

Abu Ubaid's Contribution to the History of Islamic Economic Thought: A Conceptual Analysis of Al-Amwal and Its Relevance to Modern Economics

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Article Information	Abstract
Article History: Received: 3 April 2025 Accepted: 25 Mei 2025 Published: 30 Mei 2025 Keywords: <i>Abu Ubaid, Islamic Economics, Al-Amwal</i>	This study discusses the Islamic economic thought of Abu Ubaid al-Qasim ibn Sallam (d. 224 AH/838 AD), one of the important figures in the classical Islamic intellectual tradition who made a major contribution to the formation of the concept of public finance and the distribution of wealth in Islam. The background of this research departs from the need to re-examine classical Islamic economic ideas that are relevant to contemporary economic issues, such as social inequality, distribution justice, and sharia-based fiscal policies. The purpose of this research is to examine in depth Abu Ubaid's thought as contained in his monumental work, <i>Kitab al-Amwal</i>, and to analyze its relevance to modern economic challenges. The method used in this study is a qualitative approach with the type of <i>figure study</i>, through a search of scientific literature obtained from <i>Google Scholar</i> and other credible academic sources. The data was analyzed using <i>content analysis</i> techniques, by examining the main themes in Abu Ubaid's work, such as zakat, kharaj, jizyah, baitul mal, and the principle of wealth distribution. The results of the study show that Abu Ubaid emphasizes the importance of social justice, economic equity, and the active role of the state in ensuring the welfare of the people through a fair public asset management system. His thinking is based on Islamic moral values which place wealth as a trust for the common good. In conclusion, Abu Ubaid's thoughts remain relevant in answering contemporary economic challenges, especially in building an Islamic economic system that is just, sustainable, and in favor of the welfare of the people.

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INTRODUCTION

Islamic economic thought has long and rich historical roots with the intellectual contributions of classical scholars. Among them, Abu Ubaid al-Qasim ibn Sallam (d.224 AH/838 AD) is one of the important figures who made a great contribution to the formation of the foundations of Islamic economic theory. His monumental work, *Kitab al-Amwal*, is considered one of the earliest and most comprehensive references in the field of Islamic public *finance*, which deals in depth with the issues of property, zakat, kharaj, jizyah, and baitul mal. In the context of Islamic intellectual history, Abu Ubaid's thought was present in the golden age of Islamic civilization, when science developed rapidly and the discourse on Islamic law, politics, and economics began to take its systematic form. His attention to economic issues not only shows the breadth of vision, but also his sensitivity to the social and political realities of Muslims of his time (Herawati & Marlena, 2025).

The social and political background of Abu Ubaid's time also shaped the direction of his thinking. He lived under Abbasid rule, when the country's financial system faced major challenges due to territorial expansion, changes in administrative structure, and increasing fiscal needs. In such conditions, there is an urgent need to organize the state financial system in accordance with the principles of Islamic justice. Abu Ubaid, through his works and thoughts, seeks to provide normative and practical solutions by making the Qur'an, Hadith, and the practice of the Companions as the main foundation in the management of the people's property. With this approach, *Al-Amwal* not only becomes a text of economic law, but also a moral and social guide that affirms that economics in Islam cannot be separated from the values of justice, trust, and social responsibility (Khulaelatudil Azzah, Lutfiyanti, Elda Purwanti, Muhammad Taufiq Abadi, 2024).

However, although Abu Ubaid's contribution is very significant, studies of his thought are still relatively limited compared to other figures such as Abu Yusuf or Al-Mawardi (Jafar, 2023). Much modern research has focused on contemporary Islamic economics and its financial instruments, but has not fully explored the historical and philosophical roots inherited by classical scholars. This is where the academic gap that needs to be filled: how to understand Abu Ubaid's economic concepts in their historical context, and at the same time, interpret their relevance to modern economic problems such as social inequality, poverty, and unequal distribution of wealth (Cici Ananta Siagian et al., 2023). By delving into Abu Ubaid's thoughts in depth, it is hoped that a solid foundation of Islamic ethics and economic policies can be found, which are not only normative but also applicable in the context of the current economic development of the ummah (Samsidar et al., 2024).

Based on the above description, the formulation of the problem to be answered in this article includes several key questions: First, what is Abu Ubaid's historical background and position in the Islamic intellectual tradition and the influence of the socio-political context on the formation of his thoughts? Second, what is the structure, main theme, and significance of *Al-Amwal*'s work on the development of classical Islamic economic fiqh? Third, what is Abu Ubaid's view of wealth distribution, social justice, and the role of the state in the Islamic economy? Fourth, to what extent is Abu Ubaid's thought still relevant to contemporary economic challenges, especially in issues such as income redistribution, sharia fiscal policy, and modern zakat management?

The purpose of writing this article is to provide a comprehensive understanding of Abu Ubaid's contribution to the history of Islamic economic thought, as well as to examine how

the concepts he offers can be adapted in the context of modern economics. By examining *Al-Amwal*'s work and the economic principles it contains, this paper aims to affirm that Abu Ubaid's thought is not only a classical theoretical legacy, but also a source of inspiration for the development of a just and sustainable Islamic economic system.

In addition, this article seeks to fill the literary void by presenting a critical and historical analysis of Abu Ubaid's ideas about the role of the state in regulating the distribution of wealth and maintaining social welfare. The relevance of his thinking to today's economic realities will be examined through a contextual approach, linking Islam's basic values to global challenges such as poverty, economic inequality, and the need for just fiscal reform. Thus, this article not only reviews the history and content of Abu Ubaid's thought, but also offers a normative reflection on how Islamic values can shape an economic system oriented towards social welfare and distributive justice (Muhammad Rizky & Taqiya Zarowaini, 2024).

This article will be divided into four main discussions. First, it discusses the historical background and position of Abu Ubaid in the Islamic intellectual tradition. Second, it describes *Al-Amwal*'s work and his contribution to Islamic economic jurisprudence. Third, analyze Abu Ubaid's thoughts on the distribution of wealth, social justice, and the role of the state. Fourth, examine the relevance of his thinking to contemporary economic challenges. Through this structure, it is hoped that readers will get a comprehensive picture of how Abu Ubaid's thought not only reflects the classical Islamic view of economics, but also has the potential to provide solutions to modern economic problems faced by Muslims in various parts of the world.

RESEARCH METHOD

This research uses a qualitative approach with a type of *figure study*, which focuses on the study of Abu Ubaid al-Qasim ibn Sallam's thought in the field of Islamic economics (Mutaqin et al., 2024). The qualitative approach was chosen because this research aims to deeply understand the ideas, views, and intellectual contributions of a figure in the historical and social context that surrounds it. Through this approach, the researcher not only describes textual data, but also interprets the meaning and relevance of Abu Ubaid's thought to the development of Islamic economic theory, both classical and contemporary (Soemitra, 2022).

The data sources of this research are qualitative and obtained from various relevant academic literature, such as books, scientific journals, articles, and classical works that discuss Islamic economics and the contributions of Abu Ubaid (Ismail et al., 2025). Secondary data is collected through literature searches on *Google Scholar* and other scientific databases to obtain credible and valid current references. The selection of sources is carried out purposively, that is, by considering relevance, authenticity, and contribution to the research topic (Amini et al., 2024).

The data analysis technique used is content *analysis*, which is by identifying, grouping, and interpreting the main themes that appear in Abu Ubaid's work, especially in the book *Al-Amwal*, as well as literature that reviews his thoughts. The analysis is carried out in a descriptive-analytical manner, by combining historical, theological, and economic aspects to obtain a complete understanding of Abu Ubaid's views. The validity of the data is

maintained through *triangulation of sources*, namely by comparing various references that discuss this figure from different perspectives. With this method, the research is expected to be able to produce an in-depth, systematic study, and contribute to enriching the academic treasures of the history of Islamic economic thought (Ikbal et al., 2023).

RESULTS AND DISCUSSION

The Historical Background and Position of Abu Ubaid in the Islamic Intellectual Tradition

Abu Ubaid al-Qasim ibn Sallam (d. 224 AH/838 AD) was one of the great scholars in the history of Islamic intellectuals who made important contributions in the fields of jurisprudence, linguistics, hadith, and especially in the development of classical Islamic economic thought. He lived during the reign of the Abbasid Dynasty, a period known as the golden age of Islamic civilization, in which science and rational thought developed very rapidly. At that time, Islamic intellectual centers such as Baghdad, Basrah, and Kufa became arenas, cross-disciplinary scholarly discussions. In a social and political context, the Abbasid era was marked by relatively strong political stability under the leadership of caliph al-Ma'mun and his successors, who strongly supported the scientific activities and translation of Greek, Persian, and Indian works into Arabic. This condition also forms a conducive environment for the emergence of scholars and great thinkers such as Abu Ubaid (Anisa, 2024).

In the socio-economic context, the Islamic society at that time faced major challenges related to the management of state wealth, income distribution, and fiscal justice. Along with the expansion of Islamic rule, the system of taxation, *jizyah*, *kharaj*, and *zakat* became important instruments in supporting the economy of Islamic rule. However, practices on the ground often face irregularities, especially when it comes to tax withdrawals and wealth distributions that are not always in accordance with sharia principles. It is in this context that Abu Ubaid's thought becomes very relevant. Through his monumental work, *Kitab al-Amwal*, Abu Ubaid offers a comprehensive conceptual system of the management of public property based on the principles of social justice and Islamic morality. His thinking not only explains normative economic theory, but also presents practical guidance for state rulers and financial officials (Suradi & Bustami, 2022).

Intellectually, Abu Ubaid lived in the midst of a great debate between schools of Islamic thought, both in the fields of jurisprudence, theology, and politics. At that time, schools of *fiqh* such as Hanafiyah, Malikiyah, Shafi'iyah, and Hanabilah began to crystallize and strengthen the systematic Islamic legal framework. Abu Ubaid, although not explicitly affiliated with one particular sect, is known to have a moderate and eclectic approach. He took the opinions of various scholars before considering the aspects of rationality and benefit. His independent approach made his thinking cross-sectarian, so that *the Kitab al-Amwal* was widely accepted by various circles. This shows his intellectual depth and his ability to integrate sharia principles with concrete socio-economic needs (Jafar, 2023).

The political context at Abu Ubaid's time also shaped the direction of his thinking. The Abbasid dynasty, although stable, faced various administrative and social problems due to the expansion of a very large territory. The gap between the ruling class and the common people began to appear, while the practice of abuse of power and corruption in the

management of the baitul mal (state treasury) was in serious focus. Abu Ubaid, as a scholar and intellectual committed to the values of Islamic justice, felt the need to draw up comprehensive guidelines on the management of public assets so that there would be no irregularities. Thus, *Kitab al-Amwal* can be seen as an effort to reform the moral and financial administration of the Islamic state. He emphasized that state wealth is not the personal property of the ruler, but a mandate that must be managed for the benefit of the people (Muchtar et al., 2022).

In addition, Abu Ubaid is also known as a linguist and hadith, so his method of reasoning in the field of economics is very much tied to a deep textual understanding of the Qur'an and the Sunnah. He uses a philological and contextual approach in interpreting verses and hadiths related to economics. For example, in the discussion of zakat, jizyah, or kharaj, Abu Ubaid not only quotes the text literally, but also explains the wisdom behind the provisions of the law. This approach shows that his thinking is not only legalistic, but also ethical and social. It is within this framework that Abu Ubaid occupies a very important position in the history of Islamic economic thought as a link between the normative text and the practical reality of Muslim society at that time.

In terms of scientific tradition, Abu Ubaid is part of a generation of scholars who seek to codify and order Islamic teachings in various fields of life. It is a representation of the formation phase of classical Islamic economics, where moral, legal, and social aspects are still harmoniously integrated. In this regard, Abu Ubaid can be called the early pioneer of the Islamic economic system based on the values of distributive justice (*adl*) and social welfare (*maslahah*). He rejected an economic view that was solely oriented towards the accumulation of wealth, and asserted that the main goal of Islamic economics was to maintain social balance through the fair and ethical management of resources. His thinking showed a keen awareness of the importance of the social dimension in economic activity, a principle that later became the main foundation of contemporary Islamic economics.

In the Islamic intellectual tradition, Abu Ubaid occupies a unique position because he succeeds in bridging the normative dimension of Islamic teachings and the practical needs of economic governance. He is not only a theorist, but also a practitioner who understands the social reality of society. His thinking in *Al-Amwal* does not stop at the conceptual level, but also provides realistic implementable guidance for the government and society. This work became an important reference for later scholars such as Abu Yusuf, al-Mawardi, Ibn Khaldun, and al-Ghazali in formulating Islamic economic and political theory. Therefore, Abu Ubaid's contribution cannot be separated from the historical development of Islamic economic thought as a whole.

Thus, the historical background of Abu Ubaid's life describes the figure of a scholar who lived in a dynamic and challenging intellectual transition period. He tries to answer the socio-economic problems of the ummah with a scientific approach based on sharia values. His role and thought not only enriched the treasures of classical Islamic economics, but also provided a moral and conceptual basis for the development of Islamic economics in the modern era. Through *Kitab al-Amwal*, Abu Ubaid bequeathed an invaluable intellectual

legacy, which continues to be an inspiration in formulating the concepts of economic justice, equitable distribution of wealth, and public financial governance based on sharia principles and the benefit of the people.

Al-Amwal's Monumental Work and His Contribution to Islamic Economic Fiqh

Abu Ubaid al-Qasim ibn Sallam's monumental work entitled *Kitab al-Amwal* is one of the most influential works in the history of classical Islamic economic thought. This book is an important milestone in the codification of the Islamic economic system, especially in the aspects of public financial management, zakat, jizyah, kharaj, and baitul mal administration. *Al-Amwal* is not only a book of law or jurisprudence in the narrow sense, but also a scientific work that harmoniously unites theological, ethical, legal, and socio-economic dimensions. In the context of Islamic intellectual history, *Al-Amwal* marks the birth of a systematic awareness of the concept of property in Islam and how it should be managed for the benefit of the ummah. This work reflects Abu Ubaid's profound view of moral responsibility in wealth management and affirms the principles of justice and social welfare as the core of the Islamic economic system (Rahmah et al., 2024).

In terms of structure, *Kitab al-Amwal* is thematically arranged with an analytical approach to different types of income and expenditure of Islamic countries. The book is divided into several large sections, each of which deals with important aspects of public finance. Abu Ubaid begins by explaining the basic concept of *al-mal* (property) in the Islamic view, which is everything that is of value and can be legally owned according to the Shari'a. He then outlined the sources of state revenue such as zakat, jizyah (head tax for non-Muslims), kharaj (land tax), fai' (spoil without war), ghanimah (spoil of war), and usyur (customs). Each type of treasure is discussed with reference to the postulates of the Qur'an, the hadith of the Prophet, and the practices of the early companions and caliphs. In addition, *Al-Amwal* also discussed the governance of baitul malls, the principles of fund distribution, and the ethics of public officials in managing the wealth of the people (Cici Ananta Siagian et al., 2023).

One of the strengths of *Al-Amwal* lies in the analytical method used by Abu Ubaid. He does not just quote the evidence literally, but tries to understand the maqashid (purpose) behind every legal provision. In discussing zakat, for example, Abu Ubaid emphasized that zakat is not only an obligation of worship, but also an economic instrument that has a social and redistributive function. He emphasized the importance of income equity and poverty alleviation through zakat, by ensuring that wealth does not circulate only among the rich (QS. Al-Hasyr: 7). This thought shows that Abu Ubaid understood zakat in a macroeconomic social framework that emphasizes the balance between individual rights and collective interests (Muhammad Rizky & Taqiya Zarowaini, 2024b).

In addition to zakat, Abu Ubaid paid great attention to the tax system in Islamic countries, such as jizyah and kharaj. He explained that jizyah is not a form of oppression against non-Muslims, but as compensation for the protection and security guarantees provided by the Islamic state. According to him, the implementation of jizyah must be carried out fairly and proportionately, according to the ability of taxpayers, and must not be used as a tool of exploitation. In this regard, Abu Ubaid shows a very progressive understanding of the principle of fiscal justice, long before the concept of modern taxation

developed. Meanwhile, kharaj, according to him, is one of the most important sources of state income and must be managed carefully so as not to burden farmers or landowners. He emphasized that the kharaj policy must be based on land productivity and socio-economic conditions of the community. Thus, Abu Ubaid introduced the principle of proportional justice in the Islamic tax system (Vina Fitria et al., 2025).

In discussing baitul mal (state treasury), Abu Ubaid emphasized that all public wealth is a mandate that must be managed based on the principles of justice and benefit. He strongly rejects corrupt practices, abuse of power, and hoarding of wealth by state officials. In his view, the caliph or leader is only the manager (*mudabbir*) of the people's property, not the owner. He gave an example of how early caliphs such as Umar bin Khattab and Umar bin Abdul Aziz upheld the principle of transparency in the management of public finances. This view is very important because it is the basis for the ethics of state financial governance in Islam, which places integrity and justice as the main values. For Abu Ubaid, the Islamic economic system is not only about the accumulation and expenditure of wealth, but also about morality in every economic policy that is carried out.

Another major theme in *Al-Amwal* is the importance of a balance between individual rights and social rights in property management. Abu Ubaid rejected extreme views that denied private property, but also opposed economic liberalism that ignored social responsibility. In his view, private property is legal as long as it is obtained in a halal way and does not cause social inequality. He emphasized that every individual has a social responsibility to the community through zakat and alms. Thus, *Al-Amwal* reflects an Islamic economic thinking that is oriented towards balance—between economic freedom and social justice, between individual rights and collective responsibility.

The contribution of *Kitab al-Amwal* to Islamic economic jurisprudence is enormous. This work became the main reference for later scholars in understanding the concept of public finance and the distribution of wealth. Abu Ubaid's thought provided a strong conceptual framework for Islamic fiscal theory, which was later developed by figures such as Abu Yusuf in *Kitab al-Kharaj* and al-Mawardi in *Al-Ahkam al-Sulthaniyyah*. In addition, *Al-Amwal* is also the basis for the formation of the principles of social and economic justice that have characterized Islamic economics to this day. Through this work, Abu Ubaid asserts that the strength of Islamic economics lies not only in the technical aspects of finance, but in the underlying moral values, such as honesty, trust, justice, and social responsibility (Lestari et al., 2025).

Thus, *Kitab al-Amwal* can be seen as an encyclopedic work that combines Islamic normative teachings with rational and realistic economic practices. It provides comprehensive guidance on how public assets should be managed, how taxes should be collected fairly, and how social welfare should be realized through sharia instruments. Abu Ubaid's thoughts in *Al-Amwal* remain relevant today, especially in the midst of the efforts of Muslims to build a fair and sustainable economic system. The work is not only a reflection of past fiscal policies, but also a source of inspiration for the establishment of a modern Islamic economic governance that emphasizes transparency, justice, and prosperity for all mankind.

Abu Ubaid's Economic Thought: Wealth Distribution, Social Justice, and the Role of the State

Abu Ubaid al-Qasim ibn Sallam's economic thought is firmly rooted in the values of justice (*al-'adl*), social balance (*al-tawazun al-ijtima'i*), and moral responsibility for the well-being of the ummah (Permana et al., 2024). In Abu Ubaid's view, wealth is a trust from Allah SWT that cannot be controlled or monopolized by a few people. He emphasized that the Islamic economic system must ensure the equitable distribution of wealth and protect the rights of the weak through the mechanisms of zakat, infaq, alms, jizyah, and fair management of baitul mall. The principle of economic justice is at the core of all his thinking, because according to Abu Ubaid, social welfare will not be realized if there is economic inequality and exploitation of the poor. Therefore, he rejects all forms of hoarding of wealth (*ihthikar*) and fiscal injustice that can damage social balance (Khair et al., 2024).

Abu Ubaid views that the distribution of wealth in Islam does not mean absolute equality, but rather a fair and proportionate distribution according to contributions and needs. In *Kitab al-Amwal*, he explains that every individual has the right to have the property of his hard work, but he also has a social obligation to the surrounding community. This view shows a balance between private property rights and the public interest. Excess assets must be cleaned up through zakat so as not to cause sharp social disparities. Zakat, in Abu Ubaid's thought, is not just a ritual worship, but an economic instrument that functions to flow wealth from the rich to the poor. Thus, zakat plays a role as an effective wealth distribution mechanism to maintain social justice and strengthen economic solidarity between community members. He also emphasized the importance of the state's role in ensuring that zakat is managed transparently and distributed to groups that are entitled to receive it in accordance with sharia principles.

The concept of social justice in Abu Ubaid's thought also includes the dimension of fiscal policy. He emphasized that the state has a great responsibility in maintaining economic balance and preventing economic oppression of the people. In terms of taxes and state revenues such as jizyah, kharaj, and fai', Abu Ubaid emphasized the principles of justice and proportionality. For example, in the collection of jizyah, he rejected excessive levies and reminded that taxes should be determined based on individual or regional ability. The state, according to him, should not use fiscal authority as a tool to enrich the ruling elite, but rather as a means to uphold justice and serve the interests of the wider community. This reflects the view that Islamic economics is not just a system of financial law, but also a moral system that governs human relationships with God and others in the context of social justice (Musa et al., 2023).

Abu Ubaid also emphasized that the role of the state in the Islamic economy is active and responsible for the welfare of the people. The state is not only tasked with collecting taxes and zakat, but also managing public resources efficiently and fairly. He emphasized that public wealth such as land, water, and natural resources must be used for the public good, not for the personal interests of rulers or certain groups. In this regard, Abu Ubaid rejected an economic system that was oriented towards the accumulation of wealth in the hands of a handful of elites. He is of the view that the government must be the protector of the poor, ensure that their rights are met, and prevent exploitative practices. This concept is very relevant to the principle of *hisbah* (market supervision) known in Islamic history, where the state has the right to intervene in the market when there is injustice or price manipulation that is detrimental to society (Chusniah & Musthofa, 2022).

Abu Ubaid's thinking on economic justice is also closely related to ethics and morality. He emphasized that justice will not be achieved only through the legal system, but also through the moral development of individuals. In Islam, according to him, every individual is required to be honest, trustworthy, and generous in economic activities. This economic ethics is the spiritual foundation for the creation of social justice. He emphasized that humans should not treat wealth as a purpose in life, but as a means to worship and spread benefits to others. With this view, Abu Ubaid rejected the materialistic economic system that perpetuated wealth, and emphasized the importance of the spiritual dimension in managing the economy. In this context, the principle of Islamic economic justice is a manifestation of the values of monotheism, where all economic activities are directed to achieve the pleasure of Allah SWT.

Abu Ubaid's economic principles became the foundation for Islamic economic ethics as a whole. The values of justice, trust, and social responsibility that he taught were later adopted and developed by later Islamic thinkers, such as Abu Yusuf, al-Mawardi, and Ibn Khaldun. He succeeded in instilling an awareness that economics cannot be separated from morality and sharia law. A fair fiscal system, equitable distribution of wealth, and a pro-people state role are the three main pillars that underpin the building of an ethical Islamic economy. Through this thought, Abu Ubaid not only provided practical guidance for the economic management of Islamic countries in his time, but also contributed a relevant conceptual framework for the formation of a modern Islamic economic system that emphasizes a balance between prosperity and social justice (Armiadi Musa, 2023).

Thus, Abu Ubaid's economic thought describes a holistic vision of the relationship between people, property, and the state within the framework of sharia. He sees economic justice as a mirror of faith and piety, and places the state as the main guarantor of achieving common prosperity. His view shows that economic balance cannot be realized without moral integrity and public policies that are in favor of the people. These principles remain the basis of Islamic economic ethics, which reject exploitation, encourage social solidarity, and uphold justice as the highest value in every economic activity of the people.

The Relevance of Abu Ubaid's Thought to Contemporary Economic Challenges

Abu Ubaid al-Qasim ibn Sallam's economic thought remains of strong relevance in answering various contemporary economic challenges, especially those related to social inequality, poverty, and economic morality. In a modern world colored by global capitalism, materialism, and sharpening economic disparities, Abu Ubaid's ideas of wealth distribution, social justice, and the state's responsibility for the welfare of the people are becoming increasingly significant. Through his monumental *work Kitab al-Amwal*, Abu Ubaid not only provides a theoretical framework on public finance in Islam, but also offers principles of ethics and justice that can be applied in a modern sharia-based economic system. He emphasized that people's welfare can only be achieved if the distribution of wealth is carried out fairly and resource management is carried out with the principles of morality and social responsibility (Ali Fahmi & Nurul Qomariyah, 2022).

One of the most relevant aspects of Abu Ubaid's thought is his idea of income redistribution through the instruments of zakat, jizyah, kharaj, and the management of baitul mal. In the modern context, this concept can be interpreted as a sharia-based public finance model that emphasizes economic equity. Abu Ubaid sees zakat not only as a ritual worship,

but as a fiscal instrument that has a social function to reduce the gap between rich and poor. This principle is very important to answer the problem of structural poverty and current global economic inequality. Modern Muslim countries can adopt the concept through a professional, transparent, and integrated zakat management system with national fiscal policies. Thus, zakat is not only an individual obligation, but also part of economic policies that play a role in wealth redistribution and social development (Muchtar et al., 2022).

Furthermore, the concept of sharia fiscal policy introduced by Abu Ubaid through his analysis of *kharaj* and *jizyah* is very relevant in the formulation of a modern tax system based on social justice. He emphasized that taxes should be set proportionately and consider the economic capabilities of the community, not as an oppressive burden. This principle can be applied in the context of modern fiscal policy to encourage a more inclusive and equitable tax system. The state should use fiscal revenues not to enrich the ruling elite, but to finance public services, education, health, and infrastructure that benefit the wider community. Thus, Abu Ubaid's thinking provides a moral and ethical basis for fiscal policy reform oriented towards the benefit of the ummah (*maslahah 'ammah*) (Cici Ananta Siagian et al., 2023).

In addition, modern zakat management that is institutionally organized is also a concrete application of Abu Ubaid's thought. He emphasized the importance of the state's role in ensuring that the distribution of zakat assets runs fairly and effectively. This principle is now being implemented in the establishment of national zakat institutions such as BAZNAS and LAZ, which function as socio-economic instruments for the empowerment of the people. If managed with the principles of transparency and accountability as outlined by Abu Ubaid, zakat institutions can become the main pillars in an independent and sustainable Islamic welfare system. This is in line with Abu Ubaid's vision that the state must be active in ensuring the welfare of the people and preventing the accumulation of wealth in the hands of a few.

Abu Ubaid's thinking also provides a profound moral reflection on today's Islamic economy. He emphasized that the core of the Islamic economic system is justice, trust, and social responsibility, not just efficiency and material growth. In a modern world that tends to fulfill economic growth without considering ethical aspects, Abu Ubaid's values serve as an important reminder that true prosperity is not only measured by increased national income, but also by the equitable distribution and social benefits that result. He rejects the practice of exploitation, monopoly, and hoarding of wealth because it is contrary to the principles of justice and social solidarity. This view is in line with the idea of sustainable development which is now a global focus, where the social and moral dimensions must be an integral part of economic development (Lestari et al., 2025).

Thus, Abu Ubaid's thought can be used as a conceptual basis for the development of a contemporary Islamic economic system that is just and benefit-oriented. The moral values he emphasized, such as honesty, social responsibility, and distributive justice, remain relevant in the face of modern challenges such as corruption, economic inequality, and moral crises in the business world. Through the reinterpretation of Abu Ubaid's thought, today's Islamic economy can build a new paradigm that integrates spirituality with economic policy, resulting in a humane, just, and sustainable economic system. In other words, Abu Ubaid's intellectual legacy is not only part of history, but also a living source of inspiration to build a modern Islamic economic order that is ethical and socially just.

CONCLUSION

From the overall discussion of Abu Ubaid's economic thought, it can be concluded that he is one of the important figures in the history of Islamic intellectuals who provided a strong foundation for the formation of an Islamic economic system that is just and oriented towards social welfare. Through his monumental work *Al-Amwal*, Abu Ubaid succeeded in formulating the basic principles of wealth management in Islam, including zakat, kharaj, jizyah, and baitul mal, with the aim of maintaining a balance between individual interests and public interests. He emphasized that wealth in the Islamic view is not the absolute property of the individual, but a mandate that must be used for the benefit of the ummah. The concept of wealth distribution that he initiated is rooted in the values of justice, equality, and social responsibility, which are the basis for the fiscal and economic policies of Islamic countries.

Abu Ubaid also placed the role of the state as the main institution in maintaining social justice and regulating the wealth distribution system so that economic disparities do not occur. His thinking shows a progressive view that is relevant to the contemporary economic context, especially in dealing with the issues of inequality, poverty, and income redistribution policies. The moral and ethical principles outlined by Abu Ubaid, such as trust, justice, and social solidarity, remain important guidelines in building a modern sharia-based economic system. Therefore, Abu Ubaid's thought not only has historical value, but also provides practical inspiration for the economic development of the ummah in the modern era, where spiritual and social values must remain the foundation for every economic activity to achieve true prosperity and sustainability.

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