

## THE TUBE HADIS STUDY ABOUT MONOPOLY IN BUSINESS ECONOMY

Nurhadi

Islamic College (STAI) Al-Azhar Pekanbaru

Email: [hadiaksi71@gmail.com](mailto:hadiaksi71@gmail.com)

**Abstract :** Islam is a comprehensive religion that encapsulates all human life including economic activities. Economic and business activities may not or are prohibited from monopolizing goods that are needed by society. In this study will examine the prohibition of monopoly in the Al-Tis'ah polar hadith book. So the result was that the researchers found hadiths related to business monopoly as many as 49 hadiths in the nine, namely Bukhari No. 1319, 2532, 2558, 2565, 2570, 6695, Muslim No. 2790, 3012, 3013, Abu Daud No. 1727, 2990, Tirmizi No. 1188, 2136, 2137, 3353, 3438, Ibn Majah No. 1777, 2144, 2145, 2146, 2464, Ahmad No. 130, 3481, 4379, 4648, 4932, 7217, 7886, 7946, 8263, 8998, 11619, 12313, 12424, 12491, 12705, 12952, 12967, 13124, 13438, 13561, 12967, 13124, 13438, 13561, 15201, 20288, 20478, 20497, 20511, 20548 and Al-Darimi No. 2431, 2432. Bukhari Hadith No. 1319 is in the Book: Zakat, Chapter: Assets That Have Been Issued by Zakat Are Not Considered As Hoarding Treasure, No. Hadith: 1319. Muslim Hadith No. 2790 is in the Book: Buying and selling, Chapter: A ban on someone doing a sale and purchase transaction on another person's transaction, No. Hadith: 2790. Hadith Abu Daud No. 2990 is in the Book: Buying and selling, Chapter: Prohibition to hoard, No. Hadith: 2990. Hadith Tirmizi No. 1188 is in the Book: Buying and selling, Chapter: Hoarding, No. Hadith: 1188. Hadith Ibn Majah No. 2464 is in the Book: Laws, Chapters: Muslims unite in three things, No. Hadith: 2464. Hadith Ahmad No. 130 in the Book: Musnad ten friends guaranteed to enter heaven, Chapter: The beginning of the musnad of Umar bin Al-Khatthab Ra, No. Hadith: 130. Hadith Al-Darimi No. 2431 is in the Book: The book of buying and selling, Chapter: Prohibition of hoarding, No. Hadith: 2431.

**Keywords:** *Hadith Study, Kutub Al-Tis'ah, Monopoly, Business Economy.*

## 1. Introduction

Islam is a comprehensive religion that encompasses all human life including economic activities. The complete implementation of Islam will bring mercy to all the natural world including humans who carry out economic activities (Boy Syamsul, 2011: 48-49). Economic activities that are carried out in a healthy manner are competing that is the essence of economic muamalah in syar'i. But sometimes the feeling of greed and thamak of business economic actors does not violate the principle of togetherness and economic justice. When viewed from the history of Islam in the fifth century AD the business community and economists in the city of Mecca already knew monopoly. At that time rapid economic development in Mecca did not produce welfare for its people. This is due to the power of certain groups (businessmen and economists) who accumulate food so that prices become high. Such behavior is referred to as ihtikar (monopoly) (Mahmood Ibrahim, 1982: 347). The emergence of Islam in the seventh century AD, monopolistic behavior was specifically prohibited, as contained in verse 25 of the sura al-Hajj as follows:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ  
الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ  
وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ

Meaning: *Verily those who disbelieve and hinder people from the path of Allah*

*and the Holy Mosque that We have made for all humans, both those who live there and in the desert and who intends to commit evil wrongfully, we will surely feel to him painful punishment (Indonesian Ministry of Religion, 2015: 515).*

Said ath-Thobari in his interpretation: "What is meant to do evil in it is to do a food monopoly in Mecca" (Imam al-Tabari, t: th: 131). Also surah al-Hashar verse 7 which means "that the treasure should not only rotate among the rich in your family as well". The above verse is corroborated by the hadith which means "There is no man doing ihtikar unless he sins" (HR. Muslim No. 3012, 3012, Abu Dawud No. 2990, and irmidhi No. 1188). Through the above verses and hadiths, so that in detail find the traditions about monopoly or ihtikar in the pole of al-Tis'ah which is the main reference after the al-quran. So in this research paper will discuss the text of the Prophet's hadith in the matter.

## 2. Theoretical Framework

### 2.1. Economic and Business Theory

Business activities (business) can not be separated from the activities of production, buying, selling, and the exchange of goods and services that involve people or companies (Sadono Sukirno, 2007: 365; Muhandis Natadiwirya, 2009). Activities in business generally have a goal of generating profits for survival and collecting enough funds for the

implementation of the business activities or businessman itself (M. Fuad et al, 2001: 1; Muhammad Said, 2008). Business is all activities carried out by someone or more organized in seeking profit through the provision of products needed by the community (Francis Tantri, 2010: 4). Economics is a human activity that deals with production, distribution, exchange, and consumption of goods and services (Ismail Solihin, 2008: 27). Economics in general or specifically the rules of the household or household management (Ministry of National Education, 2002: 854).

Economics is also said to be a science that explains ways to produce, distribute, share and use goods and services in society so that the material needs of the community can be fulfilled as well as possible (Murti Sumarni, 2000: 77). Economic activities in the community are regulating the affairs of wealth both concerning ownership, development and distribution (M. Sholahuddin, 2008: 3). Economics is all that concerns matters relating to life in the household of course what is meant and in its development the word household is not just referring to one family consisting of husband, wife and children, but also a wider household namely the national, state and world households (Iskandar Putong, 2011: 1; Mawardi, 2009: 6-7).

Increased value added through the process of handing over services, trading or processing of goods (production) (Muhammad and Alimin, 2007: 56). According to Skinner, as quoted by Marliani and Muhammad and Yusanto, business is the exchange of goods, services, or money that is mutually beneficial or beneficial (Yusanto and Karebet, 2003: 15; M. Manullang, 2004: 8). Another opinion, business is an organization that carries out production activities and sales of goods or services desired by consumers to gain profit (Marliani, et al, 2013; Muhammad and Alimin, 2007: 56-57; Muslich, 2010: 46). Whereas Islamic business is a series of business activities in various forms that are not limited to the amount of ownership of property (goods / services) including profit, but limited in how to obtain it and use its property due to halal and haram rules (Muhammad and Alimin, 2007: 57; Marliani, et al, 2013; Norvadewi, 2015).

## 2.2. The Concept of Prohibition of Monopoly

Chibli Mallat, as quoted from Muhammad Baqer as-Sadr, explained three basic principles of economic activity in Islamic law, namely (Arvie Johan, 2014: 5): 1). Multi-faceted ownership. Islamic law divides ownership into three forms, including: private ownership, public ownership,

and state ownership; 2). Restrictions on economic freedom. Two restrictions are imposed on private ownership, namely subjective and objective. Subjective restrictions originate from the internal orientation of individuals, so that state coercion is not needed. This first limitation is the generosity of Muslim individuals towards their community. The second limitation, is muamalah, which prohibits economic activities such as riba and ihtikar (monopoly). Against the second limitation requires state intervention (Arvie Johan, 2014: 5); and 3). Social justice. The solidarity of others is emphasized in Islamic law, which is realized through the instruments of zakat, infaq, and shadaqah. The treatment of social justice is similar to subjective restrictions, namely that state coercion is not needed (Chibli Mallat, 2004: 114-115; Arvie Johan, 2014: 5).

Economic activity will run well if there is no monopoly in its circulation. Monopoly is a problem that is a major concern in every discussion of the establishment of business competition law (Eka Junila Saragih, 2017: 269). The monopoly in Arabic is known as "al-Ihtikar" (Eka Junila Saragih, 2017: 268), that is, language is to store food, as for terms: "Someone buys food when the price is high for sale, but he does not sell it to at that time, he instead hoarded to sell

it at a higher price. (Imam Nawawi, t.: 219; Yusuf Qardhawi, 1997: 321).

The four schools of thought differ in defining monopolies. For example Mahzab Maliki defines monopoly as the behavior of hoarding goods to gain profit when prices rise, but hoarding food is not included (Arvie Johan, 2014: 5). Meanwhile, according to Mahzab Hanafi, monopoly is the act of buying food from the market or neighbors and holding it for 40 days to wait for prices to rise. Furthermore Mahzab Syafi'i believes that monopoly is buying food when people need it and sell it again at a higher price. Finally, the Mahabab Hambali declared a monopoly as the purchase of goods that are needed by the community, resulting in losses to other buyers or the community (Musaed N. Alotaibi, 2011: 37-38).

According to Al-Robi by considering the opinions of the four schools above, as quoted by Arvie John directs attention to the three main elements (Arvie Johan, 2014: 6) in monopoly, namely: 1). Monopolistic properties can be indicated from the objectives and consequences of these behaviors; 2). The goods are needed by the community, so that the absence of choice, both quality and price, results in losses to the community; and 3). The purpose of monopoly is to buy goods from the market and hold them so as to create scarcity (Arvie Johan,

2014: 6; Musaed N. Alotaibi, 2011: 38).

The prohibition of monopoly in the economy adheres to several concepts in the view of Islamic law. The first concept is *maslahah*, which essentially uses a profit-loss approach. The second concept, *saddu zara'i*, is blocking the road that carries something that is prohibited and brings damage. The third concept is *ta'assuf fi al-Isti'mal al-haq*, namely abuse of rights (Arvie Johan, 2014: 7). The fourth concept, namely *maqasid al-sharia*, is that the ultimate goal of the formulation of Islamic law reaches the welfare of mankind. The fifth concept is *qawa'id fihiyyah*, is a unification of several laws that each part has a close relationship. The final concept, *monotheism*, is to devote ourselves only to God purely and consequently and to obey all obligations and to abstain from all the restrictions that He has set (Arvie Johan, 2014: 8).

On March 5, 1999 the Government of the Republic of Indonesia passed Law No. 5 of 1999, concerning the prohibition of Monopoly and Unfair Business Competition, and Article 1 states that Monopoly is: "Mastery of the production and or marketing of goods or for the use of certain services by an actor or a group of business actors" (Article 17, Article 1 letter c, Law No. 5 of 1999).

### 3. Methodology

This type of research includes qualitative research, because the nature of the data to be collected is qualitative in character (Lexy J Moleong, 2001: 11; Imam Suprayogo, 2002: 9; Bungin Burhan, 2004: 31). Therefore research data is naturalist using inductive logic and reporting is descriptive (Hadari Nawawi, 2009: 67; Dedy Mulyana, 2005: 27). This research focuses on library research (library research) or text study (Iskandar, 2010: 29; HB Sutopo, 2004: 17). So this research will focus more on the studies of the text, and include types of qualitative research (Hamidi, 2004: 13; Neong Muhajir, 1998: 17). Library research is conducted because the data sources, both primary resources and secondary resources, are all text (Muhammad Nazir, 1997: 58; Sugiyono, 2006: 21). In this case the source is the book *mausu'ah al-Hadith al-Nabawiyah* and the thematic (*al-Mausu'ah digital sofwer*). To research and find the hadith in this study, the researchers used the word monopoly, *ahtikar* and stockpiling goods.

### 4. Discussion

The research of the author in the book *mausu'ah al-hadith al-Nabawiyah*, from the perspective of the polar hadith of *al-Tis'ah*. So the researchers found hadith related to the business monopoly of 49 hadiths in nine, namely Bukhari No. 1319, 2532, 2558, 2565, 2570, 6695, Muslim No. 2790, 3012, 3013, Abu Daud No. 1727, 2990, Tirmizi No. 1188, 2136, 2137, 3353, 3438, Ibn Majah No. 1777, 2144, 2145,

2146, 2464, Ahmad No. 130, 3481, 4379, 4648, 4932, 7217, 7886, 7946, 8263, 8998, 11619, 12313, 12424, 12491, 12705, 12952, 12967, 13124, 13438, 13561, 12967, 13124, 13438, 13561, 15201, 20288, 20478, 20497,

20511, 20548 and Al-Darimi No. 2431, 2432. Of the many traditions in the discussion the researcher will show 1 hadith from each history. See the mausu'ah table as follows:

No	No Hadith	Narrator	Title in the Book of Hadith	Arabic Text of the Book of Hadith
1	1319	Bukhari	Assets that have been Zakat Issued Are Not Considered As Hoarding Treasure	ما أدي زكاته فليس بكنز
2	2532	Bukhari	Terms in endowments	الشروط في الوقف
3	2558	Bukhari	God's Word "And test the orphans until they are old enough to marry ... "	قول الله تعالى وابتلوا اليتامى حتى إذا بلغوا النكاح
4	2565	Bukhari	How to write a waqf contract	الوقف كيف يكتب
5	2570	Bukhari	Have someone who takes care of the waqf	نفقة القيم للوقف
6	6695	Bukhari	Sayings "if God does not give instructions, we cannot get a clue"	قول الرجل لولا الله ما اهتدينا
7	2790	Muslim	A person's ban on buying and selling transactions on people's transactions other	تحريم بيع الرجل على بيع أخيه وسومه على سومه وتحريم
8	3012	Muslim	Forbidden to hoard food	تحريم الاحتكار في الأقوات
9	3013	Muslim	Forbidden to hoard food	تحريم الاحتكار في الأقوات
10	1727	Abu Daud	The illegitimacy of Makkah	تحريم حرم مكة
11	2990	Abu Daud	The illegitimacy of Makkah	تحريم حرم مكة
12	1188	Tirmizi	Hoard	ما جاء في الاحتكار
13	2136	Tirmizi	Signs of human form are changed and drowned	ما جاء في علامة حلول المسخ والخسف
14	2137	Tirmizi	Signs of human form are changed and drowned	ما جاء في علامة حلول المسخ والخسف
15	3353	Tirmizi	Prayer if you see someone	ما يقول إذا رأى مبتلى



			affected by a disaster	
16	3438	Tirmizi	Other	منه
17	1777	Ibnu Majah	What is released by zakat is not a deposit	ما أدي زكاته فليس بكنز
18	2144	Ibnu Majah	Hoarders and importers	الحكرة والجلب
19	2145	Ibnu Majah	Hoarders and importers	الحكرة والجلب
20	2146	Ibnu Majah	Hoarders and importers	الحكرة والجلب
21	2464	Ibnu Majah	Muslims unite in three ways	المسلمون شركاء في ثلاث
22	130	Ahmad	Umar bin Al Khatthab Radliyah 'anhu's beginning musnad	أول مسند عمر بن الخطاب رضي الله عنه
23	3481	Ahmad	Musnad Abdullah bin Mas'ud Radliyah ta'ala 'anhu	مسند عبد الله بن مسعود رضي الله تعالى عنه
24	4379	Ahmad	Musnad Abdullah ibn Umar ibn Al Khatthab Radliyah ta'ala 'anhuma	مسند عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما
25	4648	Ahmad	Musnad Abdullah ibn Umar ibn Al Khatthab Radliyah ta'ala 'anhuma	مسند عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما
26	4932	Ahmad	Musnad Abdullah ibn Umar ibn Al Khatthab Radliyah ta'ala 'anhuma	مسند عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما
27	7217	Ahmad	Musnad Abu Hurairah Radliyah 'anhu	مسند أبي هريرة رضي الله عنه
28	7886	Ahmad	Musnad Abu Hurairah Radliyah 'anhu	مسند أبي هريرة رضي الله عنه
29	7946	Ahmad	Musnad Abu Hurairah Radliyah 'anhu	مسند أبي هريرة رضي الله عنه
30	8263	Ahmad	Musnad Abu Hurairah Radliyah 'anhu	مسند أبي هريرة رضي الله عنه
31	8998	Ahmad	Musnad Abu Hurairah	مسند أبي هريرة رضي الله عنه

			Radliyallahu 'anhu	
32	11619	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
33	12313	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
34	12424	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
35	12491	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
36	12705	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
37	12952	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
38	12967	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
39	13124	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
40	13438	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
41	13561	Ahmad	Musnad Anas bin Malik Radliyahu 'anhu	مسند أنس بن مالك رضي الله عنه
42	15201	Ahmad	Hadith Ma'mar ibn Abdullah Radliyahu ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
43	20288	Ahmad	Hadith 'Utay bin Dlamrah As Sa'di from Ubay bin Ka'b Radliyahu ta'ala	حديث عتي بن ضمرة السعدي عن أبي بن كعب رضي الله
44	20478	Ahmad	Hadith of Abu Dzar Al Ghifari Radliyallahu ta'ala 'anhu	حديث أبي ذر الغفاري رضي الله تعالى عنه
45	20497	Ahmad	Hadith of Abu Dzar Al Ghifari Radliyallahu ta'ala 'anhu	حديث أبي ذر الغفاري رضي الله تعالى عنه
46	20511	Ahmad	Hadith of Abu Dzar Al Ghifari Radliyallahu ta'ala 'anhu	حديث أبي ذر الغفاري رضي الله تعالى عنه



47	20548	Ahmad	Hadith of Abu Dzar Al Ghifari Radliyallahu ta'ala 'anhu	حديث أبي ذر الغفاري رضي الله تعالى عنه
48	2431	Al-Darimi	Prohibition of hoarding	باب في النهي عن الاحتكار
49	2432	Al-Darimi	Prohibition of hoarding	باب في النهي عن الاحتكار

If seen in the Bukhari Hadith No. 1319 in Sahih Bukhari, it will appear in the Book: Zakat, Chapter: Assets that have been Issued by Zakah Are Not Considered As Hoarding Treasure, No. Hadith: 1319, the hadith is as follows:

حَدَّثَنَا عِيَّاشُ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا الْجَرِيرِيُّ عَنْ أَبِي الْعَلَاءِ عَنْ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ جَلَسْتُ ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ حَدَّثَنِي أَبِي حَدَّثَنَا الْجَرِيرِيُّ حَدَّثَنَا أَبُو الْعَلَاءِ بْنُ الشَّخِيرِ أَنَّ الْأَخْنَفَ بْنَ قَيْسٍ حَدَّثَهُمْ قَالَ جَلَسْتُ إِلَى مَلَأٍ مِنْ فُرَيْشٍ فَجَاءَ رَجُلٌ خَشِبُ الشَّعْرِ وَالنِّيَابِ وَالْهَيْئَةِ حَتَّى قَامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قَالَ بَشِّرُوا الْكَانِزِينَ بِرَضْفٍ يُحْمَى عَلَيْهِ فِي نَارِ جَهَنَّمَ ثُمَّ يُوضَعُ عَلَى حَلْمَةِ تَدْيٍ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نَغْضٍ كَتِفِهِ وَيُوضَعُ عَلَى نَغْضٍ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلْمَةِ تَدْيِهِ يَنْزَلُزَلُ ثُمَّ وَلَّى فَجَلَسَ إِلَى سَارِيَةٍ وَتَبِعْتُهُ وَجَلَسْتُ إِلَيْهِ وَأَنَا لَا أَدْرِي مَنْ هُوَ فَقُلْتُ لَهُ لَا أَرَى الْقَوْمَ إِلَّا قَدْ كَرِهُوا الَّذِي قُلْتُ قَالَ إِنَّهُمْ لَا يَعْقِلُونَ شَيْئًا قَالَ لِي خَلِيلِي قَالَ قُلْتُ مَنْ خَلِيلُكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ أَتُبْصِرُ أَحَدًا قَالَ فَظَنَرْتُ إِلَى الشَّمْسِ مَا بَقِيَ مِنَ النَّهَارِ وَأَنَا أَرَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرْسِلُنِي فِي حَاجَةٍ لَهُ قُلْتُ نَعَمْ قَالَ مَا أُحِبُّ أَنْ لِي مِثْلُ أَحَدٍ ذَهَبًا أَنْفَقَهُ كُلُّهُ إِلَّا ثَلَاثَةَ دَنَانِيرَ وَإِنْ هُوَ لَا يَعْقِلُونَ إِنَّمَا يَجْمَعُونَ الدُّنْيَا لَا وَاللَّهِ لَا أَسْأَلُهُمْ دُنْيَا وَلَا أَسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّى أَلْقَى اللَّهَ

Meaning: Has told us 'Ayyasy has told us' Abdul A'laa told us Al Jurairiy from Abu Al 'Alaa' from Al Ahnaf bin Qais said; I sit in court. And also narrated, having told me Ishaq bin

Mansur had told us' Abdush Shamad said, telling me my father told us Al Jurairiy had told us Abu Al 'Alaa' bin Asy-Shikhkhir that Al Ahnaf bin Qais told they said: I sat with the princes of the Quraysh and then someone came in whose hair and appearance was so messed up that he stood between them and he said greetings and said: "Give glad tidings to those who hoard their wealth with stones to him in Hell, then placed in the area between them until he came out from the tip of his shoulder bone, then placed on the tip of his shoulder bone until he came out in his milk until he shook. pole, I followed him then sat beside him, while I didn't recognize ready a him. Then I said to him: "I don't see those people unless they hate what you say". He replied: "Surely they are not intelligent at all, my words were as my beloved said". He (Al Ahnaf bin Qais) said; I asked: "Who is your lover?" He replied: "The Prophet sallallaahu'alaihiwasallam, whom he once said to me:" O Abu Dhar, do you see Uhud? "He (Al Ahnaf bin Qais) said:" So I looked at the sun which was still daytime, and I saw

that the Prophet sallallaahu'alaihi wasallam wished to send me to fulfill his needs. So I replied: "Yes, ready." Then he said: "I do not like it when I have gold as big as Mount Uhud and I spend it all except three dinars (which I like to have)". And really they are not intelligent at all, they only gather the world. No, by Allah I will not ask the world for them, and I will not give this religious fatwa to them until I meet Allah. "(Bukhari No. 1319).

Hadith Abu Daud No. 1319 above, there is no founding hadith in the pole of al-Tis'ah

Seduce the Hadith 2790 in the Muslim saheeh book, it will appear in the Book: Buying and selling, Chapter: Prohibition of someone doing a sale and purchase transaction on another person's transaction, No. Hadith: 2790, the hadith is as follows:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَتَلَقَّى الرُّكْبَانُ لِبَيْعٍ وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ

بَعْضٍ وَلَا تَتَنَاجَشُوا وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ فَمَنْ ابْتِاعَهَا بَعْدَ ذَلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَخْلُبَهَا فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ

Meaning: Has told us Yahya bin Yahya he said; I read before Malik from Abu Az Zinad from Al A'raj from Abu Hurairah that the Messenger of Allah said: "Do not intercept merchants to buy their goods (before reaching the market); do not buy goods that are being bought by others; do not deceive; city people should not buy the merchandise of the hamlet (with the intention of monopolizing and raising prices), do not hold the milk of the camel or goat that will be sold so that it looks like a lot of milk. , then he may be detained but if he doesn't like it he may return it with one sha 'date (substitute milk and milk). "(Muslim HR No. 2790).

Muslim Hadith No. 2790 above is supported by 19 traditions from several narrations. See the following mausu'ah of al-Tis'ah polar traditions:

No	No Hadith	Narrator	Title in the Book of Hadith	Arabic Text of the Book of Hadith
1	1995	Bukhari	Not allowed to make transactions on his brother's transactions or bid on his brother's offer, so	لا يبيع على بيع أخيه ولا يسوم على سوم أخيه حتى يأذن
2	2006	Bukhari	Prohibition for sellers not to milk camels, cows and goats.	النهي للبائع أن لا يحفل الإبل والبقر والغنم وكل

3	2020	Bukhari	Prohibition to block trade caravans (before reaching the market),	النهي عن تلقي الركبان وأن يبيعه مردود
4	1782	Abu Daud	Prohibition of asking for a marriage for his brother's proposal	في كراهية أن يخطب الرجل على خطبة أخيه
5	2979	Abu Daud	Block (trade group)	في التلقي
6	2986	Abu Daud	Someone who buys Musharrah then hates it	من اشترى مصراة فكرهها
7	1213	Tirmidzi	Prohibition of buying something that his brother has bought	ما جاء في النهي عن البيع على بيع أخيه
8	4420	Nasa'i	City people (metropolis) sell to remote people (badwi)	بيع الحاضر للبادي
9	2162	Ibnu Majah	A man may not sell at the sale of his brother, and may not bid on his brother's offer	لا يبيع الرجل على بيع أخيه ولا يسوم على سومه
10	4492	Ahmad	Musnad Abdullah ibn Umar ibn Al Khatthab Radliyallahu ta'ala 'anhuma	مسند عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما
11	5597	Ahmad	Musnad Abdullah ibn Umar ibn Al Khatthab Radliyallahu ta'ala 'anhuma	مسند عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما
12	5761	Ahmad	Musnad Abdullah ibn Umar ibn Al Khatthab Radliyallahu ta'ala 'anhuma	مسند عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما
13	5787	Ahmad	Musnad Abdullah ibn Umar ibn Al Khatthab Radliyallahu ta'ala 'anhuma	مسند عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما
14	7878	Ahmad	Musnad Abu Hurairah Radliyallahu 'anhu	مسند أبي هريرة رضي الله عنه
15	8581	Ahmad	Musnad Abu Hurairah Radliyallahu 'anhu	مسند أبي هريرة رضي الله عنه
16	9623	Ahmad	Musnad Abu Hurairah Radliyallahu 'anhu	مسند أبي هريرة رضي الله عنه
17	1188	Malik	Banned offers and	ما ينهى عنه من المساومة والمبايعة

			agreements	
18	1189	Malik	Banned offers and agreements	ما ينهى عنه من المساومة والمبايعة
19	2454	Darimi	Prohibition of buying above the purchase of his brother	باب لا يبيع على بيع أخيه

Whereas the Hadith 2990 in Abu Daud's Sahih Book, it will appear in the Book: Buying and selling, Chapter: Prohibition to do hoarding, No. Hadith: 2990, the Hadith is as follows:

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ أَخْبَرَنَا خَالِدٌ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ مَعْمَرِ بْنِ أَبِي مَعْمَرٍ أَحَدِ بَنِي عَدِيٍّ بْنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحْتَكِرُ إِلَّا خَاطِي فَقُلْتُ لِسَعِيدٍ فَإِنَّكَ تَحْتَكِرُ قَالَ وَمَعْمَرٌ كَانَ يَحْتَكِرُ قَالَ أَبُو دَاوُدَ وَسَأَلْتُ أَحْمَدَ مَا الْحِكْمَةُ قَالَ مَا فِيهِ عَيْشُ النَّاسِ قَالَ أَبُو دَاوُدَ قَالَ الْأَوْزَاعِيُّ الْمُحْتَكِرُ مَنْ يَغْتَرِضُ السُّوقَ

Meaning: *Has told us Wahb bin Baqiyyah, has told us Khalid from 'Amr bin Yahya, from Muhammad bin' Amr bin 'Atho' from Sa'id bin Al Musayyab from Ma'mar bin Abu*

*Ma'mar one of the Bani Adi bin Ka'b, he said; The Prophet sallallaahu 'alaihi wasallam said: "It is not someone hoarding things, unless he has done wrong." Then I say to Sa'id; indeed you hoard. He said; and Ma'mar had hoarded. Abu Daud said; and I asked Ahmad; what is that huh? He said; something that there is human life. Abu Daud said; Al Auza'i said; Muhtakir are people who come to the market to buy what people need and store it. (HR Abu Daud No. 2990).*

Hadith Abu Daud No. 2990 above is supported by 8 traditions from several narrations. See the following mausu'ah of al-Tis'ah polar traditions:

No	No Hadith	Narrator	Title in the Book of Hadith	Arabic Text of the Book of Hadith
1	1188	Tirmidzi	Hoard	ما جاء في الاحتكار
2	2145	Ibnu Majah	Hoarders and importers	الحكرة والجلب
3	15198	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
4	15199	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
5	15200	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه

6	25987	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله عنه
7	25988	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله عنه
8	2431	Darimi	Prohibition of hoarding	باب في النهي عن الاحتكار

Whereas the 1188 hadith in the Tirmizi Sahih book, it will appear in the Book: Buying and selling, Chapter: Hoarding, No. Hadith: 1188, the hadith is as follows:

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ بْنِ نَضْلَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحْتَكِرُ إِلَّا خَاطِي فَقُلْتُ لِسَعِيدٍ يَا أَبَا مُحَمَّدٍ إِنَّكَ تَحْتَكِرُ قَالَ وَمَعْمَرٌ قَدْ كَانَ يَحْتَكِرُ قَالَ أَبُو عِيْسَى وَإِنَّمَا رُوِيَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَحْتَكِرُ الزَّيْتِ وَالْحِنْطَةَ وَنَحْوَ هَذَا قَالَ أَبُو عِيْسَى وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَأَبِي أُمَامَةَ وَابْنِ عُمَرَ وَحَدِيثُ مَعْمَرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرَهُوا اخْتِكَارَ الطَّعَامِ وَرَخَّصَ بَعْضُهُمْ فِي الْإِخْتِكَارِ فِي غَيْرِ الطَّعَامِ وَقَالَ ابْنُ الْمُبَارَكِ لَا بَأْسَ بِالْإِخْتِكَارِ فِي الْقُطْنِ وَالسَّخْتِيَانِ وَنَحْوِ ذَلِكَ

*he has done wrong." I asked Sa'id; O Abu Muhammad, in fact you are hoarding. He said; Whereas Ma'mar had hoarded. Abu Isa said; Indeed, it has been narrated from Sa'id ibn Al Musayyib that he once hoarded oil, wheat or similar seeds. Abu Isa said; In this case there are similar hadiths from Umar, Ali, Abu Umamah and Ibn Umar. And the Ma'mar hadith is the hasan saheeh hadith. This hadith is a guideline for charity according to scholars; They confirmed food stockpiling but some of them allowed stockpiling other than food. And Ibn Al-Mubarak said; It's okay to hoard cotton, tanned or similar skin. (HR Tirmizi 1188).*

Meaning: Having told us Ishaq bin Mansur had told us Yazid bin Harun had told us Muhammad bin Ishaq from Muhammad ibn Ibrahim of Sa'id ibn Al-Musayyib from Ma'mar bin Abdullah bin Nadhlah he said; I heard the Messenger of Allah said: "It is not someone hoarding unless

Hadith Tirmizi No. 1188 above is supported by 8 traditions from several narrations. See the following mausu'ah of al-Tis'ah polar traditions:

No	No Hadith	Narrator	Title in the Book of Hadith	Arabic Text of the Book of Hadith
1	2990	Abu Daud	Prohibition to hoard	في النهي عن الحكرة

2	2145	Ibnu Majah	Hoarders and importers	الحكرة والجلب
3	15198	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
4	15199	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
5	15200	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
6	25987	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
7	25988	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
8	2431	Darimi	Prohibition of hoarding	باب في النهي عن الاحتكار

Whereas the 2464 hadith in Ibn Majah's saheeh book, it will appear in the Book: Laws, Chapters: Muslims unite in three things, No. Hadist: 2464, the hadith as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ لَا يُمْنَعْنَ الْمَاءُ

Meaning: *Has told us Muhammad bin Abdullah bin Yazid said, has told us the Sufyan of Abu Az Zinad of Al-A'raj from Abu Hurairah that the Messenger of Allah said: "Three things that cannot be monopolized; water, grass and fire." (Ibn Majah No. 2464).*

Hadith Ibn Majah No. 2464 above, there is no founding hadith in the poles of al-Tis'ah.

While the hadith 130 in the Sahih book of Ahmad, it will appear in the Book: Musnad ten companions guaranteed to enter heaven, Chapter: The beginning of the musnad of Umar bin Al Khatthab Radliyah ta'ala 'anhu, No. Hadith: 130, the hadith is as follows:

حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا الْهَيْثَمُ بْنُ رَافِعٍ الطَّاطَرِيُّ بَصْرِيٌّ حَدَّثَنِي أَبُو يَحْيَى رَجُلٌ مِنْ أَهْلِ مَكَّةَ عَنْ فَرُوحَ مَوْلَى عُثْمَانَ أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَوْمُئِذٍ أَمِيرُ الْمُؤْمِنِينَ خَرَجَ إِلَى الْمَسْجِدِ فَرَأَى طَعَامًا مَنُثُورًا فَقَالَ مَا هَذَا الطَّعَامُ فَقَالُوا طَعَامٌ جُلِبَ إِلَيْنَا قَالَ بَارَكَ اللَّهُ فِيهِ وَفِيمَنْ جُلِبَ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُ قَدْ اخْتَكِرَ قَالَ وَمَنْ اخْتَكِرَهُ قَالُوا فَرُوحُ مَوْلَى عُثْمَانَ وَقُلَانُ مَوْلَى عُمَرَ فَأَرْسَلَ إِلَيْهِمَا فَدَعَاهُمَا فَقَالَ مَا حَمَلَكُمَا عَلَى اخْتِكَارِ طَعَامِ الْمُسْلِمِينَ قَالَا يَا أَمِيرَ الْمُؤْمِنِينَ نَشْتَرِي بِأَمْوَالِنَا وَنَبِيعُ فَقَالَ عُمَرُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ اخْتَكِرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَهُ اللَّهُ بِالْإِفْلَاسِ أَوْ بِجَذَامٍ فَقَالَ فَرُوحُ عِنْدَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَعَاهِدُ اللَّهَ وَأَعَاهِدُكَ أَنْ لَا أَعُودَ فِي طَعَامٍ أَبَدًا وَأَمَّا مَوْلَى عُمَرَ فَقَالَ إِنَّمَا نَشْتَرِي بِأَمْوَالِنَا وَنَبِيعُ قَالَ أَبُو يَحْيَى فَلَقَدْ رَأَيْتُ مَوْلَى عُمَرَ مَجْدُومًا



Meaning: *Has told us Abu Sa'id slave Bani Hashim Has told us Al-Haitham Bin Rafi 'Ath Thathari a Bashrah person Has told me Abu Yahya a man of Makkah from Farrukh the servant of Uthman, that Umar was Amir al-mu'minin, he went out to the mosque then saw food scattered, so he asked; "What food is this?" They answered; "The food that was brought to us," then he said; "May Allah bless this food and the person who brought it," then someone said; "O Amir al-mu'minin, the food has been piled up," Umar asked; "Who has hoarded him?" They answered; "Farrukh, the servant of Uthman and Fulan, the servant of Umar, I despise," then Umar sent messengers to summon the two, then he said; "What drives you two to hoard the food of the Muslims?" Both answered; "O Amir*

*al-mu'minin, we buy with our property and sell." Then Umar replied; "I heard the Messenger of Allah say:" Whoever hoards the wealth of the Muslims then Allah will afflict him bankruptcy or leprosy, "then Farrukh said at that time," O Amir al-mu'minin, I promise Allah and you not to repeat the food store forever. " As for the servant who was oblivious to Umar he said: "We only buy with our property and sell." Abu yahya said: "So truly I saw a servant who was deprived of Umar's leprosy." (HR Ahmad No. 130).*

Ahmad Hadith No. 130 above is supported by 1 hadith from another history. See the following mausu'ah of al-Tis'ah polar traditions:

No	No Hadith	Narrator	Title in the Book of Hadith	Arabic Text of the Book of Hadith
1	2146	Ibnu Majah	Hoarders and importers	الحكرة والجلب

While the hadith 2431 in the Al-Darimi saheeh book, it will appear in the Book: The Book of buying and selling, Chapter: Prohibition of hoarding, No. Hadith: 2431, the hadith as follows:

حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ بْنِ نَافِعٍ عَنْ نَضْلَةَ الْعَدَوِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحْتَكِرُ إِلَّا خَاطِيَّ مَرَّتَيْنِ

Meaning: *Has told us Ahmad bin Khalid told us Muhammad bin Ishaq from Muhammad bin Ibrahim of Sa'id bin Al Musayyab from Ma'mar bin Abdullah bin Nafi 'bin Nadhlah Al' Adawi, he said; I heard the Prophet sallallaahu 'alaihi wasallam say: "No hoarding unless he will sin." He said up to twice. (HR Al-Darimi No. 2431).*



Al-Darimi Hadith No. 2431 above is supported by 10 traditions from other

narrations. See the following mausu'ah of al-Tis'ah polar traditions:

No	No Hadith	Narrator	Title in the Book of Hadith	Arabic Text of the Book of Hadith
1	3013	Muslim	Forbidden to hoard food	تحريم الاحتكار في الأقوات
2	2990	Abu Daud	Prohibition to hoard	في النهي عن الحكرة
3	1188	Tirmidzi	Hoard	ما جاء في الاحتكار
4	2145	Ibnu Majah	Hoarders and importers	الحكرة والجلب
5	15198	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
6	15199	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
7	15200	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
8	15201	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله تعالى عنه
9	25987	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله عنه
10	25988	Ahmad	Hadith Ma'mar ibn Abdullah Radliyah ta'ala 'anhu	حديث معمر بن عبد الله رضي الله عنه

## 5. Conclusion

The research of the author in the book mausu'ah al-hadith al-Nabawiyah, from the perspective of the polar hadith of al-Tis'ah. So the researchers found hadith related to the business monopoly of 49 hadiths in nine, namely Bukhari No. 1319, 2532, 2558, 2565, 2570, 6695, Muslim No. 2790, 3012, 3013, Abu Daud No. 1727, 2990, Tirmizi No. 1188, 2136, 2137, 3353, 3438, Ibn Majah No. 1777, 2144, 2145, 2146, 2464, Ahmad No. 130, 3481, 4379, 4648, 4932, 7217, 7886, 7946, 8263, 8998,

11619, 12313, 12424, 12491, 12705, 12952, 12967, 13124, 13438, 13561, 12967, 13124, 13438, 13561, 15201, 20288, 20478, 20497, 20511, 20548 and Al-Darimi No. 2431, 2432. If seen in the Bukhari Hadith No. 1319 in Sahih Bukhari, it will appear in the Book: Zakat, Chapter: Assets that have been Issued by Zakah Are Not Considered As Hoarding Treasure, No. Hadith: 1319. Seduce the Hadith 2790 in the Muslim Sahih book, it will appear in the Book: Buying and selling, Chapter: Prohibition of a person to do a sale and purchase transaction on

another person's transaction, No. Hadith: 2790. Muslim Hadith No. 2790 above is supported by 19 traditions from several narrations. Whereas the Hadith 2990 in Abu Daud's Sahih Book, it will appear in the Book: Buying and selling, Chapter: Prohibition to do hoarding, No. Hadith: 2990. Hadith Abu Daud No. 2990 above is supported by 8 traditions from several narrations. Whereas the 1188 hadith in the Tirmizi Sahih book, it will appear in the Book: Buying and selling, Chapter: Hoarding, No. Hadith: 1188. Hadith Tirmizi No. 1188 above is supported by 8 traditions from several narrations. Whereas the 2464 hadith in Ibn Majah's saheeh book, it will appear in the Book: Laws, Chapters: Muslims unite in three things, No. Hadith: 2464. While the hadith 130 in the Sahih book of Ahmad, it will appear in the Book: Musnad ten friends guaranteed to enter heaven, Chapter: The beginning of the musnad of Umar bin Al Khatthab Radliyahu 'anhu, No. Hadith: 130. Hadith Ahmad No. 130 above is supported by 1 hadith from another history. While the hadith 2431 in the Al-Darimi saheeh book, it will appear in the Book: The Book of buying and selling, Chapter: Prohibition of hoarding, No. Hadith: 2431. Hadith Al-Darimi No. 2431 above is supported by 10 traditions from other narrations

## References

- Abdullah Malik ibn Anas ibn Malik ibn Abi Amir ibn Amr ibn al-Haris ibn Gaiman ibn Husail ibn Amr ibn al-Haris al-Asbahi al-Madani, (t.th), Al-Mua'tha 'Imam Malik (Beirut: Dar Fikri)
- Abdurrahman ibn 'Abdirahman ibn al-Fadhl ibn Bahram ibn 'Abdis Shamad, (t.th), Al-Sunan Al-Darimi (Cairo Egypt: Maktabah alamyah)
- Abu 'Abdillah Muhammad ibn Yazid ibn 'Abdillah bin Majah al-Qazwini, (t.th), Al-Sunan Ibn Majah (Egypt: Maktabah al-Sunnah)
- Abu 'Abdirrahman ahmad bin su'aib bin ali bin bahr bin sinan ibn dinar an-Nasai al-Kurasani, (t.th), Al-Sunan al-Nasa'i (Cairo: Dar Ilmi)
- Abu 'Isa muhammad bin 'isa bin surrah al-Turmudzi Ibn Musa Ibn Adh-Dhahak Al-Sulami Al-Bughi Al-Tirmidhi, (t.th), Al-Sunan Al-Tirmizi (Lebanon: Dar al-Hadith)
- Abu Abdullah Muhammad ibn Ismail Al-Bukhari ibn Ibrahim ibn Al-Mughirah bin Bardizbah, (t.th), Imam al-Bukhari, Sahih Bukhari (Bairut: Darul Ibn Kathir al-Yammah)
- Abu Ja'far Muhammad bin Jarir Ath-Tabari, (2008), Jami 'Al-Bayan an Ta'ilil Ayi Al-Qur'an, translator: Abdul Somad,

- Yusuf Hamdani, dkk, Jakarta: Library Azzam
- Abul Husain Muslim bin al-Hajjaj al-Naisaburi, Imam Muslim, (t.th), Sahih Muslim (Beirut: Dar Ibn Kathir)
- Arvie Johan, (2014), Prohibition of Monopoly According to Islamic Law and Attention that Should Be Given: Approach to Law and Economics, See discussions, stats, and author profiles for this publication at: see on website online in <https://www.researchgate.net/publication/269404937>.diakses dated September 23, 2018.
- Boy Syamsul Bakhri, (2011), Islamic Economic System in Comparison (Jurnal Al-hikmah Vol. 8, No. 1, April ISSN 1412-5382)
- Bungin Burhan, (2004), Qualitative Research Methodology, Jakarta: Raja Grafindo Persada.
- Chairuman Pasaribu and Suhrawardi K. Lubis, (2004), Agreement Law in Islam, (Jakarta: Sinar Grafika)
- Chibli Mallat, (2004), The Renewal of Islamic Law: Muhammad Baqer as-Sadr, Najaf and the Shi'i International, Cambridge University Press, Cambridge
- Dedy Mulyana, (2005), Qualitative Research Methodology, Bandung: Teens Rosdakarya
- Ministry of Religion RI, (2015), Al-Qur'an and Translation (Semarang: Toha Putra).
- Ministry of Religion of the Republic of Indonesia, (2015), Al-Qur'an and Translation, Semarang: Toha Putra
- Ministry of National Education, (2002), Big Indonesian Dictionary, Jakarta: Balai Pustaka
- Eka Junila Saragih, (2017), The Concept of Monopoly in the Islamic Business Review, Al-Maslahah - Volume 13 Number 2 October
- Francis Tantri, (2010), Introduction to Business, Jakarta: Rajawali Press
- Hadari Nawawi, (2009), Social Research Research Method, Yogyakarta: Gajah Mada University Press
- Hamidi, (2004), Qualitative research method, Malang: Muhammadiyah University of Malang.
- HB Sutopo, (2004), Introduction to Qualitative Research, Surakarta: Sebelas Maret University Press.
- Imam al-Nawawi, (2011), Syarah Shahih Muslim, Jakarta: Reader Azzam
- Imam Suprayogo and Tobroni, (2002), Social-Religion Research Methodology, Bandung: Youth Rosdakarya.

- Iskandar Putong, (2011), Economics Micro and Macro Introduction, Jakarta, Mitra Wacana Media
- Iskandar, (2010), Qualitative Research Methods: Applications for Educational Research, Law, Economics & Management, Social, Humanities, Politics, Religion and Philosophy, Jakarta: Gaung Persada
- Ismail Solihin, (2008), Introduction to Practical Introduction and Case Study Business, Jakarta: Kencana
- Lexy J Moleong, (2001), Qualitative Research Methodology, Bandung: Teens Rosdakarya.
- M. Fuad, Christin H, Nurlela, Sugiarto, Paulus, Y.E.F, (2001), Introduction to Business, Jakarta: Gramedia Pustaka Utama
- M. Manullang, (2004), Introduction to Business, Yogyakarta: Gadjah Mada University Press
- M. Sholahuddin, (2008), Principles of Islamic Economics, Jakarta: PT. Raja Grafindo Persada
- Mahmood Ibrahim, (1982), Social Economic Conditions in Pre-Islamic Mecca, International Journal of Middle East Studies, Vol. 14, No. 3, August
- Marliani, et al, (2013), Business Concept in the Qur'an, Antasari State Islamic Institute, Faculty of Sharia and Islamic Economics, Banjarmasin Islamic Banking Department.
- Mawardi, (2009), Islamic Economy, Pekanbaru: Alaf Riau Graha UNRI Press
- Muhammad & Alimin, (2007), Ethics & Consumer Protection in Islamic Economics, Yogyakarta: BPFE-Yogyakarta.
- Muhammad Nazir, (1997), Research Methodology, Jakarta: Ghalia Indonesia.
- Muhammad Said, (2008), Introduction to Islamic Economics Basics and Development, Pekanbaru: Suska Press
- Muhandis Natadiwirya, (2009), Islamic Business Ethics, Jakarta: Granada Press
- Murti Sumarni, (2000), Introduction to Business (Corporate Economic Basics), Yogyakarta: Liberty, 1998
- Musaed N. Alotaibi, (2011), "Does the Saudi Competition Law Guarantee Protection to Fair Competition? A Critical Assessment ", A thesis submitted in the study of the University of Central Lancashire at the University of Central Lancashire
- Muslich, (2010), Islamic Business Ethics; Yogyakarta: Ekonisia Faculty of EconomicsUII

Muslim, (2018), Shari'ah Review of Credit Sale and Purchase, see on the online website <https://muslim.or.id/20961-syariat-view-to-sell-beli-credit.html>. Accessed on the 20th

Economy (Translation), Jakarta: Robbani Press

Sulayman ibn al-Ash'ats ibn Ishaq ibn Bisyr ibn Shaddad ibn 'Amr ibn' Imran, Abu Dawud al-Azdi as-Sijistani, (t.th), Shahih Sunan Abu Daud, (Lebanon: Dar al-Hadith)

Neong Muhajir, (1998), Qualitative Research Methodology, Yogyakarta: Rake Sarasin.

Norvadewi, (2015), Business in an Islamic Perspective (Review of Concepts, Principles and Normative Platforms), Journal of Islamic Economics and Business, Al-Tijary, Vol. 01, No. 01, December.

Sadono Sukirno, (2007), Introduction to Business, Jakarta: Kencana

Sulayman ibn al-Ash'ats ibn Ishaq ibn Bisyr ibn Shaddad ibn 'Amr ibn' Imran, Abu Dawud al-Azdi as-Sijistani, Shahih Sunan Abu Daud, (Lebanon: Dar al-Hadith, t.th)

Yusanto, Muhammad Ismail, and Muhammad Karebet Widjajakusuma, (2003), Initiating Islamic Business, Jakarta: Insani Press Echo

Yusuf Qardhawi, (1997), The Role of Values and Morals in the Islamic