

Heritage of Abu Hanifah: Islamic Economic Perspectives in Responding to Global Challenges

Helda Rostiani¹, Mukhtar Lutfi², Nasrullah Bin Sapa³

UIN Alauddin Makassar^{1,2,3}

heldarostiani6@gmail.com¹, muchtarlutfhy48@gmail.com², nasrullah.sapa@uin-alauddin.ac.id³

Keywords: *Economic*

Thought; Imam Abu Hanifah; Contracts in Muamalah; Salam Contract; Hawalah Contract; Zakat on Honey

ABSTRACT

Islamic economics has been practiced since the time of the Prophet Muhammad, but at that time until the next few centuries there was no special disciplinary classification for economics, causing some Muslim works to be lost by western historians. Therefore, it is necessary to study classical Islamic economic thought. This paper aims to review Abu Hanifah's economic thoughts by comparing them with the opinions of several scholars and matching whether Abu Hanifah's thoughts can be used today. The method used is library research, reviewing various literatures of fiqh books, articles, scientific works and documentaries to collect data. The result of this research is that Abu Hanifah does not have specific ideas in economics but has specific views in every fiqh muamalat contract such as salam, honey zakat, and hawalah. Some of Abu Hanifah's opinions differ from other imams, causing a Muslim today to have to sort things out in order to get out of khalafiyah.

Kata Kunci: Pemikiran

ekonomi; Imam Abu Hanifah; Akad-akad muamalah, akad salam, akad hawalah, zakat madu

ABSTRAK

Ekonomi Islam sudah dipraktekkan semenjak zaman Rasulullah SAW, namun pada saat itu hingga beberapa abad selanjutnya belum ada klasifikasi disiplin ilmu khusus untuk ekonomi sehingga menyebabkan beberapa karya muslim hilang ditenggelamkan oleh sejarawan barat. Maka dari itu perlu dilakukan kajian mengenai pemikiran ekonomi islam klasik. Makalah ini bertujuan untuk mengkaji ulang pemikiran-pemikiran ekonomi Abu Hanifah dengan membandingkannya dengan pendapat beberapa ulama dan menyocokkan akankah pemikiran Abu Hanifah dapat digunakan hingga saat ini. Metode yang digunakan adalah penelitian literatur dengan metode penelitian pustaka (*library research*), mengkaji berbagai literatur-literatur kitab-kitab fikih, artikel, karya ilmiah dan dokumenter untuk mengumpulkan data. Hasil dari penelitian ini, bahwa Abu Hanifah tidak memiliki gagasan khusus dalam ekonomi

namun memiliki pandangan khusus dalam setiap akad fiqh muamalat seperti salam, zakat madu, dan hawalah. Beberapa pendapat Abu Hanifah berbeda dengan imam lainnya menyebabkan seorang muslim saat ini harus memilah-milah agar keluar dari khilafiyah.

INTRODUCTION

Islam, as revealed through the Holy Qur'an, serves as a comprehensive guide for humanity, emphasizing the principles of justice, respect, and love among individuals. The teachings of Prophet Muhammad (PBUH) further elaborate on these principles, advocating for the utilization of one's abilities and potential as free individuals. Freedom is a fundamental aspect of life, essential for achieving balance and harmony within society (Nissa, 2023). The Qur'an and Hadith provide a framework for ethical behavior and economic practices, which are crucial for fostering a just and equitable society (Budiantoro et al., 2018).

Following the death of Prophet Muhammad (PBUH), the leadership of the Muslim community transitioned to the Rightly Guided Caliphs (Khulafa' al-Rashidun). This period was marked by significant developments in governance and economic policies, reflecting the unique approaches of each caliph (Ramadhan & Kurniawan, 2022). As Islamic territories expanded, there was a notable advancement in scientific and intellectual thought, with major Islamic cities becoming centers of culture and learning. Scholars such as Abu Hanifah and Abu Ubaid began to explore and document economic practices rooted in Islamic teachings, although these were not initially organized as a distinct discipline (Hidayat & Mawardi, 2022; Marasabessy, 2022). The integration of economic principles into broader fields like *fiqh* (Islamic jurisprudence) and *muamalat* (transactions) laid the groundwork for what would later be recognized as Islamic economics (Latifah, 2023).

Despite the rich history of Islamic economic thought, the discipline faced challenges in gaining recognition, particularly during the period referred to as the 'Great Gap' in Western economic history. Prominent historians have noted the lack of significant contributions to economic theory during this time, which has contributed to the marginalization of Islamic economics in historical narratives (Choudhury, 2012). The absence of a structured framework for Islamic economics has led to the predominance of conventional economic systems, which often incorporate practices such as *riba* (usury), resulting in widespread issues like debt, inflation, and inequality (Aydin, 2013; Zainur, 2021). For instance, Indonesia has faced significant economic challenges, with millions living in poverty and a looming energy crisis, highlighting the urgent need to revisit Islamic economic principles (Nugraha, 2023).

The teachings of early scholars, particularly those of Imam Abu Hanifah, are increasingly relevant today as they emphasize rational thought alongside traditional Islamic teachings. His approach, characterized by the principle of *istisban* (juridical preference), allows for a more adaptable and practical application of Islamic economic principles in contemporary contexts (Ismartono, 2023). The integration of Islamic values into modern economic practices could provide solutions to current economic challenges, fostering a system that prioritizes social justice and ethical behavior (As-Salafiyah, 2023; Mubarrok et al., 2022).

In conclusion, the historical development of Islamic economics, rooted in the teachings of the Qur'an and the practices of the Prophet Muhammad (PBUH), offers valuable insights for

addressing contemporary economic issues. By revisiting and revitalizing these principles, there is potential for creating a more just and equitable economic system that aligns with the ethical foundations of Islam.

LITERATURE REVIEW

1. Bai' As-Salam (Advance Purchase)

Bai' as-salam is defined as a contract where the buyer pays the seller in advance for goods that are to be delivered at a specified future date. This contract is particularly beneficial in agricultural contexts, where farmers may require upfront capital to finance their production activities. According to Khan and Bhatti (2008), bai' as-salam is characterized by its compliance with Shariah principles, which prohibit *riba* (usury) and *gharar* (excessive uncertainty). The contract must specify the quantity, quality, and delivery date of the goods to ensure clarity and fairness in the transaction.

The historical roots of bai' as-salam can be traced back to the time of the Prophet Muhammad (PBUH), who utilized this contract to facilitate trade and support agricultural production. In their analysis, Usmani (2002) highlights that the Prophet endorsed bai' as-salam as a means to assist farmers in securing financing for their crops before harvest, thereby promoting economic stability and food security. This historical precedent underscores the relevance of bai' as-salam in contemporary Islamic finance.

Bai' as-salam has gained prominence as a financing tool for agricultural producers, particularly in developing countries. Research by Ahmed and Khan (2015) indicates that bai' as-salam can significantly enhance the liquidity of farmers, enabling them to invest in necessary inputs such as seeds, fertilizers, and labor. The contract mitigates the risks associated with agricultural production, as farmers can secure funds before the harvest season, thus reducing their reliance on conventional financing methods that may involve *riba*.

The advantages of bai' as-salam are manifold. It provides immediate cash flow to producers, reduces the risk of price fluctuations, and fosters a sense of community by linking buyers and sellers in mutually beneficial arrangements. However, challenges remain. According to (Sholihin, 2020), the successful implementation of bai' as-salam requires a robust regulatory framework to ensure compliance with Shariah principles and to protect the rights of both parties involved in the contract. Additionally, the quality and quantity of goods must be clearly defined to prevent disputes and ensure satisfaction.

Directions In recent years, bai' as-salam has gained attention as a viable alternative to conventional financing systems, particularly in light of the growing demand for ethical and sustainable financial practices. Research by (Muneeza et al., 2018) suggests that bai' as-salam can play a crucial role in promoting sustainable agricultural practices by encouraging producers to adopt environmentally friendly methods in exchange for guaranteed sales. Furthermore, the integration of technology in the execution of bai' as-salam contracts, such as blockchain, could enhance transparency and efficiency in agricultural financing.

Bai' as-salam represents a critical component of Islamic finance, offering a Shariah-compliant solution to the challenges faced by agricultural producers. Its historical significance, coupled with its contemporary applications, underscores its potential to promote economic stability and sustainability. Future research should focus on addressing the challenges associated with bai' as-

salam and exploring innovative approaches to enhance its implementation in various economic contexts.

2. Bai' Al-Gharar

Bai' al-gharar refers to contracts that involve excessive uncertainty or ambiguity, which are prohibited in Islamic finance due to their potential to cause harm and injustice to one of the parties involved. Understanding the implications of gharar is crucial for ensuring compliance with Shariah principles in financial transactions. This literature review synthesizes key studies on bai' al-gharar, highlighting its definitions, implications, and the importance of avoiding uncertainty in Islamic contracts.

Bai' al-gharar is characterized by uncertainty in the terms of a contract, which can lead to disputes and exploitation. (Cattelan, 2009) emphasizes that gharar is fundamentally linked to the Islamic prohibition of *riba* (usury) and *maysir* (gambling), as it undermines the fairness and transparency essential to Islamic transactions (Cattelan, 2009). The prohibition of gharar is rooted in the need to protect the rights of all parties involved, ensuring that contracts are clear and equitable.

The presence of gharar in contracts can lead to significant ethical and legal challenges. According to (Nordin et al., 2022), the prohibition of gharar is vital for establishing a just economic system that promotes social welfare and equity (Nordin et al., 2022). Contracts that contain elements of gharar can result in unjust enrichment and exploitation, undermining the principles of fairness and mutual benefit that are central to Islamic finance. This perspective is echoed by (Farikhin & Mulyasari, 2022), who argue that gharar can lead to fraudulent practices and disputes in business transactions (Farikhin & Mulyasari, 2022).

It is essential to differentiate between gharar and acceptable levels of risk in Islamic finance. (D'Alvia, 2020) discusses how Islamic finance recognizes certain risks as inherent to business activities, provided they do not involve excessive uncertainty (D'Alvia, 2020). This distinction is crucial for developing financial products that comply with Shariah while still allowing for entrepreneurial activities. The challenge lies in designing contracts that minimize uncertainty without stifling innovation and economic growth.

In contemporary financial markets, the application of the gharar principle poses challenges, particularly with the rise of complex financial instruments. Uddin & Ahmad (2020) highlight that derivatives and futures contracts often involve elements of gharar, raising questions about their permissibility in Islamic finance (Uddin & Ahmad, 2020). The increasing complexity of financial products necessitates a careful examination of their compliance with Shariah principles to avoid gharar-related issues.

Bai' al-gharar plays a critical role in shaping the ethical framework of Islamic finance. The prohibition of excessive uncertainty is essential for fostering trust and fairness in financial transactions. As the financial landscape evolves, ongoing research is needed to address the challenges posed by gharar in modern financial instruments, ensuring that Islamic finance remains aligned with its foundational principles.

3. Aqd Hawalah (Transfer of Debt)

Aqd hawalah, or the transfer of debt, is a significant concept in Islamic finance that allows a debtor to transfer their obligation to another party. This mechanism plays a crucial role in facilitating financial transactions and enhancing liquidity within the Islamic financial system. This

literature review synthesizes key studies on aqd hawalah, focusing on its definitions, applications, and implications in contemporary finance.

Aqd hawalah is defined as a contract that enables a debtor to transfer their debt obligation to a third party, thereby relieving themselves of the responsibility to the original creditor. According to Al-Zuhayli (2003), hawalah is permissible in Islamic finance as long as it adheres to Shariah principles, which emphasize fairness and transparency in financial transactions. The contract must clearly outline the terms of the debt transfer, including the rights and obligations of all parties involved.

The concept of hawalah has historical roots in Islamic jurisprudence, with references found in classical texts. Al-Qaradawi (1999) highlights that hawalah was practiced during the time of the Prophet Muhammad (PBUH), who endorsed its use as a means to facilitate financial transactions and support economic activities. This historical context underscores the relevance of aqd hawalah in contemporary Islamic finance, as it reflects the principles of mutual assistance and cooperation.

Aqd hawalah has practical applications in various financial contexts, particularly in trade and commerce. Research by Iqbal and Mirakhor (2011) indicates that hawalah can enhance liquidity by allowing businesses to transfer their debt obligations, thereby facilitating smoother cash flow management. This is particularly beneficial for small and medium enterprises (SMEs) that may face cash flow challenges. Additionally, hawalah can be utilized in remittance services, enabling individuals to transfer their debts across borders efficiently.

The advantages of aqd hawalah include increased liquidity, reduced risk of default, and enhanced financial flexibility. However, challenges remain in its implementation. According to Usmani (2002), the successful execution of hawalah requires a clear understanding of the contractual terms and the rights of all parties involved to prevent disputes. Furthermore, the lack of standardized practices in some regions may hinder the widespread adoption of hawalah in Islamic finance.

In recent years, aqd hawalah has gained attention as a viable alternative to conventional debt transfer mechanisms. Research by Arshad et al. (2020) suggests that hawalah can play a crucial role in promoting ethical financial practices by providing a Shariah-compliant solution to debt management. The integration of technology in the execution of hawalah contracts, such as digital platforms for remittances, could enhance transparency and efficiency in debt transfers.

RESEARCH METHODS

The research method employed to investigate the thoughts of Imam Abu Hanifah regarding Islamic economics is a comprehensive literature review. This approach allows for a systematic examination of existing scholarly works, providing a robust framework for understanding the nuances of his economic principles. Data for this research is gathered through the documentary method, which involves an extensive search for relevant information across various sources, including books, academic journals, online databases, and scholarly papers. This method is particularly effective in capturing the breadth of Imam Abu Hanifah's contributions to Islamic economic thought, as it encompasses both historical texts and contemporary analyses.

The data analysis methods utilized in this study include inductive, deductive, and descriptive comparative analysis. Inductive analysis allows for the identification of patterns and themes emerging from the literature, facilitating a deeper understanding of Imam Abu Hanifah's

perspectives on economic issues. Deductive analysis, on the other hand, tests existing theories against the findings, ensuring that the research aligns with established Islamic economic principles. Descriptive comparative analysis is employed to juxtapose Imam Abu Hanifah's thoughts with those of other scholars, such as Imam Ahmad bin Hanbal, thereby highlighting similarities and differences in their interpretations of Islamic economic doctrines (Fian & Munawir, 2023).

This multifaceted approach not only enriches the research findings but also contributes to the ongoing discourse on Islamic economics by situating Imam Abu Hanifah's thoughts within a broader scholarly context. By synthesizing diverse perspectives, the study aims to illuminate the relevance of his economic principles in addressing contemporary economic challenges, thereby reinforcing the importance of historical Islamic thought in modern economic discussions (Abidin, 2020).

RESULTS AND DISCUSSION

1. Biography of Imam Abu Hanifah

Imam Abu Hanifah, born as Nu'man ibn Thabit in 699 CE (80 AH) in Kufa, Iraq, is one of the most influential figures in Islamic jurisprudence and the founder of the Hanafi school of thought. His early life was marked by a rich educational environment, where he was exposed to various fields of knowledge, including theology, philosophy, and law. His father was a successful merchant, which allowed Abu Hanifah to receive a comprehensive education, particularly in Islamic law and jurisprudence.

Abu Hanifah's journey into Islamic scholarship began under the tutelage of prominent scholars of his time, including Hammad ibn Abi Sulayman. He quickly distinguished himself through his analytical skills and deep understanding of Islamic texts. His approach to jurisprudence was characterized by a reliance on reason and logic, which led him to develop a methodology that emphasized the importance of context and the principles of justice and equity in Islamic law (Karimullah & Sugitanata, 2023; Rizapoor, 2023).

Throughout his life, Imam Abu Hanifah faced significant challenges, particularly during the Umayyad and Abbasid caliphates, where he often found himself at odds with the ruling authorities due to his independent views. His commitment to the principles of justice and his reluctance to compromise on ethical matters led to his imprisonment and eventual exile. Despite these challenges, he continued to teach and disseminate his knowledge, attracting a large following of students who would later become prominent scholars in their own right (Karimullah & Sugitanata, 2023; Yazid, 2023).

Imam Abu Hanifah's contributions to Islamic jurisprudence are profound. He is best known for his emphasis on the use of reasoning (*ra'y*) and analogy (*qiyas*) in deriving legal rulings. His legal opinions often reflected a pragmatic approach, allowing for flexibility and adaptation to changing circumstances. This adaptability has made the Hanafi school one of the most widely followed schools of thought in the Muslim world, particularly in South Asia, Turkey, and parts of the Middle East (Karimullah & Sugitanata, 2023; "Kitab Fiqh Al-Akbar Karya Imam Abu Hanifah," 2021).

In addition to his legal contributions, Imam Abu Hanifah was also known for his piety and ethical conduct. He was deeply committed to social justice and the welfare of the community, often using his wealth to support charitable causes. His teachings emphasized the importance of moral

integrity and the need for scholars to uphold the values of Islam in their personal and professional lives (Karimullah & Sugitanata, 2023).

Imam Abu Hanifah passed away in 767 CE (150 AH) in Baghdad, leaving behind a rich legacy that continues to influence Islamic thought and practice today. His works, including the "Fiqh al-Akbar," serve as foundational texts for students of Islamic jurisprudence and remain relevant in contemporary discussions on Islamic law and ethics (Fatmawati, 2021; Hussain & Ullah, 2020). His life and teachings exemplify the balance between tradition and reason, making him a pivotal figure in the history of Islamic scholarship.

2. Salam Contract

Aqd as-salam, or the salam contract, is a forward sale agreement that allows buyers to pay in advance for goods that are to be delivered at a future date. This contract is particularly relevant in agricultural financing, providing farmers with the necessary capital to invest in their production before the harvest. Imam Abu Hanifah, one of the most prominent Islamic jurists and the founder of the Hanafi school of thought, has significantly contributed to the understanding and application of this contract within Islamic finance.

Imam Abu Hanifah's perspective on aqd as-salam is rooted in his broader economic philosophy, which emphasizes fairness, transparency, and the avoidance of excessive uncertainty (gharar) in transactions. According to Abu Hanifah, the salam contract is permissible as long as it adheres to specific conditions that ensure clarity and mutual benefit for both parties involved (Zatadini & Ghozali, 2018). He believed that the terms of the contract must be explicitly defined, including the quantity, quality, and delivery date of the goods, to prevent disputes and ensure that both parties are aware of their rights and obligations.

In his writings, Abu Hanifah outlines several conditions that must be met for aqd as-salam to be considered valid. These include the necessity for the goods to be clearly specified, the payment to be made in full at the time of the contract, and the delivery to occur at a predetermined future date (Ibtisam et al., 2021). This emphasis on clarity and specificity is crucial in Islamic finance, as it helps to mitigate risks associated with ambiguity and uncertainty. Furthermore, Abu Hanifah's approach to aqd as-salam reflects his broader commitment to promoting ethical financial practices that align with Islamic principles.

The economic implications of aqd as-salam are significant, particularly for agricultural producers. By allowing farmers to secure upfront financing, the salam contract facilitates increased production and contributes to food security. Research indicates that the implementation of aqd as-salam can enhance liquidity in agricultural markets, enabling farmers to invest in necessary inputs such as seeds and fertilizers (Zatadini & Ghozali, 2018). This not only supports individual farmers but also contributes to the overall stability and growth of the agricultural sector.

While Imam Abu Hanifah's perspective on aqd as-salam is well-documented, it is essential to compare his views with those of other Islamic jurists. For instance, scholars from the Maliki and Shafi'i schools may have different interpretations regarding the conditions and applications of the salam contract. This comparative analysis can provide valuable insights into the diversity of thought within Islamic jurisprudence and highlight the flexibility of Islamic law in addressing contemporary economic challenges (Zatadini & Ghozali, 2018).

In today's economic landscape, the principles underlying aqd as-salam remain relevant, particularly in the context of sustainable agricultural practices and ethical finance. The resurgence

of interest in Islamic finance has led to a renewed focus on contracts like salam, which align with the principles of social justice and economic equity. As highlighted by recent studies, the application of aqd as-salam can provide a viable alternative to conventional financing methods, particularly for small and medium-sized enterprises (SMEs) in the agricultural sector (Ibtisam et al., 2021).

In conclusion, aqd as-salam, as understood through the lens of Imam Abu Hanifah, represents a critical component of Islamic economic thought. His emphasis on clarity, fairness, and ethical practices in financial transactions underscores the importance of adhering to Shariah principles in contemporary economic contexts. As the world continues to grapple with economic challenges, the insights derived from Abu Hanifah's teachings on aqd as-salam can offer valuable guidance for fostering sustainable and equitable economic practices.

3. Hawalah Contract

Aqd hawalah, or the transfer of debt, is a significant concept in Islamic finance that allows a debtor to transfer their obligation to another party. This mechanism is particularly relevant in facilitating financial transactions and enhancing liquidity within the Islamic financial system. Imam Abu Hanifah, a prominent Islamic jurist and the founder of the Hanafi school of thought, has made substantial contributions to the understanding and application of this contract.

Imam Abu Hanifah's perspective on aqd hawalah is rooted in his broader economic philosophy, which emphasizes fairness, transparency, and the avoidance of excessive uncertainty (*gharar*) in transactions. According to Abu Hanifah, the hawalah contract is permissible as long as it adheres to specific conditions that ensure clarity and mutual benefit for both parties involved (Suhaimi et al., 2016). He believed that the terms of the contract must be explicitly defined, including the rights and obligations of all parties, to prevent disputes and ensure that all parties are aware of their rights and obligations.

In his writings, Abu Hanifah outlines several conditions that must be met for aqd hawalah to be considered valid. These include the necessity for the debt to be clearly specified, the consent of all parties involved, and the transfer to occur without any ambiguity (Suhaimi et al., 2016). This emphasis on clarity and specificity is crucial in Islamic finance, as it helps to mitigate risks associated with ambiguity and uncertainty. Furthermore, Abu Hanifah's approach to aqd hawalah reflects his broader commitment to promoting ethical financial practices that align with Islamic principles.

The economic implications of aqd hawalah are significant, particularly in enhancing liquidity and facilitating smoother financial transactions. Research indicates that the implementation of aqd hawalah can provide businesses and individuals with the flexibility to manage their debts more effectively, thereby promoting economic stability (Sa'ad & Alhabshi, 2019). This is particularly beneficial for small and medium enterprises (SMEs) that may face cash flow challenges, as hawalah allows them to transfer their debt obligations to third parties, thereby improving their financial position.

While Imam Abu Hanifah's perspective on aqd hawalah is well-documented, it is essential to compare his views with those of other Islamic jurists. For instance, scholars from the Maliki and Shafi'i schools may have different interpretations regarding the conditions and applications of the hawalah contract. This comparative analysis can provide valuable insights into the diversity of thought within Islamic jurisprudence and highlight the flexibility of Islamic law in addressing contemporary economic challenges (Suhaimi et al., 2016).

In today's economic landscape, the principles underlying aqd hawalah remain relevant, particularly in the context of ethical finance and debt management. The resurgence of interest in Islamic finance has led to a renewed focus on contracts like hawalah, which align with the principles of social justice and economic equity. Recent studies suggest that aqd hawalah can play a crucial role in promoting ethical financial practices by providing a Shariah-compliant solution to debt management (Sa'ad & Alhabshi, 2019).

In conclusion, aqd hawalah, as understood through the lens of Imam Abu Hanifah, represents a critical component of Islamic economic thought. His emphasis on clarity, fairness, and ethical practices in financial transactions underscores the importance of adhering to Shariah principles in contemporary economic contexts. As the world continues to grapple with economic challenges, the insights derived from Abu Hanifah's teachings on aqd hawalah can offer valuable guidance for fostering sustainable and equitable economic practices.

4. Zakah on Honey

Zakah, one of the five pillars of Islam, is an obligatory form of almsgiving that serves as a means of wealth redistribution and social welfare within the Muslim community. It is calculated based on specific assets and commodities, and its primary purpose is to purify wealth and assist those in need. Among the various commodities subject to zakah, honey has garnered attention due to its significance as a staple food and a source of income for many producers.

Imam Abu Hanifah, the founder of the Hanafī school of thought, provides a nuanced perspective on the zakah of honey. His views are grounded in the principles of Islamic jurisprudence, which emphasize the importance of intention (*niyyah*) and the nature of the commodity in determining zakah obligations. According to Abu Hanifah, honey is considered a form of agricultural produce, and thus it is subject to zakah under specific conditions (Zatadini & Ghozali, 2018).

Abu Hanifah's approach to zakah on honey aligns with his broader economic philosophy, which emphasizes fairness and the welfare of the community. He asserts that zakah should be calculated based on the quantity of honey produced, and the rate of zakah applicable to honey is typically set at 2.5% (or one-fortieth) of the total yield, similar to other agricultural products (Zatadini & Ghozali, 2018). This rate is intended to ensure that the zakah collected is manageable for producers while still contributing to the welfare of the community.

For zakah to be applicable on honey, certain conditions must be met. Imam Abu Hanifah stipulates that the honey must reach the *nisab* (minimum threshold) required for zakah, which is typically defined by the quantity of honey produced. Additionally, the honey must be in the possession of the owner for a complete lunar year (*hawl*) before zakah becomes due. This condition reflects the principle that zakah is only obligatory on wealth that has been held for a sufficient period, allowing for its growth and accumulation.

While Imam Abu Hanifah's views on the zakah of honey are well-established, it is essential to compare his opinions with those of other Islamic jurists. For instance, scholars from the Shafi'i school, such as Imam al-Shafi'i, have differing interpretations regarding the zakah on honey, particularly concerning the rates and conditions applicable (Zatadini & Ghozali, 2018). This comparative analysis highlights the diversity of thought within Islamic jurisprudence and underscores the flexibility of Islamic law in addressing various economic contexts.

In contemporary times, the zakah on honey remains relevant, particularly as honey production has become a significant source of income for many farmers and beekeepers. The principles outlined by Imam Abu Hanifah can guide modern zakah practices, ensuring that producers fulfill their religious obligations while contributing to social welfare (Bin-Nashwan et al., 2020). Furthermore, as the demand for honey continues to grow, the implementation of zakah can play a crucial role in promoting ethical business practices and supporting community development.

In conclusion, the zakah of honey, as understood through the perspective of Imam Abu Hanifah, represents an important aspect of Islamic economic thought. His emphasis on fairness, community welfare, and the specific conditions for zakah underscores the relevance of these principles in contemporary economic contexts. As the world continues to grapple with economic challenges, the insights derived from Abu Hanifah's teachings on zakah can offer valuable guidance for fostering sustainable and equitable economic practices.

CONCLUSION

The exploration of Islamic economic principles through the lenses of prominent figures such as Imam Abu Hanifah reveals a rich tapestry of thought that continues to influence contemporary practices. Imam Abu Hanifah's perspectives on various contracts, including aqd as-salam, aqd hawalah, and the zakah of honey, underscore the importance of clarity, fairness, and ethical conduct in financial transactions. His emphasis on the necessity of explicit terms and conditions in contracts reflects a commitment to protecting the rights of all parties involved, thereby fostering trust and cooperation within the community.

The application of aqd as-salam, particularly in agricultural financing, demonstrates how Islamic contracts can provide liquidity and support to producers, allowing them to invest in their livelihoods while adhering to Shariah principles. Similarly, the hawalah contract facilitates the transfer of debt, enhancing financial flexibility and promoting economic stability, especially for small and medium enterprises. Furthermore, the zakah on honey, as articulated by Imam Abu Hanifah, highlights the significance of wealth redistribution and social welfare, reinforcing the ethical dimensions of economic practices in Islam.

In a contemporary context, the insights derived from Imam Abu Hanifah's teachings remain relevant as they offer guidance for addressing modern economic challenges. The principles of justice, equity, and community welfare embedded in his thought can inform sustainable and ethical financial practices today. As the global economy continues to evolve, revisiting these foundational Islamic economic concepts can provide valuable frameworks for fostering social responsibility and economic resilience.

In conclusion, the legacy of Imam Abu Hanifah serves as a testament to the enduring relevance of Islamic economic thought, encouraging a harmonious balance between tradition and modernity in the pursuit of economic justice and ethical conduct.

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