

## SYAIBANI ECONOMIC THOUGHT ON AL-KASB

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### ***Abstract:***

*The purpose of this research is to investigate the economic thought of al Imam Muhammad bin Hasan Al Syaibani focusing on Al-Kasb. Methodology used in this research is qualitative. The data collected from various literatures on related productions specially in book Al Kasb. This research found that Al-Syaibani al-Kasb (production), that is, as seeking the acquisition of property through various halal methods. In economics, this activity is included in the production activity. The concept of maslahat is an objective concept of producer behavior because it is determined by the goal (maqashid) of shari'ah which is to maintain the benefit of humans in the world and the hereafter. Asy-Syaibani asserted that production is mandatory.*

Tujuan dari penelitian ini adalah untuk menyelidiki pemikiran ekonomi al Imam Muhammad bin Hasan Al Syaibani yang berfokus pada Al-Kasb. Metodologi yang digunakan dalam penelitian ini adalah kualitatif. Data dikumpulkan dari berbagai literatur tentang produksi terkait khususnya dalam buku Al Kasb. Penelitian ini menemukan bahwa Al-Syaibani al-Kasb (produksi), yaitu mencari perolehan properti melalui berbagai metode halal. Dalam bidang ekonomi, kegiatan ini termasuk dalam kegiatan produksi. Konsep maslahat adalah konsep obyektif perilaku produsen karena ditentukan oleh tujuan (maqashid) syari'at yaitu untuk mempertahankan manfaat manusia di dunia dan di akhirat. Asy-Syaibani menegaskan bahwa produksi adalah wajib.

**Keyword:** *Syaibani, Al Kasb, Production, Economic Thought*

## INTRODUCTION

Islam is a universal teaching not just talking about worship vertically to Allah SWT, but also talks about all aspects of life including the economy in it. An economy built on the basis and structure of the Qur'an and the *sunnah* of the Prophet Muhammad came to be known as Islamic Economics so that the concepts and principles of Islamic economics are fixed, but in practice for certain situations and conditions may be flexible and can even change<sup>1</sup>. Islamic economic system that aims *maslahah* (benefit) for mankind is the implementation of economics which is carried out in daily practice in order to organize the factors of production, distribution and utilization of goods and services produced by not violating the Qur'an and Sunnah as a reference rule legislation in the Islamic economic system<sup>2</sup>. Thus, the Islamic economic system is able to provide benefits for the whole of society because it sees economic problems not from a capitalist perspective which gives freedom and ownership rights to individuals and promotes business individually, nor from a socialist point of view that wants to abolish all individual rights and make them like economic slaves controlled by the state. But Islam justifies selfishness without letting it damage society. Under the Islamic economic system, the accumulation of wealth by a group of people is avoided and steps are taken automatically to transfer the flow of wealth to members of society who have not fared well. The principles contained in the Islamic economic system can be summarized in four principles, namely monotheism, balance, free will, and responsibility<sup>3</sup>.

### 1. *Tauhidic* Principle

Monotheism generates to principles concerning all aspects of world life and the hereafter. When someone graces and worships Allah. This will have implications for the sincere intention that

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<sup>1</sup> Fuad Chalil Zaki, 'Pemerataan Distribusi Kekayaan Alam Ekonomi Islam', *Banda Aceh: Erlangga*, 2009.

<sup>2</sup> K Lubis Suhrawardi and Wajdi Farid, 'Hukum Ekonomi Islam', *Jakarta: Sinar Grafika*, 2000.

<sup>3</sup> Rahman Afzalur, 'Doktrin Ekonomi Islam, Jilid 2' (Yogyakarta: PT. Dana Bhakti Wakaf, 1995).

all production done is in the context of worshipping Allah SWT because basically everything comes from and its end ends with Allah Almighty.

2. Justice

The principle of justice is the basis for producing all policies in economic activities so that it has a positive impact on the growth and equity of income and welfare of all strata of society. The principle of balance reflects equality between income and expenditure, growth and distribution and between the income of those who can and those who cannot afford<sup>4</sup>.

3. Free will

Islamic teachings believe that Allah SWT. have absolute freedom in will, as well as humans who have the right to choose what he will do even in taking jobs or utilizing his wealth, each person is given freedom in the way he likes. However, good people are people who are able to use that freedom in the context of applying monotheism and balance in their lives<sup>5</sup>

4. Accountability

In the principle of Islamic economics, the freedom given to everyone to do something in taking any job or utilizing wealth in the way he likes, of course, must remain responsible for what he chooses. The teachings of Islam that *rahmatan lil 'alamin* will certainly give birth to an economic system that *rahmatan lil' alamin* also, therefore the characteristics of Islamic economics include normative-idealistic-deductive as well as historical-

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<sup>4</sup> D R H Abuddin Nata, *Perspektif Islam Tentang Strategi Pembelajaran* (Kencana, 2014).

<sup>5</sup> Afzalur.

empirical-inductive aspects<sup>6</sup>. The characteristics of the Islamic economy include:

a. *Rabbaniyah Mashdar*

Islamic Economics is a teaching that originates from Allah. where economic activities are taught is aimed at reducing the gap between communities so that humanity can live in prosperity in the world and the hereafter.

b. *Rabbaniyah al-Hadf*

Islamic Economics also aims at Allah. so that all economic activity is a worship that is manifested in human relations to foster a relationship with God. Islam requires that economic activities are always in accordance with the provisions of Allah, do not oppress others and aim to benefit all people.

c. *Al-Raqabah al-Mazdujah*

Islamic economics includes supervision that is inherent to all humans starting from each of them as a leader (caliph) for himself. Subsequent supervision is from outside which involves an institution, institution or a supervisor.

d. *Al-Jam'u bayna al-tsabat wa al-murunah.*

Islam allows humans to carry out economic activities freely as long as they do not conflict with established prohibitions, which mostly result in the loss of others.

e. *Al-Tawazun bayna al-maslahah al-fard wa al-jama'ah*

All activities undertaken in the Islamic economy aim to build harmony in life so that community welfare can be achieved which starts from the achievement of the welfare of each individual in a group of people.

f. *Al-Tawazun bayna al-madiyah wa al-rukhiyah*

Islam motivates humans to seek sustenance and use it as needed and not to overdo it in order to draw closer to Allah.

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<sup>6</sup> Ika Yunia Fauzia and Abdul Kadir Riyadi, 'Prinsip Dasar Ekonomi Syari'ah: Perspektif Maqashid Al-Syari'ah' (Jakarta: Kencana Prenada Media Group, cet. Ke-1, 2014).

because Allah juxtaposes someone who behaves excessively (redundant) with the devil as his brother.

*g. Al-Waqi'iyah*

Islamic economics encourages the growth of small businesses in society and can adopt all existing systems by eliminating the elements of prohibition in them.

*h. Al-Alamiyyah*

Islamic economics is a universal teaching that can be practiced by anyone and anywhere having a win-win solution that can be detected by spreading benefits among humans and eliminating damage on earth. Zaenul Arifin summarized the principles of Islamic economics<sup>7</sup>:

- 1) in Islamic economics, various types of resources are seen as gifts from God to humans,
- 2) Islam recognizes private ownership within certain limits including means of production and factors of production. Individual ownership is limited by the interests of society and Islam rejects any income obtained illegally,
- 3) the main driving force of Islamic economics is cooperation,
- 4) Private property ownership must act as productive capital that will increase the size of national products and will improve the welfare of the community,
- 5) Islam guarantees community ownership and its use is planned for the benefit of many people,
- 6) a Muslim must fear Allah and the Day of Judgment,
- 7) a Muslim whose wealth exceeds a certain size (Nisab) is required to pay Zakat,
- 8) Islam forbids any interest payments (usury) on various forms of loans.

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<sup>7</sup> M B A Zainul Arifin, *Dasar-Dasar Manajemen Bank Syariah* (Pustaka Alvabet, 2012).

## THEORY OF PRODUCTION IN ISLAM

Production activities in the perspective of Islamic economics are related to humans and their existence in economic activities, production is an activity of creating wealth by the use of natural resources by humans. Production is usually defined as creating the value of goods or adding value to a product, goods and services produced must only be allowed and profitable (ie halal and good) according to Islam (Mohamed Aslam Haneef, 2010). Production does not mean to only physically create something that does not exist, but what humans can do is to make things useful that are produced from several production activities, because no one can create something completely new. Making an item useful means producing an item that suits the needs of the community and has a high selling power<sup>8</sup>. The purpose of production in the perspective of the economic fiqh of the caliph Umar bin Khatab is as follows:

1. Realizing profits as optimal as possible Realizing profits as optimal as possible means that when producing is not just producing routine or origin of production but must really pay attention to the realization of profits, but nevertheless the goal is different from the capitalist understanding that tries to achieve the greatest possible profit.
2. Realizing the adequacy of individuals and families A Muslim is obliged to carry out activities that can realize the adequacy and adequacy of those who become the obligation of his living.
3. Do not rely on others Umar ra as taught in Islam does not justify / allow someone who is able to production to raise his hand to others by begging and calling on Muslims to rely on themselves, not expecting what is in the hands of others .
4. Protect property and develop it Treasure has a big role in Islam. Because with wealth, the world and religion can be upheld. Without possessions, a person may be un-religious in his religion and uneasy in his life. In the economic fiqh of Umar r.a. there are many narrations that explain the urgency of property, and that wealth is very much needed for the enforcement of various world and religious

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<sup>8</sup> Fauzia and Riyadi.

problems. Because, in the world of wealth is as glory and honor, and better protect one's religion. In it there is goodness for someone, and connect friendship with others. Therefore, Umar r.a called on humans to preserve property and develop it by exploring it in production activities.

5. Exploring economic resources and preparing them for the benefit of the fortune created by Allah. not only property in the hands of someone, but includes everything that is entrusted by Allah. on this earth so that it can be used as a tool to meet their needs and pleasures. Allah SWT. has prepared for humans in this world many economic resources, but in general to be exploited must be explored in the form of production activities so as to meet human needs.
6. Liberation from the shackles of economic dependence Production is the most important means of realizing economic independence. A nation that produces needs is an independent nation and free from the chains of economic dependence on other nations. Whereas a nation that only relies on consumption will always be a prisoner of the shackles of other nations' economies.
7. Taqarrub to Allah SWT A Muslim producer will receive merit from Allah's side. due to its production activities, both the purpose of gaining profits, realizing establishment, protecting wealth and developing it or other goals as long as it makes these activities as a help in obeying Allah Almighty<sup>9</sup>.

All the goals of production in Islam are basically to create optimum *maslahah* for humanity as a whole so that *falāh* will be achieved which is the ultimate goal of economic activity as well as the purpose of human life. *Falāh* itself is the glory of life in this world and the hereafter which will provide ultimate happiness for humans. Thus, the production activities are very concerned about the glory and dignity of humans, namely by raising the quality and degree of human life. The glory of human dignity must receive major and major attention in all production

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<sup>9</sup> Lukman Hakim, 'Prinsip-Prinsip Ekonomi Islam', *Jakarta: Erlangga*, 2012.

activities, because all activities that are contrary to the dignity of human dignity are contrary to the teachings of Islam (P3EI) UII). Therefore, production activities in the perspective of Islamic economics are related to humans and their existence in economic activities<sup>10</sup>.

With the aim of world and hereafter happiness, the principle of production in Islamic economics related to *maqashid al-shari'ah* includes<sup>11</sup>:

1. Production activities must be based on Islamic values and in accordance with *maqashid al-shari'ah*. Do not produce goods / services that are contrary to the safeguarding of religion, life, reason, descent and property.
2. Production priorities must be in accordance with priority needs, namely *dharuriyyat*, *hajjiyyat* and *tahsiniyyat*.
  - a. *Dharuriyyat* needs (primary needs) are needs that must be present and fulfilled because it can threaten the safety of humanity. Fulfilling the needs of *dharuriyyat* is divided into five that are needed as protection for religious safety, life safety, salvation of the mind, safety or continuity of the offspring, guarding and protecting one's self-respect and dignity, as well as safety and protection of property.
  - b. The need for *hajjiyyat* (secondary needs) is a need that is needed by humans, but not fulfilling the needs to threaten the existence of human life is damaged, but only causes difficulties and difficulties.
  - c. *Tahsiniyyat* needs (tertiary needs) are human needs that support the ease and comfort of human life.
3. Production activities must pay attention to aspects of justice, social, zakat, alms, *infaq* and endowments.

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<sup>10</sup> M Nur Rianto Al-Arif and Rachmi N Hamidawati, *Dasar-Dasar Ekonomi Islam* (Era Adicitra Intermedia, 2011).

<sup>11</sup> Alaidin Koto, 'Ilmu Fiqih Dan Ushul Fikih Sebuah Pengantar', Jakarta: Raja Grafindo Persada, 2004.



4. Manage natural resources optimally, not wasteful, not excessive and not damage the environment.
5. Fair distribution of profits between owners and managers, management and Worker<sup>12</sup>. In economic terms, production is a cycle of economic activities to produce certain goods or services by utilizing the factors of production within a certain period of time<sup>13</sup>.

There are several factors as a means of production, namely:

1. Natural / soil factors

Natural factors are the basic factors in production. Nature is meant here is the earth, and all of its contents, both existing on the surface of the earth, as well as those contained in the earth itself. In production, all of that is categorized as a natural resource that can be utilized for the welfare and prosperity of humanity. Rasulullah Saw. pay close attention to the utilization of dead land (ihya al-mawat as a resource for the prosperity of the people. Islam recognizes the ownership of existing natural resources, by always striving for good use and maintenance of natural resources as one of the factors of production. It is intended to provide encouragement to someone in developing (managing) the land Islam also allows landowners to use other natural resources as production material<sup>14</sup>.

2. Labour factors

Labour is an empowering factor from the factors of production before, namely natural factors. Labour is also an asset for the success of a company, because the success of a production lies in the performance of the human resources in it. Worker who have good skills and integrity are the main capital for a company. Labour is a productivity base of all factors of production which

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<sup>12</sup> Fauzia and Riyadi.

<sup>13</sup> Said Sa'ad Marthon, 'Al-Madkhal Li Al-Fikri Al-Iqtishaad Fi Al-Islam', *Diterjemahkan Oleh Ahmad Ikhrom Dan Dimyauddin. Ekonomi Islam: Di Tengah Krisis Ekonomi Global. Jakarta: Penerbit Zikrul Hakim, 2004.*

<sup>14</sup> Marthon.

cannot produce any goods / services without Labour<sup>15</sup>. Thus, Labour is needed to carry out the process of transformation from materials into finished goods as desired by the company. Worker / Labourers are not only a number of businesses or services offered for sale to companies, so those who employ Worker / employees / Labourers have moral and social responsibilities, so the basis for determining the amount of wages paid must be able to improve the welfare of the production force concerned by not ignoring the level of production efficiency so as to reduce production costs<sup>16</sup>. The right of production that must be fulfilled by the culprit is the fulfilment of the terms of the contract (contract) of production that has been approved. One that must be fulfilled is the rights of the Worker. As for the rights that must be received by Worker are<sup>17</sup>: get wages / salaries from the results of their production, get job guarantees from the employer, get health services and other social goals, get education so that the quality of production from Worker are increasing.

3. Capital factor

Capital is a very important factor in a production, therefore without capital producers cannot produce goods / services. Capital is the amount of purchasing power or that can create power that is used for a production process, without capital it cannot produce and build<sup>18</sup>. In Islam capital must be sourced from something that is free from usury so that a good can be achieved in production activities and the achievement of<sup>19</sup>.

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<sup>15</sup> Fauzia and Riyadi.

<sup>16</sup> Gitosudarmo Indriyo and H Basri, 'Manajemen Keuangan', *Yogyakarta: BPFE*, 2002.

<sup>17</sup> Ahmad Djazuli and Yadi Janwari, 'Lembaga Perekonomian Umat', *Jakarta: Raja Grafindo Persada*, 2002.

<sup>18</sup> Muhammad Turmudi, 'Produksi Dalam Perspektif Ekonomi Islam', *Islamadina*, 18.1 (2017), 37–56.

<sup>19</sup> Fauzia and Riyadi.

Mochtar Effendi distinguishes capital based on sources of capital namely<sup>20</sup>:

- a. Capital from nature  
All the contents of natural resources that have not been declared owned by a person or legal entity can be used as production capital.
- b. Own capital
- c. Whatever belongs to someone can be used as capital for his business as long as the property or goods are not prohibited or declared haram.
- d. Loan capital  
Loans obtained from other people or institutions and used as capital can overcome the lack of production capital provided the loan system used cannot contain elements of usury or violate shari'ah rules, in fact the more developed the economy the more transactions will be carried out by credit. Getting money (purchasing power) sourced from loans is called loan capital.

#### 4. Management Factors

Management is the science and art of regulating the process of utilizing human resources and other resources effectively and efficiently to achieve a certain goal<sup>21</sup>. Based on management functions in the form of planning, organizing, directing and controlling, management means the process of planning, organizing, directing and controlling financial resources, human and information of a company to achieve its goals. Without good management, all factors of production will not produce maximum profit because all of these factors of production require regulation through a good managerial process<sup>22</sup>. Managerial

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<sup>20</sup> Turmudi.

<sup>21</sup> Malayu S P Hasibuan, 'Organisasi Dan Manajemen' (Rajawali Press. Jakarta, 2004).

<sup>22</sup> Fauzia and Riyadi.

process requires expertise, namely managerial skills which consists of two aspects, namely: a. Skills to regulate Skills to regulate is a skill where a manager must be able to make arrangements or create rules or concepts for the development and development of the company he leads. b. Skills to lead Skills to lead are the ability to move so that plans that have been made can be run and controlled so that the objectives stated in the plan can actually be realized. Leadership activities have five main elements namely to deepen the concept, convey the concept, motivate, direct or order and supervise or control.

## **Asy-Syaibani Overview**

### **A. History**

Al-Syaibani's full name is Abu Abdillah Muhammad bin al-Hasan bin Farqad al-Syaibani. He was born in 132 H (750 AD) in the city of Wasit, the capital of Iraq at the end of the Bani Umawiyyah government. His father came from the land of Syaiban in the Arabian Peninsula region<sup>23</sup>.

Together with his parents, Al-Syaibani moved to the city of Kufa, which at that time was one of the centers of scientific activity. In the city, he learned to understand the fiqh of ahl al-Ra'y (who relied on reason), he also studied literature, language, poetry, including grammar, as well as studying religious knowledge, such as the Koran, hadith and fiqh to local scholars, such as Mus 'ar bin Kadam, Sufyan Tsauri bin Dzar, and Malik bin Maghul<sup>24</sup>.

At the age of 14, al-Syaibani studied with Abu Hanifa for four years, after studying 4 years, Abu Hanifah passed away and he was listed as a disseminator of the Hanafi School. Al-Syaibani was one of the brilliant students of Abu Hanifa. When Abu Hanifah died 183 H / 798

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<sup>23</sup> Euis Amalia, *Sejarah Pemikiran Ekonomi Islam: Dari Masa Klasik Hingga Kontemporer* (Pustaka Asatruss, 2005).

<sup>24</sup> Amalia.

AD, he moved to Medina and studied with Malik and al-Awza'i, then he mastered fiqh that relied on hadith. Al-Syaibani studied Abu Hanifah's fiqh in two ways. First, he learned from the Hanafi school according to what he heard from hadith and fukaha experts in Medina. Secondly, he learns from sorting out the problems of Usul Fiqh. In his day he was known as an expert in the very necessary calculations for the distribution of inheritance, and so on<sup>25</sup>.

In addition to interacting with the ulama al-ra'yi, Al-Syaibani also interacted with the scholars of ahl al-hadis. He continued to travel to various places such as Mecca, Syria, Basrah and Khurasan to study with the great scholars, such as Malik bin Anas, Sufyan bin 'Uyainah and Auza'i. He had met Al-Shafi'i while studying al-muwatta with Malik bin Anas. Al-syaibani has a lot to know about the hadith that escaped the attention of Abu Hanifa. Because of the breadth of his education, he was able to combine the flow of ahl al-ra'yi in Iraq with ahl al-hadith in Medina<sup>26</sup>.

Al-Syaibani returned to Baghdad which was in the power of the Daula Abbasid Daula. He has an important role in the council of scholars and is often visited by prosecutors. This makes it even easier to develop the Hanafi School, the government policy of establishing the Hanafi School as a State school. After Abu Yusuf died, the caliph Haru Al-Rasid appointed Al-Syaibani as a judge in the city of Riqqah, Iraq. But this task only lasted a short time because he resigned to concentrate more on teaching and writing fiqh. Al-Syaibani died in 189 H (804 AD) in the city of al-Ray, near Tehran, at the age of 58<sup>27</sup>.

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<sup>25</sup> Adiwarmn Azwar Karim, *Sejarah Pemikiran Ekonomi Islam* (PT Raja Grafindo Persada, 2006).

<sup>26</sup> Amalia.

<sup>27</sup> Amalia.

## B. Works

In writing the main points of fiqh, Al-Syaibani uses istihsan as his method of ijihad. He is a figure of a highly productive cleric. His books can be classified into two groups, namely<sup>28</sup>:

1. Zhahi al-Riwayah, which is a book written based on the lessons given by Abu Hanifa, such as *al-Mabsut*, *al-Jami 'al-Kabir*, *al-Jami' al-Shaghir*, and *al-Ziyadat*. All of them were compiled by Abi Al-Fadhl Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Maruzi (d. 334 H / 945 M) in a book entitled *al-Kafi*.
2. Al-Nawadir, which is a book written based on his own views, such as *Amali Muhammad fi al-fiqh*, *al-Ruqayyat*, *al-makharij fi al-hiyal*, *al-radd'ala Ahl Madinah*, *al-Ziyadah*, *al-Atsar*, and *al-Kasb*.

Al-Syaibani has written several books, among others, the book of *fiil rizq al-Mustahab* (book on Earning a clean living) and *Kitab al-Asl*. The first book discusses the various shari'ah rules on *ijarah* (leasing), namely a transaction to a intended benefit, certain, is permissible, and may be used with certain rewards., *Tijarah* (trade) is a transaction by means of exchange something desirable with equals through certain useful ways, *zira'ah* (agriculture), which is a business by farming to meet the needs of life, and *sina'ah* (industry). According to him, the ideal consumption behaviour of Muslims is simple, like giving charity, but not begging. The second book discusses various forms of transactions or business cooperation in business, for example stocks (prepaid order), *syirkah* (partnership), and *mudharabah*. *Al-Asl*, written by Al-Syaibani, contains both normative and positive reviews and *al-Siyar al-Kabir's* book is his last book.

The discussion covers all matters relating to the war and its relation to the polytheists, enemies of the Muslims, and its laws. In addition, his book discusses prisoners of war (men, women and children), converts to Islam, polytheists, their security, messengers sent to enter

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<sup>28</sup> Karim.

Dar al-Islam from Dar al-harb, war horses used by them, spoils of war, peace and treaties, ransom and law of weapons, slaves, land controlled by enemies in enemy lands, Muslims in enemy lands, breach of treaties, war crimes, and hundreds of problems relating to enemies and relations between people Muslims and those in war and peace<sup>29</sup>.

Al-Syaibani relies entirely on the Qur'an and the hadith which narrates the war of the Apostles who spoke of events that actually took place, and the laws that took place at the time of the Muslim warfare and the conquest of the territories they carried out. He also uses comparisons to certain times. Harun al-Rayid was astonished when he listened to the contents of this book and put it on the list of things to be proud of during his college life. Attention to this book is also seen in the Ottoman period, because this book was translated into Turkish, and used as the basis for the laws of the Ottoman fighters when they fought against European countries. besides that Muhammad bin al-Hasan al-Syaibani is one of the leading writers in international law.

### C. Economic Thought

The economic thinking of Al-Syaibani can be seen in the *Al Iktisab*, a book that was born as a response to Zuhud's attitude which grew and developed in the second century Hijriyah. Overall, this book reveals a micro-economic study that revolves around the theory of Kasb (production) and its sources as well as guidelines for production and consumption behavior. This Kitap is the first book in the Islamic world that discusses this problem. Dr. al-Janidal referred to al-Syaibani as one of the pioneers of economics in Islam<sup>30</sup>.

Things discussed by Al-Syaibani include:

#### 1. Wealth and Faith

There are many propositions that show the superiority of the rich and the indigent. According to Al-Syaibani, even though many

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<sup>29</sup> Karim.

<sup>30</sup> Nur Chamid, *Jejak Langkah Sejarah Pemikiran Ekonomi Islam* (Pustaka Pelajar, 2010).

propositions show the virtue of rich characteristics, poor characters have a high position. He stated that when people feel they have enough of what is needed then rushing to policy, so paying attention to the afterlife is better for them. Impure nature means that it is a sufficient condition (kifayah), not a condition of begging (kafafa).

Basically Al-Syaibani is calling for people to live in prosperity, both for themselves and their families. On the other hand he argues that rich properties have the potential to bring their owners to life in luxury. Even so, he does not oppose a more adequate lifestyle as long as the excess is only used for good<sup>31</sup>.

## 2. Business Classification - Economic Affairs

According to Al-syaibani, economic efforts are divided into four types, namely rent, trade, agriculture, and industry. While contemporary economists divide into three, namely agriculture, industry, and services. According to these scholars the service business includes trade businesses. Among the four economic enterprises, Al-Syaibani prioritized agricultural business from other businesses. According to him, agriculture produces various basic human needs that are very supportive in carrying out various obligations. In the economy, agriculture is an effort that is easy to make ends meet. Allah has provided rice fields and land for farming. And the food we eat is the product of agriculture.

Al-Syaibani divides economic efforts into two, namely fardu kifayah and fardu 'ain. Various economic efforts are punished by fardu kifayah if someone has tried it or run it, the wheels of the economy will continue to run and if no one runs it, the economic wheel will fall apart which will result in more people living in misery. Therefore we are told to production and be on the earth.

Many economic efforts are punished fardu in ain because economic efforts are absolutely carried out by someone to meet their needs

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<sup>31</sup> Chamid.



and the needs of the people they bear. If economic efforts are not made, his needs will not be fulfilled, so will the people he bears, which will lead to destruction for himself and his dependents<sup>32</sup>.

### **3. Economic Needs**

Al-syaibani said that Allah SWT actually created the children of Adam as a creation whose bodies would not stand except with four matters, namely eating, drinking, clothing, and shelter. Other economists say that all four are economic themes. If these four things are never attempted to be fulfilled, he will go to hell because humans will not be able to live without these four things. Needs are met with human effort. Without effort, these four things will never be fulfilled<sup>33</sup>.

### **4. Production specialization and distribution**

Al-syaibani stated that humans in their lives always need others. Humans will not be able to live alone without needing other people. A person will not master the knowledge of all the things that are needed throughout his life and humans try hard, age will limit him. Therefore, Allah SWT makes it easy for everyone to master the knowledge of one of them, Allah will not make it difficult for his creatures who want to try but will provide a way or instructions for himself. so humans can production together in meeting their needs. Allah SWT has faith in verse az-Zukhruf verse 32

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<sup>32</sup> M Fuad Hadzig, 'Enterpreneurship: Sebuah Pendekatan Dari Perspektif Keislaman', 2017.

<sup>33</sup> Chamid.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي  
الْحَيَاةِ الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ  
بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٦﴾

Meaning: "And we have raised some of them or some others a few degrees,"

Al-Syaibani stressed that a person who is indigent in fulfilling his needs will need rich people while the rich need the power of the poor. From the results of the help-help, humans will be easier to carry out worship activities to Him. And Allah says in the Qur'an surah al-Maidah verse: 2

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعْبَةَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا  
أَهْدَىٰ وَلَا الْقَلْبَيْدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا  
مِّن رَّبِّهِمْ وَرِضْوَانًا ۗ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ وَلَا تَجْرِمَنَّكُمْ  
شَنَّانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۗ

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ  
وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥٦﴾

Meaning: "and help you in (doing) virtue and piety ..."

The Messenger of Allah said:

"Verily, Allah SWT always helps His servants as long as His servants help their Muslim brothers." (Reported by Bukhari-Muslim)

In addition, Al-Syaibani stated that if someone productions with the intention of carrying out obedience to Him or helping his consciousness, he will certainly be rewarded according to his intention. Thus, the distribution of production as above is an economic object that has two aspects simultaneously, namely religious and economic aspects<sup>34</sup>.

A good job is a worship, so that we can live more simply in meeting the needs of life. If humans only wait for gifts from Him, surely there will never be any sustenance for themselves because they do not want to try. And be grateful for the sustenance that Allah has provided. Because God will add sustenance for those who want to give thanks<sup>35</sup>.

The conclusion that can be drawn from al-Syaibani's production, al-syaibani, is one of Abu Yusuf's colleague colleagues at Abu Hanifah's school. His hard production still leaves so many economic ideas unexplored. But he still counts as an Islamic economist. His small treatise discusses household income and

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<sup>34</sup> Salidin Wally, 'SEJARAH PEMIKIRAN EKONOMI ISLAM AL SYAIBANI DAN ABU UBAID', *TAHKIM*, 14.1 (2018).

<sup>35</sup> Hadzig.

expenditure. And in the end he considered that agriculture as the best job opportunities even though the Arab community at that time was more interested in trading, it was because of the conditions and conditions in Arabic that made people choose to trade.

### **Syaibani Thought on *Al Kasb***

According to Imam Sarkhasi, the book *Al- Kasb* was written in the realm of the topics of *Zuhud/ Tasawuf*. This is because when Imam Muhammad bin Hassan was asked upon the completion of writings of various books, whether he had written anything on *Zuhud* (at that time, the discipline of *Tasawuf* was also known as the discipline of *Zuhud* or *Riqaq*), he replied that he had written that (the topic of *Zuhud*) in the chapter of Trading. Syeikh Abdul Fattah Abu Ghuddah was of the opinion that Imam Muhammad had subtly indicated through his reply that a person can only be doing good deeds if the way he earns is conducted in a proper manner. Not long after that, Imam Muhammad wrote a special book on *Zuhud* and *Wara'* which comprises around 1,000 topics but he passed away before having the chance to complete it<sup>36</sup>.

He only managed to complete the first few topics and that formed the *Al-Kasb* book. Among the main topics which were discussed in *Al- Kasb* were the responsibility of earning for every Muslim; efforts do not negate the concept of *tawakkal*; the types of earnings and the differences of jobs and its preferential rankings; *infaq* (spending) and the parameters of wastage as well as being extravagant in one's spending; and the advantages of mutual help as well as its proper timing<sup>37</sup>

*Al-Syaibani* began his writing by stating that production / earning a living is compulsory as studying. By quoting the hadith of the Prophet Muhammad SAW narrated by Ibn Mas'ud<sup>38</sup>

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<sup>36</sup> Mustafa Omar Mohammed, 'Economic Consumption Model Revisited: *Infaq* Based on *Al-Shaybani's* Levels of *Al-Kasb*', *International Journal of Economics, Management and Accounting*, 19.3 (2011).

<sup>37</sup> Mohammed.

<sup>38</sup> Wally.

طلب الكسب فريضة على كلّ مسلم

And in another history it says,

طلب الكسب بعد الصلوات المكتوبة الفريضة بعد الفريضة

*Al-Syaibani's thesis that the production law is mandatory and as mandatory as the obligation of thaharah when performing the prayer, including departing from the value of the production itself.*

Production, for al-Syaibani is a major element of production and has a very important position because it supports worship of Allah. Production makes humans able to meet the needs of eating, drinking, clothing, and shelter that can support a person to worship. In addition, according to him, producing is capital to rush to the good. Therefore, al-Syaibani emphasized the value limit of capital ownership in his ability to encourage good efforts. When a human being feels enough of what he needs then rushes to goodness so that his attention is devoted to the afterlife is the best<sup>39</sup>.

However, despite explaining the issue of "production" in sufficient detail such as a discussion of sources of income, as well as guidelines for production and consumption behavior. In his writings al-Syaibani was more inclined to his antipathy toward the Sufis in his day which he called "juhal and humaqa" (stupid and ignorant). Al-Syaibani satire is not without reason, the article a group of people who call themselves "Sufis" states that producing or earning a living is prohibited except during dharurat. The level is when there is nothing else to eat except the carcass<sup>40</sup>.

Although impressed hyperbolic, apparently there are still a myriad of reasons expressed by these groups. Among them on the pretext

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<sup>39</sup> Chamid.

<sup>40</sup> Mohammed.

that earning a living would damage the trust value of a servant, because it is contrary to the provisions of fortune that have been determined by Allah SWT. And in fact, humans were created solely to worship God. Also that the verses about buying and selling are not interpreted with real intentions, but merely a figure of total servitude devoted to buying and selling. The haphazard interpretation of these postulates certainly results in a shift in the true meaning of *zuhud*. Which was eventually denied one by one by al-Syaibani. Therefore, in his writings al-Syaibani is more dominant in talking about the true concept of *zuhud* than in examining more about the "kasb" system itself. He even scoffed at people who could only beg for the hard production of others, while they themselves forbade themselves from "producing".

Among his statements is, production is not oriented towards achieving rich conditions, because rich situations can trap someone in luxury. And production must be done so that humans are not in the condition of the *kafafah* (begging) but are in a *kifayah* (sufficient) condition. The term Al- Kasb comprises of every form of job, including trade, manufacturing, livestock and craft businesses in order to earn a living. This area was discussed for the very first time by Imam Muhammad bin Hassan in this special book and subsequently Imam Abu Abdullah Ahmad Ibn Harb Al- Naisaburi (deceased on the 234 H) also wrote on the very same topic in his book "Al- Takassub". The later scholars then elaborated on the topic related to earnings, dedicating specific books or specific chapters within their productions such as what had been done by Imam Abu Hamid Al- Ghazali in his book "Ihya' Ulumuddin" in the chapter of "Adab Al-Kasb wa Al-Ma'isyah"

Production is the most important thing to meet the needs of daily life. God has made this world with various creations including humans. Humans were created as caliphs and productioned hard to fulfill their lives. And humans are told to spread out in search of God's gift. According to Al-Syaibani al-Kasb (production), that is, as seeking the

acquisition of property through various halal methods. In economics, this activity is included in the production activity.<sup>41</sup>

In Islamic economics is different from production activities in conventional economics. The difference is that in Islamic economics, not all activities that produce goods or services are called production activities, because production activities are closely related to the halal prohibition of goods or services and how to obtain them. It means that the activity of producing halal goods and services can only be called a production activity. In producing, we must know what products will be produced, how to produce these goods, what is the purpose of the product being produced, and to whom the product will be addressed. That is all we must know in order to avoid production which is prohibited by Islam. Production of goods or services in economics namely goods or services that have a utility (use value). In Islam, goods and services have a use value if and only contain benefits. Imam ash-Syatibi said benefit can only be achieved by maintaining the science of the basic elements of life, namely religion, soul, reason, descent, and wealth. Thus a Muslim is motivated to produce any goods or services that have these benefits<sup>42</sup>.

The concept of *maslahat* is an objective concept of producer behavior because it is determined by the goal (*maqashid*) of *shari'ah* which is to maintain the benefit of humans in the world and the hereafter. While conventional economic concepts assume that an item and service has a use value as long as there are people who want it. That is in conventional economics, the use value of a new product or service is determined by the desires (wants) of people per person and this is subjective. Conventional production is only thinking about profit in the world without regard to the afterlife. And do not know halal or haramkah the products produced<sup>43</sup>.

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<sup>41</sup> Wally.

<sup>42</sup> Hadzig.

<sup>43</sup> Hadzig.

In the Islamic view, production activities are part of the obligation to 'Imarul Kaum, which is to create universal prosperity for all beings. Asy-Syaibani asserted that production is the main element of production which has a very important position in life because it supports the worship of Allah AWT and therefore the law of production is mandatory. There are arguments that fix it, namely:

a) The Word of God QS. Al-Jumu'ah verse 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

It means: "When the prayer is fulfilled, then scatter you on earth and seek the gift of Allah and remember Allah a lot so that you are lucky".

b) Hadith of the Messenger of Allah

وَأَخْرُوجَ يَصْرَبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ.....

"Looking for income is mandatory for every Muslim".

With regard to this matter, Al-Syaibani stated that something that could support the implementation of the mandatory, something becomes obligatory law. In addition he explained that to fulfill various obligations, a person needs physical strength which is the result of consuming food that is obtained through hard production. Production has a very important role in fulfilling an obligation because the law of production is compulsory, as is Thahara's obligation when performing prayers. Al-Syaibani once said that production was the teaching of the earlier Apostles and the Muslims were ordered to imitate their way of life.



Based on the description above, it is clear that the orientation of producing in the view of Al-Syaibani is life to achieve the pleasure of Allah SWT. In addition, production is also an effort to activate the economy, including the production, consumption and distribution processes which have macro implications for increasing the economic growth of a country. Thus production is important in fulfilling the rights of Allah SWT, the right to life, family rights, and community rights. The state is obliged to lead the national productivity movement. By applying the incen-reward and punishmen instrument, every component of society is triggered and triggered to produce something according to their respective fields. While on the other hand the government is also obliged to cover production activities by providing guarantees and justice for everyone.

## **CONCLUSION**

Al-Syaibani al-Kasb (production), that is, as seeking the acquisition of property through various halal methods. In economics, this activity is included in the production activity. In Islam, goods and services have a use value if and only contain benefits. Imam ash-Syatibi said benefit can only be achieved by maintaining the science of the basic elements of life, namely religion, soul, reason, descent, and wealth. Thus a Muslim is motivated to produce any goods or services that have these benefits. The concept of maslahat is an objective concept of producer behavior because it is determined by the goal (maqashid) of shari'ah which is to maintain the benefit of humans in the world and the hereafter. production activities are part of the obligation to 'Imarul Kaum, which is to create universal prosperity for all beings. Asy-Syaibani asserted that production is the main element of production which has a very important position in life because it supports the worship of Allah AWT and therefore the law of production is mandatory

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