

Abu Hanifah Thoughts on Ownership and Wealth Distribution: A Solution to Modern Socio-Economic Inequality

Elza Nikma Yunita^{1*}, Ahmad Syakur²

^{1,2} Universitas Islam Negeri Syekh Wasil, Kediri, Indonesia

¹yunitaelzanikma@gmail.com, ²ahmadsyakur@iainkediri.ac.id

*Correspondence

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Abstract

This article examines Abu Hanifah's thoughts on ownership and distribution of wealth as a solution to modern socio-economic inequality. The scope of the study includes a conceptual analysis of Abu Hanifah's views on property rights in Islam, the mechanism of wealth distribution, and its relevance in the context of contemporary economics. The purpose of this study is to explore the values of distributive justice in classical Islamic thought and relate them to the challenges of global inequality today. The study uses a qualitative-descriptive method through a literature study of the works of Hanafi fiqh and contemporary Islamic economic literature. The results of the study show that Abu Hanifah places ownership as a social mandate that must be distributed fairly through zakat, sedekah, and waqf. His thoughts offer an alternative to the exploitative capitalist model and socialism that eliminates property rights. The conclusion of this study confirms that the concept of wealth distribution according to Abu Hanifah has philosophical and applicative value in building a just and sustainable economic system.

Keywords : *Abu Hanifah, Ownership, Wealth distribution, Islamic economics, Social inequality*

Abstrak

Artikel ini mengkaji pemikiran Abu Hanifah tentang kepemilikan dan distribusi harta sebagai solusi atas ketimpangan sosial ekonomi modern. Ruang lingkup kajian meliputi analisis konseptual terhadap pandangan Abu Hanifah mengenai hak milik dalam Islam, mekanisme distribusi kekayaan, serta relevansinya dalam konteks ekonomi kontemporer. Tujuan penelitian ini adalah untuk mengeksplorasi nilai-nilai keadilan distributif dalam pemikiran klasik Islam dan mengaitkannya dengan tantangan ketimpangan global saat ini. Penelitian menggunakan metode kualitatif-deskriptif melalui studi pustaka terhadap karya fikih mazhab Hanafi dan literatur ekonomi Islam kontemporer. Hasil penelitian menunjukkan bahwa Abu Hanifah menempatkan kepemilikan sebagai amanah sosial yang harus didistribusikan secara adil melalui zakat, sedekah, dan wakaf. Pemikirannya menawarkan alternatif atas model kapitalisme yang eksploitatif dan sosialisme yang menghapus hak milik. Kesimpulan penelitian ini menegaskan bahwa konsep distribusi harta menurut Abu Hanifah memiliki nilai filosofis dan aplikatif dalam membangun sistem ekonomi yang adil dan berkelanjutan.

Kata Kunci: *Abu Hanifah, Kepemilikan, Distribusi harta, Ekonomi Islam, Ketimpangan sosial*

INTRODUCTION

Socio-economic inequality is a structural problem that continues to color the landscape of the modern world.¹ This inequality is evident from the domination of the elite group over the majority of global wealth, which creates disparities in access to education, health, employment, and other economic rights. The current dominant economic system, especially capitalism, although successful in driving growth, actually widens the gap of welfare among groups in society.² This phenomenon occurs not only in Western countries but also strikes developing countries such as Indonesia.³

The *World Inequality Report 2022* shows that the richest 10% of the population controls around 76% of global wealth, while the bottom 50% group owns only 2% of the wealth.⁴ This inequality is not only an economic problem but also a crisis of social justice. In Indonesia, this gap is clearly illustrated through the Oxfam and INFID report in 2017 which stated that the wealth of the four richest people is equal to the combined wealth of the poorest 100 million residents.⁵ This fact indicates the need for comprehensive efforts in seeking solutions that are not only technocratic but also based on moral and spiritual values.

In this context, the thoughts of classical Islamic scholars become relevant to be re-examined. Islam does not separate between the spiritual and social dimensions in economic affairs. One of the great figures who laid the foundations of Islamic economic thought was Abu Hanifah (699–767 AD), the founder of the Hanafi school. His thoughts on ownership and wealth distribution are not only normative, but also contain ethical and systematic elements that can be used as a reference in arranging a just system of wealth distribution.⁶

Abu Hanifah considered that the ownership of wealth is an individual right recognized by Sharia, but this right is not absolute. Within the framework of Islamic law, ownership has a social dimension because the existence of wealth brings responsibility to society.⁷ This is shown through the obligations of zakat, infaq, charity, and the prohibition of hoarding wealth. He emphasized the importance that wealth should not circulate only among the rich, as affirmed in QS. Al-Hashr verse 7.

The principle of justice in the distribution of wealth according to Abu Hanifa is also reflected in his rejection of exploitative practices such as *riba*, *gharar* (uncertainty), and fraud in transactions.⁸ He supported mechanisms of wealth redistribution that strengthen social solidarity, including the role of the state in regulating so that there is no

¹ Junanto Herdiawan, 'Dimensi Etis Pemindahan Ibu Kota Negara: Masalah Ketimpangan Sosial Dan Lingkungan Dalam Ruang Perkotaan Menurut David Harvey', *Jurnal Dekonstruksi*, 3.1 (2021), pp. 1–12.

² K N Sofyan Hasan and others, *Hukum Zakat Dan Wakaf Di Indonesia* (Prenada Media, 2021).

³ M Dwi Nurrohm and others, 'Analisis Dinamika Ketimpangan Ekonomi Terhadap Era Globalisasi Di Indonesia', *Journal of Regional Economics and Development*, 1.3 (2024), pp. 1–7.

⁴ Muhammad Albahi, 'DISTRIBUSI DALAM EKONOMI MIKRO ISLAM UPAYA PEMERATAAN KESEJAHTERAAN MELALUI PRINSIP KEADILAN', *Jurnal Bisnis Dan Ekonomi*, 7.1 (2025).

⁵ Faizal Arya Hilmawan, 'Representasi Kesenjangan Sosial Dalam Film The White Tiger (2021): Analisis Semiotika Roland Barthes' (Universitas Islam Indonesia, 2024).

⁶ Taufik Abdillah Syukur and others, *Ilmu Studi Islam* (Yayasan Tri Edukasi Ilmiah, 2024).

⁷ Samsul Karmaen Samsul, 'Moralitas Ekonomi: Penerapan Etika Dalam Mewujudkan Distribusi Pendapatan Yang Adil Dalam Konteks Ekonomi Islam', *MUSLIMPRENEUR: Jurnal Ekonomi Dan Kajian Keislaman*, 4.1 (2024), pp. 16–36.

⁸ Ahmad Nurkamali Az, 'Potensi Zakat Dan Kesejahteraan Masyarakat: Sebuah Kajian Empirik Mengenai Faktor Peningkatan Kualitas Pengelolaan Zakat' (CV. Putra Surya Santosa).

unjust concentration of wealth. Thus, his ideas touch both micro and macroeconomic aspects integrally.

Different from capitalism which adheres to the principle of individual accumulation, and socialism which tends to abolish private ownership, Abu Hanifa's thought offers a balanced middle path.⁹ In Islam, individual rights are recognized but limited by public interest and social ethics. Ownership cannot be separated from moral accountability to society and God.¹⁰ This makes the Islamic economic system more inclusive and responsive to inequality.

Several contemporary literatures, such as the works of M. Umer Chapra and Yusuf al-Qaradawi in *Islam and the Economic Challenge*, reinforce that the values taught by classical scholars such as Abu Hanifa have a strong theoretical foundation to be used as the basis of the modern economic system.¹¹ They emphasize the importance of integration between spiritual values and fair distribution mechanisms. Unfortunately, not many studies have specifically explored Abu Hanifa's thought as an alternative solution to the problem of contemporary inequality. Literature studies show that the zakat system, waqf, and other Islamic economic instruments based on Hanafi fiqh have been partially implemented in various countries.¹² However, the full implementation of the principles of distribution in Abu Hanifa's thought is still very limited. Therefore, it is important to carry out an exploration of his framework of thought systematically and relate it to the current context.

This research aims to explore the concept of ownership and wealth distribution in Abu Hanifa's thought, as well as to examine its relevance in addressing modern socio-economic inequality. This research will not only enrich academic discourse in the field of Islamic economics, but also offer a new paradigm in formulating wealth distribution policies that are just and humane. The uniqueness of this research lies in the focus on exploring Abu Hanifa's thought specifically on the issue of ownership and wealth distribution, which has so far rarely been studied in depth. Most previous studies only discussed wealth distribution in Islam in general or examined the thought of contemporary scholars, while this study emphasizes the systematic contribution of the Hanafi school. In addition, this research emphasizes the relevance of these classical ideas to the problem of contemporary global inequality, thereby producing a new perspective that is not only normative but also applicable in the context of modern economics.

This research is also based on distributive justice theory which emphasizes the importance of equal distribution of resources for the achievement of social welfare.¹³ In the Islamic perspective, this theory is in line with *maqasid al-sharia*, especially *hifz al-mal* (protection of wealth), which affirms that wealth is a trust from Allah SWT. In addition, this research uses trusteeship theory, namely the view that humans are not absolute owners of wealth, but rather managers (*khalifah*) who are obliged to distribute it

⁹ Agung Gumilang and others, *Pemikiran Ekonomi Islam "Kajian Pemikiran Tokoh Ekonomi Islam Kontemporer"* (PT Inovasi Pratama Internasional, 2022).

¹⁰ Muhammad Hasan Mun'im and others, 'Tinjauan Konseptual Kepemilikan Dalam Ekonomi Islam', *Amal: Jurnal Ekonomi Syariah*, 6.1 (2024), pp. 69–78.

¹¹ Moh Mufid, *Filsafat Hukum Ekonomi Syariah: Kajian Ontologi, Epistemologi, Dan Aksiologi Akad-Akad Muamalah Kontemporer* (Prenada Media, 2021).

¹² Anwar Junaidi and Miko Polindi, *Kajian Ekonomi Pembangunan Islam* (Penerbit NEM, 2024).

¹³ Kemala Dewi and Mawardi Mawardi, 'Konsep Keadilan Dalam Distribusi Kekayaan: Perspektif Ekonomi Syariah Kontemporer', *Indonesian Research Journal on Education*, 5.1 (2025), pp. 86–91.

according to the value of justice.¹⁴ These theories become the conceptual framework in interpreting Abu Hanifa's thought as well as linking it with the challenges of contemporary inequality.

RESEARCH METHOD

This research employs a qualitative-descriptive approach with the library research method. This approach was chosen because it is suitable for exploring the normative and historical thought of classical figures such as Abu Hanifa, especially in the context of Islamic economics which is based on texts and legal interpretation. The data used in this research are derived from primary literature, such as the works of Hanafi jurisprudence, as well as secondary literature in the form of Islamic economics books, scientific journals, articles, and documents relevant to the topic of ownership and wealth distribution. The data are analyzed thematically with emphasis on meaning, contextualization, and the relevance of Abu Hanifa's thought to the challenges of modern socio-economic inequality. The theoretical framework employed in the analysis is distributive justice theory and *maqasid al-sharia*.¹⁵ With this theory, the analysis is not only descriptive but also has a clear conceptual foundation in explaining the relevance of Abu Hanifa's thought.

RESULTS AND DISCUSSION

The Concept of Wealth Ownership in Abu Hanifa's Thought

Abu Hanifa viewed wealth ownership as a form of individual right guaranteed by the Sharia, but not absolute and independent from social limitations.¹⁶ He emphasized that all forms of ownership in essence originate from Allah SWT, and that human beings are merely trustees. Therefore, the wealth possessed by an individual should not be used solely for personal interests but must also take into account the welfare of society. The owner of wealth is obliged to allocate part of it to others, whether through zakat or charity, as a form of social responsibility.¹⁷ In the book *History of Islamic Economic Thought* it is explained that "human beings are merely trustees and not the true owners," so the concept of ownership is always limited by moral values and social responsibility.¹⁸

This view is based on the principle of *tawazun* (balance) between individual rights and social rights in Islam.¹⁹ In Abu Hanifa's thought, private ownership must not lead to social harm, such as sharp inequality or structural disparity.²⁰ Therefore, he

¹⁴ Ai Netty Sumidartiny, 'Pengelolaan Harta Keluarga Dalam Kerangka Maqasid Syariah Menuju Keseimbangan Dan Keberkahan', *J-DBS: Journal of Darunnajah Business School*, 2.1 (2025), pp. 39–48.

¹⁵ Rachma Febriyanti and Nasrullah Bin Sapa, 'Keadilan Distributif Dan Peran Negara Menurut M. Umer Chapra: Analisis Terhadap Konsep Dan Implementasinya', *JSE: Jurnal Sharia Economica*, 4.2 (2025), pp. 63–75.

¹⁶ Joseph Schacht, *Pengantar Hukum Islam* (Nuansa Cendekia, 2024).

¹⁷ Sonia Silastia and others, 'Model Pengelolaan Zakat, Infaq, Dan Shodaqoh Dalam Pembangunan Suatu Negara', *Student Scientific Creativity Journal*, 1.3 (2023), pp. 393–413.

¹⁸ St. Nurul Ilmi Al Fauziah, *Sejarah Pemikiran Ekonomi Islam "Pemikiran Ekonomi Islam Kontemporer"*, *Paper Knowledge . Toward a Media History of Documents*, 2021, v <<http://digilib.iain-palangkaraya.ac.id/1846/>>.

¹⁹ Moch Zainal Arifin Hasan and Muhammad Rizal Ansori, 'Implikasi Pembelajaran Ahlusunnah Wal Jama'ah Terhadap Penguatan Moderasi Beragama', *Journal of Contemporary Islamic Education*, 4.1 (2024), pp. 86–102.

²⁰ Syarif Hidayatullah, 'rekonseptualisasi wali mujbir dalam pemikiran ulama klasik dan kontemporer'.

supported the role of the state in supervising and even restricting ownership whenever it threatens social justice. This is very different from the liberal capitalist system which grants unlimited ownership freedom as long as it is legally acquired.

Ownership according to Abu Hanifa is also linked to productive activity. He recognized ownership obtained through hard work, trade, or lawful inheritance, but rejected ownership gained through manipulative or exploitative means, such as usury (*riba*) and hoarding of goods (*ihthikar*).²¹ This is in line with the prohibition in the Prophet's hadith concerning hoarding, in which the perpetrator is categorized as a sinner.

The Principle of Wealth Distribution and Its Economic Instruments

The distribution of wealth in Abu Hanifa's thought is carried out through two main channels: obligatory distribution, such as zakat, and voluntary distribution, such as charity and waqf. Abu Hanifa paid great attention to these social financial instruments as tools to maintain social and economic stability.²² In the matter of zakat, he tended to hold a progressive view by expanding the scope of *mustahiq* (zakat recipients) and encouraging zakat to be distributed productively, not merely consumptively.²³ This is in line with the explanation in the book *History of Islamic Economic Thought* "Contemporary Islamic Economic Thought" by St. Nurul Ilmi Fauziah, which states that "zakat is a catalyst for poverty reduction and a breaker of the chain of income inequality," which is the core of wealth distribution in the Islamic system.²⁴

In the context of waqf, Abu Hanifa and the followers of the Hanafi school developed the concept of productive waqf, where waqf assets are managed to generate income that is then used for public welfare. This concept became the forerunner of the development of contemporary Islamic financial institutions such as waqf-based microfinance and Islamic social enterprises.²⁵ This shows that Abu Hanifa's classical thought was already highly visionary and adaptable to modern economic systems.

This principle of distribution is in line with modern literature represented by Yusuf al-Qaradawi in *Fiqh al-Zakah* and Umer Chapra in *The Islamic Vision of Development*. Both agree that wealth must circulate within society, and the role of the state must be strengthened in regulating distribution so that economic domination by minority groups does not occur.²⁶ Abu Hanifa had already planted the seeds of these ideas long before the concept of redistribution in modern economics was introduced by Keynesianism.

The Relevance of Abu Hanifa's Thought to Contemporary Socio-Economic Inequality

²¹ Ainul Fatha Isman Sirajuddin and Ali Wardani, 'Siklus Sejarah Pemikiran Ekonomi Islam' (Makassar: Alauddin University Press, 2021).

²² Ali Iskandar, *Wakaf Undercover: Gaya Filantropi Orang Ndeso* (CV Jejak (Jejak Publisher), 2021).

²³ Azhar Ahnafidin Indiarso, Mohammad Noviani Ardi, and Ahmad Zaenur Rosyid, 'Peran Baitul Maal Hidayatullah Dalam Meningkatkan Mutu Pendidikan Di Indonesia', *Jurnal Ilmiah Sultan Agung*, 2.1 (2023), pp. 471–78.

²⁴ Al Fauziah, v.

²⁵ H Acep Zoni Saeful Mubarak and others, *Wakaf Uang: Konsep Dan Implementasinya* (zakimu. com, 2022), I.

²⁶ Budi Raharjo, 'Teori Etika Dalam Kecerdasan Buatan (AI)', *Penerbit Yayasan Prima Agus Teknik*, 2023, pp. 1–135.

Socio-economic inequality in the modern era reflects the weakness of distribution systems and the dominance of capitalism.²⁷ In this context, Abu Hanifa's thought offers a value- and spirituality-based solution that focuses on distributive justice. The concept that wealth is not solely private property but has a social dimension, if applied consistently, can reduce excessive accumulation of wealth in the hands of a few.²⁸ As explained in the book *History of Islamic Economic Thought* "Contemporary Islamic Economic Thought" by St. Nurul Ilmi Fauziah, Abu Hanifa's idea of wealth distribution is part of the *maqasid al-sharia*, where "the ultimate goal of Islamic economics is to create welfare and equitable justice through the trustworthy management of wealth."²⁹

The correlation between the theories used and the theme of the research is also evident. Distributive justice theory affirms that the equal distribution of wealth is the key to reducing social inequality, in line with the concepts of zakat, charity, and waqf emphasized by Abu Hanifah.³⁰ The *maqasid al-sharia*, particularly *hifz al-mal*, places wealth distribution as one of the objectives of Sharia in order to safeguard collective welfare.³¹ Meanwhile, trusteeship theory reinforces the view that humans are merely managers of wealth, not absolute owners, thereby making wealth distribution both a moral and social obligation.³² Thus, these theories strengthen the relevance of Abu Hanifa's thought as a solution to contemporary socio-economic inequality.

Several Muslim countries have attempted to apply Islamic distribution concepts in their fiscal policies, although still partially. In Indonesia, for example, zakat potential is estimated to reach more than Rp 300 trillion per year, yet actual collection remains below 10% of that potential.³³ This shows that there is still a wide scope for optimizing the distribution instruments taught by Abu Hanifa in addressing poverty and inequality.

Within the framework of just economic development, Abu Hanifa's thought is highly relevant to encouraging reforms in national wealth distribution systems.³⁴ The implementation of zakat, waqf, and the prohibition of exploitative economic practices can be integrated into state fiscal policies. This thought can serve as a basis for strengthening Islamic economics as an alternative system that is not only efficient but also socially just.

Beyond its normative relevance, Abu Hanifa's thought also has applicative value that can be translated into modern institutional designs. For example, the principle of distribution can be realized through the establishment of the *Baitul Mal* that synergizes

²⁷ Puan Maharani Ariel Palasthree Ulil Amri and others, 'Prinsip-Prinsip Islam Tentang Ekonomi: Islamic Principles Regarding Economics', *TIJARAH: Jurnal Ekonomi, Manajemen, Dan Bisnis Syariah*, 2.1 (2025), pp. 1–10.

²⁸ Riki Maulana, Jaih Mubarak, and Ayi Yunus Rusyana, 'Eksistensi Lembaga Keuangan Syariah Dalam Membangun Ekonomi Nasional Ditinjau Dari Pemikiran Muhammad Nejatullah Siddiqi', *Iqtishodiyah: Jurnal Ekonomi Dan Bisnis Islam*, 10.1 (2024), pp. 131–44.

²⁹ Al Fauziah, v.

³⁰ Arif Zunaidi and others, 'Manajemen Zakat Dan Waqaf' (CV. Afasa Pustaka, 2023).

³¹ Afri Syahrani and others, 'Analisis Zakat Sebagai Salah Satu Bentuk Maqashid Syariah', *Jurnal Kajian Islam Dan Sosial Keagamaan*, 1.4 (2024), pp. 192–99.

³² Ratna Ayu Wijayanti and others, 'Konsep Kepemilikan Harta Dalam Islam', *Jurnal Ekonomi Bisnis Dan Manajemen*, 2.2 (2024), pp. 67–74.

³³ Asma Nur Adilah and Rio Erismen Armen, 'Analisis Potensi Penghimpunan Zakat ASN Di Kota Depok Menggunakan Pendekatan SWOT', *Al Maal: Journal of Islamic Economics and Banking*, 3.2 (2022), pp. 167–80.

³⁴ Hani Sholihah and others, *Hukum Islam: Teori, Perkembangan Dan Penerapan Hukum Islam Di Indonesia* (PT. Sonpedia Publishing Indonesia, 2025).

with Islamic microfinance institutions.³⁵ This model has been exemplified by several Zakat Management Institutions (*Lembaga Amil Zakat/LAZ*) that use zakat and waqf funds to finance MSMEs and community economic empowerment programs.

Finally, it is important to emphasize that Abu Hanifa's thought cannot be separated from the *maqasid al-sharia*, which serves as the general framework in the Islamic economic system. By integrating spiritual values, social responsibility, and the principle of justice, this approach is capable of balancing growth and equity. In a modern society facing moral crises and extreme economic disparities, Abu Hanifa's ideas hold strategic and substantial relevance.

CONCLUSION

This study shows that Abu Hanifa's thought on ownership and wealth distribution offers an alternative economic system that is not only ethical and spiritual, but also structurally relevant in addressing contemporary socio-economic inequality. Abu Hanifa regarded ownership as a social trust limited by the values of justice and public responsibility, while encouraging the circulation of wealth through the mechanisms of zakat, charity, and waqf. This concept is grounded in the principle that wealth is not an individual's absolute right, but a trust that must be utilized for the common good. When applied seriously and systematically, these ideas can serve as a strong foundation for building a fair and sustainable system of wealth distribution.

However, this study has several limitations that need to be acknowledged. First, the approach used remains descriptive qualitative with a basis in library research, and thus does not yet extend to the empirical dimension in the context of the actual implementation of Abu Hanifa's ideas in modern economic institutions. In addition, the limitation of primary sources from Abu Hanifa's original works also makes it difficult to directly trace his interpretations of the texts, leading the author to rely heavily on the writings of Hanafi scholars and contemporary interpretations. Another limitation is the lack of in-depth exploration of how structural challenges in today's Muslim countries may hinder the full implementation of value-based Islamic distribution.

Nevertheless, this study makes a significant theoretical contribution to enriching Islamic economic discourse, particularly in linking the thought of classical scholars with the challenges of modern global inequality. The main strength of this study lies in its success in constructing a conceptual framework that bridges the principles of Hanafi jurisprudence on distribution with the practical needs of contemporary public policy. By highlighting that the values of justice in Islam are not merely part of ritual worship but transformative principles within the social system, this study can open further discussion on the integration of spirituality, social ethics, and economic distribution strategies at both national and global levels.

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³⁵ Nurul Huda, *Baitul Mal Wa Tamwil: Sebuah Tinjauan Teoretis* (Amzah, 2022).

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