*SAQIFAH: Jurnal Hukum Ekonomi Syariah*

**Article History**
Received : 31 March 2025
Revised : 18 May 2025
Accepted : 6 June 2025
Published : 8 June 2025

# MAQASID AL-SHARI'AH'S ANALYSIS OF THE PROHIBITION OF IHTIKAR IN THE PERSPECTIVE OF SHARIA ECONOMIC LAW BETWEEN THE PRINCIPLES OF BENEFIT AND JUSTICE

**Siti Mahfuzah[1], Muhammad Syafiq[2]**
STAI Rasyidiyah Khalidiyah Amuntai [1]
Universitas Islam Negeri Sultan Syarif Kasim Riau [2]
stmahfuzah5@gmail.com [1], muhammadsyafiq.shi.mh@gmail.com [2]

**ABSTRACT** Ihtikar or the practice of hoarding goods with the aim of obtaining excessive profits is one of the actions that is prohibited in Islam. This prohibition is based on the principle of Maqasid al-Shari'ah which aims to realize benefits and justice in economic life. This article analyzes the concept of ihtikar from the perspective of sharia economic law with the Maqasid al-Shari'ah approach to see the extent to which the prohibition contributes to the protection of people's rights and economic stability. The novelty of this research lies in the analytical approach to the prohibition of ihtikar using the framework of Maqasid al-Shari'ah, which has not been explored in depth in the context of sharia economic law in Indonesia. Using a qualitative research method based on literature studies, this study found that ihtikar is contrary to the goals of sharia, especially in the aspects of hifz al-mal (protection of property) and hifz al-nafs (protection of life). The ihtikar ban aims to prevent economic exploitation, create a fairer distribution of wealth, and maintain market balance. In addition, the principle of justice in sharia economic law affirms that every individual has the right to access goods and services at a reasonable price without any adverse monopoly practices. Thus, the prohibition of ihtikar is not only an economic rule, but also an instrument to achieve social welfare and economic justice in an Islamic perspective.

**KEYWORDS** Maqasid al-Shari'ah; Ihtikar; Sharia Economic Law; Benefit; Justice.

## INTRODUCTION

In the dynamics of the Islamic economy, the concept of justice and benefits is a fundamental principle that must be upheld in order to create a healthy and sustainable economic ecosystem. Islam as a perfect legal system has established various provisions to regulate people's economic behavior, one of which is the prohibition of ihtikar (hoarding of goods) which can cause distribution inequality, artificial inflation, and exploitation of people's basic needs. (Rahmawati, 2024) Ihtikar, which etymologically means hoarding goods with the aim of raising prices unreasonably, has become a classic problem in economics that has continued to emerge in various contexts of the times, including in the modern era characterized by a global trading system and free market mechanisms. From the perspective of sharia economic law, ihtikar is not only seen as a practice that is economically detrimental, but also as a form of moral deviation that is contrary to maqasid al-shari'ah, which is the main goal of sharia in maintaining the welfare of the ummah. (Sahil, 2023)

Maqasid al-shari'ah itself is a theoretical framework used in Islamic law to understand and interpret the rules of sharia based on its main goal, namely to maintain religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-'aql), heredity (hifz al-nasl), and property (hifz al-mal). (Sukadi, 2024) In the context of the prohibition of ihtikar, maqasid al-shari'ah plays a role in explaining that the act of hoarding goods is deliberately contrary to the principle of protection of the public interest, especially in the aspect of preserving life and property. Hoarding of goods, especially basic necessities such as food, medicine, and industrial raw materials, can lead to artificial shortages that ultimately drive up prices drastically. This has a direct impact on people's purchasing power, exacerbates economic inequality, and causes social injustice that is contrary to the basic principles of Islamic economic law. (Bahar, 2024)

In Islamic history, the prohibition against ihtikar has been affirmed by the Prophet through various hadiths that explicitly state that hoarding goods is a tyrannical act that harms many parties. In a hadith narrated by Imam Muslim, the Prophet said:

*"No one commits ihtikar unless he sins"* (HR. Muslim). (Sukaeningsih, 2022)

This prohibition was later developed in Islamic economic fiqh by scholars, such as Imam al-Ghazali and Ibn Taymiyyah, who asserted that ihtikar should be prevented because it is contrary to the principles of justice ('is) and benefit (maslahah). On the other hand, the concept of ihtikar in the modern economy is often associated with the practice of monopoly, oligopoly, and speculation carried out by large business actors with the aim of controlling the market. This phenomenon shows that the prohibition of ihtikar in Islam is still very relevant to contemporary economic challenges which are often characterized by price instability and injustice in the distribution of goods and services. (Tarigan, 2016) From the perspective of maqasid al-shari'ah, the prohibition of ihtikar is not only aimed at preventing economic exploitation, but also to maintain a balance between individual rights and the interests of society. The principle of justice in Islam emphasizes that every individual has the right to obtain goods and services at a reasonable price without any pressure or manipulation of the market by certain parties. Therefore, sharia economic law emphasizes the importance of strict supervision and regulation mechanisms for ihtikar practices so that economic exploitation does not occur that is detrimental to the wider community. This regulation is also in line with the concept of *hisbah* in Islam, which is an economic supervision system that aims to ensure that every transaction that occurs in the market is in accordance with sharia principles. (Ridwan, 2023)

Thus, the study of the prohibition of ihtikar from the perspective of maqasid al-shari'ah is important in order to understand how Islamic economic law seeks to create a system that is fair and oriented towards the benefit of the ummah. This study will analyze in depth how maqasid al-shari'ah is the basis for determining Islamic economic law policies related to ihtikar and how the principles of justice and benefit are the main considerations in the implementation of the law. In addition, this study will also examine the relevance of the prohibition of ihtikar in the context of contemporary economics and how regulations based on maqasid al-shari'ah can be applied to overcome the problem of hoarding of goods in the modern trading system.

## METHODS

The research method used in this article is qualitative research with a normative approach (literature review). This study aims to analyze the prohibition of ihtikar from the perspective of sharia economic law through the framework of maqasid al-shari'ah, by examining the principles of benefit and justice that are the basis of Islamic law. The data sources used in this study consist of fiqh books, tafsir, hadith, fatwa of scholars, and relevant sharia economic literature. The data that has been collected is analyzed using the maqasid al-shari'ah method with an inductive-deductive approach, where the analysis begins with the collection of various views from classical and contemporary literature on ihtikar, then arranged in a general pattern that describes the principles of maqasid al-shari'ah. (Baiq, 2021) Furthermore, the results of induction are studied deductively by attributing them to the main objectives of Islamic law, namely the preservation of religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-aql), heredity (hifz al-nasl), and property (hifz al-mal). With this method, this study seeks to provide a more comprehensive understanding of how the prohibition of ihtikar in Islam is not only reviewed from a positive legal aspect, but also from the perspective of benefit and justice as fundamental values in sharia economic law. (Supriyanto, 2021)

## RESULT AND DISCUSSION

### The Concept of Ihtikar in Sharia Economic Law

1. Definition of Ihtikar

   In Islamic economic terminology, ihtikar (احتكار) is linguistically derived from the word hakara which means to hold or hoard. (Sany, 2019) In terms of ihtikar refers to the act of storing or hoarding basic necessities with the aim of raising prices unreasonably in order to get a big profit when the goods become scarce in the market. (Razali, 2020)

   According to scholars, ihtikar is a form of transaction that is prohibited in Islam because it can harm the community, especially the poor, and cause economic imbalance. Ihtikar is one of the important concepts in sharia economic law related to the practice of monopoly or hoarding of goods to obtain unfair profits. In fiqh terminology, ihtikar is defined as holding merchandise with the aim of raising prices when people need it most. (Cahyani, 2020)

### Evidence Regarding the Prohibition of Ihtikar

Although the term ihtikar is not mentioned directly in the Qur'an, there are several verses that contain the meaning of prohibition against this practice.

a. QS. Al-Baqarah (2): 188

Allah SWT said:

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا فَرِيقًا
مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

> Means:
> *"And do not eat the wealth of others among you in an unrighteous way, and (do not) take it to the judge, so that you may eat some of the wealth of others by sinning, even though you know it."*

This verse prohibits all forms of unlawful taking of property, including through the practice of ihtikar. Hoarding goods for personal gain at the expense of the welfare of others can be categorized as a null act that is not in accordance with the principles of justice in Islam. (Chanifah, 2021)

b. QS. Al-Hasyr (59): 9

وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

> Means:
> *"And they put (the Muhajirin) ahead of themselves, even though they were in distress. And those who are kept from their miserliness, they are the lucky ones."* (Hasis, 2023)

This verse teaches the principle of sharing and avoiding miserliness in social life. On the other hand, ihtikar is a real form of greed and indifference to the difficulties of others.

The Prophet PBUH gave a firm warning about ihtikar in several of his hadiths, including:

a. Hadith from Ma'mar bin Abdullah

Rasulullah SAW said:

لَا يَحْتَكِرُ إِلَّا خَاطِئٌ

> Means:
> *"No one commits ihtikar except the sinner."* (HR. Muslim, no. 1605) (Firdaus, 2019)

This hadith shows that ihtikar is an act of sin. People who hoard goods to raise prices are considered to have committed actions that are detrimental to many people and contrary to the values of justice in Islam. (Junaid, 2021 )

b. Hadith from Umar bin Khattab

Rasulullah SAW said:

مَنْ ادَّخَرَ طَعَامًا أَرْبَعِينَ لَيْلَةً فَقَدْ بَرِئَ مِنَ اللَّهِ وَبَرِئَ اللَّهُ مِنْهُ

> Means:
> *"Whoever hoards food for 40 nights, then he is free from Allah, and Allah is free from it."* (HR. Ahmad and Al-Hakim)

This hadith emphasizes that ihtikar is an act that can cause a person to lose the mercy of Allah SWT. This shows how serious the threat is to the perpetrators of ihtikar in Islam.

c. Hadith from Abu Hurairah

Rasulullah SAW said:

مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ

Means:
*"Whoever does ihtikar, then he is a sinner."* (HR. Muslim) (Rahmi, 2015)

This hadith further strengthens that ihtikar is an act of sin. Islam strongly advocates maintaining social welfare and not harming others in seeking profit.

Islam prohibits ihtikar not without reason. There are several lessons to be learned from this prohibition, including: (Nuraini, 2019)

1. Maintaining Economic Stability – Ihtikar can cause inflation that is detrimental to the community, especially weak economic groups.
2. Prevent Injustice – Monopolies and hoarding create economic inequality between traders and consumers.
3. Protecting Consumer Rights – Consumers have the right to get goods at a reasonable price in accordance with the principles of justice in Islam.
4. Encouraging Social Welfare – Islam emphasizes economic balance and togetherness in meeting people's living needs. (Nasution, 2024)

**Criteria of Ihtikar that are prohibited in Islam**

Not all forms of hoarding of goods are categorized as prohibited ihtikars. Fiqh scholars set several criteria for haram ihtikar, namely:

1. Stored Goods are Basic Necessities – If the stored goods are foodstuffs, medicines, or essential necessities, then ihtikar becomes haram. (Hasan, 2020)
2. Hoarding with the Aim of Raising Prices – If someone hoards goods with the intention of waiting for prices to rise for personal gain, then this is ihtikar. (Andi Intan Cahyani, 2020)
3. Causing Difficulties for the Community – If the action causes difficulties for the community in obtaining the goods they need, then the ihtikar is prohibited. (Zaki, 2022)

So, ihtikar is a practice that is prohibited in Islam because it is contrary to the principles of justice and social welfare. Islam emphasizes the importance of healthy and transparent trade, as well as preventing business practices that harm society. With proper regulations and high social awareness, ihtikar can be prevented so that the Islamic economy can run more fairly and sustainably. (Sri Wulandari, 2023) And the prohibition of ihtikar in Islam is based on the principles of justice, social welfare, and the protection of society from economic exploitation. The evidence from the Qur'an and Hadith shows that ihtikar is a forbidden and sinful act. Therefore, every Muslim should stay away from this practice and apply the principle of justice in trading and doing business in order to create prosperity for all.

**Imam Madhhab's view on ihtikar**

1. Madhhab Hanafi
   The Hanafi school emphasizes that ihtikar is a prohibited act, but they have specific restrictions on the types of goods that can be subject to ihtikar law. According to Abu Hanifah, ihtikar only applies to staple foods that are needed by the community and does not apply to other items such as clothes or building materials. This is based on hadiths that specifically mention ihtikar for food. However, some Hanafiyah scholars are of the opinion that if the hoarding of goods other than food causes great harm to society, then the law can also be haram. (Ridlo, 2024)
2. Madhhab Maliki
   The Maliki school has a broader approach to ihtikar. Imam Malik argued that ihtikar

is not only limited to food, but also includes items that are the basic needs of the community, such as clothing and medicine. According to him, this action is contrary to the principle of economic justice in Islam. In the book *Al-Mudawwanah*, it is stated that ihtikar haram is carried out in conditions where people really need the goods. In fact, in some cases, the government or ruler may take action to distribute forcibly hoarded goods for the public good. (Zaini, 2018)

3. Madhhab Syafi'i

   The Shafi'i school has a similar view to the Hanafi school, but stricter in interpreting ihtikar. Imam Shafi'i argued that ihtikar only applies to food that can be stored for a long time and is indeed the main need of the community. (if, 2022)

   According to Imam Nawawi in Al-Majmu', ihtikar is forbidden if it meets three conditions:

   a) The goods that are hoarded are basic necessities.
   b) Hoarding causes prices to rise in the market.
   c) Hoarding is carried out with the intention of obtaining profits in an unfair way. (Susiawati, 2017)

   If one of these conditions is not met, then ihtikar is not immediately prohibited. However, in an emergency, the government has the right to intervene to prevent harm.

4. Madhhab Hanbali

   The Hanbali school is among the strictest in prohibiting ihtikar. Imam Ahmad bin Hanbal is of the opinion that ihtikar is absolutely haram, both in terms of staple food and other goods that are needed by the community. The evidence used is hadiths that generally prohibit ihtikar without limiting the type of goods. In *Al-Mughni*, Ibn Qudamah mentioned that if a person hoards goods with the intention of raising the price, then the act is haram, even if the goods hoarded are not food. The approach of the Hanbali School focuses more on the social and economic impact than the type of goods that are hoarded. (Rosmita, 2023)

So, the scholars of the four schools agree that ihtikar is a prohibited act because it has a bad impact on the economy and the welfare of the community. The difference of opinion only lies in the scope of goods that are included in the ihtikar category. The Hanafi and Shafi'i schools limit ihtikar to staple foods, while the Maliki and Hanbali schools extend it to all basic necessities. (Firdaus, Konsep Ihtikar Dalam Prespektif Fuqaha Dan Perbandingannya Dengan Konsep Monopoli Persaingan Usaha Tidak Sehat Dalam Undang-Undang No. 5 Tahun 1999, 2019) Therefore, in the context of the modern economy, it is important for the government and society to take preventive measures so that ihtikar does not harm many parties and still maintains a fair economic balance in accordance with Islamic teachings.

**The Impact of Ihtikar on the Economy and Community Welfare**

Ihtikar, or the practice of hoarding goods with the aim of obtaining excessive profits by holding the supply until prices rise, has a huge impact on the economy and people's welfare. From an Islamic economic perspective, ihtikar is a form of economic activity that is prohibited because it is contrary to the principles of justice and the public good. Islam emphasizes balance and justice in trade, where every individual has the same right to obtain goods and services without any exploitation by certain parties seeking unfair profits. (Yusuf, 2020)

Economically, ihtikar can cause market imbalances, where the price of hoarded goods will experience a drastic spike due to a decrease in supply available to consumers. This situation is very detrimental to the community, especially the lower middle economic group who have limited purchasing power. The increase in prices due to ihtikar does not reflect a healthy market mechanism but is the result of manipulation carried out by a handful of individuals or groups who want to make big profits in a short period of time. In the long run, this practice can disrupt economic stability, reduce people's purchasing power, and increase the inflation rate, which ultimately worsens a country's economic condition. (Arie Syantoso, 2018)

In addition, ihtikar also has a negative impact on the welfare of the community at large. With the practice of hoarding, people find it difficult to meet their basic needs, especially if the goods that are hoarded are basic needs such as food, medicine, and energy. When prices soar, the underprivileged will be increasingly marginalized and have difficulty meeting their daily needs. Inability to access essential goods can lead to an increase in poverty rates and widen the social gap between rich and poor groups. (Anggraini, 2022)

From a social perspective, ihtikar can also cause unrest in the community. When the prices of basic goods rise unnaturally, people will feel burdened and experience increasingly heavy economic pressure. This condition can trigger social instability, increase crime rates due to economic pressure, and reduce public trust in market and government mechanisms in regulating the economy. In fact, in some cases, the practice of ihtikar can trigger social unrest if people feel that their right to basic needs has been ignored by those with greater economic power. (Razali, 2020)

Furthermore, ihtikar can also hinder economic growth and reduce market competitiveness. When the market is controlled by a handful of individuals or groups who monopolize by hoarding goods, there will be injustice in business competition. Small and medium enterprises (MSMEs) will find it difficult to compete because they do not have access to goods at reasonable prices, while consumers will continue to be harmed by soaring prices. As a result, economic growth has stagnated, investment has declined, and national competitiveness in international trade has also weakened. (Sholihin, 2019)

In Islamic teachings, ihtikar is not only seen as an act that damages the economy, but also as an act that is contrary to the principles of fair and equitable business ethics. Islam advocates trade that is transparent, competitive, and does not harm other parties. (Sri Wulandari, 2023)

To prevent the adverse effects of ihtikar, strong regulations are needed from the government in supervising the distribution of goods and preventing hoarding practices that are detrimental to the community. The government must have a firm policy in controlling prices, ensuring fair distribution of goods, and providing severe sanctions for the perpetrators. In addition, public awareness in choosing honest traders and rejecting unfair economic practices is also very important to create a healthy and fair economic system. (Hakim, 2016)

Thus, it can be known that ihtikar is a very detrimental economic practice both from economic, social, and religious aspects. Its broad impact on price increases, decreased people's purchasing power, increased poverty rates, and social instability shows that this practice must be avoided and strict punishments for the perpetrators enforced. (Mukhlishin, 2023) Islam as a religion that upholds justice and the welfare of the ummah strongly opposes this practice, so all elements of society, both government, business actors, and consumers, must work together in creating a fairer and more equitable economic system for the sake of common welfare.

**Maqasid al-Shari'ah's Analysis of the Prohibition of Performing Ihtikar**

Ihtikar which in fiqh terms means hoarding goods with the aim of obtaining excess profits when prices rise, is one of the economic practices that are prohibited in Islam. This prohibition is based on various postulates from the Qur'an and Hadith, which emphasize the importance of fairness in trade and avoid practices that harm society at large. From the perspective of Maqasid al-Shari'ah, the prohibition of ihtikar has a strong foundation because it is contrary to the main principles of sharia which aim to maintain the public interest (maslahah 'ammah) and prevent damage (mafsadah) in the social and economic life of the ummah. (Firmansyah, 2021)

The practice of ikhtikar (hoarding of goods) is prohibited in Islam because it causes social loss and economic inequality. The perpetrators deliberately withhold basic goods when needed by the community with the aim of raising prices for personal gain, which is clearly contrary to the principles of justice and help. When viewed from the sharia maqasid, especially in maintaining al-mal (property) and al-nafs (soul), this practice damages the public interest and threatens the survival of the community. Therefore, the prohibition of ikhtikar needs to be understood not only as a rule of fiqh, but as an effort to protect the five main goals of sharia: religion, soul, intellect, descent, and property.

In Maqasid al-Shari'ah, the main purpose of sharia is divided into five main aspects, namely maintaining religion (hifz al-din), preserving the soul (hifz al-nafs), preserving reason (hifz al-'aql), preserving posterity (hifz al-nasl), and preserving property (hifz al-mal). The prohibition of ihtikar is closely related to the protection of the aspects of property (hifz al-mal) and soul (hifz al-nafs), because this practice can have economic impacts that are detrimental to the wider community, such as scarcity of goods, price spikes, and increasingly sharp social inequality. In this case, Islam not only emphasizes the freedom of individuals to trade, but also regulates that economic practices remain within the corridor of justice and social welfare. (Cahyo, 2019)

From the point of view of hifz al-mal, the prohibition of ihtikar aims to maintain economic stability and justice in the distribution of wealth. If a commodity that is urgently needed by the community is hoarded by a handful of individuals with the aim of raising prices unreasonably, then the impact is injustice in access to basic needs. This is contrary to the concept of economic justice in Islam which emphasizes equal distribution and balance in financial transactions. (Ehsanullah Oria, 2024) Islam teaches that wealth does not only belong to individuals, but also has social aspects to consider, as Allah says in the Qur'an:

> *"So that the wealth should not be circulated only among the rich among you" (QS. Al-Hasyr: 7).*

This verse shows that in Islam, wealth management must pay attention to the common welfare, not just the interests of a few people who want to take maximum profits. Therefore, ihtikar is prohibited because it is contrary to the principle of fair economic distribution.

In addition, in the perspective of hifz al-nafs, the prohibition of ihtikar also aims to maintain the welfare and life of the community. When basic necessities, such as food or medicine, are hoarded by speculators, underprivileged people will find it difficult to obtain them, and may even face hunger and misery. This situation can trigger social unrest, increase poverty rates, and worsen economic conditions in general. Therefore, ihtikar is considered an act that endangers human life and is contrary to the maqasid of sharia which aims to maintain human survival by ensuring the availability of basic needs for everyone. (Omar, 2023)

In the context of hifz al-'aql, ihtikar can also have a negative impact on people's mindset and behavior. Hoarding practices carried out by a group of traders or corporations can create an unhealthy culture of speculation in the economy. This encourages excessive consumption, instills an economic exploitation mentality, and reduces public trust in a fair-trading system. Islam teaches that economic activities should be carried out with the principles of transparency, honesty, and mutual benefit, not in ways that harm others for personal interests. (Junedi, 2023)

From the point of view of hifz al-din, Islam prohibits ihtikar because it can cause sharp social disparities, which can ultimately damage moral values in society. Economic inequality caused by hoarding goods often leads to social jealousy, rampant criminal acts, and potential conflicts between rich and poor groups. Islam places great emphasis on brotherhood and social justice as part of the fundamental religious teachings. Thus, ihtikar is contrary to the basic principles of Islam which prioritizes the welfare of the ummah and social balance in social life. (Ridlo, 2024)

Overall, Maqasid al-Shari'ah's analysis of the prohibition of ihtikar shows that this prohibition has a very strong basis in maintaining the social and economic balance of society. By prioritizing the principle of protection of property, soul, intellect, descent, and religion, Islam ensures that the economic system runs fairly and does not harm certain parties. Therefore, the prohibition of ihtikar is not only a normative fiqh provision, but also has great relevance in maintaining the economic and social welfare of mankind.

**The Relevance and Implications of the Ihtikar Prohibition in the Perspective of Sharia Economic Law on the Principles of Benefit and Justice**

The prohibition of ihtikar in the perspective of sharia economic law has a very strong relevance to the basic principles underlying the Islamic economic system, especially in the aspects of benefit (mashlahah) and justice ('is). Ihtikar, which in fiqh terminology refers to the act of hoarding goods with the aim of raising prices unreasonably for personal gain, is a practice that is contrary to Islamic business ethical values. The prohibition of ihtikar is based on various shari'a postulates, both from the Qur'an and Hadith, which affirm that Islam rejects any form of economic exploitation that can harm the wider community. (Sany, 2019)

From the perspective of sharia economic law, ihtikar is contrary to the principle of benefit, which is the principle that demands that every economic activity must bring benefits to as many people as possible and not only benefit a few individuals. Welfare in the Islamic economy is not only oriented towards material gain, but also takes into account social welfare, price stability, and the fair distribution of economic resources. When a commodity that is urgently needed by the community, such as staple foodstuffs, is hoarded by certain parties with the aim of artificially raising prices, this is clearly detrimental to the wider community, especially the underprivileged. (Abdullah, 2018)

In addition, the prohibition of ihtikar is also very relevant to the principle of justice in Islamic economics. Islam emphasizes the importance of creating a fair economic distribution, where every individual has equal access to their basic resources and needs. Justice in the Islamic economy does not mean absolute equality, but rather provides a fair opportunity for all parties to participate in the economy without any exploitative practices. (Syukur, 2018) Ihtikar creates inequality in the distribution of goods, where those with large capital can control the market by holding back supply and causing prices to soar, while consumers have no choice but to buy at higher prices. In the long run, this practice can create a monopoly that undermines market mechanisms that are supposed to run fairly and balanced. Therefore, Islam prohibits ihtikar as part of efforts to maintain market balance and prevent economic injustice. (Rahardi, 2018)

The implications of the ihtikar ban in sharia economic law can also be seen in the economic policies implemented by Islamic states and Islamic financial institutions. In the context of the state, the government has an important role in supervising and preventing the practice of ihtikar by implementing fair regulations and ensuring an equitable distribution of goods to the community. (Zulqah, 2020) The concept of hisbah in Islam, which functions as a market surveillance institution, has the primary task of enforcing business ethics and preventing economic practices that are detrimental to the public, including ihtikar. In the modern economic system, this principle can be applied in the form of fair price policies, subsidies for basic needs, and strengthening the role of the state in regulating the distribution of goods. As for the world of Islamic banking and finance, the principle of prohibiting ihtikar is the basis for the formation of financial products and services that are fair and oriented towards the welfare of the community. Islamic banking products based on the principles of partnership and justice, such as musharakah and mudharabah, are designed to avoid exploitation and create a more equitable distribution of profits. (Halim, 2011)

Furthermore, the prohibition of ihtikar also has a great impact in encouraging ethical behavior in the world of business and commerce. Islam teaches that a trader must uphold the values of transparency, honesty, and social concern in every economic transaction carried out. (Sukayat, 2018) A Muslim merchant was not only required to make a profit, but also had to pay attention to the social impact of his trading activities. Therefore, scholars emphasize the importance of applying the principle of ihsan in business, which is to run a business with good intentions and is not only oriented to material profits, but also to broader social benefits. Thus, the concept of ihtikar is not only understood in the context of law and regulation alone, but also in moral and spiritual aspects, where a Muslim who does business must always consider Islamic values in every economic decision. (Ridlwan, 2022)

As a solution to ihtikar, Islam offers various mechanisms to ensure a fair and equitable distribution of goods in society. One of them is the concept of hisbah, which is a market supervision institution in Islam that is tasked with ensuring that traders operate with ethics in accordance with sharia. In Islamic history, the hisbah institution played an important role in preventing the practice of ihtikar by intervening directly in the price of goods in the market. In addition, Islam also encourages the zakat, infaq, and alms systems as a mechanism for wealth redistribution that can reduce economic inequality and ensure the collective welfare of the community. (Rakhmawati, 2016)

Thus, it can be concluded that the prohibition of ihtikar in Islam is a reflection of the principles of benefit and justice that are the basis of the Islamic economic system. Islam not only regulates the legal aspects of trade, but also emphasizes the moral and social dimensions aimed at creating common prosperity. Therefore, the principles of benefit and justice must always be the main consideration in Islamic economic policy in order to realize a more equitable and well-oriented trade system for the welfare of the people.

## CONCLUSION

The prohibition of ihtikar in the perspective of sharia economic law is based on the principle of maqasid al-shari'ah which emphasizes the benefits and fairness in economic transactions. Ihtikar, which means the hoarding of goods to gain profit in a way that is detrimental to society, is contrary to the main purpose of the shari'a in maintaining economic balance and social welfare. The principle of benefit requires a fair distribution of goods so that there is no social gap and monopoly that harms other parties. Therefore, the prohibition of ihtikar aims to protect the public interest and prevent economic practices that are detrimental to the wider community.

From the perspective of maqasid al-shari'ah, the prohibition of ihtikar also reflects the principle of justice in sharia economic law. Islam teaches that economic activities must be carried out fairly and transparently without harming others. The prohibition of ihtikar ensures that every individual has equal access to goods and services without exploitation. Thus, the application of sharia economic law that prohibits ihtikar functions as a mechanism to create market stability, avoid economic inequality, and realize welfare for all levels of society in accordance with the principles of justice and benefit in Islam.

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