

## Principles of Ownership and Distribution of Mining Products in the Perspective of Islamic Law: A Historical Review of the Time of the Prophet Muhammad SAW

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### Abstract

*This study examines the ownership and management of mines during the era of the Prophet Muhammad SAW. The method used in this study is qualitative by analyzing literature from Islamic historical sources, such as book documents, articles published in journals, texts of verses and hadiths of Islamic teachings, and others. The findings of this study indicate that the Prophet Muhammad SAW established basic steps in natural resource management, including mining, which are based on the principles of justice, benefits for society, and environmental protection. The summary of this study is that the mining management policy during the time of the Prophet Muhammad SAW can be a reference in sustainable and fair natural resource management today.*

**Keywords:** Principle of ownership, Mining goods, History of the Prophet's era

### INTRODUCTION

Ownership and management of mines during the era of the Prophet Muhammad SAW is an interesting topic, as it involves legal, economic, and social dimensions in Islamic teachings. At that time, the management of natural assets, including mines, was carried out based on principles that aimed to ensure justice and welfare for all levels of society. The regulation and ownership of mines were mandated through sharia principles that focused on justice, prosperity, and equitable distribution of wealth. The Prophet Muhammad SAW formulated a number of policies that highlighted the importance of utilizing natural resources in a wise and sustainable manner. This understanding is very relevant in the current context, where environmental issues and sustainability are very important in the management of natural resources.<sup>1</sup>

Natural resource management during the time of the Prophet Muhammad SAW did not only focus on economic aspects and material needs, but also prioritized strong moral and ethical principles. The role of the Prophet Muhammad SAW as a disseminator of Islamic teachings as a whole made his teachings the main guide for all people, especially Muslims, in terms of natural resource management.<sup>2</sup> The Prophet Muhammad SAW taught how crucial it is to maintain harmony with nature and ensure that the use of resources does not harm future generations. This approach reflects a long-term view of managing mining resources that remains relevant today to remain effective, avoid fraud, and provide benefits to society.<sup>3</sup>

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<sup>1</sup> Arifin MdSalleh et al., "Analisis Dan Evaluasi Implementasi Pengelolaan Kepemilikan Umum Dan Kepemilikan Negara Di Indonesia (Dengan Pendekatan Madzhab Hamfara)," *Media Syari'ah : Wahana Kajian Hukum Islam Dan Pranata Sosial* 17, No. 1 (March 2, 2020): 143–70, <https://jurnal.ar-raniry.ac.id/index.php/medsyar/article/view/1931>.

<sup>2</sup> Yuana Tri Utomo, *Dakwah Ekonomi Islam*, ed. M.M. Dr. Hartini, S.E., 2024, <https://store.medsan.co.id/detail/978-623-195-902-7-dakwah-ekonomi-islam>.

<sup>3</sup> Muhammad Zainul, Arifin Sh Mh Irsan, and Sh M Hum, "Korupsi Perizinan Dalam Perjalanan Otonomi Daerah Di Indonesia" 5 (2019): 887–96, <https://doi.org/10.5281/zenodo.3187323>.

This article analyzes the application of the principles taught by the Prophet Muhammad SAW in the management of mining resources in the present era. Knowledge of mining management policies and methods in the time of the Prophet Muhammad SAW will provide valuable insights to face the challenges of natural resource management in the contemporary era.

## METHOD

Literature studies from various historical sources, such as verses, hadiths, fiqh texts, as well as modern literature related to artificial intelligence assistance.<sup>4</sup> Analysis of literature sources was carried out by interpreting writings that discuss mining management policies and practices in the era of the Prophet Muhammad SAW and their impact in the current context.

## RESULT AND DISCUSSION

In the era of the Prophet Muhammad SAW, natural resources, including mining, played a crucial role in the economy of society. Management and ownership of mines are determined based on sharia principles that are intended to ensure justice, welfare, and a balanced distribution of wealth. The concept of ownership in Islam includes various elements that aim to regulate property rights and their use fairly and beneficially for all individuals. In the Islamic perspective, ownership is not only considered from a legal perspective, but also from a moral and ethical perspective. In Islam, ownership (*al-milkiyyah*) is the right granted by sharia to an individual or group to utilize an object or asset in a way that does not violate the provisions of Islamic law. This right includes the authority to use, obtain benefits, and transfer the ownership rights to others.<sup>5</sup>

### The concept of mastery in Islam

Aqil Aziz<sup>6</sup> explains three categories or concepts of ownership in Islamic economics. First, private ownership (*al-milkiyyah al-fardiyyah*), refers to the rights owned by an individual exclusively. Private ownership includes assets acquired through effort, inheritance, donation, or other legitimate methods. Islam recognizes the right of individuals to own wealth, but the use of wealth must comply with Islamic law, such as the obligation to pay zakat and avoid excessive spending or inappropriate actions.

Second, common ownership (*al-milkiyyah al-'ammah*), is a right that is owned by the entire Muslim community and cannot be owned by a particular individual or group. Common ownership includes natural resources. For example, water, grazing areas, and minerals. The concept of common ownership is based on the hadith which states that humans have the right to three things: water, grazing areas, and fire (energy) which includes fuel and mineral resources. Management of common ownership needs to be carried out by the state or an authorized body to ensure that its benefits can be felt by the entire community.

Third, state ownership (*milkiyyah al-daulah*), refers to assets managed by the government or official institutions for the common good. State ownership includes resources obtained through taxes, zakat, fa'i, and ghanimah (wealth obtained from war). The state's task is to manage these assets wisely and ensure that their distribution is fair and provides benefits to society.

### Regulation of mining goods during the time of the Prophet Muhammad SAW

During the period of the Prophet Muhammad SAW, mines were generally viewed as public property or state property. This view is based on the hadith which states that humans have rights to three

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<sup>4</sup> Zainul, Mh Irsan, and Hum.

<sup>5</sup> Anwar Habibi Siregar, "Pengelolaan Barang Tambang Dalam Hukum Islam Dan Hukum Positif," *Al-Mazahib* 2, no. 2 (2014): 385–403.

<sup>6</sup> Aqil Aziz, "Sistem Ekonomi Islam (An Nizham Al Iqtishadiy Fil Islam) Imam Taqiyuddin An Nabhani," *Imam Taqiyuddin An Nabhani*, accessed May 3, 2025, [https://www.academia.edu/39332821/Sistem\\_Ekonomi\\_Islam\\_An\\_Nizham\\_Al\\_Iqtishadiy\\_Fil\\_Islam\\_Imam\\_Taqiyuddin\\_An\\_Nabhani](https://www.academia.edu/39332821/Sistem_Ekonomi_Islam_An_Nizham_Al_Iqtishadiy_Fil_Islam_Imam_Taqiyuddin_An_Nabhani).

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things: water, fields, and fire (energy) which includes all resources including those from mines. However, individuals were allowed to own mines if they found them and managed them with the permission of the state or leader. Mine management at that time was carried out for the benefit of the wider community. The government, represented by the Prophet Muhammad SAW, ensured that the results obtained from the mines were used for the good of the people, not just for the benefit of certain individuals or groups. Mine management followed the principles of Islamic sharia which were contained in Islamic laws.<sup>7</sup>

The mines that are operated must provide benefits to all members of society. The results of mining should not only be enjoyed by a small group of individuals. In Islamic teachings, emphasis is placed on the importance of maintaining the balance of the ecosystem. Mining management must be carried out in a way that takes into account environmental sustainability and does not cause damage. Mining results should be distributed evenly to prevent social and economic injustice. In this way, fair distribution can be carried out among members of society.

Revenues from the mining sector are allocated to fund various public needs, such as the development of facilities and infrastructure, providing support to the underprivileged, and supporting other social activities. Strict supervision of mining management is very important and must be carried out by the government or authorities to prevent misuse or exploitation that can harm the community. It is necessary to implement policies that are in accordance with Islamic sharia principles to ensure that mining management is not controlled by certain individuals or groups.<sup>8</sup>

### **Mining management during the time of the Prophet's companions**

There are several illustrations of the application of ownership in mining management in the era of the Prophet Muhammad SAW which are based on Islamic principles. One example is the narrative of the salt mine managed by Bilal bin Rabah. The story of Bilal bin Rabah, who was given the right to the salt mine by the Prophet Muhammad SAW, shows that an individual can personally own natural resources. The granting of this ownership to Bilal is a form of appreciation for his contribution and sacrifice in the struggle for Islam. Although individuals have the right to ownership, the utilization and distribution of these resources must be carried out fairly and not harm other parties. The Prophet ordered Bilal not to sell the mine because he was worried that there would be excessive accumulation of wealth that could harm society.<sup>9</sup>

Natural resources should be used for the common good. Although Bilal held the salt mine, its use and distribution must still take into account the welfare of society as a whole. This is related to the principle that wealth should benefit many people, not just for the benefit of individuals. The Prophet Muhammad SAW forbade monopolistic practices that could harm society. This shows that the ownership of resources such as mines needs to be regulated in such a way that there is no monopoly that might cause prices to become unreasonable and harm consumers. Management of natural resources must be carried out in a sustainable manner and respect environmental sustainability. Although not explained in detail in the story of Bilal's salt mine, this principle is generally taught in Islam, where humans are called to protect the earth and not damage it.<sup>10</sup>

There is a story, once when Bilal bin Rabah received salt from the Prophet Muhammad SAW, Bilal intended to sell the salt to get the results. However, the Prophet Muhammad SAW reminded him not to do so in order to avoid monopoly practices and injustice. Finally, Bilal decided not to sell the salt, but to give it away at no cost or at a fair price, for the benefit and welfare of the community. This example shows the application of the principles of justice, fair distribution, and public interest in the management of natural resources during the time of the Prophet Muhammad SAW.

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<sup>7</sup> Wiwin Hasriati Rukmana Hamdan Arief Hanif, "Prinsip Maqasid Syariah Dalam Pengelolaan Sumber Daya Alam Tambang Pasir," *SAHAJA Shariah And Humanities* 3, no. 2 (2023): 320–34.

<sup>8</sup> Md Salleh et al., "Analisis Dan Evaluasi Implementasi Pengelolaan Kepemilikan Umum Dan Kepemilikan Negara Di Indonesia (Dengan Pendekatan Madzhab Hamfara)."

<sup>9</sup> Aziz, "Sistem ekonomi Islam (An Nizham Al Iqtishadiy Fil Islam) Imam Taqiyuddin An Nabhani."

<sup>10</sup> Mustapa khamal rokan, "market fairness in islamic economics law and ethics: a study on modern and traditional market regulations in indonesia" 1 (2015).

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The application of ownership in mining management also occurred in Ma'dan Bani Sulaim. The mine was managed by the Bani Sulaim tribe with the permission of the Prophet Muhammad SAW, and part of the results obtained were given for the common good. The Prophet Muhammad SAW taught his people that mining management is included in joint or state ownership. Individuals or groups may not manage mines without permission from the government or ruler. This principle shows that the Islamic economic system implemented during the time of the Prophet Muhammad SAW has strong relevance to be applied in the modern era today.<sup>11</sup>

## CONCLUSION

Ownership arrangements in the management of mining resources in the era of the Prophet Muhammad SAW were aimed at the principles of justice, collective welfare, and social responsibility. The government acts as a supervisor and regulator to ensure that the results of mining are used for the public interest or the needs of the community. Ownership of mines can be private, collective, or state-owned, but their use must always consider the interests of the entire community. These principles emphasize that Islam develops a comprehensive and just economic system, which is relevant to be applied in the context of today's era. This article explains that the concept of ownership in mining management according to Islam is not only oriented towards financial profit, but also pays attention to broader social and environmental aspects.

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<sup>11</sup> Syifani Ikrimahtul Lestari, "Historical Development: Kepemilikan Dan Pengelolaan Tambang Di Masa Nabi Muhammad SAW," *JEBESH Journal of Econmics Business Ethic and Science of History* 2 (2024): 54–60.