

## CHAPTER 2

### CONCEPTUAL FRAMEWORK OF ISLAMIC WEALTH MANAGEMENT FROM THREE MUSLIM SCHOLARS

#### 2.1. Introduction

Wealth is significant in sustaining human life. The term wealth in Islam is known as '*māl*,' which can be found in the primary source of Islam. The term *māl* or its derivatives has been mentioned in the Qur'an in more than 90 verses (Islam, 1999: 362). Many Muslim scholars have also defined the meaning of *māl* from their understanding and interpretation. Wealth is a trust from Allah to His vicegerent to be managed very well within the Islamic framework. By then, wealth is significant, and Muslim people must know the knowledge of wealth and its management from Islamic sources derived from the Qur'an and Sunnah.

Contemporary Islamic economists define wealth management as the accumulation of wealth and redistribution within an Islamic framework (Cizakca, 2015: 5). Additionally, Islamic wealth management is seen as a components of ownership (*al-tamalluk*), acquiring (*al-takāsub*) and consuming of wealth (*al-istihlāk*) by the rules of Islam (Shukeri, 1996: 1-25). The components of Islamic wealth management should comply with the value of Islam, as mentioned by Kamri and Daud (2011) like gratitude, accountability, prudence, fairness, and futurism should be appreciated, with the *halal-haram* principles as its primary platform will impact efficiency and effectiveness of wealth management. It can be said that comprehensive Islamic wealth management

should understand the definition and essence of wealth, the components of managing wealth, and its purposes and objectives.

## 2.2. Definition of Wealth in Islam

Though the definition of wealth (*māl*) is not confined by the Shāri' (Law Giver) specific meaning in the Qur'an and Sunnah, earlier Muslim scholars attempt to define our understanding from their reading from the teaching of the Qur'an and Sunnah. *Māl* refers to that towards which (human) nature is inclined and which it is possible to store up for time of need (Ibn 'Abidin, 2012: 5). All jurists from the school of Islamic jurisprudence have their definition of wealth.

Ibn 'Ābidin, one of the jurists from Hanafiyyah, defines wealth (*al-māl*) as what is usually human desired and can be stored up (*al-iddikhār*) for the time of need (*li waqtil al-hājah*) (Ibn 'Abidin 1979: 501). Several Hanafi jurists offer varying interpretation of wealth, yet it can be understood that there are two key criteria for defining wealth according to Hanafi school: desirability and storability (Mahmor, 2011, 218). However, they can summarize that wealth (*al-māl*) is everything that can be saved, acquired, and utilized in common.

According to al-Shatibi, *māl* means everything that can be possessed (*al-milk*), and the owner (*al-Mālik*) has an exclusive right to possess the object when he owns it. Hence, for an object to become mal, it will depend on the relationship between the owner and the object, as the need to own and use the object is based on the fact that the object is beneficial to the owner (Al-Syatibi. (n.d): 17).

Imam Shāfi'i defines everything that has a value that can be sold and consumed on it (Al-Baghdādi. 2008: 38). Therefore, the wealth in accordance to Shāfi'iyyah should be confined in two matters, they are: (i) it must have value as the object of trading; and (ii) it must have the benefit that human can obtain on wealth. In the view of Hanabilah, wealth is a thing that has the advantage that is permissible in Shāri'ah (Ibid: 40). In the opinion of Hanabilah that the thing can be regarded as wealth should have benefited (*manfa'ah*) when it is used for necessity, not in the time of dharurat (Ibid). It can be summarized that wealth (*al-māl*) is everything that has valuable *maddiyah* among humans, which can be utilized without harm by Shari'ah (Ibid: 48).

### 2.3. The Essence of Wealth in Islam

There are several main objectives regarding the essence of wealth from the Quranic and Sunnah perspective. Firstly, wealth is a trust from Allah. Allah Ta'ala owns the wealth, and human is given a trust to manage it, as mentioned in al-Hadid, 7:” *Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.*” The message is that as a trustee, human should be responsible for making the best and most effective use of wealth endowed in ways acceptable to Allah. Therefore, according to Al-Ghazali: “*Man is the driving force of economic activity and is the living creature responsible for the level of economic performance*” (1994: 91). The human has a responsibility as a caliph on earth and a trust (*amanah*) of government for himself and the environment.

Secondly, wealth is the adornment of life. In Surah Al-Kahfi, 46 mentions: *“Wealth and children are an adornment of this, world's life: but good deeds, the fruit of which endures forever, are of far greater merit in thy Sustainer's sight, and a far better source of hope.”* It is clear that the human inclination to wealth gives depth insight to us that wealth becomes one of the essential things needed to sustain life. Wealth is categorized as external adornment, while strength is for body adornment, and knowledge and good belief are for self-adornment (Ali, 1990:27).

In Tafsir, al-Marāghih explains that wealth is mentioned in the first rather than children even though children are nobler than wealth for all. It is because human nature toward wealth is more inclined that parents and children can enjoy that, as well as it is constituted as a source of living for him/her self and their children (Al-Marāghiy. 2001: 4117). Qutb (2005: 269), in his tafsir, emphasizes wealth and children are adornments, but not criteria to evaluate people. It is not right that people's state should be measured according to what they have of these, but the true value should be given to what endures, and that means all goods works, including words, actions, and worship (Ibid: 269). Wealth as adornment should be used or utilized through legitimate means for everlasting life.

Thirdly, wealth is a trial for humans, as mentioned in al-Anfal, 28: *“and know that your properties and your children are but a trial and that Allah has with Him a great reward.”* Wealth and children are trial because they occupy the heart with the world and become a cover to serve Allah. The wealthy people who succeed in this trial are those who prioritize loving Allah and His messenger rather than loving wealth and children (Abu Fāris. 1986: 58). On the other hand, the way to love Allah and His messenger is

Muslim people should refer to Qur'an and Sunnah that contain rules on how to manage wealth properly by Islam.

Fourthly, wealth is a means to the hereafter. In Surah Al-Layl, 4-6 mentions: "Indeed, your efforts are diverse, as for he who gives and fears Allah, and believes in the best [reward]." These verses explain that men have diverse temperaments, environments, concepts, and concerns, so much so that every man seems to be a distinct world unto himself, living on his particular planet (Qutb, 2005: 239).

#### **2.4. The Components of Wealth Management**

The components of wealth management in the Islamic framework is mentioned in Surah Yusuf, 47-49, which emphasizes the importance of financial planning or wealth management:

For seven consecutive years, you shall sow as usual, and that (the harvest) which you reap you shall leave in ears, (all) – except a little of it which you may eat. Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). Then after that will come a year in which people will have abundant rain and in which they will press (wine and oil due to good cultivation).

The verses explain that we should manage our wealth. Creating wealth should be done by the human to sustain his life. Then, the human earns the wealth that can be spent for his basic needs and saving for uncertain conditions such as disasters, calamities, emergencies, and future needs. More detail about its components is mentioned in several hadith, such as the *hadith* narrated by Mutarrif that Prophet Muhammad peace is upon him said:

"The mutual rivalry (for piling up of worldly things) diverts you, 'Until you visit the graves (i.e., till you die).' The son of Adam says: 'My wealth, my wealth,' but your wealth is what you eat and consume, or what you wear

and it wears out, or what you give in charity and send on ahead (for the Hereafter).” (Nasai 3613, vol IV).

Another hadith is narrated by Abu Barzah Al-Aslami that Prophet Muhammad peace is upon him said:

*"The feet of the slave of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, **about his wealth and how he earned it and where he spent it on**, about his body and for what did he wear it out."* (Sunan Tirmidzi 2416, Vol IV).

It means that wealth earned should be used for self, people, and the hereafter needs.

Accordingly, two important aspects should be considered in managing wealth from an Islamic perspective: *kasb* (earning) and *infāq* (spending).

#### **2.4.1. Earning (*al-kasb*)**

*Al-kasb* can be carried out through several ways in the Qur'an: 1) work (*'amal*); 2) will and bequest (*wasiat* and *warasat*); and 3) Wealth circulation. Allah said: "And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. Moreover, you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." Work is essential to prosper the world and sustain a human's life.

*Al-Kasb* is obliged to every Muslim as narrated by Abdullah, Rasulullah (Prayers and Peace be upon him) said: "To seek lawful earnings (*kasb*) is an obligatory duty following other obligatory duties" (Bayhaqī, *Shu'ab al-īmān* vol.11 pg.176 Maktabatur Rushd). According to Ibn Mas'ud, the Prophet Muhammad (Prayers and Peace be upon him) said, "Seeking work is a religious obligation upon every Muslim male and Muslim

*female* (Syaibani, 2011:7)." So, wealth creation is essential for every Muslim, either male or female because it is kind of worship to sustain on the earth.

Human beings can acquire Al-kasb through works in specific ways are mentioned in the following Surah in al-Qur'an:

### 1. Agriculture

[The let man look at his food (and how we provide it). For that we pour forth water in abundance, and we split the earth in fragments, and produce therein corn, and grapes, and nutrition plants, and olive and dates, and enclosed gardens dense with lofty trees, and fruits and fodder for use and convenience to you and your cattle] (At-Taubah:24-32)

### 2. Steel industry

[....we sent down iron, in which is (material for) mighty warm, as well as many benefits for mankind, that God may test who it is that will help] (Al-Hadid: 25).

[O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you] (Al-'Araf: 26).

### 3. Trade

[O ye who believe! Eat not up to your property among yourselves in vanities: but let there amongst you traffic and trade by mutual good-will: nor kill yourselves: for verily God hath been to you Most Merciful] (An-Nissa: 29).

Moreover, will and inheritance (*wasiat* and *warasat*) can also be considered earnings when they are transferred to others as their wealth. This way is compulsory for those who leave their wealth by transferring it to people who live to sustain it on earth. Allah said:" *Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.*"

The hadith gives a specific explanation regarding will and inheritance (*wasiat* and *warasat*); it has been stated its importance as narrated by Sa'd when the Prophet visited him when he was sick, and he said, "O Messenger of Allah, shall I bequeath all of my

wealth?" He said: "No." He said: "Half?" He said: "No." He said: "One-third?" He said: "One-third and one-third are much or large." (Nasai 3632, vol IV).

Other ways to earn wealth are generated by other people who transfer their wealth for virtue through *sadaqah* in the form of *infāq*, *hibah*, *waqf*, and others. This is related to the next chapter that discusses wealth creation. For *hibah*, it was narrated from 'Amr bin Shu'aib, from his father that his grandfather said: "*The Messenger of Allah said: 'No one should take back his gift except a father (taking back a gift) from his son. The one who takes back his gift is like one who goes back to his vomit.'*" (Nasai 3689, vol IV). Furthermore, as narrated by Ibn Umar, the hadist related to *waqf*, "Umar said to the Prophet: '*The one hundred shares that I acquired in Khaibar -I have never acquired any wealth that I like more than that, and I want to give it in charity.'* The Prophet said: '*Freeze it and donate its fruits.*'" (Nasai 3603, vol IV). The revenue of *waqf* can be used for helping people who are needy or for another benefit that can support the development of *ummah*.

There are certain levels of *kasb* in the Qur'an. Firstly, it is categorized as obligatory earning (*al-kasb*), as mentioned in Surah Al-Talaq, 7: "*Let a man of wealth spend from his wealth and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.*" By then, we should earn to sustain our lives as obligatory. Secondly, it is categorized as *mandub*. It is related to the voluntary basis of wealth management in acts of virtue such as *sadaqah*, *infāq*, *hibah*, and *waqf*. Allah said: "..."*hey ask thee how much they are to spend: Say: what is beyond your needs....*". According to Yusuf Ali, this verse explains: We should use the wealth we

need and any superfluities we must spend on good work or charity. Thirdly, it is categorized as *mubah* (permissible). It is mentioned in Surah Al-‘Imran, 14: *”Beautified for people are the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.”*

#### **2.4.2. Spending (*infāq*)**

Al-Baqarah, 2-3 mentions that *infāq* is a good deed related to *taqwa*. *“This is the Book about which there is no doubt, guidance for those conscious of Allah (taqwa), Who believe in the unseen, establish prayer, and spend out of what We have provided for them.”* When Muslim people spend their income on consumption, especially for the physical aspect, they should feed their bodies by eating *halal* and *thayyibah* foods. Thus, it mentions in Surah Al-Baqarah, 167 and 172. Allah warns the believers to spend before the judgment day in Surah Al-Baqarah, 254. Allah will give more rewards for those who spend in the way of Allah, as mentioned in Surah 261, but with one condition that wealth spent is not to be mentioned and hurt the recipients as described in 262. Indeed, any wealth spent, then its good is for us *“And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah (Al-Baqarah, 172).”*

Moreover, some of the spending that has been prohibited is mentioned in the Qur'an. Firstly, spending by using interest (*riba*) as indicated in Surah Al-Baqarah, 275: *”Those who consume interest cannot stand [on the Day of Resurrection] except as one stands Satan is beating that into insanity. That is because they say, "Trade is [just] like*

*interest." However, Allah has permitted trade and has forbidden interest." In today's world, many people spend their wealth on investments by using riba as an instrument for adding value to wealth. Besides that, the interest (riba) is prohibited, and trade is allowed in Islam. Secondly, extravagant spending is not allowed, as Allah says in Surah Al-An'am, 141:"... And be not excessive. Indeed, He does not like those who commit excess."*

Lastly, spending on *haram* foods and other as mentioned in Surah Al-Maidah, 3: *"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah..."* and verse 91: *"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah ], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."*

Furthermore, the spending should be carried from the nearest one such as ourselves, family, relatives, orphans, and the needy, as mentioned in (Qur'an 2:215): *"They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives, orphans and the needy and the traveler. Moreover, whatever you do of good, Allah knows of it."*

Indeed, spending wealth should follow the priority mentioned in the previous verses. It is more specifically explained in hadiths discuss the priority of spending that can be divided into two stages: *infaq al-faridhah* (obligatory spending) and *infaq al-tathawwu'* (*sadaqah*) (Babali, 1988: 112). The first stage should be carried out before taking into spending related to *sadaqah*. It was narrated from Hurairah that the Messenger of Allah said: *"The best of charity is that which is given when you are self-*

*sufficient, and the upper hand is better than the lower hand, and start with those for whom you are responsible.*" (Nasai 2535, vol III).

One obligatory spending mentioned in hadith is related to self-spending, which includes family needs. It was narrated that Abu Hurairab said: "The Messenger of Allah said: 'Give charity.' A man said: O Messenger of Allah said:" I have a *Dinar*. He said: 'Spend it on yourself.' He said: 'I have another.' He said: 'Spend it on your wife.' He said: 'I have another.' He said: 'Spend it on your son.' He said: 'I have another.' He said: 'Spend it on your servant.' He said: 'I have: another.' He said: 'You know best (what to do with it).'" (Nasai 2536, vol III). Other spending relates to the earnings, such as through zakat, will, and bequest. In terms of *infaq al-tathawwu'* (*sadaqah*) is also related to *hibah*, *waqf*, and *qardh*.

Also, we should plan for saving and investment for uncertain events as narrated by Abu Hurairah that the Prophet Muhammad, peace be upon him, said:"...*I estimate the production of the garden and distribute one-third of it in charity, I spend one-third on myself and my family, and I invest one-third back into the garden*" (Muslim). It can be summarized that from *infaq* (spending) side can consist of *infaq al-faridhah* (obligatory spending) and *infaq al-tathawwu'* (*sadaqah*) and saving and investment, which means that the objective of *kasb* (earning) is to fulfill the objective of *infaq* (spending).

### **2.4.3. Wealth Circulation**

Wealth circulation is mentioned:" And *what Allah restored to His Messenger from the people of the towns - it is for Allah and the Messenger and for [his] near relatives and*

*orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you.” (Qur’an 59: 7).*

It should be stressed in the term “*dhula*” that the Arabic word Allah uses here means something that is circulated among people. The means used to circulate the wealth are generated from *Zakah*, *infāq fi sabilillah*, and *qardh* (Al-Baqarah:245). This circulation of wealth is much related to empowering society, while another circulation of wealth is for family purposes that can be used is bequest (*warasat*).

Zakah is obligatory for Muslim people whose wealth has reached the *nisab*, while other means are based voluntarily. The fund of zakah should be circulated to eight *anshnaf* as mentioned in Surah At-Taubah, 60:” *Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.* However, another instrument can be used for the *maslahah* of the *ummah*.

## **2.5. Wealth Management from Muslim Scholars**

Regarding the concept of wealth management, there are some Muslim scholars whose works contain the ideas of wealth management besides the primary sources: 1) al-Qur’an and 2) Sunnah. They are Syaibâni, Ibn Sīnā, and ja’far al-Dīmahqī. However, the concept of managing wealth is concerned explicitly with managing the household, which looks at the responsibility of all family components in conducting the household properly (Essid, 1995).

Bonner (2001) refers to the work attributed to al-Shaybānī that focuses on poverty, surplus, and the circulation of wealth. It can be summarized that their ideas of economics are related to the concept of managing wealth from an Islamic framework.

## **2.5.1. Al-Syaibānī's Wealth Management**

### **2.5.1.1. A Brief Biography**

Imam Muhammad Ibn al-Hāsan al-Syaibānī is the first author who wrote a book entitled "*Al-Kasb*." He was born in 132/750; in Kufa, the hometown of Abu Hanifa, the latter grew up (Bosworth et al., n.d.:392), which originated from Harasta in Damascus (Ibn Tsabit, 561). He and his father immigrated to Iraq and stayed in Kufah during the last Umayyad Caliphate. Al-Syaibānī lives during five leadership of the Abbasid Caliphate; they are Abū Al-Abbas, Abū Ja'far Al-Mansur, Muhammad Al-Mahdi, Mūsa Al-Hadi, and Harun Al-Rashid (Al-Nadwi, 1994: 13).

He learned the Qur'ān and Arabic language and attended classes on hadīths, and he was fourteen years old, began studying with Imām Abū Hanīfah for some time (Al-Syaibani, 2011: xv). Because of with Imām Abū Hanīfah later died in 150/767 when al-Syaibānī was barely eighteen years old (Bosworth et al., n.d.: 392). Then, he studied with his senior, Abu Yusuf, the leading disciple of Abu Hanifa, that al-Syaibānī became, at a very early age, a jurist whose increasing renown was soon to arouse the resentment of his master (Ibid: 392).

In Kufa, al-Syaibānī had other teachers, including Sufyan al-Thawrf and al-Awzacf, with whom he trained as a traditionist (*muhaddith*). At an unknown date, he also visited Medina, staying there for two or three years, to study with Malik Ibn Anas, and he

later transmitted a version of the *Muwatta* with the addition of his annotations and commentary (Bosworth et al., n.d.: 392).

His career was as a jurist and a judge, though he did not reach the position of chief justice like his senior, Abu Yusuf. While a resident in Baghdad, al-Syaibāni was appointed judge (*kadi*) of al-Rakka by Hārūn al-Rashīd and was relieved of his position in 803 A.C. (Ibid: 392). He returned to Baghdad and resumed his educational activities. It was during this period that he exerted his widest influence. He taught Muhammad Ibn Idris al-Shafī'i, the most prestigious of his pupils who was later to compose a refutation addressed to him; he still maintained immense admiration for his teacher (Ibid). Muhammad b. al-Hasan al-Shaybani died is more likely, in 189/805, according to the biographers, in Khurasan (at Ranbuwayh or Rayy), where Harun al-Rashid had taken him as part of his entourage, having reinstated him in his judicial position. He died on the same day and in the same place as the eminent grammarian and philologist al-Kisa'I, leading Harun al-Rashid to remark that he had buried *fiqh* and grammar side by side (Ibid).

Moreover, his work related to the concept of wealth management is *kitāb al-kasb*. This book uses a deductive approach in which the author raises the issue, examines the Qur'ānic verses and the Prophet's sayings, and then states his findings (El-Ashker & Wilson, 2006: 198).

#### **2.5.1.2. Al-Syaibani's Concept on Wealth Management**

Al-Syaibāni defines wealth (*al-māl*) as everything that can be possessed, such as money, merchandise, and animals (*kullu mā yatamallakuhu al-annas min naqd, wa 'urūd*

*wa hayawānin*) (Al-Baghdādi, 2008: 34). Also, Al-Syaibāni says Allah called wealth as a bounty (*fadl*), which he refers from al-Jumu'ah, 10: "And seek the bounty of Allah." Al-Syaibāni also defines wealth as a good (*khayran*) and mentions in al-Baqarah, 40:"...if he leaves any goods, that the legacy goes to his parents." By quoting two verses, he says wealth is (something) good rather than its opposite (Al-Syaibani, 2011: 37-38).

Al-Syaibāni's work contains two important ways of managing wealth: *al-iktisab* (earning/wealth creation) and *al-infaq* (spending). First, He discussed the essence of *al-iktisab* (earning/wealth creation) in his work. He defines *al-iktisab* as obtaining wealth by (legally) acceptable means (Al-Syaibani, 2011: 5). He mentions that earning a livelihood is a means to worship (*fa ja'ala al-iktisaba sababan li al-'ibadah*) (Ibid: 5). In term of legal status, he mentions that *al-iktisab* is obligatory for every Muslim and it is the way of the Messengers, which he refers from hadith of Prophet Muhammad peace be upon him (Al-Syaibani, 2005: 71; Al-Syaibani, 2011: 6-11). Every Muslim who can seek livelihood is obligated by the law Giver (Shāri) to do it. He also refers to Umar Ibn Khattab, who prioritizes the level of *kasb* rather than *jihad*, which Umar quoted from Surah al-Muzammil, 20 (Al-Syaibani, 2005: 72).

He points out that all the prophets exercised some occupation, some remunerative activity, be it in agriculture, crafts, or commerce (El-Ashker & Wilson, 2006: 226). Prophet Adam was a farmer and miller; Prophet Nuh was a carpenter (*najjāran*) who used to eat from his work. Prophet Idris was a tailor (*khayyātan*), Prophet Ibrahim was a cloth merchant (*bazzāzan*), Prophet was the maker of arms, etc. (Al-Syaibani, 2011: 10-13).

Al-Syaibāni divides *al-kasb* in terms of legal status into two categories, namely, earning of a person for himself (*kasb minal mar i' li nafsihi*) and earning of a person

against himself (*kasb minhu 'ala nafsihi*) (Ibid: 14). For the first type is considered permissible (*mubah*) because the person is the seeker (*al-ṭālib*) of what is necessary for himself. In contrast, the second is prohibited because the way of earning is against Islamic principles prohibited by consensus (*harāmun bi al-ittifāq*), such as earning things through theft (Ibid). This general type of al-kasb gives us the framework that earning can be permissible and impermissible in Islam.

In general, he divides earnings (*al-makasib*) into four categories: hire employment (*al-ijarah*), commerce (*al-tijarah*), agriculture (*al-zira'ah*) and craftsmanship (*sina'ah*) (Ibid:59). Moreover, he states that some Muslim scholars say that commerce is superior to farming, because of the statement of Allah in Surah Al-Muzammil, 20: "and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah." The meaning of "traveling the land" is commerce (Al-Syaibani, 2011: 63). However, most of them say that farming is superior to commerce because it produces what the people need and is considered as charitable giving for the people, animals, and birds partake what is earned by the farmers (Ibid: 64).

Moreover, Al-Syaibāni classifies *al-kasb* into three levels: 1) *fadhu 'ain*, 2) *mandub*, and 3) *mubah* (Mohammed, 2011: 121). For *fadhu 'ain* fulfills basic needs for one's self, family members, and parents (Ibid: 119). It is related to human life, such as food, drink, shelter, dwelling, and education. Other *fardhu 'ain* is settling his debts (Ibid: 49), saving for future consumption, and providing for the parents' basic needs (Ibid: 51). For *mandub*, then it is recommended that he earns to provide for the basic needs of his near relatives, has some provisions to honor his guests and assist friends (Mohammed:

123). Lastly, it is related to religious obligations such as zakat, hajj, sadaqat, and forms of virtue.

According to Mohammed (2011: 125), Al-Syaibani's level of kasb represents the objective of acquiring wealth, whereas infaq, on the other hand, fulfills this objective. Therefore, *al-kasb* and *infāq* have positive relationships in managing human wealth by Islamic principles.

## **2.5.2. Ibn Sina's Wealth Management**

### **2.5.2.1. A Brief Biography**

Ibn Sinā (full name Abu 'Ali al-Husain 'Abdillah Ibn Hasan Ibn 'Ali Ibn Sinā) was born in August 980 CE (Safar, 370 A.H) and brought up in the kingdom of the Samanids. He is known in the West as Avicenna, translating Hebrew into Latin. There are two opinions regarding his birthplace. Some say that Ibn Sinā's birth was in a large village near Bukhārā called Afsahānah, his mother's native land (Marhabā. 1970: 474; Gutas, 1987: 69). Others say that he was born in Khairmaitan close to Bukhārā (Afnan, 1958: 37). Afsahānah is the most mentioned and also understandable because that was the place where his parents married and his father took up residence (Gohlmen, 1974: 17-18).

His father, Abdullah, was from Balkh, a town known to the Greeks as Bactria, located in northern Afghanistan. According to Afnan (1958), Balkh was a famous commercial and political metropolis, the intellectual and religious capital of the Muslim East.

Furthermore, in the reign of Amir Nūh ibn Mansūr, Ibn Sinā moved from Balkh to Bukhārā. Then, he joined public service and was appointed as local governor in

Khairmaitan (Ahmad, 1974: 104). Ibn Sinā's father was married to a woman named Sitāra (Gohlmen, 1974: 17). His father was an Ismā'ilī, which his inclination towards philosophy and mysticism. His is family's interest in philosophy caused his interest in the subject:

From them, he (my father), as well as my brother, heard the account of the soul and the intellect in the special manner in which they speak about it and know it. Sometimes they used to discuss this among themselves while I was listening to them and understanding what they were saying, but my soul would not accept it, and so they began appealing to me to do it (to accept the Ismā'ilī doctrine). And there was also talk of philosophy, geometry and Indian calculation.

His early education was at home, where Persian and anti-Muslim traditions were still full of life and vigor (De Boer. 1903: 131). A teacher of the Qur'ān and literature was provided to him, and then at age 10, he finished the Qur'ān and many works of literature. Additionally, he studied Indian calculation from a vegetable seller. At 16, he studied fiqh from Ismail al-Zahid, language from Abu Bakar Ahmad Ibn Muhammad alBarqi al-Khawarizimi. He also studied al-mantiq (logic) and architecture. His first logic teacher was Abū \_Abdullah al-Nātīlī who introduced him to Isasoge and geometry.

After completing his learning from al-Nātīlī, he moved to other cities and devoted himself to studying the original and commentary texts on natural science, metaphysics, and medicine (Marhabā, 1970: 474). Al-Farabi was his indirect philosophy teacher, and his study of his metaphysics book enabled Ibn Sinā to have a thorough understanding of Aristotle's metaphysics. He read it forty times. He completed the study of philosophy at the age of 18. The library of Sultān Nūh Ibn Mansūr gave him access to all philosophy sources for his philosophical training (Hitti, 1968: 202).

Another discipline that contributed to his study of Islamic literature was medicine. He had turned to this subject before he completed his study of philosophy. For him, studying medicine was much easier than philosophy, as he said:

Next, I sought to know medicine, and so I read the books written on it. Medicine is not one of the difficult sciences, and therefore I excelled in it in a very short time, to the point that distinguished physicians began to read the science of medicine under me (Gohlmen, 1974: 26-27).

By then, his academic medicine had become a practice of helping the sick. For instance, when Sultān Nūh Ibn Mansūr fell ill, Ibn Sinā was appointed to treat him. The successful treatment of the Sultan contributed a lot to his reputation, and he became well-known as a master of medicine among the physicians. Therefore, he was called shaikh al-rāis because of his mastery of medicine. Later, he was enrolled in the Sultān's service. At the same time, he continued to study law.

Furthermore, Ibn Sinā started active life at the age of 20 after his father's death. His adult life as a physician, philosopher, and companion of the Amir (nadīm alamīr) during an unstable time was filled with practice, and he sometimes faced obstacles that made it difficult to record his original thoughts. He undertook some careers besides that of a physician at the Prince's palaces. Politically he served as one of the companions of the Amīr (*nudama al al-amīr*) Hamadan (Ibid: 50-51), as an advisor to Sultan Nuh II bin Mansur from Samaniyah in 1097, and as an advisor to Sulthan al-Daulah in Isfahan from 1022-1037. His job forced him to move from Bukhārā to Gurganj, where Abu al-Husain al-Sahli was a minister. In Gurganj, he became a lawyer with a salary that was sufficient to meet his basic needs (Ibid: 41).

Besides serving in the government, Ibn Sīnā made specific journeys to other cities after visiting Gurganj, such as Nasā, Bāward, Tus, Samangān, Khurāsān, and then Jurjān. The purpose of going to Jurjān was to serve Amīr Qābūs, but unfortunately, before his arrival there, Qābūs lost his throne, was imprisoned, and died (Ibid; 41; Arberry and Thomas Adam, 1952: 20). He then continued his journey to Dihistān and then returned to Jurjān. He met Abu Ubaid alJuzjani, who later wrote Ibn-e-Sīnā's biography at his request (Sohail, 2002: 578).

#### **2.5.2.2. Ibn Sina's Concept of Wealth Management**

Ibn Sīnā explains the nature of man's life and his economic activities in society as stated that it is known that man differs from other animals in that he cannot lead a useful life when isolated as a single individual, managing his affairs with no associates to help him satisfy his basic wants. One man needs to be complemented by another of his species, the other, in turn, by him and one like him (Marmura, 1986: 99). By statement, it can be said that man is not only social but also an economic man, which aims to support and sustain the basic needs.

Ibn Sīnā divided his wealth management into two categories: (1) seeking or earning wealth (*kasb*) which is described in the economic term as income, and (2) using or spending the wealth earned (*infāq*), which is termed spending (Ibn Sina, 1911). Both should be carried out in the right way (*halal*), which has been stated in the *Sharī'ah*. As Ibn Sīnā's book on politics mentioned, man's living should be earned through *Hālāl* or permissible ways and not from greedy, shady, or cruel means. Therefore, wealth should be earned through ways allowed by Qur'an and Hadith.

Regarding *infāq* (spending), Ibn Sinā explains the kinds of *infāq* in this statement: If man acquired his wealth in just ways, he must spend half of his wealth on *sadaqah*, *zakat*, good virtue, and another half should be saved for the future in case of emergency or old age (Ibid: 9-10). In other words, under *al-tawhīd*, a man may consume according to his need. The rest of his income or wealth should be spent on charity in the cause of Allah or reinvested in business (Faruqi, 1998). Therefore, members of Muslim society should earn and spend their wealth according to permissible ways, which will benefit them here in this world and in the hereafter. Moreover, his concept of managing wealth also focuses on two sides of the stage: earning and spending.

Firstly, According to Ibn Sinā, wealth or income can be acquired in two ways: *al-warātsah* (inheritance) and *al-kasb* (earning) (Ismail, 2012). Those who acquire from the inheritance do not need any effort to earn wealth. This inheritance is acquired by the man from his father or ancestors enjoying a good living. Others struggle to earn the *rizq* (Ahmad, 1974: 188-190). This division is not meant to pamper those who receive an inheritance but only to distinguish two main groups in terms of wealth. He divided labor into two categories: trade (*al-tijārah*) and manufacturing skill (*al-sinā'at*). To him, the manufacturing skill (*al-sinā'at*) is more robust and stable than trade. Trade is less reliable as it depends on wealth which is inclined to disappear, and because it runs into failures and calamities.

Nevertheless, if wealth is appropriately managed in trade, it will gain more profit than what man has got in his work as a profession. Therefore, Sinā thinks that trade is riskier than manufacturing skills. It warns man to be careful in managing his wealth in trade. According to him, *al-sinā'at* acquired by man is divided into three categories:

1. The intellectual sphere (*hiyaz al-'aql*) includes good opinion, the right advice, and good governance, such as the profession of ministers, managers, policy-makers, and kings.
2. The literary sphere (*hiyaz al-adab*) manifests in creative writing, *albalāghah*, astronomy, and medicine. These are called men of culture (*aludabā*).
3. The sphere of physical strength and bravery (*hiyaz al-yad wa al-syajā'a*), such as the profession of knights and craftsmen.

Additionally, he emphasizes that man must choose his work from these skills to acquire wealth in conformity with the *Shari'ah*. To make his work effective, man must master his skill by training himself to be an expert in his particular work or profession. Conversely, when something is done by a person who is not an expert in a particular work or manufacturing skill (*al-sinā'at*), it will cause harm and disadvantage to society. He should also know that there is nothing more acceptable in man than a significant income that matches his merits.

Moreover, he should earn through profession or work by his skills most modestly and decently, avoiding greed, excessive charge, or underground gain. On the contrary, some prohibited professions need to be avoided for the benefit of society. The first is the profession which causes the transfer of properties or services without giving any benefits, such as gambling. Indeed, the gambler gets something without rendering any service. Instead, what one takes must always be compensation or return for work, compensation that is either substance, utility, or any other thing considered a human good. The second is the professions opposed to welfare and benefit of society, such as learning of the theft, brigandage, and the leadership of criminal bands. The third is the professions that allow

people to dispense with learning those crafts about the association – professions such as usury, as is prohibited. Usury is seeking excess profit without practicing a craft to achieve it, even though it does render service in return.

*Infāq* means the wealth or income which is spent on consumption and saving. According to Ibn Sinā, *infāq* (spending) can be divided into three categories:

1. *Infāq* (spending) for the man himself and his relatives without stinginess, negligence, and extravagance. It is called as *infāq ijtimā'ī* "I or ām.
2. *Infāq* (spending) for the acts of virtue (*abwāb al-ma'rūf*), *sadaqa*, and *zakat*. It is called *infāq dīni* or *khās*.
3. *Al-iddikhār* (saving) for future needs, emergencies, calamities, and disasters.

The first category requires that man should use his consumptive expenditure (*nafaqah*) economically. This expenditure should be free from extravagance and stinginess. Therefore, a reasonable man should agree with society about extravagance and stinginess and be careful about expenditures that may be included in these categories. Ibn Sinā said that more people glorify extravagance than the economy, whereas those who glorify the economy and prefer assessment have a more distinctive and perfect reason and strong opinion. The second expenditure can be carried out if a man has excess resources. For instance, *zakat* should be paid if the wealth has reached a *nisab* or the man is categorized as *muzakki*, while *sodaqah* does not need a *nisab*.

Moreover, *zakat* and *sodaqah* should be paid in a pleasant spirit, with good intentions, and confidence that expenditure either from *zakat* or *sodaqah* is preparation for the time of need. The acts of virtue (*abwāb al-ma'rūf*) should fulfill the requirements that Sinā stated: First, it should be given immediately to the people to reassure them in

need. Secondly, it should be given secretly because giving in secret is free from showing off. Thirdly, it should be considered small because it means greater when giving *alma rūf*. Fourthly, it should be done continuously.

Moreover, lastly, it should be given in the right place and to the eligible people.<sup>49</sup> The last category of spending is *al-iddikhār* (saving). According to Ibn Sinā, a man should not forget about saving when there is a possibility. This is because sometimes man faces difficult times as his earnings are small. He needs additional resources or saving for such times. However, man must believe that Allah is the best provider and protector.

### **2.5.3. Ja'far Al-Dīmaṣḩī's Wealth Management**

#### **2.5.3.1. A Brief Biography**

Abu Fadhl Ja'far Ibn 'Ali Al-Dīmaṣḩī's birth and death are still unknown. Al-Dīmaṣḩī lived in two centuries of Hijrah: the fifth and sixth, corresponding to the eleventh to the twelfth century. Otherwise, he lives in the latter half of the twelfth century (Al-Dimaṣḩī, 1971: 7-8; Al-Dimaṣḩī, 2011: vi). It can be inferred from the date when al-Dīmaṣḩī said he finished writing his book, "*al-Ishārah ilā Mahāsin al-Tijārah*," a date which he had stated as being 570 A.H., corresponding to 1175 A.C (El-Ashker & Wilson, 2006: 254). It can be assumed that his life was in the golden age of oriental commerce.

His work related to the concept of wealth management is *al-Ishārah ilā Mahāsin al-Tijārah*. To Sarton (1927), it is excellent to work dealing in commerce and economic matters that examine such questions as the true meaning of wealth or ownership (*haqiqat al-mal*), the various kinds of possessions, the origin and use of money, the means of testing money, how to pack and preserve goods, how to determine their average prices,

and how to protect property, while the chapters relative to wares contain abundant information on stones and metals, perfumes, textiles, etc., and the connected arts and trades (Zaimeche, 2005: 12).

### 2.5.3.2. Ja'far Al-Dīmarshqī's Concept of Wealth Management

As stated by al-Dīmarshqī, properly managing wealth is beneficial to its owner when it is properly managed as required (Al-Dimasqi, 2011: 8). To manage wealth properly, the man should know the definition and character of wealth as mentioned below.

Al-Dīmarshqī defines wealth as a possession (*al-muqtanayāt*), whether many or few; on the other hand, it is qualified as ample or little (Ibid: 8). Comparing to previous Muslim thinkers' concept of wealth management, Dimasqi elaborates detail on the classification of wealth. The first category is inarticulate (*ṣāmit*) like gold dinars (*al-'ayn*), silver dirhams (*al-waraq*) and other worked (*al-masūgh*) articles from these two precious metals (Ibid; 5). Secondly, merchandise (*al-'ard*) that includes goods (*al-anti'ah*), commodities (*al-badā'ī*), gemstones (*al-jawāhir*), iron (*al-hadīd*), copper (*al-nūhas*), lead (*al-rasās*), lumber (*al-khasab*) and all other things manufactured (*al-masnū'ah*) from these (Ibid).

Thirdly, it is categorized as real estate (*al-'aqar*) that divided into two types; they are roofed property (*musaqqaf*) and agricultural land (*al-mazdara'*) (Ibid: 6). Roofed properties are like houses, inns, shops, buildings, and other property that has a roof, while agricultural land is like vineyard (*al-kurūm*), pastures (*al-marā'ī*), forest (*al-ghiyād*), etc. Fourthly, animals (*al-hayawān*) that are also known as articulate wealth (*al-māl al-nātiq*),

which consist of three types, namely male and enslaved women (*al-raqīq*, *al-‘abīd wa al-imā*), trotters (*al-kurā*) and livestock (*al-māshiyah*) (Ibid: 6).

One of the important aspects discusses wealth management is affluent people. Dimasqi states that affluence (*al-ghanā*) is indicative of the qualities of nobility (*khilāl sharīfah*) and projective of the characteristic of great eminence (*khisāl karīmah*) (Ibid: 7). To him, the affluence of man can be deemed by inheritance (*al-mawārīth*) and earning (*al-kasb*). *Al-kasb* can be through intention or planning (*al-qasd*) and seeking (*talab*), whereas *al-mawārīth* can be through good fortune (*al-musādafah*) and accidental events (*al-‘arad*) from parents, family, and relatives (Ibid). Also, the inherited man (*mawrūthan*) indicates his noble lineage and a long tradition of good fortune (*ni‘mah qadīmah*), and (*muktasaban*) indicates his high ambition, well-endowed intelligence, and clarity of vision (Ibid).

Acquiring wealth by planning and seeking is divided into two ways, namely: one is acquirement by coercive power (*al-mughālabah*); and second, acquirement by way of cunning and artifice (*al-ihtiyāl*) (Ibid: 75). Acquisition through coercive power is of two types. The first category can be through state power (*al-ṣultāniyyah*) like through taxes (*al-jabāyāt*), customs duties and toll (*al-mukūs*), fees (*al-rusūm*), land tax (*al-kharāj*), etc. Secondly, it is through criminals such as highway robbery (*qat’ al-tarīq*) and stealing (*al-sariqah*) (Ibid: 75-76).

Moreover, wealth acquisition by craftiness (*al-ihtiyāl*) can be divided into three ways, namely by trade (*tijārah*), vocation (*al-sinā‘ah*), and a combination of the two (Ibid: 76). Furthermore, *Al-sinā‘ah* covers vocational (*‘amaliyyah*) like law (*al-fiqh*),

grammar (*al-nahw*), and geometry (*al-handasah*); and academic (*'ilmiyyah*) such as weaving (*al-hikāyah*) and farming (*al-filāhah*) (Al-Dimasqi, 2011:76). The combination of vocational and academic can be seen in a profession such as medicine (*al-tibb*), horsemanship (*al-furūsiyyah*), and writing (*al-kitābah*) (Ibid). These categorizations of *kasbs* still apply in this contemporary world with various works.

Merchandise (*al-matājir*) or the merchants (*al-tujjār*) are divided into three categories, namely the itinerant merchants or importers (*al-rakkād*), the wholesalers or warehousemen (*al-khazzān*) and the suppliers or distributor (*al-mujāhhiz*) (Ibid: 77). Lastly, the combination of craft and trade are such as cloth trade (*al-bizāzah*) and perfume trade (*al-'itārah*). So, the artifice works that Dimasqi categorizes elaborates very comprehensively in each section of his book, such as he explains that a craft (*al-sinā'ah*) in hand is security from poverty and security too from prosperity (Ibid: 82).

Interestingly, he gives some helpful advice or guidance to merchants to gain profit. It is beneficial for people who type of wealth creation as a merchant. There are ten pieces of advice given to the merchant to make good commerce; they are (Ibid: 84-92):

1. The merchants must be knowledgeable to detect the debasement of commodities or goods.
2. The merchants must be a precedence in dealing with agents (*al-samāsirah*). Al-Dīmasqī warns that the profession of broker or middleman is based on lying, even if he has previously proven to be most truthful and helpful in dealing with him. For example, the agents or brokers sometimes describe merchandise as good and abundant, while at other times, he said it scares; or they sometimes play rumors on the merchandise sold in the market.

3. The merchants must exercise prudence in believing the claims of merchants. For instance, some of them will spread that the goods selling briskly are not in demand and falling in price as they claimed to other merchants. He then appoints someone to buy the merchandise for him, and it might be that he has already come to a prior arrangement with his appointee.
4. The merchants should seek help from honest people (*al-Thiqah*) and assistants (*al-A'wan*). They will help the merchants during the purchase, packaging, transportation, inspection, and selling of goods. This will ease the merchants to protect the goods from thieves who attempt to steal from them.
5. The merchants should buy the merchandise or goods from someone who needs money, known as *al-zāhid*, and sell to the desirous (*rāghib*). In the view of Dimasqi, it is among the best means to optimize goodness in the product sold and profit (*tawaffur al-ribh*).
6. The merchants should seek the advantage (*al-fā'idah*) and profit (*al-ribh*) in moderation.
7. The merchants should cling fast to what is proven to have the blessing (*barākah*). It is described in hadīths that Prophet Muhammad peace upon him was approached one day by a man who said that his livelihood was in trading, but he was indisposed in it. He would buy something to trade, but it would not sell or be spoiled before it could be sold. The Prophet said: "Did you make any profit at all in (at least) something you bought, and you managed to make a comfortable profit out of it?" the man said, "I do not recall of any venture in which I made a profit except in providing venture capital (*al-qird*). Then the Prophet said, "Then you should cling fast to *qird*."

8. The merchants should practice magnanimity in trading because it is one of the doors to livelihood (*mā'ishah*) and a means for obtaining sustenance (*al-rizq*). Dimasqi quoted from the hadīth that Prophet, may peace and blessing of Allah be on him, said that *al-simāhu ribāhu* means magnanimity is profit.
9. Commerce has merits for the merchants. The merchant is enriched (*mūsa'un*) through commerce and is respected (*lahū murū'ah*).
10. The merchants should be honest, as mentioned in the hadīth that before the Prophet said it, may peace and blessing of Allah be on him, it was not heard from anyone saying: the honest merchant is never destitute.

Al-Dīdashqī also mentions the importance of wealth preservation which is related to one of the aspects of wealth management. To him, there are five factors to preserve wealth, namely: expenses should not exceed earnings, expenses should not be equal to earnings, never bite off more than you can chew, avoiding ventures with slow return on investment, and swift in selling merchandise but unhurried in selling real estate. Firstly, the merchants should not spend more than what he earns, for when he does, their wealth will not last but will fade, and nothing will remain of it (Ibid: 107). Secondly, the merchants should not spend the same amount he earns. The reason is that seeking livelihood (*al-kasb*) cannot be predicted; there are times when things are sluggish and slow-moving and times when things are picking up, and so goes the cycle of livelihood (Ibid: 108).

Thirdly, the merchant should be cautious enough not to overstretch his resource by going into ventures which cannot possibly handle, such as investing in multiple properties that he cannot supervise personally, and he has no assistant or partner who can represent

him or invest in livestock whose upkeep he cannot afford (Ibid). Dimasqī notices that whosoever undertakes a venture that is within his means can affect capacity (*mā tahūzuhū tāqatuhu*) will not only safeguard his capital but he will also not be denied his profit (Ibid).

Fourthly, the merchant should not invest his money in a venture with a slow return investment (*yabtu'ū khurūjuhū 'anhu*), such as investing in merchandise which is in demand only a few (*yaqillu tullābuhū*) because most people do not know need it (Ibid: 109). Fifthly, the merchant should be quick in selling his merchandise but unhurried in selling landed property even though there is little profit in selling merchandise but great profit selling the property (Ibid).

In line with wealth preservation, people should focus on prudence in expenditure. According to al-Dīmasqī, the merchant should take precautions against five factors, namely niggardliness (*al-lu'm*), tightfistedness (*al-Taqtīr*), intemperance (*al-saraf*), ostentatiousness (*al-badhakh*), and bad management (*sū' al-tadbīr*). Firstly, he advises that people should not be niggardliness in spending on acts of goodness (*abwāb al-jamīl*) like spending in charity on relatives (*muwāsāt al-qarābah*), honoring friends, needy people, etc. (Ibid: 110). These examples should be by one's capacity, means, and ability (Ibid).

Secondly, being miserly and restrictive in spending on what is necessary and unavoidable, like on food provisioning for family (*aqwāt al-ahl*) and the well-being of dependants (*maṣālih al-'iyāl*), should be avoided (Ibid: 110). Thirdly, intemperance (*al-saraf*) is indulgence in pleasures (*al-ladhdhāt*) and dissipative desires (*al-shahawāt*) (Ibid). There are verses in the Qur'an that explain intemperance (*al-saraf*) in spending is

not by the Islamic teaching like in Surah al-‘Araf, 31:”...eat and drink, but do not be extravagant. Surely He does not love extravagant.”

Fourthly, ostentatiousness (*al-badhakh*) is that a person goes beyond what is the cultural norm for someone of his socio-economic class (*tabaqatihī*) and situation (*tawrihī*) in the manner of his food and dress to show off to people (*talaban li al-mubāhāh*) (Ibid: 111). Fifthly, it is related to bad management (*sū’ al-tadbīr*) that is merchant fails to apportion his expenditure on all his needs in an equitable and balanced manner (*‘alā al-taqāsīt wa al-istiwā*), he is forced to acquire despite procrastinating to obtain the needs by whatever means and whatever expense while he will have no choice matter (Ibid). Bad management also means that he prematurely acquires what he needs so much that the thing becomes spoiled when left unused (Ibid). These are related to depraved, niggardly, intemperate, and ostentatious, which influence bad management.

The depraved (*al-la’īm*) is ruined (*yu’tāmin qibal*) by his ignorance of what is good, and lack of knowledge of its significance and merits, whereas the niggardly is ruined by his lack of knowledge of his obligations (*abwāb al-wājib*) and his ignorance of fair dealing (*al’adl*) (Ibid: 112). Furthermore, the intemperate is ruined by his predilection for pleasure over sound thinking, and the ostentatious is the worst factor compared to other factors explained because it has no function such as wealth preservation in niggardly and depraved though detested by people or for pleasure such as the intemperate.

To make good management, al-Dīmahqī puts two necessary acts that should be done, are doing various acts of goodness (*abwāb al-wājib*), various acts of necessary righteousness (*abwāb al-haqq al-lāzim*), restraining from indulgence in pleasure, not living beyond one’s circumstance and station, understanding the parameter of need in

each spending and not procrastinating in acquiring something that is needed until the time is a night for from use, and one is compelled to acquire it hurriedly with great trouble (Ibid). The people who practice this good management are counted among the honorable, the generous, the rich, the good, the charitable, and the people of good management (Ibid).

In practice, earnings are generated from commerce, giving service and venture should be proportioned in spending for himself and his dependents for the necessities such as foodstuffs (*al-aqwāt*), clothing (*al-kiswah*), and property; some surplus in spending for various of charity (*abwāb al-birr*); and some is reserved for lifespan (*yaddakhiru li zamānihī*) such a man should not demand more than all that, for to demand for more than that is greediness (*shariah*) (Ibid: 113).

Al-Dīmahqī says that some conditions should be fulfilled for good wealth management; they are: (i) acquiring wealth through legitimate means; (ii) managing it and its returns well; (iii) being discerning (*al-tamyīz*) about it; and (iv) spending it on what benefits family and friends and what bring profits in the hereafter. (Ibid: 116). The concept it is argued that although the concept of wealth management focuses on commerce, it can be applied to many types of wealth creation, such as academicians, practitioners, governors, etc.

## **2.6. Similarities and Differences Concept of Wealth Management from Three Muslim Scholars**

After discussing the concept of wealth management from three Muslim scholars, this sub-chapter will compare their wealth management concepts to comprehend this

study. Moreover, a comparison of the concept contains a definition of wealth, classification of wealth, and components of wealth management such as wealth creation, accumulation, distribution, protection, and purification.

In term of definition, it is only al-Dīmasqī who starts his book with a definition of wealth (*al-māl*), while Al-Shaibānī also reviewed a little about the synonyms of *al-māl* (Wealth). But, Ibn Ṣina starts with a man, his necessities and need or spending. Al-Dīmasqī defines wealth (*al-māl*) as possessions regarded as great or small. Hence, al-Syaibānī defines wealth (*al-māl*) but not in his *al-kasb* as al-Dīmasqī. However, al-Syaibānī defines wealth (*al-māl*) as everything that can be possessed, such as money, merchandise, and animals as well as he associates wealth with something called a bounty (*fadl*) and goods (*khayran*). To al-Syaibānī, wealth is (something) goods rather than its opposite. For the comparison, al-Dīmasqī's definition of wealth focuses on the amount, while al-Syaibānī is detail and more on synonym of wealth (*al-māl*) derived from the Quranic perspective. Al-Syaibānī's definition is more comprehensive if each term elaborates in detail according to the meaning rather than al-Dīmasqī.

For wealth classification, al-Dīmasqī elaborates more on the classification of wealth than other Muslim scholars. Moreover, Ibn Sina does not discuss wealth classification in their works. Al-Dīmasqī classifies the wealth into four, namely: (i) inarticulate (*ṣāmit*); (ii) merchandise (*al-'ard*); (iii) real estate (*al-'aqar*); and (iv) animals (*al-hayawān*) that are also known as articulate wealth (*al-māl al-nātiq*). Al-Syaibānī focuses only on wealth that can support human bodies, which can be called wealth for supporting human bodies such as food, drink, clothing, and shelter. These four things are elaborated very detail in his book.

On the side of wealth creation, all Muslim scholars have their perspectives that may be similar and different. Al-Syaibāni, Ibn Sinā, and al-Dīmaṣḥqī agree that wealth creation is through *al-kasb* (earning). Al-Syaibāni divides *al-kasb* (earning) into four categories: hire employment (*al-ijarah*), commerce (*al-tijarah*), agriculture (*al-zira'ah*), and craftsmanship (*sina'ah*), while Ibn Sinā covers two, they are trade (*al-tijārah*) and manufacturing skill (*al-sinā'at*) that contains the intellectual sphere (*hiyaz al-'aql*), the literary sphere (*hiyaz al-adab*), and the sphere of physical strength and bravery (*hiyaz al-yad wa al-syajā'at*).

Moreover, al-Dīmaṣḥqī elaborates in more detail and adds one categorization, which is the combination of trade (*tijārah*) and manufacturing skill (*al-sinā'ah*). It can be said that Al-Syaibāni classifies wealth creation as too general compared to Ibn Sinā and al-Dīmaṣḥqī, that elaborate detail the classification of wealth creation. On the contrary, it is only Ibn Sinā and al-Dīmaṣḥqī who include the inheritance (*al-mawārith*) as an item of wealth creation.

Wealth accumulation, Ibn Sinā does not discuss it. It is only al-Syaibāni and al-Dīmaṣḥqī that cover the discussion of wealth accumulation. To al-Syaibāni, accumulation of wealth in a moderate way is allowed, which he concludes from the narration of the Prophet that Allah said whoever seeks what is permissible (*halāl*) of the world with temperance (*muta'affifan*) shall meet Allah Most High with his face like the moon on the night of the full moon; and whoever seeks it with conceit (*mufākhiran*) and excess (*mukāthirun*) shall meet Allah Most High while He is angry at him (Ibid: 54). Al-Dīmaṣḥqī is quite different to discuss wealth accumulation that he associates with merchants to gain the profit rightly. There are ten points that merchants should pay

attention to gain profit in good commerce, as mentioned in the previous chapter. To accumulate wealth properly, people should be knowledgeable and prudent, seek a trusted person to help them, take profit in moderation, cling fast to what is proven to have the blessing (*barākah*), have a good character such as honest and magnanimity, and so forth. This guidance or advice applies not only to the merchant but also to other people with different jobs.

For wealth distribution, al-Syaibāni and Ibn Sinā have a similar concept of spending wealth: wealth should be prioritized for the needs of the man himself, his family members, and parents related to fulfilling basic needs such as food, drink, clothing, shelter, and education. Furthermore, al-Syaibāni adds settling debts and saving for future consumption. Otherwise, Ibn Sinā put saving for future consumption (*Al-iddikhār*) in the last category. Al-Syaibāni categorizes first spending with *infāq fard 'ain*, while Ibn Sinā calls *infāq ijtimā' I or ām*. Al-Syaibāni, in his second category of spending, differs from Ibn Sinā that second category is *mandūb* which provides the basic needs of his near relatives and friends. On the contrary, Ibn Sinā directly mentions *infāq dīni* or *khās* for the acts of virtue (*abwāb al-ma'rūf*), *sadaqa*, and *zakat*, which is put by al-Syaibāni as the last category of spending called as *mubāhat*.

Moreover, al-Dīdashqī stands with a different perspective while discussing wealth distribution. He discusses prudence in distributing wealth through expenditure. Five factors should be avoided to preserve wealth, namely niggardliness (*al-lu'm*), tightfistedness (*al-Taqtīr*), intemperance (*al-saraf*), ostentatiousness (*al-badhakh*), and bad management (*sū' al-tadbīr*). Ibn Sinā also mentions that people should be free from extravagance and stinginess when they spend their wealth. It is the same as al-Dīdashqī

and Ibn Sinā, al-Syaibāni states that extravagance, temperance, and tightfistedness to fulfill basic needs such as food, drink, clothing and shelter are forbidden in Islam. These are related to human behavior or character in how they accurately preserve wealth, not against Islamic principles. The five bad characteristics mentioned that are not allowed in the teaching of Islam can be traced from Qur'an and Hadith.

Wealth preservation is one of the elements most connected with wealth distribution, especially in human characteristics toward managing wealth. In terms of wealth preservation al-Dīmahqī, there are five-factor to preserve wealth in order to be good management, namely: expenses should not exceed earnings, not be equal to earnings, never bite off more than you can chew, avoiding ventures with slow return on investment, and swift in selling merchandise but unhurried in selling real estate. It can be concluded that there are two categories of wealth preservation: the protection of human behavior and investment to manage wealth. However, Ibn Sinā explains quite generally that when having surplus expenditure, it should be given to other expenses such as for *zakah*, *infaq*, *sadaqah*, and saving and investment. Moreover, al-Syaibāni does not touch this element in his work explicitly.

In terms of wealth purification, all three Muslim scholars agree that some spending surplus should be allocated to various charities. Ibn Sinā says that zakat should come first when surplus spending exists, while al-Syaibāni and al-Dīmahqī do not explain that zakat should come first to be spent after spending all basic needs. However, the element of wealth purification does not explain in detail, but it is most related to wealth distribution and is discussed in their works.

**Table 1:** Similarity of Wealth Management Concepts from Three Muslim Scholars (Al-Syaibāni, Ibn Sinā, and al-Dīmahqī)

Name of Muslim Scholar	Wealth Creation	Wealth Accumulation	Wealth Distribution	Wealth Purification
Al-Syaibāni	<i>Al-kasb</i> is through hire employment ( <i>al-ijarah</i> ), commerce ( <i>al-tijarah</i> ), agriculture ( <i>al-zira'ah</i> ) and craftsmanship ( <i>sina'ah</i> ).	1. Taking profit in a moderate way	<ul style="list-style-type: none"> <li>• First Category: Spending for himself, family, parent, settling the debt and future consumption.</li> <li>• Human behavior toward wealth</li> </ul>	<ul style="list-style-type: none"> <li>• Paying zakat when it's surplus spending</li> </ul>
Ibn Sinā	<i>Al-kasb</i> is through trade ( <i>al-tijārah</i> ) and manufacturing skill ( <i>al-sinā'at</i> ); and inheritance ( <i>warasah</i> )	-	<ul style="list-style-type: none"> <li>• First Category: Spending for himself, family and parents</li> <li>• Human behavior toward wealth</li> </ul>	<ul style="list-style-type: none"> <li>• Paying zakat when it's surplus spending</li> </ul>
Al-Dīmahqī	<i>Al-kasb</i> is through trade ( <i>tijārah</i> ), vocation ( <i>al-sinā'ah</i> ) and the combination of two; and inheritance ( <i>warasah</i> )	<ol style="list-style-type: none"> <li>1. Taking profit in a moderate way</li> <li>2. Knowledge able</li> <li>3. Prudence</li> <li>4. Seeking trust people to help his investment</li> <li>5. Cling fast to attain <i>barakah</i></li> <li>6. Have a good character such as honest and magnanimi</li> </ol>	<ul style="list-style-type: none"> <li>• Human behavior toward wealth</li> </ul>	<ul style="list-style-type: none"> <li>• Paying zakat when it's surplus spending</li> </ul>

		ty, etc	
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Source: Ismail (2024)

**Table 2:** Difference of Wealth Management Concept from Three Muslim Scholars (Al-Syaibāni, Ibn Sinā, and al-Dīmahqī)

Name of Muslim Sholar	Definition	Classification of Wealth	Wealth Distribution	Wealth Preservation
Al-Syaibāni	<ul style="list-style-type: none"> <li>Wealth is something that can possess such as money, merchandise, and animal</li> <li>Wealth synonyms such as <i>al-fadl</i> and <i>al-khayr</i></li> </ul>	Wealth for supporting human bodies such as food, drink, clothing, and shelter.	<ul style="list-style-type: none"> <li>Second Category: spending to providing basic needs of his near relatives and friends</li> <li>The third category is spending on religious matters</li> </ul>	-
Ibn Sinā	-	-	<ul style="list-style-type: none"> <li>The second category is spending for the acts of virtue and charity such as <i>zakah</i>, <i>infaq</i>, <i>sadaqah</i>, and <i>waqf</i>.</li> <li>The third category is for saving and investment</li> </ul>	1. when having surplus expenditure, it should be given to other expenses such as for <i>zakah</i> , <i>infaq</i> , <i>sadaqah</i> , and saving and investment
Al-Dīmahqī	Wealth is related to amount either being great or	<ol style="list-style-type: none"> <li>Inarticulate (<i>ṣāmit</i>)</li> <li>Merchandise (<i>al-'ard</i>)</li> </ol>	-	1. Surplus spending for what benefits family and

	small	<p>3. Real estate (<i>al-‘aqar</i>)</p> <p>4. Animals (<i>al-hayawān</i>) that is also known as articulate wealth (<i>al-māl al-nātiq</i>).</p>	<p>friends and what bring profits in the hereafter.</p> <ul style="list-style-type: none"> <li>• expenses should not exceed earnings</li> <li>• expenses should not equal to earning</li> <li>• never bite off more than you can chew</li> <li>• avoiding ventures with slow returns on investment</li> <li>• swift in selling merchandise but unhurried in selling real estate</li> </ul>
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## 2.7. The Concept of Islamic Wealth Management

The central foundation in Islamic wealth management is *Tawhīd*. The wealth we will manage is trusted by God that requires the trustee's responsibility. By *Tawhīd*, a human may earn and consume according to his need. The rest of his income or wealth should be spent on charity in the cause of Allah or reinvested in business (Faruqi, 1998). Earning and spending their wealth, according to Shari'ah, will benefit them here in this world and the hereafter.

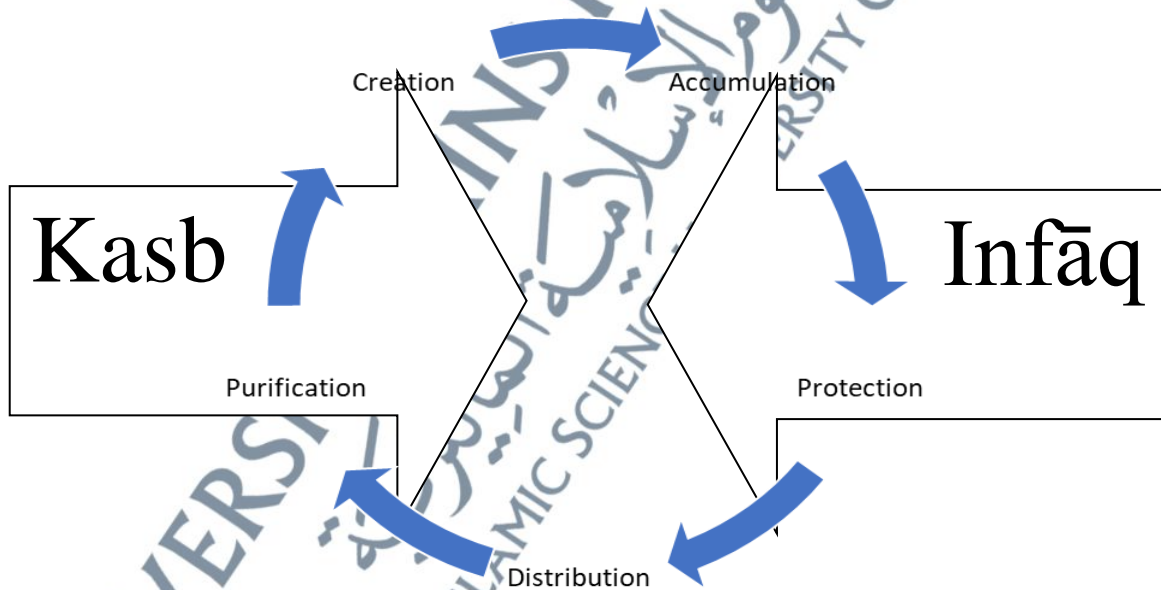
The definition of wealth in Islam is very comprehensive, meaning that it can be concluded as something that can be possessed and has value, size, and benefit, which can be stored and utilized without harm by Shari'ah. Interestingly, the wealth classification given by al- Dīmashqī is complete rather than the modern wealth classification.

In the discussion of wealth management, the term *al-kasb* and *infāq* are always mentioned in Islamic literature, either from primary or secondary sources. It is mentioned in Qur'an 2: 267: "O you who have believed spend from the good things which you have earned and from that which We have produced for you from the earth." Wealth creation in Islamic can be through *al-kasb* (earning), inheritance, and will and instruments of wealth distribution (*hibah*, *waqf* and *sadaqa*). *Al-kasb* is carried out through the human effort to sustain a life that should be more efficient and effective. Inheritance and will are acquired by the human from his father or ancestors enjoying a good living. The instruments of wealth distribution such as *hibah*, *waqf*, and *sadaqah* are used to help others obtain the good life and function as redistribution of wealth in the components of Islamic wealth management. Starting from wealth creation that man always work to fulfill the *infāq* (spending) objective. Moreover, *infāq* (spending) contends of *infāq al-faridhah* (obligatory spending) and *infāq al-tathawwu'* (*sadaqah*) or instruments of wealth distribution and saving and investment.

Saving and investment are also regarded as an instrument of *infāq* (spending) at the same time as wealth accumulation. To accumulate wealth, people should be knowledgeable about saving and investment schemes, be prudent, moderately take profit, seek help from trust wealth manager, cling fast to attain barakah, and have good character. Hence, the components of Islamic wealth management should be done in three

steps: 1) wealth creation; *infāq* (spending) that consisting of present spending for daily needs, social obligation, and future need like saving and investment; and 3) saving and investment to achieve *Falah* (success here and the hereafter).

Then, there are three objectives of Islamic wealth management: First, individual purposes such as sustaining the life on earth, improving knowledge, and strengthening the faith. Second, family purposes are fulfilling the family's needs, spending the wealth on education, and saving for expected events. Third, social purposes include promoting growth, providing social activities, and reducing inequality of income distribution. These three are to be done to achieve happiness and welfare by His blessing (*barakah*) here and in the hereafter.



**Figure 1:** Framework of Islamic Wealth Management in Islamic Perspective

## 2.8. Conclusion

Wealth is regarded as essential aspect in Islam, and Muslims are advised to manage it appropriately. Wealth can benefit or harm the human who uses it. Therefore, Islam gives guidelines to a human in managing their wealth. Unlike the Secular perspective, which sees wealth as a trust to humans that should be managed according to Islamic principles.

In general, wealth management in Islamic framework can be traced from two important terms: *al-kasb* and *infāq*. Both terms derived from Qur'an and Sunnah can explain a broader element of wealth management, such as wealth creation, accumulation, distribution, protection, and purification. This concept is also elaborated more comprehensive by our Muslim scholars such as al-Syaibāni, Ibn Sinā, and Al-Dīmahqī. They put the philosophical foundation in how people should understand and manage their wealth based on Islamic teaching.