



Muhammad Amin Al-Shinqiti and the Idea of Economic Equity in the Qur'an

Anjani I'anutul Maula

Universitas Islam Negeri Sunan Ampel Surabaya
e-mail: anjaniaim@gmail.com

Fejrian Yazdajird Iwanebel

Universitas Islam Negeri Sunan Ampel Surabaya
e-mail: iwanebel@uinsby.ac.id

Abstract

This paper delves into the exploration of economic principles within Qur'anic exegesis. The focus centers on the elucidation of economic equity by Muhammad Amin al-Shinqiti, as expounded in his tafsir "Adwa' al-Bayan fi Idah al-Qur'an bi al-Qur'an." A key emphasis is placed on al-Shinqiti's comprehensive analysis of economic equity within Surah al-Hasyr [59]: 7. Additionally, al-Shinqiti contextualizes the verse to argue that the booty (al-fay'), as mentioned in the verse, should be reclaimed and channeled into state revenues. Employing Hassan Hanafi's social hermeneutics framework, this article draws the conclusion that al-Shinqiti critically evaluates both capitalist and socialist economic theories. Al-Shinqiti, through his interpretation, asserts that the fundamental essence of the verse is the eradication of favoritism, thus propelling the attainment of economic equity. Al-Shinqiti distinguishes economic equality from economic equity, contending that the former is an unattainable objective. Furthermore, he advocates for an Islamic economic system characterized by a limited free economy, impartial distribution of state resources, and a focus on the comprehensive welfare of society. This exploration sheds light on Al-Shinqiti's nuanced perspective on economic principles and provides valuable insights into the Islamic economic framework.

Keywords: Economic Equity; Muhammad Amin Al-Shinqiti; Qur'anic Exegesis; Adwa' Al-Bayan

Abstrak

Artikel ini membahas tentang prinsip-prinsip ekonomi dalam penafsiran Al-Qur'an. Fokusnya berpusat pada penjelasan tentang keadilan ekonomi yang digagas oleh Muhammad Amin al-Shinqiti dalam tafsirnya "Adwa' al-Bayan fi Idah al-Qur'an bi al-Qur'an." Artikel ini menekankan pada analisis komprehensif al-Shinqiti tentang keadilan ekonomi dalam Surat al-Hasyr [59]: 7. Dalam praktiknya, al-Shinqiti mengontekstualisasikan ayat tersebut untuk menyatakan bahwa harta rampasan perang (al-fay') harus diambil dan disalurkan ke dalam pendapatan negara. Dengan menggunakan kerangka hermeneutika sosial Hassan Hanafi, artikel ini berkesimpulan bahwa al-Shinqiti secara kritis mengevaluasi teori-teori ekonomi kapitalis dan sosialis. Melalui

penafsirannya, *Al-Shinqiti* menegaskan bahwa esensi dari ayat tersebut adalah pemberantasan sikap pilih kasih, sehingga mendorong tercapainya pemerataan ekonomi. *Al-Shinqiti* membedakan kesetaraan ekonomi dengan keadilan ekonomi, dengan menyatakan bahwa yang pertama tidak akan mungkin dapat dicapai. Lebih lanjut, ia menganjurkan sistem ekonomi Islam yang dicirikan dengan model ekonomi bebas terbatas, distribusi sumber daya negara yang tidak memihak, dan fokus pada kesejahteraan masyarakat secara menyeluruh. Kajian terhadap perspektif *Al-Shinqiti* tentang prinsip-prinsip ekonomi ini secara implikatif mampu memberi kerangka baru dalam diskursus ekonomi Islam.

Kata Kunci: Ekonomi Berkeadilan, Muhammad Amin Al-Shinqithi; Tafsir; Adwa' Al-Bayan

Introduction

The significance of the economy as a pivotal factor in sustaining the growth and stability of a religious community cannot be overstated. In the absence of a functional economy, a religion becomes susceptible to collapse. Within the context of Islam, this relationship between religion and economics is underscored by numerous references within Islamic texts. These foundational Islamic scriptures elucidate various aspects of economic principles, with a particular focus on the concept of economic distribution, as exemplified in surah al-Hashr [59]: 7. This Quranic verse explicitly highlights the imperative of ensuring equitable and unbiased economic distribution, discouraging the concentration of wealth among a select few individuals or groups. It is evident that this verse serves as a clear proclamation within the Qur'an, reinforcing the fundamental principle of the Islamic economy, which prioritizes the avoidance of economic inequality (Astuti, 2017).

The scholarly exploration of the intersection between Islam and economics has been a central focus in academic research, evidenced by a range of notable studies (Biraima 1991; Bonner 2005; Ahmad & Islahi 2011; Eliaçik 2015; Majid 2016; Arat 2020; Gulzar 2022; Zahro & Fakhri 2023). Researchers have extensively delved into Islamic sources, encompassing both the Qur'an and hadith, to elucidate the fundamental principles and tenets of Islamic economics. However, a significant gap persists in the realm of economic studies concerning the perspective of Qur'anic exegetes. Typically, economic verses, when encountered by these exegetes, are predominantly interpreted in a descriptive normative manner, without intertwining them with existing political theories. In contrast, Muhammad Amin Al-Shinqiti stands

out for his contextual interpretation of economic verses, utilizing them as a tool to critique prevalent world economic theories (al-Shinqiti, 2006).

Some scholars such as Fauroni (2008), Majid (2016), Mohd Noh (2021), and Baharuddin et al. (2021) have made significant contributions to the exploration of the Qur'an and economics from an exegetical standpoint. Fauroni's analysis delves into the Qur'anic perspective on consumption, while Majid undertakes a thematic examination of the economy in the Qur'an, elucidating key principles such as ownership (*tamlik*), personal allowances for seeking wealth, the human role in managing the world, and the obligation of modest living. Noh, on the other hand, focuses on the ideas of Mutawalli Sha'rawi, contending that Sha'rawi consistently supports Sharia laws related to the economy, advocating for charity, opposing gambling and *riba*, and reinforcing zakat, all of which are characterized by a normative explanatory framework. Similarly, Baharuddin et al. introduces Rafiq Yunus al-Masri, an exegete with a background in economics. However, the study restricts itself to the epistemological framework of al-Masri's exegesis, neglecting an examination of how al-Masri contextualizes the Qur'an in response to contemporary economic challenges, thereby constraining the investigation to normativity and overlooking crucial socio-dynamic dimensions.

Nevertheless, despite the noteworthy contributions of scholars in the field, there exists a significant gap in the literature concerning the exploration of Al-Shinqiti's perspectives on the economy. This article seeks to address this void by undertaking an examination of Al-Shinqiti's economic ideas as articulated in his tafsir, *Adwa' al-Bayan fi Idab al-Qur'an bi al-Qur'an*. Through this research, we aim to emphasize the pivotal role of Qur'anic exegesis in navigating contemporary socio-economic challenges faced by the exegete. Employing a correlational framework that intricately weaves together textual interpretations with contextual factors, the study endeavors to elucidate Al-Shinqiti's understanding of the economic principles embedded in the Qur'an. Furthermore, the research endeavors to shed light on the historical dynamics that have played a pivotal role in shaping Al-Shinqiti's perspectives. In doing so, this scholarly endeavor contributes significantly to cultivating a more comprehensive understanding of the Qur'an's economic teachings and their relevance in addressing contemporary societal challenges.

Method

In terms of methodology, this research adopts a descriptive analytical study with a qualitative approach, employing the technique of literature review to analyze data sources. The primary focus is on the tafsir “Adwa’ al-Bayan” by Al-Shinqiti, considered a fundamental primary source, alongside relevant literature on economic theory, particularly those related to Islamic economics in various Quran interpretations, and the principle of economic equity. As such, this study is inherently a library research endeavor. Further, this paper utilizes a textual analysis, drawing upon Hassan Hanafi’s social hermeneutics framework (Hanafi 1980, 1996), to systematically dissect the interpretive text and glean invaluable insights into Al-Shinqiti’s economic viewpoints.

Hasan Hanafi’s Social Hermeneutic theory outlines a methodical approach with steps like identifying the mufasir’s commitments, exploring their interest, and classifying linguistic forms. Applications of the theory include constructing meaning structures aligned with the intended target and comparing ideal and real situations, providing scholars a practical framework for socially relevant interpretation of religious texts. However, it is imperative to underscore that the methodical approach outlined by the theory is intentionally conceived as a flexible framework, deliberately avoiding a rigid, sequentially arranged template. This emphasis on flexibility highlights the dynamic and adaptable nature of the approach, allowing for contextually responsive interpretations that transcend predetermined structure.

This article will further delve into a structural analysis of the background of Al-Shinqiti’s life, with a specific focus on his interpretation of Surah al-Hasyr verse 7 serving as the starting point of explanation. The study will then attempt to establish correlations between the interpretive text, containing criticisms of certain economic theories perceived as Arab socialism, and the reality of Al-Shinqiti’s socio-economic life, inseparable from the controversial *Al-Iyitirakijah Al-Islamiyah* polemic of his time. This analytical approach aims to elucidate Al-Shinqiti’s objectives and interests, ultimately drawing connections between his interpretive stance and the economic concept he seeks to convey: the principle of economic equity.

Al-Shinqiti's Biography

Muhammad Al-Amin b. Muhammad Al-Mukhtar, known as Al-Shinqiti, was born in 1325 AH/1905 CE in the Keffa area, Shinqit, Mauritania, and passed away on Thursday, 17 Jumadil Akhir 1393 AH in Makkah (al-Shimi, 2001; al-Husain, 1993). In his scholarly lineage, Al-Shinqiti had studied with several famous scholars, including Sheikh Muhammad bin Salih, Sheikh Ahmad Al-Afram bin Muhammad Al-Mukhtar, Sheikh Allamah Ahmad bin Umar, Al-Faqih Muhammad Al-Ni'mah bin Zidan, Al-Faqih Ahmad bin Mud, Sheikh Ahmad Fal bin Aduh, and other teachers from the Jakniyin tribe (Salim, 2006). He also had several famous students, including Imam Abdul Aziz bin Abdullah bin Abdul Rahman bin Baz, Sheikh Abdul Aziz bin Salih, Sheikh Abdullah Ghadyan, Sheikh Abdul Al-Muhsin bin Hamd Al-Ibad, Sheikh Shalih Al-Lahidan, Sheikh Muhammad Shalih Al-Uthaimin, Sheikh Shalih bin Fauzan Al-Fauzan, Sheikh Atiyah Muhammad Salim, Sheikh Bakar bin Abdullah Abu Zaid, Sheikh Abdul Aziz Al-Qari', Sheikh Muhammad Al-Amin bin Al-Husain, Dr. Muhammad Al-Khidir Al-Nusain, Dr. Muhammad Al-Khidir Al-Nusain. Dr. Muhammad Al-Khidir Al-Naji, his son Dr. Abdullah bin Muhammad Al-Amin and Dr. Al-Mukhtar bin Muhammad Al-Amin (Al-Tuwiyan, 1998).

His profound knowledge was widely acknowledged by leaders wherever he resided, exemplified by his appointment as a mufti in Mauritania during the French colonial era. At the age of 43, Al-Shinqiti embarked on the pilgrimage and chose to prolong his stay in Medina. Subsequently, an opportunity arose for him to pursue a religious career in Saudi Arabia, a context aligned with his intellectual orientation at that time (Al-Sayyid, 2000). Throughout his life, he attained notable career achievements in both Mauritania and Saudi Arabia. In Mauritania, a country then under French colonization, he emerged as an influential figure, holding positions such as mufti and judge of the country's supreme court (al-Shimi, 2001). Conversely, in Saudi Arabia, he gained renown as a prominent intellectualist with a substantial following of students and a prolific body of work. The dual success in both countries underscores his potential for significant contributions to the societies in which he resided (Al-Sabt, 2006).

In the socio-economic context, the history of socialism, which initially emerged in the West around the 1920s, began to enter Saudi Arabia in the 1940s. The ideology

of socialism was then adopted and adapted to the Islamic paradigm, which became known as “*Al-Ishtirakiyah Al-Arabiyah*” or “*Al-Ishtirakiyah Al-Islamiyah*”. This ideology emerged through a militant movement known as *Ihya' Al-'Arabi* by the Ba'ath party which was initiated by Arab socialists Michael Aflaq, Salahuddin Baithar, and Zaki Al-Arsuzi (Yulianti 2011, 41-42), with a slogan known as “freedom, unity, and socialism” (Al-Daulah 2022).

The emergence of this ideology received great attention among Arab society from the intellectuals to the laity. Many reformers in the economic world and the lower middle class began to follow it, although in the end it generated a lot of controversy and eventually politically dissolved. With the euphoria of reform and the controversy of the ideology of socialism in Saudi Arabia, intellectuals who opposed it made efforts to block the growth of the socialism ideology movement (Al-Sokban 1964). One of the intellectuals who made efforts to obstruct the movement was Al-Shinqiti. Al-Shinqiti's critical expression is very visible when interpreting the Qur'an, especially in relation to the development of the ideology of socialism that is spreading in the country he lives in. Of the various works he wrote, this critical expression seems to be only expressed through his work of tafsir, namely *Adwa' al-Bayan*.

Tafsir *Adhwa' Al-Bayan* consists of 9 volumes. Of the 9 volumes, which were purely written directly by Al-Shinqiti were volumes 1 to volume 7. As for volume 8 and volume 9, they were written by his student named Atiyah Muhammad Salim (d. 1999) on his orders by dictation as an effort to perfect Al-Shinqiti's writing which was not completed because he died (Iyazi, 1966). At the end of the interpretation, Atiyah (d. 1999) added in volume 10 contains information related to the Qur'an from Al-Shinqiti's other books, such as *Nasikh-Mansukh*, *Man`u Jawaẓ al-Majaẓ* and others. Because of these additions, the book of tafsir *Adwa' al-Bayan* totals 10 volumes (Assagaf, 2013).

Al-Shinqiti employs a methodical approach in his interpretation, utilizing both the *tablili* method and the *muqaran* method. The *tablili* method involves an analytical interpretation of verses based on the orderly mushafi sequence, while the *muqaran* method compares the opinions of eminent scholars, including Ibn Kathir (d. 1373), Al-Thabari (d. 839), Al-Qurtubi (d. 1273), Al-Zamakhshari (d. 820), Imam Nawawi (d. 1277), and Ibn Qudamah (d. 1223). Notably, Al-Shinqiti's interpretative style leans

towards the *fiqhi* (jurisprudential) and *lughawi* (linguistic) dimensions. His interpretation relies on sources aligned with the *ma'tsur* method, whereby verses are elucidated through intertextual connections with other verses or hadiths deemed relevant (Ade, 2013). The systematic structure of his interpretation involves presenting the name and number of the verse, highlighting its virtues and redaction, identifying *mufradat* (vocabulary), noting *qira'at* (recitations) and linguistic elements, followed by an analysis of the verse in relation to other verses. Additionally, Al-Shinqiti delves into the *fiqh* (jurisprudential) and theological aspects, if present (Iyazi, 1966).

In addition to the book of tafsir, several titles of books recorded to have been written by Al-Shinqiti include: *Khalis Al-Juman fi Dzikeri Ansab Bani Adnan* (buried), *Rijz fi furu' Mazhab Malik* (printed unpublished), *Alfiyah fi Al-Mantiq* (printed unpublished), *Nazam fi Al-Faraidh* (printed unpublished), *Sbarh Sullam Al-Akdhari fi Al-Mantiq* (printed unpublished), *Al-Rihlah ila Baitillah Al-Haram* (2011), *Man'u Jawa' Al-Maja' fi Al-Manzil li Al-Ta'abud wa Al-I'jaz* (2009), *Daf'u Iham Al-Idbtirab 'an Ayat Al-Kitab* (2006), *Muzakarab Usul Al-Fiqh 'ala Raudhab Al-Nadzir* (2007), *Adab Al-Bahsi wa Al-Munadzharab* (2007), *Natsr Al-Warud 'ala Mara'iqi Al-Sa'ud* (2007), *Al-Adzb Al-Namir* (2013), *Al-Rihlah ila Afriqiya* (2013), *Mubadharat* (2013), and *Al-Fatawa* (2013) (al-Shinqiti, *Adwa' al-Bayan* (Vol. 1), 2006).

Fay' and Ghanimah

Terminologically, *fay'* means booty, which has the same denotation of meaning as *ghanimah*. However, some Muslim scholars distinguish between the two, that *fay'* is a booty obtained without war. Meanwhile, *ghanimah* is a booty obtained from war (Majma', *Al-Mu'jam*, 2004). In the Qur'an, *fay'* is mentioned specifically in surah al-Hasyr [59]: 6-7, in which Allah explains the distribution of booty as well as the importance of wealth distribution. In his tafsir, al-Alusi (d. 1854) explains that *fay'* is not the same as *ghanimah*. *Fay'* property is property generated from non-Muslims without warfare, such as tribute payments and trade taxes taken as much as 10% of their assets. Meanwhile, *ghanimah* is property obtained through war or truce. Al-Alusi (d. 1854) also mentioned that *ghanimah* treasure is generally divided into five, and the rest is given to the soldiers who participated in the war. Meanwhile, the *fay'* treasure has a broader

designation, which is for the benefit of the entire community, without being divided into five divisions (al-Alusi, 1994).

Meanwhile, Al-Qurtubi (d. 1273), quoting Imam al-Shafi'i (d. 820), argues that the two concepts have no difference and have the same connotation of meaning, namely something obtained from the property of the disbelievers without war and then divided by five. And when the Prophet died, four-fifths of the Prophet's share was given to the warriors or given for the benefit of the people (al-Qurtubi, 2006).

In this context, al-Shinqiti is more inclined to the first opinion, that *fay'* property is booty obtained without war. The correlation of Surah al-Hasyr verse 6 and 7 is that they both discuss the *fay'* treasure. However, the difference is that surah al-Hasyr [59]: 6 shows the specificity of its source which was taken from Banu Nadhir and specifically given to the Prophet. While the 7th verse explains the generality of the source of wealth and its distribution, which is not specifically from Banu Nadhir and not specifically given to the Prophet (al-Shinqiti, *Tatimmah* (Vol. 8), 2006).

Al-Shinqiti explained that the *fay'* and *ghanimah* treasures are assets that are used as a source of general income for the state which is used for the benefit of the people as a whole. He analogized it to a hero who died on the battlefield, where the benefits are felt not by his own family, but by all levels of society in general. More specifically, al-Shinqiti explains that the *fay'* treasure must be used as income for the state which is intended for the benefit of the people in general (al-Shinqiti, *Tatimmah* (Vol. 8), 2006).

Al-Shinqiti's argument above is based on the practice of Umar bin Khattab in managing the *fay'* treasure. In historical records, Umar did not distribute the treasure to individuals, either to the soldiers or others, but was put into the state treasury (al-Shinqiti, *Tatimmah* (Vol. 8), 2006). Umar bin Khattab in his leadership made major changes in managing the country's economy, which included the construction of the *baitul mal* (treasury center). All *fay'* treasures are included in the category of the main income of the state, and its management is regulated in the *baitul mal*, and used for the benefit of the state and society as a whole (Fahlefi, 2014).

The regulation enacted by Umar bin Khattab in managing the *fay'* treasure as state revenue for the public interest is considered by Al-Shinqiti as something relevant to be practiced in his day. For this reason, Al-Shinqiti in interpreting the verse does not only refer to the textual meaning, but also takes contextualization efforts by bringing

criticism to the economic theory that developed in his day, namely *Al-Iytirakiyah Al-Islamiyah* or Arab socialism which will be discussed in more detail in the next sub-chapter.

Al-Shinqiti's contextualization approach is evident in the nuanced shift in the interpretation of the term *دولة* (*dulah*) in his exegesis. The variation in meaning is linked to the pronunciation of the letter *dal*, where with a *dhummah* harakat, the term is commonly associated with matters pertaining to the circulation of property. Conversely, when the letter *dal* is pronounced with a *fathah* harakat, the meaning shifts to denote the profit derived from warfare, constituting a source of state revenue (Al-Shinqiti, 2006). Al-Shinqiti underscores the historical applicability of both interpretations, emphasizing that *fay'* treasure, as accrued from war, has traditionally served as a source of state revenue since the era of Khalifah Umar bin Khattab. The *fay'* property, once deposited into *baitul mal*, transforms into a state asset wholly under governmental authority. Al-Shinqiti's interpretative strategy involves contextualizing the term *fay'* beyond its original meaning of war profits to encompass all sources of state revenue, maintaining the underlying principle of economic equity. This contextualization extends to the term "*dulah*," originally reserved for Allah, the Prophet, and select groups, which he redefines to encompass all forms of state wealth distribution. Al-Shinqiti interprets these redefined terms within the framework of economic circulation, guiding them toward the overarching principle of economic equity (Al-Shinqiti, 2006).

Al-Shinqiti's Economic Thoughts in Tafsir *Adwa' al-Bayan*

In tafsir *Adwa' al-Bayan*, there are three of Al-Shinqiti's most fundamental thoughts on the concept of the economy, namely on the rejection of the concept of economic equality, limited free association, and the distribution of state income for the public interest. *First*, Al-Shinqiti rejects the idea of economic equality. The fundamental idea used as an argument is the theological concept that all sustenance received by humans is a destiny determined by God. Al-Shinqiti cites several verses of the Qur'an such as surah Al-Zukhruf verse 32, surah Al-Nahl verse 7, and surah Fatir verse 43, to strengthen his argument. According to him, these three verses very clearly explain that

the economic differences obtained by humans are *sunnatullah* (al-Shinqiti, *Tatimmah* (Vol. 8), 2006).

Furthermore, al-Shinqiti also quotes one of the hadis qudsi which is the meaning: "Verily, some of My servants are better off in poverty, and if I make them rich, they will be corrupted. And some of My servants are better off in a state of wealth, which if I were to make them poor, would corrupt them."

Secondly, Al-Shinqiti explains the concept of limited free association based on the hadith about association in the three elements of life viz: water, earth and fire (*al-nas shuraka' fi thalathah: al-ma', wa al-nar, wa al-kala'*), which means "Humans are united in 3 things, namely: water, fire, and earth". This hadith seems to be emphasized by al-Shinqiti for the reason that the Arab ideology of socialism uses this hadith as one of its main arguments. Al-Shinqiti explains that if water, land, fish, birds or other goods, as long as they are in a public place, they are still public property until someone owns them. For example, fish in rivers and seas are still public property and can be used by anyone. But if it has been caught, then the fish has become the property of the catcher (al-Shinqiti, *Tatimmah* (Vol. 8), 2006). From here, al-Shinqiti wants to make it clear that the freedom and generality of ownership of an object is limited if there are already people who try to get it.

Third, al-Shinqiti pays great attention to the distribution of state revenues that must be used for the public interest. If we look at al-Shinqiti's interpretation of surah al-Hasyr [59]: 6-7, basically he does not only reject the circulation of *fay'* property only among the rich. More broadly than that, he also interpreted it as a rejection of all forms of favoritism in the distribution of *fay'* treasures, including the rejection of the distribution of *fay'* treasures that were only given to the poor. According to him, all state revenues should not be given specifically to individuals, but must be distributed on the basis of the interests of the people in general and fairly. As for the form of management, the public good (*maslahat al-ammah*) becomes the main footing to determine strategic points so that the benefits can be felt as a whole (al-Shinqiti, *Tatimmah* (Vol. 8), 2006).

Al-Shinqiti's Interpretation of Qs. al-Hasyr: 6-7 and His Criticism of Economic Theory

According to his interpretation of Q.S. al-Hasyr verses 6-7, al-Shinqiti does not escape the general construction of the scholars' interpretive methodology. In his elaboration, he alludes to the linguistic discussion which is the main feature of the Qur'an as a religious text. Of the many memorizations in surah Al-Hasyr, the memorization of *دَوْلَةٌ* seems to be Al-Shinqiti's main concern. This can be seen from how he describes the differences in the vowel and consonant sounds of the word which can certainly affect the difference in meaning. He mentions that if the word is read with the *dhumma* of the letter *dal*, then the word is often used as a term for things related to the circulation of property. Meanwhile, if the letter *dal* is read with a *fathah* *harakat*, then the meaning is the profit gained from war and others which then becomes a source of state revenue. This linguistic analysis is then used to understand the *fay'* treasure not only through a textual perspective, but also with a contextual perspective. In his narration, he contextualizes the meaning of *fay'* treasure into a source of state revenue. In addition, another difference in meaning can be seen from the emphasis on the discussion of the circulation of state revenue. That is why he then emphasizes the principle of economic equity in his interpretation.

In addition, what is interesting in al-Shinqiti's interpretation when interpreting surah al-Hasyr [59]: 6-7 is an interpretation that has a praxis nuance with a critical reasoning towards the developing economic theory. However, he does not mention specifically what theory is the target of his criticism. He writes:

“Indeed, the claim of some misguided economic theorists is to use this verse as a proof for their opinion. They say that it is permissible for a state to control the sources of income and wealth, so that they are given to the poor, or what they call the echelons. And this is what led to the economic recession and the destruction of the social fabric. The error and falsehood of this is obvious, and consists of disregarding the actual evidence.”

From the above text, al-Shinqiti appears to strongly criticize those who use this verse to support the notion that a state may control the sources of income and wealth, which will later be distributed to the community at large. He also states that if this theory is realized, the result will be economic recession and social collapse. This is an interesting argument, as al-Shinqiti is essentially criticizing an economic theory that is

developing in the world and an economic practice that may be developing in his country.

Furthermore, he also pointed out several features related to his critique of economic theory and economic practice. The first is with regard to the government. He states that the government has the main characteristic as an economic ruler, namely that the government is allowed to control all sources of income and sources of state wealth. The focus of the discussion on government and power is more clearly mentioned in the meaning of the word “*dulab*”. Al-Shinqiti seems to be inspired by the opinions of two previous Muslim scholars, namely Al-Zamakhshari (d. 1173) and Al-Hasan (d. 728). Al-Zamakhshari (d.1173) interpreted this verse as: “so that the *fiy*’ property that belongs to the poor as their capital to survive well among the rich who have a lot of wealth. Or so that the wealth does not circulate illegally among them. Al-Hasan (d. 728) gives tips and tricks in choosing a good leader so that the government does not become a “*dulab jabiliyah*”. Leaders who should be elected are leaders who have Muslim criteria, are not crazy about wealth, and are trustworthy in managing finances. Both of them interpret the word ‘*dulab*’ as ‘*dulab jabiliyah*’, which if summarized then means a state whose leaders control the *ghanimah*, on the grounds that they are the owners of office, power and statehood (Al-Zamakhshari, 1998; Al-Bashri). The word ‘*jabiliyah*’ here is used by al-Shinqiti to signify bad governance in the process of managing and distributing wealth, such as reaping personal benefits, embezzling funds, or committing corruption.

Furthermore, secondly, al-Shinqiti states that a handful of elites are disguised using intentions that tantalize the public, but behind it there is conspiracy, lies, deception, and grand theft. In other words, it is often termed corruption. Corruption is a rotten, evil, immoral thing related to the position or apparatus in an agency or government in the form of misuse of power in both economic and political factors for personal gain. This causes those who are not in power to be automatically oppressed, because they are prevented from feeling wealth, do not get personal income, and continue to depend on the state (Rasyidi, 2014).

Then, the third, interesting feature conveyed by al-Shinqiti is about the identity of atheists. According to him, economic theory designed by atheists will not provide benefits (Rasyidi, 2014). From this third feature, it appears increasingly clear that the

economic theory being criticized by al-Shinqiti is the economic theory of socialism initiated by Karl Marx, who is considered an atheist (Muzairi, 2014).

This critique basically reflects the historical development of Arab socialism from its origins in the West during the 1920s, influenced by Karl Marx, to its assimilation into the Islamic paradigm upon entering Saudi Arabia in the 1940s. This ideological transformation materialized through the militant *Ihya' Al-'Arabi* movement, led by Arab socialists Michael Aflaq, Salahuddin Baithar, and Zaki Al-Arsuzi, encapsulating its principles in the slogan “freedom, unity, and socialism” (Al-Daulah, 1965). The ideology gained considerable attention across Arab society, attracting followers initially, particularly among economic reformers and the lower middle class. However, it eventually sparked controversy, culminating in its political dissolution. Against this backdrop, intellectuals opposing the socialist movement, including Al-Shinqiti, actively sought to impede its growth (Al-Sokban, 1964).

In addressing the socio-economic challenges of his time, Al-Shinqiti deliberately critiqued Karl Marx's socialist theory in his interpretation of Surah Al-Hashr verse 7, which aptly suited the prevailing economic equity concerns. His explicit interest lay in responding to the socio-economic issues underlying his criticism, aiming to hinder and halt the spread of socialism in his country.

Al-Shinqiti's practical interpretation involves an initial discussion of linguistic elements in the verses deemed pertinent to forestall differences of opinion. He then provides a concise understanding of the *fay'* property, contextualizing it to demonstrate the verse's relevance to contemporary issues (Al-Shinqiti, 2006). Focusing on the economic theory under critique, he subtly references the characteristics of socialism, notably its emphasis on economic equality. He fortifies his stance by referencing three Quranic verses, Surah Az-Zukhruf 32, Surah Al-Nahl 7, and Surah Fatir 43, aligned to form a cohesive anti-socialism theme (Al-Shinqiti, 2006). Additionally, he delves into the concept of limited free ownership by highlighting the true meaning of a relevant hadith, a key argument within the criticized economic theory (Arab Socialism) (Al-Shinqiti, 2006).

Al-Shinqiti's objection to the economic foundations of socialism is grounded in his critical examination of the centralization of assets within the government and the consequent eradication of private property rights. This objection stems from a

recognition of the inherent susceptibility of the centralization process to distortions in both its interpretation and implementation. His critique is deeply intertwined with the core tenets of socialism articulated by Karl Marx, which encompass four key principles: firstly, the pursuit of a welfare-oriented economy necessitating state control over the means of production; secondly, the elimination of private property rights with all goods falling under government ownership and regulation; thirdly, the imposition of restrictions on individual economic activities, particularly with respect to foreign transactions, exclusive to governmental control; and fourthly, the identification of private property rights over the means of production as the fundamental source of social injustice (Faruq & Mulyanto, 2017). Al-Shinqiti astutely discerns a significant susceptibility to corrupt practices within these pillars, especially when entrusted to individuals or entities devoid of adequate accountability mechanisms.

Within this critical discourse, the role of leadership emerges as pivotal in shaping these economic practices. In addition to his critique, Al-Shinqiti offers normative guidance on leadership, stipulating that “The leader who should be elected is a leader who possesses the criteria of being a Muslim, evincing a disinterest in amassing wealth, and demonstrating trustworthiness in financial management” (Al-Shinqiti, 2006). This normative prescription underscores the importance of virtuous leadership in navigating the complexities and potential pitfalls associated with the economic constructs under scrutiny, emphasizing qualities that prioritize public welfare and fiscal integrity.

Al-Shinqiti’s Perspective on Economic Equity

Al-Shinqiti’s perspective on economic equity, while not explicitly outlined, is discernible through his nuanced interpretation of the *fay’* verse. Rather than overtly stating the concept, he implicitly conveys various paradigms of economic equity through his views on the governance of the *fay’* treasure. His analysis of the administration of the *fay’* treasure is accompanied by a critique of socialist economic theory, providing a framework to understand his nuanced stance on economic equity. Through this approach, Al-Shinqiti not only engages with the notion of economic equity but also intertwines it with a critical evaluation of prevailing economic

ideologies, showcasing the complexity and multifaceted nature of his economic thought.

The term “economic equity” is a composite phrase, composed of “equition” and “economy”. Economic equity inherently pertains to the fundamental nature of economic activities, specifically encompassing the realm of distribution. When examined in conjunction with alternative expressions, economic equity aligns with the notion of fair and equitable economic distribution. Rahmat Taufik emphasizes that economic equity constitutes a foundational principle of distribution achieved through amplifying both the production and dissemination of wealth. This augmentation aims to elevate the circulation of wealth within society, ensuring a just and balanced distribution that extends to all segments of the community, as opposed to being concentrated within a select few (Taufik, 2011). In essence, this entails the imperative that wealth should be allocated across all societal strata, functioning as capital to augment the economic empowerment of the community. An alternate definition posits economic equity as a concerted endeavor to afford comprehensive opportunities to all individuals in the fairest possible manner (Astuti, 2017).

The purpose of economic equity is to realize a fair economic system. To uphold economic justice, what must be done is to provide fair opportunities for all levels of society to obtain wealth, require zakat, and create a fair and equitable distribution (Fordebi & Adesy, 2017). Conversely, the impact of the absence of economic equity is the increase in poverty and economic inequality. And to avoid all of that, the government must carry out economic equity by maximizing the management of public and state ownership (Juliana, 2018).

In Surah Al-Hasyr verse 7, Al-Shinqiti intricately addresses the concept of economic equity, explicitly articulating a rejection of capitalist economic theories characterized by exclusive circulation among the elite, reminiscent of Adam Smith’s capitalist theory. Beyond disavowing capitalism, Al-Shinqiti’s perspective diverges uniquely by extending this rejection to socialist ideologies, particularly the variant articulated by Karl Marx that was subsequently adopted and adapted into Arab socialism. This distinctive interpretation sets Al-Shinqiti apart, as many other mufasirs, including notable figures such as Sayyid Qutb, predominantly interpret this verse solely as a repudiation of capitalist economic theories. For instance, Qutb, in his work “*Fi*

Zilal Al-Qur'an" (Qutb, 2003), and in his book "*Al-Adalah Al-Ijtima'iyah fi Al-Islam*" (Qutb, 1995), primarily emphasizes the rejection of capitalist economic principles in contrast to Al-Shinqiti's comprehensive dismissal that extends to socialist paradigms, showcasing the nuanced and distinct nature of Al-Shinqiti's theological and economic analysis.

Al-Shinqiti's economic ideology is characterized by a distinct departure from the conventional realms of capitalism and socialism. While he offers critiques of socialist economic theory, it is essential to note that this does not translate into an endorsement of capitalism. Al-Shinqiti's central argument revolves around the imperative to discard all forms of favoritism and to dismantle any mechanisms that perpetuate unequal distribution of wealth. His core concern is the preservation of justice within economic systems, as emphasized in his work (al-Shinqiti, *Tatimmah* (Vol. 8), 2006). Even within socialism, a paradigm theoretically oriented towards economic equity, Al-Shinqiti highlights real-world instances, such as those observed in Arabia, where this ideology has often been co-opted by the elite to consolidate their control over sources of wealth. This co-option, he contends, has led to the misuse and abuse of wealth by the privileged few, thus undermining the very principles of economic justice that socialism ostensibly champions. In essence, Al-Shinqiti's economic thought transcends the binary notions of capitalism and socialism, focusing instead on the overarching goal of promoting equitable distribution and justice in economic systems.

Islam places a strong emphasis on achieving a delicate balance between economic growth and equity, with growth viewed not as an isolated objective but one that must be accompanied by measures to ensure fairness and social justice. This fundamental principle of Islam stands in stark contrast to the "trickle-down effect" paradigm espoused by capitalism, which often prioritizes maximum profit-seeking through private ownership and private companies. This capitalist approach is deemed incongruent with Islam's conception of economic equity (Suryani, 2011). Islam finds a common ground with socialism in the principle of togetherness or solidarity, advocating for a sense of communal responsibility and cooperation. However, Islam does not fully align with socialism's economic system, particularly its notion of absolute economic equity, as Islam perceives true economic equity to extend beyond mere parity. In the Islamic economic framework, private property rights are acknowledged,

and the emphasis is placed on upholding justice through a foundation of brotherhood (*ukhuwah*), mutual love (*mahabbah*), mutual cooperation (*takaful*), and collaborative assistance (*ta'awun*) across all strata of society (Syibly, 2015). The Islamic economic model thus navigates a distinct path, incorporating elements of both capitalism and socialism while upholding its core values of equity and communal solidarity.

Al-Shinqiti's perspective on economic equity unfolds through a multifaceted analysis encompassing key principles: Firstly, he contends that achieving absolute economic equity is an unattainable goal. Drawing upon specific Quranic verses (QS. Al-Zukhruf verse 32, QS. Al-Nahl verse 7), Al-Shinqiti emphasizes that variations in sustenance allocated to individuals are part of the divine plan. He argues against the principle of economic equity, asserting that it is practically unfeasible and could be exploited by the elite within socialist frameworks for their benefit (al-Shinqiti, *Tatimmah* (Vol. 8), 2006).

Secondly, he distinguishes between economic equality and economic equity. While true economic equality is deemed impossible, striving for economic equity by providing fairly opportunities to enhance economic well-being for all members of society is a viable objective. Al-Shinqiti underscores that God's determination of varying economic levels is not an injustice; rather, it necessitates fostering economic assistance through zakat and similar mechanisms (Chaudhry, 2012).

Thirdly, Al-Shinqiti advocates for a limited free economy, grounded in a nuanced interpretation of Hadith incorporating the elements of water, earth, and fire. He asserts that these resources should be open for use by all until one expends effort and hard work to claim them as private property. This delineation establishes a balance between freedom of utilization and ownership through industrious effort (al-Shinqiti, *Tatimmah* (Vol. 8), 2006).

Lastly, Al-Shinqiti underscores the imperative of fair and equitable distribution of a country's wealth and assets. He criticizes partiality in wealth allocation, advocating for a broader approach that caters to the collective needs of society. Economic equity, in his view, aims to mitigate economic disparities by providing fair opportunities for economic advancement, aligning with the divine plan and upholding the general welfare (*maslahah 'ammah*) in line with Sharia economic principles (Al-Shinqiti, 2006; Syibly, 2015).

Various examples illustrate the principles of fair and equitable distribution within the internal state on a smaller scale, encompassing practices such as *zakat*, *baitul mal*, *infaq*, *kafarat*, *sadaqah*, investment, *hibah*, *zakat fitrah*, and Eid al-Adha sacrifice. These mechanisms operate within a confined community, ensuring equitable distribution of resources. On a larger scale, practices such as *waqaf*, food sources, *zakat*, taxes, and the provision of basic needs like land, water, and electricity, are implemented to ensure the overall sustenance and security of the country. These resources contribute to endeavors such as job creation, infrastructure development, and other essential societal needs (Al-Qahtani, 2002). Extending to a global perspective, the principles find application in profit-sharing rates and ratios established by institutions fostering cooperation between nations and countries, thereby exemplifying the scalability and adaptability of fair distribution principles on the broadest scope of economic and social cooperation (Taufik, 2011).

In evaluating Al-Shinqiti's economic thoughts within the framework of Sharia economic principles, it becomes apparent that his views resonate with foundational principles, including the value of ownership, balance achieved through simplicity, and justice in the processes of distribution, production, and consumption. Additionally, he aligns with the principles of aiding those in need through *zakat*, *infaq*, and grants, contributing to the broader well-being of society (Syibly, 2015). This holistic analysis sheds light on the compatibility of Al-Shinqiti's economic ideology with Sharia economic principles, emphasizing equity and social welfare.

Conclusion

Muhammad Amin Al-Shinqiti's interpretation of economic principles, while not explicitly naming socialism especially Arab socialism, indeed critiques its characteristics and accompanying ideology. Analyzing the historical context of the Arab economy during Al-Shinqiti's residence and the timing of his work *Adwa' al-Bayan*, it becomes evident that his critique was a response to the rise of Arab socialism (*Al-Isbtirakijyah Al-Arabiyah*) and its socio-political economic implications. Al-Shinqiti's interpretation reveals a distinct perspective on economic equity, asserting that absolute economic parity is unattainable due to variations in sustenance being part of divine will. He differentiates between economic equality and economic equity, emphasizing the

importance of fair business opportunities rather than identical outcomes. Furthermore, Al-Shinqiti advocates for a limited free economy, grounding his ideas in Islamic principles, and underscores the need for fair and equitable distribution of state resources to benefit the populace as a whole, discouraging individualistic approaches. Al-Shinqiti's interpretation thus reflects a thoughtful response to the economic challenges and ideological shifts of his time, providing valuable insights into an Islamic economic framework that prioritizes equity, communal benefit, and a balanced approach to wealth distribution and utilization. The limitation of current research lies on the perspective of this research that only focuses on Al-Shinqiti's thought without examining more other mufassir's thoughts on this theme, because researchers have difficulty finding mufassir who are concerned about economics other than Al-Shinqiti. The suggestion from this research is there's more research will be found that analyzes economic patterns in the Quran interpretation, considering that there is still very little literature that reveals this context.

References

- Kementerian Agama RI. (2013). *Al-Qur'an Terjemah Perkata, Asbabun Nuzul, dan Tafsir bil Hadits*. Bandung: Semesta Al-Qur'an.
- Adae, Fithriya. (2013). "Metode Al-Syanqithi dalam Menafsirkan Al-Qur'an". Skripsi Tafsir Hadits UIN Sultan Syarif Kasim Riau.
- Al-Alusi. (1994). *Ruh Al-Ma'ani*. Vol. 14. Beirut: Dar Al-Kutub Al-Ilmiyah.
- Arat, Zehra F. Kabasakal. (2020). "Economic Rights and Justice in the Qur'an." *Human Rights Quarterly* 42 (1): 85-118.
- Assegaf, Ja'far. (2013). "Muhammad al-Amîn al-syinqithy (d. 1393 h/ 1973 m) dan Karya Tafsîr Adhwâ' Al-Bayân Fî Idhâh Al-qur'ân Bî Al-qur'ân." *Esensia: Jurnal Ilmu-ilmu Ushuluddin* 17 (2): 239-256.
- Astuti, Meti. (2017). "Konsep Pemerataan Ekonomi Umar bin Abdul Aziz" *At-Tauzi: Jurnal Ekonomi Islam* 17 (1): 141-155.
- Baedowi, Ahmad. (2009). "Tafsir Tematik Menurut Hasan Hanafi" dalam M. Alfatih Suryadilaga, *Jurnal Studi Ilmu-ilmu Alquran dan Hadits* 10 (1): 43.
- Baharuddin, Didin, Hamdani Anwar & Euis Amalia. (2021). "The Epistemological Structure of Tafsir Iqtisadi: The study of At-Tafsir al-Iqtisadi li al-Qur'an Al-Karim by Rafiq Yunus Al-Masri." *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 6 (1): 25-38.
- Bashmil, Muhammad Ahmad. (1962). *Akdzubah Al-Isytirakiyah Al-Arabiyah*, p. 5-7. https://wwd.moswarat.com/books_view_2777.html
- Al-Bashri, Al-Hasan. *Tafsir Al-Hasan Al-Basri*. Kairo: Dar Al-Hadis.
- Biraima, Mohammad E. (1991). "A Quranic Model for a Universal Economic Theory." *Journal of King Abdulaziz University* 3 (1): 3-41.

- Bonner, Michael. (2005). "Poverty and Economics in the Qur'an." *The Journal of Interdisciplinary History* 35, 3: 391-406.
- Chaudhry, Muhammad Sharif. (2012). *Sistem Ekonomi Islam*. Jakarta: Kencana Prenadamedia Group.
- Al-Daulah, Ismat Saif. (1965). *Asas Al-Ishtirakiyah Al-Arabiyah*. Jeddah: Al-Dar Al-Qimah; 337-338. [Http://al-taleaa.net](http://al-taleaa.net). Accessed 13 Desember 2022.
- Eliacik, Ihsan. (2015). "The Critique of Capitalism in the Light of Qur'anic Verses." *Studies in Christian Ethics* 28 (4): 391-401.
- Fahlefi, Rizal. (2014). "Kebijakan Ekonomi Umar Bin Khatthab", *Juris: Jurnal Ilmiah Syairah* 13 (2): 130-135.
- Al-Faruq, Ubaid, & Edi Mulyanto. (2017). *Sejarah Teori-Teori Ekonomi*. Tangerang: UNPAM Press.
- Fauroni, Lukman. (2008). "Tafsir Ayat-ayat tentang Konsumsi (Aplikasi Tafsir Ekonomi al-Qur'an)." *Millah: Journal of Religious Studies* 8 (1): 123-144.
- Fauzia, Ika Yunia and Abdul Kadir Riyadi. (2015). *Prinsip Dasar Ekonomi Islam Perspektif Maqhasid Al-Syariah*. Jakarta: Prenada Media Grup.
- Fordebi, Adesy. (2017). *Ekonomi dan Bisnis Islam*. Depok: Rajawali Pers.
- Gulzar, Sadia. (2022). "The Quranic Concept of Economic Welfare." *Research Journal Iqan* 4 (2): 85-95.
- Hanafi, Hassan. (1980). *Al-Turats wa al-Tajdid: Mauqifuna min al-Turats al-Qadim*. Kairo: al-Markaz al-'Arabi.
- Hanafi, Hassan. (1996). "Method of Thematic Interpretation of the Qur'an." In Stefan Wild (ed.). *The Qur'an as Text*. Leiden: Brill.
- Al-Husain, Al-Tayyib bin Umar bin. (1993). "Al-Salafiyah wa A'lamuha fi Mauritania." Thesis, Universitas Ummul Qura Makkah.
- Ibrahim, P. (2010). "Economic Doctrines of the Qur'an: A System Framework." In Ausaf Ahmad and Abdul Azim Islahi (eds.). *Economic Problems and the Teachings of the Qur'an*. Aligarh: Idarah Ulum al-Qur'an.
- Iyazi, Al-Sayyid Muhammad Ali. (1966). *Al-Mufasssirun Hayatihim wa manhajihim*. Teheran: Wizarah Al-Tsiqafah wa Al-Irshad Al-Islami.
- Juliana, Ropi Marlina, Ramdhani Saadillah, Siti Maryam. (2018). "Pertumbuhan dan Pemerataan Ekonomi Perspektif Politik Ekonomi Islam." *Amwaluna: Jurnal Ekonomi dan Keuangan Syariah* 2 (2): 259-268.
- Majid, Zamakhsyari Abdul. (2016). "Ekonomi dalam Perspektif Alquran." *Ahkam: Jurnal Ilmu Syariah* 16 (2): 251-260.
- Majma' Al-Lughah Al-Arabiyah. (2004). *Al-Mu'jam Al-Wasith* 4th edition. Kairo: Maktabah Syuruq Al-Duwaliyah.
- Muzairi. (2014). *Ateisme dalam Perspektif Feuerbach Dan Marx*. Yogyakarta: UIN Sunan Kalijaga.
- Noh, Mohd Shahid Bin Mohd. (2021). "The Economic Thought of Syeikh al Mutawalli Al-Sya'rawi from His Book of "Tafsir Al-Sya'rawi"" *Iqtishoduna: Jurnal Ekonomi Islam* 10 (2): 1-16.
- Al-Qahtani, Musfir bin Ali. (2002). *Al-Nizam Al-Iqtisadi fi Al-Islam*. Dhahran: Universitas Raja Fahd.
- Al-Qurtubi, Syamsuddin. (2006). *Al-Jami' li Ahkam Al-Qur'an*. Beirut: Al-Risalah.
- Qutb, Sayyid. (1995). *Al-Adalah Al-Ijtima'iyah fi Al-Islam*. Kairo: Dar Al-Shuruq.
- Qutb, Sayyid. (2003). *Fi Zilal Al-Qur'an*. Beirut: Dar Al-Shuruq.

- Rasyidi, Mudemar A. (2014). "Korupsi Adalah Suatu Perbuatan Tindak Pidana yang Merugikan Negara dan Rakyat serta Melanggar Ajaran Agama." *Mitra Manajemen* 6 (2): 37.
- Al-Sabt, Khalid bin Utsman. (2006). *Al-'Adzb Al-Namir min Majalis Al-Shinqiti fi Al-Tafsir*. Makkah Dar Alim Al-Fawaid.
- Salim, Atiyah Muhammad. (2006). *Min Ulama Al-Haramain "Tarjamah Al-Syaikh Muhammad Al-Amin Al-Shinqiti*. Madinah: Dar Al-Jauharah.
- Al-Shimi, Ahmad Hasanin Ismail. (2001). "Al-Shinqiti wa Minhajuhu fi Al-Tafsir." Thesis, Universitas Al-Azhar Kairo.
- Al-Shinqiti, Muhammad Amin. (2006). *Adhwa' Al-Bayan*. Makkah: Dar Alim Al-Fawaid.
- Al-Shinqiti, Muhammad Amin. (2006). *Tatimmah Adhwa' Al-Bayan*. Makkah: Dar Alim Al-Fawaid.
- Al-Shinqiti, Muhammad Amin. (2007). *Ma'a Majalis Al-Syaikh Muhammad Al-Amin Al-Shinqiti*. Kuwait: Maktab Al-Shu'un Al-Fanniyah.
- Al-Sokban, Abdul. (1964). *Ma'na Al-Ishtirakiyah Al-Arabiyah*. Baghdad: Al-Ahliyah.
- Suryani. (2011). "Keadilan Ekonomi dalam Perspektif Ekonomi Syariah: Sebuah Tinjauan Teori." *Maksimum: Media Akuntansi Universitas Muhammadiyah Semarang* 2 (1): 39-60.
- Syibly, M Roem. (2015). "Keadilan Sosial dalam Keuangan Syariah" *Millah: Journal of Religious Studies* 15 (1): 73-100.
- Taufik, Rahmat. (2011). "Konsep Pemerataan Distribusi Kekayaan Ditinjau dari Perspektif Ekonomi Islam." Thesis, UIN Sultan Syarif Kasim Riau.
- Al-Tuwayan, Abdul Aziz bin Salih bin Ibrahim. (1998). *Juhud Al-Syaikh Muhammad Al-Amin Al-Shinqiti fi Taqrir Aqidah Al-Salaf*. Riyadh: Maktabah Al-'Abikan.
- Yulianti, Indri. (2011). "Sejarah Perkembangan Partai Ba'th di Syiria." Skripsi, UIN Syarif Hidayatullah Jakarta.
- Zahro, Fatimatuz & Jamal Fakhri. (2023). "Al-Qur'an Perspective on the Concept of Islamicpreneurship in Economic Growth." *Journal of Advance in Social Science and Policy*, 3 (1): 63-71.
- Al-Zamakhshari. (1998). *Tafsir Al-Kasyaf*. Vol. 6. Riyadh: Maktabah Al-Abikan.