



The Relevance of Imam Al-Shaibani's Thought in the Modern Era

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Abstract

Imam Al-Shaibani's economic thought is one of the important bases in the development of contemporary Islamic economics. This article aims to examine Al-Shaibani's contribution related to the concepts of work, production, and economic justice within the framework of sharia. The research method used is a literature review of his classic works such as "*Kitab al-Kasb*" and related academic literature. This study was conducted through a qualitative analysis of the main documents and works of Imam Al-Shaibani that discuss the economic aspects of Islam. Data is collected from library sources in the form of scientific journals, books, and relevant reports. The hermeneutic approach is used to understand the meaning of spiritual values that are integrated in the economic principles of Al-Shaibani's work. The results of the study show that Al-Shaibani emphasizes that economic activities must be in line with Islamic moral and ethical values, as well as oriented towards the common good. He views work as a religious obligation and a means of achieving the welfare of this world and the hereafter. In addition, the concepts of distributive justice and economic sustainability are central to his teachings, demonstrating the relevance of this thought in the context of modern economics, especially in sustainable economic development and poverty alleviation.

Keywords: Islamic Economics, Al-Shaibani, Work, Distributive Justice, Sustainability.

Abstrak

Pemikiran ekonomi Imam Al-Shaibani merupakan salah satu basis penting dalam pengembangan ekonomi Islam yang kontemporer. Artikel ini bertujuan mengkaji kontribusi Al-Shaibani terkait konsep kerja, produksi, dan keadilan ekonomi dalam kerangka syariah. Metode penelitian yang digunakan adalah kajian kepustakaan terhadap karya klasiknya seperti "*Kitab al-Kasb*" dan literatur akademik terkait. Studi ini dilakukan melalui analisis kualitatif terhadap dokumen dan karya-karya utama Imam Al-Shaibani yang membahas aspek ekonomi Islam. Data dikumpulkan dari sumber pustaka berupa jurnal ilmiah, buku, dan laporan yang relevan. Pendekatan hermeneutik digunakan untuk memahami makna nilai-nilai spiritual yang terintegrasi dalam prinsip ekonomi karya Al-Shaibani. Hasil penelitian menunjukkan bahwa Al-Shaibani menekankan bahwa aktivitas ekonomi harus sejalan dengan nilai moral dan etika Islam, serta diorientasikan pada manfaat umum. Ia memandang kerja sebagai kewajiban religius dan sarana mencapai kesejahteraan dunia dan akhirat. Selain itu, konsep keadilan distributif dan keberlanjutan ekonomi menjadi inti dalam ajarannya, memperlihatkan relevansi pemikiran ini dalam konteks ekonomi modern, terutama dalam pengembangan ekonomi berkelanjutan dan pengentasan kemiskinan.

Kata Kunci: Ekonomi Islam, Al-Syaibani, Kerja, Keadilan Distributif, Keberlanjutan.

A. INTRODUCTION

The development of the modern global economic system today is dominated by the paradigm of materialism and secularism that emphasizes the accumulation of wealth and consumption without considering moral values and social justice (Karimullah, 2024). This materialistic paradigm has been proven to cause economic inequality and environmental degradation (the environment is damaged, a small part of the population controls the world's wealth). This condition gives rise to a crisis of trust in the contemporary economic system and the urgency to integrate spiritual values into economic practice. Islamic economics, rooted in the teachings of the Qur'an, Sunnah, and the *ijtihad* of classical scholars, offers transformational solutions based on justice (*al-'adl*), balance (*al-tawāzun*), and social concern (solidarity) (Yoga Permana, 2024). As Suud Sarim Karimullah points out, contemporary economics is dominated by materialism and individualism, "but it opens up opportunities for Islamic economics to offer more ethical, inclusive, and sustainable transformational solutions" by integrating the values of justice and solidarity. Prinsip-prinsip Islam tersebut menekankan kejujuran, integritas, dan tanggung jawab sosial (mis. zakat, infaq, sedekah, wakaf) dalam setiap transaksi ekonomi (Yoga Permana, 2024).

In the current era of multidimensional crisis, the study of the thought of classical Islamic figures has become relevant. Imam Muhammad ibn al-Hasan al-Shaibani (132–189 AH), one of the great scholars of the Ḥanafiyah school, developed comprehensive Islamic economic thought. He wrote several economic books, including *al-Kaṣb* (on income), *al-Iḥtisāb fī al-Rizq al-Mustanḥab* (on recommended sustenance), and *al-'Asi* which discusses the behavior of production, consumption, and various forms of business (trade, agriculture, industry, and labor agreements) (Najla, Nasution, Havni, & Harahap, 2025). al-Shaibani's thought in the current context is considered "very relevant", especially the concept of *al-kaṣb* which must always refer to the general benefit and benefit. Al-Syaibani is even referred to as one of the pioneers of Islamic economics; contemporary scholars call his work *al-Kaṣb* the first book to systematically discuss microeconomic problems (Wally, 2018).

In Islamic economic theory, the goals (*maqāṣid*) of sharia guide all economic activities. The concept of *maslahat*, for example, emphasizes that the actions of producers must be based on the maintenance of the benefits of this world and the hereafter (Najla et al., 2025). Al-Syaibani emphasized that working and producing (production) is obligatory because it is part of worship and the achievement of the common good (Wally, 2018).

His thinking focuses on the differences between Islamic economic activity and conventional economics: among others, the classification of production, labor, wealth, poverty, and division of labor, which is outlined in *al-Kaṣb* as a pioneering book of Islamic economics (Wally, 2018). Thus, al-Shaibani's thought implies the importance of distributive justice and socio-economic balance, which is in line with the Islamic principle of equal distribution of wealth and social obligations (Yoga Permana, 2024).

Based on this background, this study aims to analyze the contribution of Imam al-Shaibani's thought to Islamic economic principles, especially social justice, balance (*tawāzun*), wealth distribution, and *muamalah* ethics. The scope of study includes the study of the classical books of al-Shaibani (such as *al-Kaṣb*) and contemporary scientific literature. With a literature study approach, it is hoped that this study will provide an in-

depth picture of how the integration of al-Shaibani spiritual values can be a response to the challenges of modern economics that tend to be secular and materialistic.

B. LITERATURE REVIEW

As an important figure in the history of classical Islamic economic thought, Imam Muhammad bin al-Hasan al-Shaibani made a fundamental contribution in formulating economic principles derived from the teachings of sharia. A study of his thought, particularly through the monumental work of Kitāb al-Kasb, is important to understand the foundations of Islamic economic ethics that are relevant to this day. Along with contemporary economic challenges such as distribution inequality, the crisis of business ethics, and the alienation of spiritual values in the modern economic system, the study of al-Shaibani's thought has become increasingly significant. Several previous studies have examined the main aspects of al-Shaibani's views, both in terms of economic justice, wealth distribution, muamalah ethics, and the concept of work. The following is a literature review that summarizes the relevant studies on Imam al-Shaibani's economic thought:

A study by Mohammad Nejatullah Siddiqi (2000) in his book *The Role of State in Islamic Economy* highlights how classical thinkers such as Abu Yusuf and al-Shaibani provided a conceptual basis for the role of the state in upholding economic justice. Al-Syaibani views the importance of government intervention in regulating the market so that price suppression, monopoly practices, and manipulation of the supply of goods do not occur, which is detrimental to the general public.

Meanwhile, Muhammad Syafi'i Antonio (2003) in *Sharia Bank: From Theory to Practice* referred to al-Shaibani's thought as the forerunner of a normative economy based on Islamic values based on the principles of justice ('adl) and benefit. al-Shaibani's thinking is considered to be able to contribute to the formation of a sharia-based economic regulatory system that answers the inequality caused by modern capitalism.

Nurul Huda (2015) in her article in *Tazkia Islamic Finance and Business Review* also stated that Imam al-Shaibani's distributive justice framework has high relevance in the context of current economic justice, especially in dealing with the issue of income inequality.

This literature review provides an overview of Al-Shaibani's thought and its relevance in the context of sharia economics, as well as refers to several relevant sources. You can customize or add references as per your research needs.

C. DATA & METHOD

This study uses a qualitative approach with historical-applicable analysis. In this approach, the researcher traces and interprets Imam al-Shaibani's classical economic thought based on its historical context (historical analysis) and then relates it conceptually to contemporary economic dynamics (applicative analysis). The historical approach is understood as a systematic review of past sources to understand the development of Islamic teachings in depth (Kartini et al., 2023). In a similar way, Abu Hanifah (2025) uses a qualitative historical approach to examine the economic thought of previous scholars, collecting data from classical books (primary) and contemporary literature (secondary) (Gamal, 2014). The applicative approach here means that the historical findings are reflected into the current economic context.

D. RESULT & DISCUSSION

1. Contextualization of Al-Shaibani's Thought in Classical Islam

Imam Muhammad bin al-Hasan al-Shaibani (132–189 AH/750–804 AD) was born in Wasit, Iraq, to a family of knowledge (his father was from Sha'bān in the Arabian Peninsula) (Setia, 2012). al-Shaibani's family moved to Kufa, the center of study at the time, so he grew up as a student of Abu Hanifah. At the age of 14 he studied directly with Imam Abu Hanifah for four years. After the death of Abu Hanifah (767 AD), al-Shaibani continued his fiqh and hadith education in Medina with great scholars such as Malik bin Anas, Sufyan Atsauri, and al-Awza'i. Thanks to his extensive education, al-Shaibani was known to be able to combine the tradition of the Ahl al-Ra'y of Iraq with the tradition of the Ahl al-Hadith of Medina. He became a qadi (judge) in Baghdad on the appointment of Caliph Harun al-Rasyid, but preferred to step down to focus on teaching and writing fiqh. Al-Shaibani died in Rayy (around Tehran, Iran) in 189 AH (804 AD) at the age of 58.

As an intellectual, al-Shaibani belonged to the eminent generation of tabi'in and codifiers of the opinions of the Hanafi sect. He actively wrote and disseminated the teachings of his teachers, so he is often referred to as the first imam who "codified" Hanafi fiqh so that it was easily accessible to future generations (Hafiz & Uddin, n.d.). His works – such as Kitab al-Asl (the proposal of fiqh), Kitab al-Atsar (hadith/narration of Abu Hanifah), Al-Mabsut (a compilation of fiqh), and especially Kitab al-Kasb (on earning a living) – became the foundation of Hanafi school thought. Through his writings, Abu Hanifah's thoughts were transmitted and formulated systematically, so that al-Shaibani's intellectual influence was felt widely in the history of classical Islamic jurisprudence (Hafiz & Uddin, n.d.).

2. The Dimension of Ethics and Theology in the Concept of Al-Kasb

Al-Shaibani defines al-kasb (work) as an effort to obtain wealth through halal means. In economics, this concept is known as production activity. Therefore, Al-Shaibani's thought affirms that production activities in Islam have a fundamental difference compared to conventional economics (Asiva Noor Rachmayani, Dkk. 2015).

Al-Shaibani views work as an important activity that supports human survival as well as a means to carry out worship. Work is not only focused on achieving worldly benefits, but also to achieve the benefits of the hereafter, in line with the principles of maqasid al-sharia. According to Al-Shaibani, work is not only aimed at worldly interests, but can also be directed to achieve the pleasure of Allah SWT.

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activities that produce goods or services can be called production activities, because production is closely related to the halalness of the goods or services and how to obtain them. This means that only activities that produce halal goods and services can be referred to as production activities (Wally, 2018).

Al-Shaibani classifies economic enterprises into several areas, namely renting, agriculture, industry, and trade. In terms of the law, this business is divided into two: fardhu kifayah and fardhu 'ain. Fardhu kifayah means that if no one runs a business, then economic activities will stop. For example, if no one becomes a farmer, then rice production will stop, even though rice is a staple food of the Indonesian people. This will certainly disrupt the smooth running of the economy. Meanwhile, fardhu 'ain is related to individual needs, where everyone is obliged to meet his own life needs, including the needs of his wife and family. This obligation will not be fulfilled if a person does not run his own business, which can ultimately lead to destruction for himself and his family (Jefri, n.d.) Al-Syaibani argued that the field of work is so vast that it is impossible for an individual to master it as a whole. Therefore, collaboration between fellow humans is needed to create a balanced social system and order. The main aspect of production according to Al-Shaibani is to pay attention to halal, benefits, and use values (Ilmia, Janwari, & Jubaedah, 2023).

In the Islamic view, production activities are part of the obligation of the 'Imarah Kaun, which is to create the prosperity of the universe for all creatures. This means that the goal that must be achieved gradually is to create sufficiency for each individual, economic self-sufficiency of the people, and contribution to meet the needs of the people and other nations. Al-Shaibani emphasized that work as the main element of production has a very important role in life because it supports the implementation of worship to Allah SWT, and therefore, the law of work is mandatory (Fakhry Zamzam, 2016).

This is based on the postulates of the Qur'an surah Al-Jumu'ah verse 10:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

"When the prayer (Friday) has been performed, scatter yourselves on the earth, seek the bounty of Allah, and remember Allah as much as possible so that you may be lucky".

From this verse it can be understood that the Qur'an clearly states that after a Muslim completes the Friday prayer, which is a ritual obligation, he should immediately resume his work activities. In other words, work should only be temporarily abandoned while performing prayers. Based on Allah's command in Surah Al-Jumu'ah verse 10, it can be concluded that work is an obligation and mandate for every individual, which will later be accounted for before Allah SWT.

3. Religious value in economic activity according to Al-Shaibani

Imam al-Shaybānī's *Kitab al-Kasb* explicitly infuses economic activity with Islamic moral values. He treats lawful earning (*al-kasb al-ṭayyib*) as part of one's religious discipline: *zuhd* (moderation/asceticism) and *wara'* (prudence) must govern commerce (Setia, 2012). A Muslim should work to "provide for his needs and the needs of his family and dependents, and, if there is surplus, to provide therefrom for the poor and needy in his community," while conscientiously "avoiding the illicit materialistic covetousness, and an overtly opulent lifestyle". In Shaybānī's view, then, honesty and purity of income (earning only through halal means), charity (allocating surplus to the poor), and modesty are fundamental values embedded in economic life. Excessive luxury is explicitly forbidden

because it can “cast rancor into the hearts of the poor”. In short, al-Shaybānī envisions the marketplace as a venue for compassion and justice: wealth is a trust to be gained righteously and shared, not exploited. This mirrors the broader Islamic ethic that “whatever leads to the welfare of the individual or society is morally good” and that ethical norms (halal/haram) “permeate all spheres” of life, including business dealings. Thus al-kasb is conceived not merely as income-generation but as a moral endeavor shaped by religious duty and social solidarity (Setia, 2012).

4. Integration between worship and productivity

Equally important in al-Shaybānī's thought is the integration of *ibādah* (worship) with productive labor. He underscores that earning a living properly is itself an act of obedience to God. Citing Qur'anic purpose, his school taught that humans were created “to serve” God a mandate fulfilled in part through honest work (Abubakar, Dasinova, & Boayo, 2017). Accordingly, the “positive aspects of earning” are praised, while idleness and begging are discouraged. One striking maxim from al-Kasb is that if a person lives frugally, aids the needy from his lawful gains, and avoids sin in his commerce, then “his whole life (becomes) a life of solidarity with the poor, and of total worship in humble devotion to his Creator”. In other words, daily work done with God-conscious intention becomes part of one's *ibādah*. As one commentator notes, Shāybānī closes his book with the realization that “Allah's is (the worker's) achievement and with Allah is his reward” (Setia, 2012): all profit is ultimately God's, and the true reward lies with Him. Thus productivity and piety are inseparable in his schema – earning a lawful livelihood earns divine reward as surely as ritual acts.

These principles have clear implications for contemporary Islamic business ethics. Today's scholars stress that Muslim businesses must operate within a *halāl/ṭayyib* framework and prioritize social welfare, exactly as al-Shāybānī prescribed. The modern ethical system of Islam dictates that transactions be guided by moral rules (halal and haram) and aimed at communal benefit (Setia, 2012). For example, al-Shāybānī's emphasis on feeding one's family and supporting the poor anticipates the Islamic corporate social responsibility ideal of fair wages, *zakat*, and charity. His warning against extravagance parallels today's admonition that CEOs should avoid exploitative profits or conspicuous consumption that harms society. In sum, al-Shāybānī's vision that honest trade, social justice and remembrance of God go hand in hand undergirds the modern Islamic work ethic. Contemporary ethicists echo that in Islam work itself can be a form of worship, and so “economic activity should be within the framework of ethical standards”. In this light, al-kasb remains a theological foundation for business ethics: profit-seeking becomes meaningful only when it honors Shariah values and serves the broader community.

5. Ideal Economic Structure According to Al-Syabani

According to Al-Shaibani, economic ventures are divided into four types: rent-hire, trade, agriculture, and industry. Meanwhile, contemporary economists divide it into three categories: agriculture, industry, and services. According to scholars, the service business includes trade. Of the four types of businesses, Al-Syaibani prioritizes agriculture, because according to him, agriculture produces basic human needs that are very important to support the implementation of obligations. In economics, agriculture is considered the easiest way to make ends meet, because Allah has provided rice fields and fields for cultivation, and the food we consume is the result of agriculture (Zamzam, 2016).

According to Al-Syaibani, agriculture is the main production sector to meet various human needs. Agriculture has a great influence on the growth of society, both in terms of development progress and shrinkage. This is due to the important role of agricultural products as a means of production to meet the needs of human life (Syamsuri, 2020).

In terms of law, Al-Shaibani divides economic business into two types: 1) *Fardu Kifayah*, that is, if there are some people who carry it out, the economy will continue to run. However, if no one did, the economy would collapse, causing many people to live in hardship; 2) *Fardu 'Ain*, which is the obligation of individuals to run economic businesses in order to meet the needs of their own lives and those of their dependents. If this economic effort is not carried out, then his personal needs and dependents will not be met, which can ultimately lead to destruction for himself and his dependents (Jumiati, 2021).

6. The principles of usefulness (maslahah), justice, and halal as economic foundations

Islamic economics is built on the value of usefulness (*maslahah*), justice (*'adl*), and halal-haram (*halal-haram*). *Maslahah* or public interest is aimed at maximizing benefits for the community and minimizing losses. This principle directs sharia policies to be oriented towards common welfare (Rahmah, Zettira, & Darwis, 2025). For example, Imam Abu Yusuf al-*Shā'ibānī* asserted that in setting fiscal policy (e.g. land tax) the caliph should take into account the *maslahah mu'tabarah* a measurable public interest (Amani, 2023). Thus, all state financial policies must aim to enlarge the benefits of the people, not just seek elite profits. Justice (*'Adl*) is also the main pillar of Islamic economics. The Qur'an commands Muslims to be just and do good. In the context of business, Al-Ghazali explained that justice is like business "capital" that guarantees safety and blessings, while *ihsan* (maximization) generates additional profit. Contemporary economists such as Umer Chapra emphasized that the Islamic economic system is inherently capable of leading society to socio-economic justice (Inayati, 2013). It is even the solution to the failure of capitalism and socialism. Equity means regulating the distribution of wealth so that it is not unequal for example through *zakat* instruments, wealth redistribution, and poverty alleviation policies for the sake of equality and social welfare (Rahmah et al., 2025).

Halal refers to the prohibition of prohibited economic practices, such as *riba* (interest), *gharar* (excessive speculation), and illegal transactions (gambling, alcohol, etc.). This principle maintains the economic ecosystem so that it only supports good and useful activities. Because *maslahah* places ethics above mere profit, the Islamic economic system prohibits usury which is considered detrimental to many parties. On the other hand, halal economic activities (legal buying and selling, productive investment, risk-sharing efforts) are encouraged because they provide long-term benefits to the community, such as the renewable energy, education, and health sectors. Thus, these three principles form the policy framework of Islamic economics: all economic decisions – from banking rules to market regulation – must integrate the goals of *maslahah*, uphold justice, and keep away from prohibited things. Contemporary implementation can be seen in Islamic financial instruments (profit-sharing banking, *sukuk*, *takaful*), *zakat/waqf* management for equitable distribution of welfare, and regulations that prioritize economic ethics and social care (Inayati, 2013). For example, the application of *maslahah mursalah* allows Islamic financial institutions to design new products (sharia fintech, halal crypto, etc.) with sharia principles without ignoring the public benefits.

7. Difference between Al-Shaibani Thought and Modern Islamic Economics

A comparative analysis between Al-Shaibani's economic thought and modern Islamic economic thinkers reveals both a fundamental convergence in goals and a divergence in focus and methodology, which is largely due to contextual differences.

Aspect of Comparison	Al-Syaibani's Thought (Classical)	Modern Islamic Economic Thought (Contemporary)
Concept of Al-Kasb (Earning)	Obligatory and lawful; production is for worship and public interest (<i>maslahah</i>); micro-level focus on individual behavior and work ethics.	Still considered obligatory and lawful; production serves <i>maslahah</i> and <i>falah</i> ; expanded to macro-level context (entrepreneurship, MSMEs, national productivity).
Economic Objectives	Individual welfare (<i>kifayah</i>), <i>taqarrub</i> (drawing closer to God), <i>imaratul kaun</i> (earthly development), and self-reliance.	Holistic welfare (<i>falah</i>), social justice, sustainable development, financial inclusion, and poverty alleviation.
Analytical Focus	Microeconomics: income, consumption, distribution, individual behavior, and work ethics.	Macroeconomics: monetary systems, banking, fiscal policies, economic development, and market regulation.
Role of State/Market	Implicit in the principle of justice; not extensively discussed explicitly; focus on individual conduct.	Explicit in market regulation (prohibition of <i>riba</i> /uncertainty), active role of the state in wealth distribution and the development of Islamic financial institutions.
Classification of Economic Activities	Leasing (<i>ijarah</i>), trade (<i>tijarah</i>), agriculture (<i>zira'ah</i>), industry (<i>sina'ah</i>); emphasis on agriculture.	Agriculture, industry, services; adapted to modern sectors, economic diversification.
Concept of Wealth/Poverty	The <i>faqir</i> (poor) with sufficient means (<i>kifayah</i>) is viewed with dignity; wealth is permissible if used for good.	Emphasis on poverty eradication, fair wealth distribution, financial inclusion, and optimal utilization of ZISWAF (Zakat, Infaq, Sadaqah, Waqf).
Methodology	Fiqh-centric; interpretation of Sharia based on the Qur'an and Sunnah.	Integration of <i>fiqh</i> with contemporary economics; development of economic models; <i>ijtihad</i> for addressing new and emerging issues.

8. The urgency of cooperation and social specialization

Cooperation is an important value in the Islamic economy. The Qur'an reminds us, "And help you in (doing) virtue and piety (Sura Al-Maidah (5): 2). This teaching encourages Muslims to help each other and show solidarity in economic activities (such as investing in mutual cooperation, sharia cooperatives, or venture capital among fellow Muslims). This concept of cooperation even includes healthy competition for good; Allah said that each ummah has its own qibla, "so compete in (doing) good". This means that each individual is encouraged to innovate and work hard while collaborating with each other to increase the mutual benefit. The Hadith of the Prophet also emphasizes the importance of helping others (for example: "Whoever eases the hardship of a believer, Allah will ease his hardship on the Day of Resurrection, the use of hadith related to work and honesty by Al-Ghazali), and "as believers are like one body" who care for each other. In contemporary practice, the value of ta'awun can be seen in the development of an inclusive economy; For example, zakat and alms are considered a form of social cooperation to prosper the poor, in addition to a form of mutual support between business actors (through strategic partnerships or sharia transactions). Normatively, ta'awun ensures that economic development does not

leave the weak group, in accordance with the mandate of the Qur'an so that the community works together towards the good.

Meanwhile, specialization and distribution of work are one of the main topics in Al-Shaibani's economic thought. He stated that humans always need others in their lives. No individual can afford to live alone without the help of others. It is impossible for a person to master all the necessary knowledge throughout his life, because even if a human being tries hard, age will limit his abilities.

As-Shaibani stated that human beings in their lives always need others. A person will not master the knowledge of all the things that are needed throughout his life and even if man tries hard, Age will limit one's ability. In this case, the benefits of human life are highly dependent on the individual himself. Therefore, Allah makes it easy for everyone to master the knowledge of one of these needs, so that humans can work together in meeting their life needs (Syamsuri, 2020)

Al-Shaibani also emphasized that a person who is poor in meeting his needs will need help from the rich, while the rich will need support from the poor. Through this mutual help, humans will find it easier to carry out worship activities to Allah (Amiruddin, 2019). Allah says in Surah Al-Maidah verse 2 which means: "Compete in virtue and piety, and do not help each other in sins and enmity. Fear Allah, indeed, His punishment is severe."

In addition, Al-Shaibani stated that if a person works with the intention of carrying out obedience to Him or helping his wife, he will undoubtedly be rewarded according to his intention. Thus, the distribution of work as mentioned above is an economic object that has two aspects at the same time, namely the religious aspect and the economic aspect (Fakhry Zamzam 2016).

9. The Relevance of Al-Shaibani's Thought in the Contemporary Economic Context

Imam Muhammad bin Hasan al-Syaibani (died 158 AH) was one of the greatest Hanafi jurists and a disciple of Imam Abu Yusuf. He wrote important works on livelihood and economic law, such as Kitab al-Kasb and al-Siyar. His economic thinking is still considered relevant to the current context. Najla et al. note that "al-Shaibani's economic thought in the current context is still very relevant, especially the concept of al-kasb which must refer to benefits and benefits" (Najla et al., 2025). Al-Syaibani defines al-kasb as "the acquisition of property in a lawful way" (Khan, Ahmed, & Haqqani, 2020), emphasizing that earning income must be through halal methods and bring benefits (goodness) to the community.

Al-Syaibani's economic thinking is directly applied today to create jobs and encourage entrepreneurship, especially for Micro, Small, and Medium Enterprises (MSMEs), which have proven to be productive and function as an important indicator of a nation's economy. Its emphasis on work as an obligation and a means of prosperity, both temporal and ukhrawi, is in line with modern policies that promote productivity, independence, and economic independence. The Al-Kasb concept encourages a strong work ethic and productivity, which are crucial factors for sustainable economic growth (Zamzam, 2016). The principle of justice, which is at the core of Al-Shaibani's thought¹, is applied in modern Islamic economic policies to ensure a fair distribution of wealth and equitable social welfare. Modern economists such as M. Umer Chapra have consistently emphasized the importance of a fair distribution of wealth and the reduction of the gap between rich and poor, which is very much in line with Al-Shaibani's focus on the concept of kifayah (sufficiency) and the avoidance of concentration of wealth on a few. The pursuit of

maslahah (the common good) continues to guide policy decisions, ensuring that all economic activities contribute to the well-being of society as a whole, not just individual gains (Samsuddin et al., 2020).

E. CONCLUSION AND SUGGESTION

Imam Al-Shaibani's economic thought remains relevant in the context of modern economics, especially in encouraging the application of moral values, distributive justice, and sustainability. Concepts such as work as a religious obligation and the principle of social justice can be used as a basis for the development of more inclusive and sustainable sharia-based economic policies. It is hoped that this study can contribute to encouraging economic practices that are not only oriented towards material gains but also pay attention to moral and ethical aspects. Going forward, further research is suggested to explore the implementation of Al-Shaibani's principles in contemporary economic practice and the development of economic models capable of addressing various social, economic, and environmental challenges in an integrative and sustainable manner.

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