corruption, abuse of authority, academic dishonesty, breach of contracts, misinformation, and the violation of public trust continue to emerge in various sectors. The rapid development of digital technology has also transformed the nature of human relationships and transactions. Agreements are no longer limited to face-to-face interactions but increasingly occur through digital platforms, online contracts,

and virtual communication systems. While these developments provide new opportunities for collaboration, they simultaneously create greater possibilities for deception, manipulation, and breaches of commitment. Such conditions indicate that the internalization of trustworthiness and commitment remains a major challenge in modern societies and highlight the urgent need to revisit Islamic ethical teachings as a source of moral guidance (Liddini, L., Mustika, H. A., & Fathurohim, 2023).

Within the Islamic intellectual tradition, hadith occupies a central position as the primary explanatory source of the Qur'an. Through hadith, abstract moral principles are translated into concrete behavioral models demonstrated by the Prophet Muhammad. The Prophet's teachings concerning amanah and fulfilling promises provide not only normative guidance but also practical frameworks for developing ethical conduct in personal, educational, organizational, and societal contexts. Furthermore, numerous hadiths associate trustworthiness and commitment with the perfection of faith, while betrayal and breaking promises are frequently identified as characteristics of hypocrisy. Consequently, the study of hadith related to these values is not merely a theological exercise but also a significant contribution to contemporary discussions on moral education and character formation.

Previous studies have examined amanah and promise-keeping from various perspectives. Research conducted by Dewi, Wibisono, and Hernawan analyzed hadiths

on amanah through takhrij, thematic analysis, and syarah approaches, concluding that these traditions remain highly relevant for strengthening Muslim character (Djati & Series, 2022). Hermawan and Ahmad (2020) explored the concept of amanah in relation to professionalism and piety, demonstrating that trustworthiness encompasses both moral and professional dimensions. Ramadhan, B., & Nasrulloh. (2026) emphasized amanah as a foundational principle of Islamic leadership, while Hidayat highlighted promise-keeping as an essential indicator of moral integrity. These studies collectively affirm the importance of amanah and fulfilling promises within Islamic ethics.

At the international level, discussions concerning moral education and character development have similarly emphasized the significance of trust, responsibility, and integrity as foundational virtues for sustainable social life (Lickona, 1996; Halstead, 2004). Scholars of Islamic education have further argued that character formation should integrate spiritual values with ethical practice, enabling learners to internalize moral principles rather than merely acquiring cognitive knowledge (Arthur, 2003; Sahin, 2013). Such perspectives reinforce the importance of examining prophetic teachings not only as religious texts but also as educational resources capable of addressing contemporary moral challenges.

Despite the growing body of literature, several important gaps remain.

First, most previous studies have focused on either amanah or promise-keeping separately, without examining their interconnected moral framework within the broader corpus of prophetic traditions. Second, existing research generally relies on limited textual samples and rarely undertakes a systematic exploration of hadiths across the Kutub al-Tis'ah, the nine major hadith collections recognized as authoritative references in Sunni scholarship. Third, many studies emphasize normative descriptions of ethical values but provide limited discussion regarding their relevance to contemporary social realities, particularly within the context of moral and character education. As a result, a comprehensive understanding of how prophetic teachings on trustworthiness and commitment can contribute to addressing current ethical crises remains underdeveloped.

This study seeks to address these gaps by conducting a thematic investigation of hadiths concerning amanah and fulfilling promises within the Kutub al-Tis'ah. Unlike previous studies that focus primarily on textual explanation or isolated ethical concepts, this research systematically identifies relevant narrations, examines their meanings through linguistic and contextual analysis, and explores their implications for contemporary social and educational contexts. The study therefore moves beyond descriptive interpretation toward a broader understanding of how prophetic ethics can function as a framework for character development in modern society.

The novelty of this research lies in three significant aspects. First, it integrates the concepts of amanah and fulfilling promises into a unified thematic framework, highlighting their interconnected role in shaping Islamic moral character. Second, it utilizes the Kutub al-Tis'ah as a comprehensive source base, enabling a broader and more representative mapping of prophetic teachings than studies limited to individual collections. Third, it contextualizes the ethical messages of the hadiths within contemporary challenges, including educational integrity, professional responsibility, digital ethics, and social trust. This approach contributes to the advancement of thematic hadith studies while simultaneously enriching contemporary discourse on Islamic moral education.

Accordingly, the purpose of this study is to analyze the understanding of hadiths concerning amanah and fulfilling promises within the Kutub al-Tis'ah, identify the core ethical principles embedded in these narrations, and examine their relevance to contemporary social and educational life. The scope of the study is limited to hadith traditions contained in the Kutub al-Tis'ah and focuses on thematic analysis supported by takhrij, linguistic interpretation, and contextual understanding. Through this approach, the study is expected to contribute both theoretically and practically to the development of Islamic moral education, strengthening the cultivation of integrity, responsibility, and

trustworthiness as essential virtues for individuals and communities in the modern era.

METHOD

This study employs a qualitative research design based on library research and thematic hadith analysis. The qualitative approach was selected because the objective of the study is to explore, interpret, and contextualize the meanings of prophetic traditions concerning trustworthiness (amanah) and fulfilling promises (wafa' bil-'ahd) within the Kutub al-Tis'ah, rather than to test hypotheses or generate statistical generalizations. Consistent with qualitative inquiry, the study seeks to produce an in-depth understanding of moral concepts embedded in hadith literature and examine their relevance to contemporary social and educational contexts (Moleong, 2022).

As a library-based investigation, the study relies exclusively on documentary sources. The primary data consist of hadith narrations related to amanah and fulfilling promises found within the Kutub al-Tis'ah, namely Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, Sunan Ibn Majah, Musnad Ahmad, Muwatta' Malik, and Sunan al-Darimi. These collections were selected because they represent the most authoritative and comprehensive corpus of Sunni hadith literature. Secondary data include classical and contemporary hadith commentaries (syarah), books on hadith methodology, Islamic ethics, and character education, as

well as peer-reviewed journal articles and other relevant academic publications that support the interpretation and contextualization of the selected narrations.

Data collection was conducted through systematic documentation and literature tracing. Relevant hadiths were identified using thematic keywords associated with trustworthiness, responsibility, commitment, covenant, promise, and betrayal. After identification, the narrations were compiled, classified, and organized according to their thematic relevance. The process also involved recording the source, chain of transmission, textual variations, and scholarly interpretations found in authoritative commentaries.

The study employs a thematic (maudhu'i) approach as its primary analytical framework. This approach enables the integration of dispersed narrations into a coherent conceptual structure, allowing for a comprehensive understanding of the selected themes. Data analysis proceeded through several stages: identification of relevant hadiths, takhrij to verify the location and transmission of the narrations within the major hadith collections, linguistic analysis of key terms and expressions, examination of classical and contemporary scholarly interpretations, thematic categorization of moral values, and contextual analysis to assess their relevance to present-day challenges in education, leadership, professional ethics, and social relations.

To enhance the trustworthiness and academic rigor of the findings, source triangulation was employed by comparing interpretations across multiple hadith commentaries, scholarly works, and contemporary academic studies. The validity of the analysis was further strengthened through cross-referencing narrations from different collections and examining their consistency within broader Islamic ethical teachings. Through this methodological framework, the study aims to provide a systematic and contextually relevant understanding of prophetic teachings on amanah and fulfilling promises, thereby contributing to the development of Islamic moral education and contemporary character formation.

RESULTS AND DISCUSSION

The results of this study indicate that the hadiths on trustworthiness and keeping one's word in the *Kutub At-Tis'ah* play a very important role in the formation of Islamic ethics. Through an examination of various narrations, it was found that trustworthiness and keeping one's word are not merely understood as ordinary social ethics, but also as a measure of faith, a sign of religious perfection, and a distinguishing feature between the character of a believer and that of a hypocrite. Thus, the hadiths related to these two values affirm that Islam regards moral integrity as an inseparable part of faith and righteous deeds.

In general, the hadiths on trust (amanah) indicate that a Muslim is

required to uphold trust in all its forms. Trust is not limited to the safekeeping of physical possessions but encompasses responsibilities in one's position, duties, knowledge, wealth, secrets, and all obligations entrusted to a person. In several of the hadiths examined, the Prophet Muhammad (peace be upon him) emphasized that amanah is part of the perfection of faith. This means that a person who fails to uphold amanah demonstrates a weakness in their religious commitment. This message underscores that faith in Islam is not merely verbal or ritualistic but must be reflected in trustworthy and responsible behavior.

Another hadith of great importance in this discussion is the hadith regarding the signs of a hypocrite. This hadith states that there are three signs of a hypocrite: when he speaks, he lies; when he makes a promise, he breaks it; and when entrusted with a responsibility, he betrays it. This hadith provides a very strong moral affirmation that betraying a trust and breaking a promise are not trivial matters. On the contrary, both are characteristics of hypocrisy because they indicate a discrepancy between words, intentions, and actions. From this, it can be understood that trustworthiness and keeping one's word are the foundations of honesty that build social trust, whereas betrayal and breaking promises destroy interpersonal relationships.

In a hadith of the Prophet Muhammad (peace be upon him), trustworthiness and keeping one's word are also described as part of the perfection

of a Muslim's faith. The Messenger of Allah (peace be upon him) said:

A hadith of the Prophet (peace be upon him) discussing trustworthiness and keeping one's word as part of the perfection of a Muslim's faith. This hadith was narrated by *Imam Ahmad in his Musnad*, with the following chain of transmission (sanad) and text (matan):

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ،
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَا حَظَبْنَا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ: لَا إِيمَانَ لِمَنْ
لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ

Hashim ibn al-Qasim narrated to us, Shu'bah narrated to us, from Qatadah, from Anas ibn Malik, may Allah be pleased with him, who said: 'Whenever the Messenger of Allah, peace and blessings be upon him, delivered a sermon to us, he would always say: "A person's faith is not complete without trustworthiness, and a person's religion is not complete without keeping one's promises."' (Ahmad, No. 12406; al-Baihaqi in Syu'ab al-Iman).

This hadith clearly indicates that trustworthiness and keeping one's promises are not merely social values, but are directly related to the quality of one's faith. The better a person upholds trust and fulfills their promises, the better their moral and spiritual quality. Conversely, betraying a trust and breaking a promise reflect weak integrity and low moral character in the view of Islam (Sahnan, 2018). A hadith of the Prophet (peace be upon him) discussing trust and keeping one's word as part of the perfection of a Muslim's faith was narrated by Imam Ahmad in his *Musnad*. Imam Ahmad

recorded this hadith in *Kitab Musnad al-Muktsirin min al-Shahabah*, with the complete chain of transmission (*sanad*) and text (*matan*) as follows:

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ،
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَا حَظَبْنَا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ: لَا إِيمَانَ لِمَنْ
لَا أَمَانَةَ لَهُ، وَلَا دِينَ لَهُ،

"Hashim ibn al-Qasim narrated to us, Shu'bah narrated to us, from Qatadah, from Anas ibn Malik, may Allah be pleased with him, who said: 'Whenever the Messenger of Allah, peace and blessings be upon him, delivered a sermon to us, he would always say: "A person's faith is not complete without trustworthiness, and a person's religion is not complete without keeping one's promises. (Ahmad, No. 12406; al-Baihaqi in Syu'ab al-Iman).

This hadith clearly demonstrates that trustworthiness and keeping one's promises are not merely social values, but are directly related to the quality of a person's faith. The fact that the Messenger of Allah consistently emphasized these principles in every sermon underscores their importance in the life of a Muslim. The better a person upholds trust and fulfills their promises, the higher their moral and spiritual quality becomes. Conversely, betraying a trust and breaking a promise reflect weak integrity and low moral character in the eyes of Islam (Sahnan, 2018).

In addition to the hadiths mentioned earlier, the Prophet Muhammad (peace be upon him) also provided noble guidance for Muslims to continue upholding trust even toward those who have wronged or betrayed them. This

principle demonstrates that trust in Islam is unconditional; that is, the obligation to fulfill one's trust does not cease even if the other party has previously acted unjustly or betrayed us first.

This is as narrated by Imam Abu Dawud in his *Sunan* in the Book of *Buyu'*, Chapter on "the Man Who Takes His Right from Under the Hand," with the complete chain of transmission and text as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ،
حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ، حَدَّثَنَا جَعْفَرُ بْنُ
سَعْدٍ، حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ بْنِ
سَمْرَةَ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَدِّ الْأَمَانَةَ إِلَى مَنْ
اِئْتَمَنَكَ، وَلَا تَخُنْ

Muhammad bin Dawud bin Sufyan narrated to us, Yahya bin Hassan narrated to us, Sulaiman bin Musa Abu Dawud narrated to us, Ja'far bin Sa'd narrated to us, Khubaib bin Sulaiman narrated to me, from his father Sulaiman bin Samurah, from Samurah bin Jundub, may Allah be pleased with him, who said: 'Fulfill the trust of those who have entrusted you, and do not betray those who have betrayed you (Abu Dawud, No. 3534).

In addition to being narrated by Imam Abu Dawud, the same hadith was also narrated by Imam al-Tirmidhi in his *Sunan* in the Book of *Buyu'*, Chapter on *What Has Been Mentioned Regarding Trust (Ma Ja'a fi al-Amanah)*, with the complete chain of transmission (*sanad*) and text (*matan*) as follows:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ
جَعْفَرِ بْنِ سَعْدٍ، عَنْ حُبَيْبِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ

سَمُرَةٌ بِنُ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ،

Qutaibah bin Sa'id narrated to us, Hatim bin Ismail narrated to us, from Ja'far bin Sa'd, from Khubaib bin Sulaiman, from his father, from Samurah bin Jundub, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: 'Fulfill the trust entrusted to you by the one who has placed his trust in you, and do not betray the one who has betrayed you.' (Tirmidhi, No. 1264).

This hadith contains a very noble and lofty moral teaching, in which the Messenger of Allah (peace be upon him) commands every Muslim to continue fulfilling their trust toward anyone who has placed their trust in them, regardless of whether that person has ever treated them well or poorly. Furthermore, the Prophet Muhammad explicitly forbade a Muslim from repaying betrayal with a similar act of betrayal, because retaliating against betrayal with betrayal will only worsen the situation and undermine moral order in society.

From a social perspective, trustworthiness and keeping one's promises play a vital role in building interpersonal relationships. Social life cannot function properly without trust. Trust arises from honesty, consistency, and a sense of responsibility in fulfilling one's duties and keeping one's promises. Therefore, the value of trust is essential in various aspects of life, such as education, the economy, politics, and leadership.

In the field of education, trust is manifested through teachers' responsibility to impart knowledge and

students' responsibility to use that knowledge properly. In the economic sphere, trustworthiness is reflected in the honesty of transactions, transparency of information, and the avoidance of fraud. As for leadership, trustworthiness means carrying out one's duties fairly, not abusing power, and prioritizing the interests of the community over personal interests.

The study of trustworthiness and keeping one's word in this research focuses on the hadiths found in the *Kutub At-Tis'ah*. *Kutub At-Tis'ah* refers to the nine major hadith collections that serve as essential references in the study of Islamic hadith. These collections include *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan al-Tirmidhi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, *Musnad Ahmad*, *Muwatta' Malik*, and *Sunan al-Darimi*. The hadiths in these books were selected because they hold high authority within the Islamic scholarly tradition and are frequently used as the basis for moral education and the establishment of Islamic law.

Through an examination of the hadiths in the *Kutub At-Tis'ah*, this study seeks to understand how the concepts of amanah and keeping one's promises were explained by the Prophet Muhammad (peace be upon him) and how they are relevant to modern life. Thus, this theoretical framework serves as the conceptual foundation for analyzing hadiths related to amanah and keeping one's word, thereby yielding a more comprehensive and contextual understanding (Hidayah, 2023, p. 29).

From a linguistic perspective, amanah conveys the meanings of being trustworthy, safeguarding what is entrusted, and fulfilling one's responsibilities diligently. This meaning indicates that amanah is an active, not a passive, attitude. A trustworthy person not only avoids abusing trust but also strives earnestly to fulfill their responsibilities. Meanwhile, keeping one's word involves commitment, sincerity, and consistency in fulfilling an agreement. Promises in Islam carry a high moral significance because they relate to responsibility both before fellow human beings and before Allah SWT. Therefore, breaking a promise not only harms others but also indicates a lack of spiritual awareness.

Imam al-Bukhari narrated from Hudzaifah ibn al-Yaman a lengthy and highly significant hadith regarding amanah in the end times:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَحْبَبَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ، رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ: حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَدْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ، ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ قَالَ: يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقَى أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرِ دَخَرَجْتَهُ عَلَى رَجْلِكَ فَتَفِطُ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ، ثُمَّ أَخَذَ حَصَاةً فَدَخَرَجَهَا عَلَى رِجْلِهِ، فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ، حَتَّى يُقَالَ:

إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ مَا أَظْرَفَهُ مَا أَعْقَلَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ إِيْمَانٍ

Muhammad bin Kathir narrated to us, Sufyan reported to us, from al-A'mash, from Zaid bin Wahb, from Hudhaifah ibn al-Yaman, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, related to us two hadiths; one I witnessed myself, and the other I am still awaiting. He told us that the trust was first implanted deep within the hearts of people, then the Qur'an was revealed so that they might come to know it through the Qur'an and through the Sunnah. Then he told us about the trust being torn out; he said: 'A person will fall asleep for a single sleep, then the trust will be torn from his heart, leaving a mark like a small spot (a tiny blemish). Then he sleeps again, and the trust is taken away once more, leaving a mark like a blister—like a burning ember that you roll over your foot, causing it to blister and swell, even though there is nothing inside it.' Then he picked up a pebble and rolled it over his foot. 'So in the morning, people buy and sell from one another, yet there is scarcely a single person who fulfills a trust, so it is said: "Indeed, among the Bani Fulan there is a man who is trustworthy." It will even be said of someone: 'How sturdy he is, how intelligent he is, how wise he is,' even though in his heart there is not even a mustard seed's worth of faith.' (Bukhari, no. 6497; Muslim, no. 143)

Ibn Hajar al-Asqalani in *Fath al-Bari* explains that this hadith alludes to moral decay in the end times, when the trait of trustworthiness becomes increasingly rare in social life. This is one of the signs of the Day of Judgment and serves as a stern warning to Muslims.

In the commentaries of the scholars, trustworthiness and keeping one's promises are understood as the

primary characteristics of a believer. The scholars explain that trustworthiness encompasses a person's relationship with Allah SWT and their relationship with others. Trustworthiness toward Allah is manifested through obedience to His commands and abstaining from His prohibitions, while trustworthiness toward others is manifested through honesty, responsibility, and refraining from infringing upon the rights of others.

Furthermore, *Imam al-Tirmidhi* narrated in *Sunan al-Tirmidhi* from 'Abdullah ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said:

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ،
عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ
بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى
الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ
يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ
صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى
الْمُجُورِ، وَإِنَّ الْمُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ
كَذَّابًا

Mahmud ibn Ghaylan narrated to us, Abu Dawud al-Thayalisi narrated to us, from Shu'bah, from Manshur, from Abi Wa'il, from 'Abdullah ibn Mas'ud, may Allah be pleased with him, from the Prophet, peace be upon him, he said: 'It is obligatory upon you to be truthful, for indeed truthfulness leads to righteousness (birr), and righteousness leads to Paradise. A person who is consistently truthful and strives to be truthful will be recorded by Allah as a shiddiq (one who is truly truthful). And avoid falsehood, for

indeed falsehood leads to wickedness, and wickedness leads to Hellfire. Whoever consistently lies and strives to lie will be recorded in the sight of Allah as a liar (kadzdzab).' (Tirmidhi, No. 1971).

This hadith is relevant to keeping one's promises, as keeping one's promises is part of honesty and righteousness (*birr*). Imam al-Ghazali, in *Ihya' 'Ulum al-Din*, emphasizes that keeping one's promises is part of the trait of honesty (*shidq*) because it represents consistency between words and deeds.

Furthermore, Imam Muslim narrated in *Sahih Muslim* from Abu Hurairah, may Allah be pleased with him, that the Prophet, peace be upon him, said:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ
سِتٌّ، قِيلَ: مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: إِذَا لَقَيْتَهُ فَسَلِّمْ
عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ،
وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَشَمِّتْهُ، وَإِذَا مَرَضَ فَعُدَّهُ، وَإِذَا
مَاتَ فَاتَّبِعْهُ

Yahya bin Yahya al-Tamimi, Abu Bakr bin Abi Shaybah, and Zuhair bin Harb narrated to us — Yahya said: "He informed us," while the other two said: "They narrated to us from Sufyan bin 'Uyainah, from al-Zuhri, from Ibn al-Musayyab, from Abu Hurairah, may Allah be pleased with him, from the Prophet, peace be upon him, who said: 'The rights of one Muslim over another are six.' It was asked: 'What are they, O Messenger of Allah?' He said: 'When you meet him, greet him with peace; when he invites you, accept his invitation; when he seeks your advice, advise him; when he sneezes and praises

Allah, pray for him; when he is sick, visit him; and when he dies, accompany his funeral procession." (Narrated by Muslim, No. 2162, Book of Greetings, Chapter on the Rights of a Muslim Toward Another Muslim: Returning the Greeting).

Similarly, keeping one's promises is regarded as a form of adherence to moral commitments that have been made. Therefore, a believer should guard their words, not make promises lightly, and if a promise has been made, they are obligated to strive to fulfill it. Research findings also indicate that hadiths regarding trustworthiness and keeping promises have a very strong relevance to modern life. In the field of education, amanah is reflected in the teacher's responsibility to convey knowledge accurately and the students' responsibility to study honestly. Amanah in education also encompasses the prohibition against cheating, falsifying data, and misusing knowledge for improper purposes. In this context, the hadith on amanah provides a moral foundation that knowledge is not merely a means to achievement but also a trust that must be used responsibly. If amanah in education is neglected, it will give rise to a generation that is academically gifted but lacks integrity.

In the field of economics, amanah and keeping one's word are closely linked to the integrity of transactions. The hadiths examined reinforce the principle that a Muslim must be honest in buying and selling, must not deceive, must not shortchange customers, and must not renege on agreements. Commitment to contracts and agreements is a practical

manifestation of keeping one's word in economic life. When this principle is applied, economic relationships will function healthily because they are grounded in mutual trust. Conversely, if trust and promises are neglected, fraud, cheating, and instability will arise in economic activities.

In the realm of leadership, trust holds a crucial position. In Islam, a position of authority is viewed as a responsibility, not merely an honor. Therefore, a leader must uphold trust fairly and honestly, and must not abuse power for personal gain. The hadiths discussing trust convey the message that good leadership can only be realized if the leader possesses strong moral integrity. When a leader betrays a trust, the impact is felt not only by the leader themselves but also by society at large. For this reason, hadiths on trust serve as a vital foundation for establishing the ethics of leadership in Islam.

Furthermore, keeping one's promises is highly relevant in everyday social life. Public trust is built upon a person's habit of fulfilling what they have pledged. Those who consistently keep their promises are respected and serve as role models in social interactions, whereas those who frequently break their promises lose the trust of others. In modern society, characterized by rapid and digital-based interactions, the value of keeping one's word has become increasingly important because agreements are often made without face-to-face meetings. This situation weakens moral oversight, so the teachings of the hadith serve as a guide to

help Muslims maintain their commitments in all forms of agreements—whether verbal, written, or digital.

From an ethical perspective, trustworthiness and keeping one's word are two complementary traits. Trustworthiness emphasizes responsibility in accepting and safeguarding trust, while keeping one's word emphasizes sincerity in fulfilling commitments. Both require honesty, steadfastness, and consistency between words and actions. Therefore, a trustworthy person will typically strive to keep their promises, and conversely, someone who frequently breaks promises is generally untrustworthy when entrusted with responsibilities. This relationship demonstrates that the two are inseparable in the cultivation of noble character.

This study also found that the hadith's warnings against betraying trust and breaking promises are not intended to instill fear, but rather to educate the faithful in building upright character. Islam does not merely command goodness in the abstract but also provides clear guidelines regarding behaviors that must be upheld and those that must be avoided. Thus, the hadiths on trust and promises serve as concrete instruments for moral development. These values are highly relevant as a foundation for character education, family guidance, organizational ethics, and the strengthening of societal morality.

Based on the entire discussion, it can be concluded that the hadiths in the *Kutub At-Tis'ah* regarding trust and keeping one's word emphasize the

importance of integrity in Islam. Trust and keeping one's word are not merely social obligations but part of moral worship that reflects the quality of one's faith. Betrayal of trust and breaking promises are signs of moral decay that must be avoided, whereas upholding trust and fulfilling promises are signs of a Muslim's moral excellence. Therefore, a proper understanding of these hadiths is essential for building a life that is honest, responsible, and civilized.

CONCLUSION

This study demonstrates that the hadiths contained in the *Kutub al-Tis'ah* provide a comprehensive ethical foundation for understanding trustworthiness (*amanah*) and fulfilling promises (*wafa' bil-'ahd*) as essential components of Islamic moral character. The findings reveal that *amanah* extends beyond the protection of entrusted property to encompass all forms of responsibility toward God, fellow human beings, and society. Likewise, fulfilling promises represents a moral commitment that reflects consistency between words and actions and serves as a manifestation of personal integrity and faith. The thematic analysis further indicates that the Prophet Muhammad positioned both values as key indicators of genuine belief and as distinguishing characteristics separating believers from hypocrites. Betrayal of trust and the violation of promises are portrayed not merely as social misconduct but as serious moral deficiencies that undermine individual credibility and communal harmony. The

study also highlights the continuing relevance of these prophetic teachings in addressing contemporary ethical challenges, including academic dishonesty, abuse of authority, contractual violations, and misinformation in digital environments. Consequently, *amanah* and fulfilling promises remain highly applicable as foundational principles for character education, ethical leadership, professional responsibility, and social trust. The study concludes that the integration of these prophetic values into contemporary educational and social practices can contribute significantly to the development of integrity-based individuals and the cultivation of a more ethical and trustworthy society.

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