

CONCEALMENT OF OBJECTIVITY IN MERCHANDISE WITHIN THE STUDY OF HADITH *AHKAM* ON SHARIA ECONOMY: An Analysis from the Perspective of Shafi'i Scholars

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Abstract: This research aims to examine the views of Shafi'i *ulama* regarding the concealment of objectivity in merchandise in the context of sharia economics, using an analysis method of the hadith *ahkam* on sharia economy. This study identifies the views of Shafi'i scholars on the practice of hiding relevant information in business transactions, as well as its theological and practical implications in the modern economic context. This study is library research. The data collection technique used is documentation. The analysis technique used is descriptive qualitative. This study analyses the relevant hadiths to provide an in-depth understanding of how the principles of Islamic economics can be applied in daily business practices. The findings of this research reinforce the importance of transparency, honesty, and objectivity in business transactions according to the views of Shafi'i scholars and provide a significant contribution to the development of contemporary sharia economics. Thus, this research provides valuable insights for business practitioners, academics, and policymakers in understanding Islamic principles in the context of the modern economy.

Keywords: concealment in merchandise; hadith *ahkam*; sharia economics; Shafi'i scholars

Abstrak: Penelitian ini bertujuan untuk mengkaji pandangan ulama Syafi'i terkait dengan menyembunyian objektivitas pada barang dagangan dalam konteks ekonomi syariah, dengan menggunakan metode analisis terhadap hadis-hadis *ahkam* ekonomi syariah. Kajian ini mengidentifikasi pandangan ulama Shafi'i terhadap praktik menyembunyikan informasi relevan dalam transaksi bisnis, serta implikasi teologis dan praktisnya dalam konteks ekonomi modern. Studi ini adalah penelitian pustaka. Teknik pengumpulan data yang digunakan adalah dokumentasi. Adapun teknik analisa yang digunakan adalah diskriptif kualitatif. Studi ini menganalisa hadis-hadis relevan memberikan pemahaman yang mendalam tentang bagaimana prinsip-prinsip ekonomi syariah dapat diaplikasikan dalam praktek bisnis sehari-hari. Temuan dari penelitian ini memperkuat pentingnya transparansi, kejujuran, dan objektivitas dalam transaksi bisnis menurut pandangan ulama Shafi'i, serta memberikan kontribusi yang signifikan dalam pengembangan ekonomi syariah kontemporer. Dengan demikian, penelitian ini memberikan wawasan yang berharga bagi praktisi bisnis, akademisi, dan pengambil kebijakan dalam memahami prinsip-prinsip Islam dalam konteks ekonomi modern.

Kata kunci: menyembunyian barang dagangan; hadis *ahkam*; ekonomi syariah; ulama Shafi'i

Introduction

Sharia economic principles are becoming increasingly relevant and important in the modern business world. One of the main aspects of sharia economics is fairness and objectivity in conducting business transactions.¹ As taught in Islamic teachings, honesty and transparency are highly respected values in every aspect of life, including

business. However, business practices often raise questions about how objectivity is upheld, especially in merchandise.² Merchandising is at the heart of business activities, and how objectivity is reflected in merchandise is an important question. Objectivity in this context includes disclosing clear and honest information to consumers about the

¹ Suhendi Suhendi, "Ekonomi Islam Berbasis Ekonomi Kerakyatan," *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, vol. 1, no. 2 (31 Desember 2012), pp. 299–309.

² Tira Nur Fitria, "Kontribusi Ekonomi Islam Dalam Pembangunan Ekonomi Nasional," *Jurnal Ilmiah Ekonomi Islam*, vol. 2, no. 03 (19 November 2016), <https://doi.org/10.29040/jiei.v2i03.3>.

goods' quality, characteristics, and price. However, in real conditions, is the information conveyed to consumers always by reality? Are the principles of fairness and transparency always fulfilled in daily business practices?

The importance of justice and objectivity in sharia economics relates to moral aspects and has significant economic implications. In a monetary system based on Islamic values, fair and objective business transactions are seen as the key to long-term success.³ This principle reflects the belief that business practices based on truth, honesty, and transparency can only achieve sustainable economic success.⁴ However, the reality is often not that simple. Modern business practices often face challenges that test integrity and objectivity. From tendentiously presented information to marketing strategies that lead consumers to make decisions that are not in their best interests, there are many ways in which objectivity in merchandise can be threatened.⁵ Therefore, it is important to explore Shafi'i scholars' views on maintaining objectivity in business, especially in hiding information on merchandise.⁶

To understand and apply sharia economic principles, the study of the hadith *ahkam* is the main basis. Hadiths related to Sharia economics provide guidelines and principles that must be followed in conducting business transactions. Therefore, understanding the views of leading scholars, such as scholars from the Shafi'i school, regarding objectivity in merchandise is very important. This research will take an analytical approach to the views of Shafi'i scholars regarding

the concealment of objectivity in merchandise.⁷ By paying attention to the context of Sharia economics and the principles contained in the hadiths, this article aims to investigate the extent to which the principles of objectivity and justice are reflected in business practices, as well as how the views of Shafi'i *ulama* overcome the challenges that arise in implementing the principles.⁸

Through an in-depth understanding of the views of Shafi'i scholars, it is hoped that this article can provide valuable insight for business people, academics, and the general public to understand the importance of objectivity in business transactions within the framework of sharia economics.⁹ Thus, this article will not only provide an understanding of Islamic principles in business but will also help to raise awareness of the importance of maintaining honesty and transparency in every aspect of economic life.

Method

This research is library research. The data collection technique used is documentation. The analysis technique used is descriptive qualitative. The research method applied in this article involves an in-depth analysis of the views of Shafi'i scholars regarding objectivity in merchandise based on the hadith *ahkam* study of sharia economics. Steps include the identification of relevant hadiths, a literature review to understand the context of sharia economics, an in-depth analysis of the identified hadiths, an approach to the views of Shafi'i scholars, and a comparison with the principles of sharia economics expressed in these hadiths. Thus, it is hoped that this method can provide a comprehensive understanding of how the

³ Ahmad Ubaidillah, *Ekonomi Islam Nusantara*, (Lamongan: Nawa Litera Publishing, 2023).

⁴ H Ridho, "Pemberdayaan Ekonomi Masyarakat Berbasis Zakat Komunitas Perspektif Maqashid As-Syariah Ibnu Asyur (Studi Kasus di BAZNAS Kab. Jember)," *Proceedings of Islamic Economics, Business ...*, 2022.

⁵ Karimuddin Karimuddin dkk., "Bank Interest in the Contemporary Era: Problem of Ad'afan Muda'afah Interpretation in Determining Law of Usury," *MILRev : Metro Islamic Law Review*, vol. 3, no. 1 (4 April 2024), pp. 43–65, <https://doi.org/10.32332/milrev.v3i1.8948>.

⁶ Al-Haiqal, "Tinjauan Hukum Islam Terhadap Jual Beli Beras Curah," *repository.ar-raniry.ac.id*, t.t.

⁷ H Hartanto, *Realisasi Akad Mudharabah Dalam Penyaluran Dana di BPR Syariah Amanah Insani di Bekasi*, (eprints.undip.ac.id, 2012).

⁸ Muharir Muharir, "Pengembangan Ekonomi Islam Berbasis Kependudukan Di Perdesaan," *Ekonomica Sharia: Jurnal Pemikiran Dan Pengembangan Ekonomi Syariah*, vol. 3, no. 2 (2018), pp. 13–22, <https://doi.org/10.36908/esha.v3i2.229>.

⁹ Zakaria Batubara, "Ekonomi Syariah Sebagai Fondasi Ekonomi Kerakyatan Untuk Mencapai Indonesia Yang Sejahtera," *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, vol. 1, no. 1 (29 Juni 2012), pp. 1–11.

views of Shafi'i ulama are relevant in modern sharia economics, as well as their contribution to developing business practices that are more based on the principles of justice and transparency.

Results and Discussion

Hadith Ahkam Regarding the Prohibition of Concealing the Objectivity of Goods

عن أبي هريرة رضى الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ: مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟ قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ. قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّي.¹⁰

رواه مسلم
Meaning of the word صُبْرَةٍ طَعَامٍ meaning a pile of food. The meaning of the word فَنَالَتْ أَصَابِعُهُ بَلَلًا meaning touched by the Prophet's fingers. The wet one. The meaning of the word مَا هَذَا meaning what is wet under this pile. The meaning of the word أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ means why not make this wet one on top of this pile of food? The meaning of the word كَيْ يَرَاهُ النَّاسُ means so that buyers can see it. Meaning of words غَشَّ means betrayal, deception, not by reality. Meaning of words فَلَيْسَ مِنِّي means not included among those who receive my guidance, not included among those who are guided by my rules in matters of mu'amalat.¹¹

The translation of this hadith is "From Abu Hurairah ra: Indeed, Rasulullah saw. Passing (then examining) a pile of food, then putting his hand in and touching it with his wet fingers. Next, ask, what is this wet thing, O food trader? The trader answered: wet because of the rain, O Messenger of Allah. Then Rasulullah asked: Why don't you put the wet stuff on top of this pile of food so that it can be seen by people who want to buy it? Muslims narrated this hadith."

The sanad of this hadith consists of Abu Hurairah, Abu al Alla' ('Abdu al-Rahman), Al Alla', Sufyan, Hisham, and Ibn Majah.¹² Abu Hurairah narrated many hadiths because he accompanied the Prophet for three years. At first, Abu Hurairah had a weak memory. He complained to the Messenger of Allah and asked him to give him a strong warning. Since then, his memory has been so strong that he can narrate the largest number of Hadiths among his friends. 'Abdu al-Rahman, his full name is 'Abdu al-Rahman ibn Yaqub Maula Hirfah. He was from Medina, including a *tabi'in* and *tsiqah*. 'Alla' bin Abdi al Rohman, who lived in Medina, died in 132 Hijriyah. He included among the *tabi'in* the *tsiqat*. Sufyan includes *tabi' tabi'in* as *tsiqot*. Hisyam bin' Ammar, was one of the *tabi'* (followers) of the followers (*tabi'in*) of the people of Dimasyqi who died in 245 Hijriyyah was *tsiqot*.¹³ Ibn Majah's full name is Abu Abdillah Muhammad bin Yazid bin Abdullah bi Majah al Quswaini. He was born in 207 Hijriyah (824 AD); he was a *muhaddisin* looking for hadith in various regions and died in 273 Hijriyah.¹⁴

From the hadith narrated, we see that this hadith has a series of narrators that can be traced back to the time of the Prophet Muhammad. Abu Hurairah, the main narrator of this hadith, was one of the most productive companions in narrating the hadith because he had the rare opportunity to accompany the Prophet for three years. Even though his memory was initially weak, Abu Hurairah became a productive hadith narrator after receiving prayers from the Prophet. Other narrators in this *sanad*, such as Abu al Alla', Al Alla', Sufyan, Hisyam, and Ibn Majah, are also known as individuals who can be trusted to narrate hadith. From the information about these transmitters, we can conclude that this hadith has a strong basis in the reliability of its transmitters. Thus, this hadith can be considered a reliable source for understanding the views of Rasulullah SAW

¹² Muhammad Ibn Yazid Ibn Majah, *Al Sunan Juz 2*, (Mesir: Daru al Takshil, 2014).

¹³ Muhammad al Basty, *Taqribu al Tsiqot*, (Beirut: Daru Al Ma'rifah, 2007).

¹⁴ Zulfahmi Alwi et. al, *Studi Ilmu Hadis*, (Depok: PT Raja Grafindo Persada, 2021).

¹⁰ Ibn Hajar 'Asqolaniy, *Bulughu al Maraom min Adillati al Ahkam*, (Surabaya: 'Imarotulloh, t.t.), p. 145.

¹¹ Abdu al Qodir Syaibah al Hamdi, *Syarhu Bulughi al Marom min Jan'i Adillati al Ahkam Juz 5*, VII (Riyadh: Fahdu al Wathoniyah, 2011).

regarding the concealment of objectivity in merchandise.

In essence, this hadith is similar to the following hadith,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ
طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا، فَتَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ: مَا
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اللَّهِ، قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ،
مَنْ غَشَّ فَلَيْسَ مِنِّي¹⁵

مر النبي صلى الله عليه وسلم برجل يبيع طعاما فأدخل
يده فيه باذا هو مغشوش فقال رسول الله صلى الله
عليه وسلم ليس منا من غش

There are differences in the *lafazd* (sentences) of the two hadiths, apart from being similar in many ways. However, in a meaningful sense, the substance of both is the same, namely maintaining the objectivity of the merchandise in front of the buyer. Ibn Hajar' Asqalani quoted the hadith in the text directly to Muslims in the book Sahih Muslim. The author quotes the hadith directly to Muhammad Ibn Yazid Ibn Majah as *mukharrij*. He wrote this hadith in his book Al Sunan. Ibn Majah explained his sands in *tasalsul* (chain, sequence) up to the first narrator (last *sanad*), namely Abu Hurairah. The hadith mentioned above tells about the situation or things of the Prophet Saw. Therefore, it was given the name *hadisun kawniyyun*.

The two hadiths presented have substantial similarities in emphasizing the importance of maintaining the objectivity of merchandise in front of buyers. Even though there are differences in pronunciation, the messages conveyed by the two hadiths are very similar.¹⁶ The first hadith describes the Prophet SAW meeting someone

selling food and putting his hand into the food, but his hand was exposed to moisture. Rasulullah SAW then emphasized the importance of placing merchandise above food so that it is visible to consumers and emphasized that anyone who cheats is not part of his people. Meanwhile, although the second hadith has a different pronunciation, it conveys a similar message about the prohibition of cheating in business.¹⁷ Thus, these two hadiths provide a consistent view of the importance of integrity in business transactions. This hadith was quoted by Ibn Hajar' Asqalani in the book Sahih Muslim and explained sequentially to the first narrator, Abu Hurairah. Even though the hadith describes the situation or things of the Prophet SAW and is called *hadisun kawniyyun*, the moral message contained in the hadith is still relevant and can be used as a guide in daily business practices.

In the text of the hadith, the *sanad* Abu Hurairah and in the second hadith, the *sanad* Abu Hurairah, Abu al Alla' ('Abdu al-Rahman), Al Alla', Sufyan, Hisyam and his *mukharrij* Muslim and Ibn Majah. All of them are *tsiqat*. Therefore, it has fulfilled the quality of *sahih* based on the *sanad* being continuously narrated by the person who is *tsiqat* from the beginning to the end of the *sanad*; there is no *syazd* and no '*illat*'.¹⁸

Etymologically, *asbab al-wurud* consists of two words, namely *asbab* and *wurud*. *Asbab* is the plural form of the word *sabab*, which means rope or link, everything that can connect to something else.¹⁹ The hadiths of the Prophet Muhammad in terms of *asbab al-wurud* are divided into three, namely hadiths that do not have a specific cause for their appearance, hadiths that have a specific cause for their appearance, and hadiths that relate to the current situation.²⁰ The background to the hadith of Rasulullah SAW is

¹⁵ Abi al Husaini Muslim, Shohih Muslim, (Saudi Arabiyyah: Dar as-Salam, 2000).

¹⁶ Tuah Itona Tona, "Praktik Gharar Dan Maisir Era Modern," *Muamalat: Jurnal Kajian Hukum Ekonomi Syariah*, vol. 14, no. 2 (31 Desember 2022), pp. 163–76, <https://doi.org/10.20414/mu.v14i2.5504>.

¹⁷ Suprihatin, "Dimensi Kemaslahatan Dalam Larangan Jual Beli Gharar," *MASLAHAH (Jurnal Hukum Islam Dan Perbankan Syariah)*, vol. 1, no. 1 (22 Juli 2010), pp. 74–92, <https://doi.org/10.33558/maslahah.v1i1.1202>.

¹⁸ Zulfahmi Alwi, *Studi Ilmu Hadis ...* p. 116.

¹⁹ Al-Qardhâwy, Yûsuf, *Kayfa Nata'âmalu ma'a as-Sunnah an-Nabawiyyah*, (Cairo : Dâr al-Syurûq, 1968), p.44.

²⁰ Sayyid Syarif Ibrahim, *Al-Bayan wa Ta'rif Asbab al-Wurud al-Hadith al-Syarif*, (Cairo: Maktabah Egypt, n.d.), vol. 1, p. 19.

stated in the hadith itself, namely that Rasulullah passed (then examined) a pile of food, then put his hand in and touched it with his wet finger. Next, ask, what is this wet thing, O food trader? The trader answered: wet because of the rain, O Messenger of Allah.

Shafi'i Ulama's Perspective on Concealing the Objectivity of Merchandise

The discussion of *fiqh* falls under the definition of *gharar* (manipulation). Imam Ash-Syairazi from the Shafi'i School of Thought said that *gharar* buys and sells unclear goods and their consequences.²¹ Imam Isnawi from the Shafi'i school of thought said that *gharar* is buying and selling, which contains two possibilities, and the biggest possibility is ambiguity.²² Imam Nawawi said that the prohibition of buying and selling, which contains *gharar* (manipulation), is one of the pillars of Islamic law and covers various problems and cases of buying and selling. However, two cases of buying and selling contain *gharar*, which is permitted.²³ First, something that accompanies the item being sold, where if it is sold separately from the item, then the sale and purchase are invalid, such as buying and selling the base of the building (infrastructure) separately from the building itself and milk that is still in it. Second, something that is usually not too much of a problem because it is not very valuable or is difficult to separate or determine, such as paying for a toilet to defecate or urinate, where people who enter the toilet differ in terms of the time they use it, or the level of water usage in the toilet.²⁴

In discussing *fiqh*, the problem of hiding objectivity in merchandise can relate to the *gharar* concept. According to Imam Ash-Shairazi from the Shafi'i school, *gharar* is a buying and

selling transaction where the goods are traded, and the consequences are unclear.²⁵ A similar opinion was expressed by Imam Isnawi, who explained that *gharar* is a transaction that contains uncertainty or two possibilities, and there is likely uncertainty in it. Imam Nawawi stated that the prohibition against transactions containing *gharar* is one of the pillars of Islamic law in the context of buying and selling. However, there are exceptions for two cases of transactions containing *gharar*, which are permitted. First, transactions involve goods that cannot be separated or sold separately from the basic goods, such as the base of a building or the milk in an animal's tits. Second, transactions that are generally not disputed because their value is insignificant or difficult to determine, such as payments for public toilets or water consumption from rented pools. Thus, the conclusion is that in Islam, there are clear provisions regarding the prohibition of transactions containing *gharar*, but certain exceptions are permitted in certain contexts.²⁶

However, due to necessity, the scholars of the Shafi'i school of thought allow the buying and selling of *al-Araaya*. According to the Shafi'i school, buying and selling *al-'araaya* is selling dates that are still unripe and on the tree without being pounded (according to estimates) with dates already picked by the kilo.²⁷ There are three *gharar* and ignorance of the goods that occur in buying and selling type: *gharar*, which is a lot and forbidden by *ijma'*, such as birds in the sky, *gharar* which is meaningless and permitted by *ijma'*, such as the foundation of a building and the cotton of a robe, and *gharar* which is neither much nor small, and this is what makes the difference between scholars, whether it is

²¹ Imam Nawawi, *Al-Majmu' Syarah Al-Muhadzdzab*, (Jeddah: Maktabah alirsyad, t.t.).

²² Wahbah Az-Zuhaili, *al-Fiqhu al-Islamiyyu Wa Adillatuhu Jilid 5*, (Damaskus: Dar al-Fikr, 2007).

²³ Muh Fudhail Rahman, "Hakekat dan Batasan-Batasan Gharar Dalam Transaksi Maliyah," *SALAM: Jurnal Sosial dan Budaya Syar-i*, vol. 5, no. 3 (28 Desember 2018), pp. 255–78, <https://doi.org/10.15408/sjsbs.v5i3.9799>.

²⁴ Nawawi, *Al-Majmu' Syarah Al-Muhadzdzab*.

²⁵ Irmawati Arfat, "Transaksi Jual Beli Online Perspektif Hukum Islam," *AL-SYAKHSIYAH Jurnal Hukum Keluarga Islam dan Kemanusiaan*, vol. 3, no. 1 (19 Juni 2021), pp. 78–90, <https://doi.org/10.35673/as-hki.v3i1.1191>.

²⁶ Nuhbatul Basyariah, "Larangan Jual Beli Gharar: Kajian Hadist Ekonomi Tematis Bisnis Di Era Digital," *Mukaddimah: Jurnal Studi Islam*, vol. 7, no. 1 (17 November 2022), pp. 40–58, <https://doi.org/10.14421/mjsi.71.2902>.

²⁷ Imam Jamaluddin Abu Muhammad Abdullah bin Yusuf Az-Zaila', *Nashbur Royah Fi Ahaditsil Hidayah*, (Jeddah: Maktabah Al-Makiyyah, t.t.).

categorized as *gharar* a lot of it is considered *gharar* a little. The Shafi'i school of thought allows the buying and selling of the mentioned grains with the inner shell while selling them with the outer shell, so the scholars of this school of thought differ between two well-known opinions. Imam Nawawi, Baghawi, and Syairazi support the opinion which emphasizes that such buying and selling is not permissible, while Imam Haramain and Imam al-Ghazali say that a more valid opinion is valid. Imam Shafi'i once ordered to buy raw nuts, and this kind of buying and selling is popular in almost all countries without any statement of disagreement.

Shafi'i, in the clearest opinion and one of the opinions of the Ibadhiyyah group, says that it is invalid to buy and sell goods that are not visible to both parties²⁸ or only one party even if the goods are there because this kind of buying and selling contains elements of *gharar*.²⁹ The Prophet has prohibited buying and selling that contains *haram*. Meanwhile, buying and selling unknown types of products contains large amounts of *gharar*.³⁰ Likewise, buying and selling goods of known type and type, such as the seller saying, "I am selling you my Arabian horse," then this sale and purchase are not valid according to Shafi'i's new opinion because there is an element of *gharar* caused by the lack of clarity regarding the nature of the goods. Prophet has prohibited buying and selling that contains *gharar*.³¹

From the discussion that has been presented, we can conclude that the concept of *gharar* and ignorance of goods in buying and selling has significant implications in the context of Sharia

economics. *Gharar*, or uncertainty, in buying and selling transactions can occur at various levels, from strictly prohibited to permitted, with some exceptions. The Shafi'i school, as one of the schools of Islamic jurisprudence, provides a unique view regarding this issue. Shafi'i scholars differ in opinion regarding transactions that contain *gharar*, such as buying and selling grain with its inner shell. However, in general, Shafi'i *ulama* tends to pay attention to uncertainty in buying and selling transactions and tries to avoid practices that contain elements of *gharar*. This aligns with sharia economic principles emphasizing transparency, fairness, and honesty in all business transactions. Therefore, the views of Shafi'i scholars regarding *gharar* in buying and selling provide a significant contribution in the context of modern Sharia economics, which can help ensure the continuity of business transactions by Islamic principles. The discussion about *gharar* and ignorance in buying and selling is an important part of understanding how Shafi'i scholars view the practice of hiding objectivity in business and how Islamic principles are applied in these situations.³²

Shafi'i said that buying and selling carried out by a blind person is considered invalid unless the blind person has seen something and has not changed it before experiencing blindness, such as iron. They argue that the blind person is unable to know what is good and bad, so the object that is the object is unknown to him.³³ Meanwhile, Shafi'i and Daud adh-Dhahiri say that this buying and selling is legal, but because the harmony is fulfilled, there is consent that is stated correctly. To cancel the transaction, according to them, they cannot consider intentions that cannot be known because there is no concrete evidence. This means wrongful intentions are handed over to Allah, while the real law is another matter. For this reason, transactions must be understood thoroughly and must not place them in a position of suspicion.

²⁸ Muhammad Ibn Idris as Syafi'i, al-Umm, (Riyadh: Bait al Afkar al Dauliyyah, t.t.).

²⁹ Abu Huroirah Pasaribu & Muhammad Arsad Nasution & Dermina Dalimunthe, "Bentuk Gharar Dalam Jual Beli Biji Kopi Ditinjau Dalam Hukum Islam," *Jurnal El-Thawalib*, vol. 2, no. 2 (1 Desember 2021), pp. 1–13, <https://doi.org/10.24952/el-thawalib.v2i2.3738>.

³⁰ Abu al Hasan Ahmad Ibn Faris bin Zakariyah, *Mu'zam Muqayis al Lughah Volume III*, (Egypt: Mushthafa al Bab al Halabi wa Syarikah, 1972).

³¹ Misra Madjid, "Praktek Jual Beli Gharar Dan Pengaruhnya Terhadap Masyarakat Desa Kayumoyondi Kecamatan Kotabunan," *Jurnal Ilmiah Al-Syir'ah*, vol. 3, no. 1 (9 September 2016), <https://doi.org/10.30984/as.v3i1.266>.

³² Abi Muhammad 'Abdu Allah, *Al Mughniy*, (Riyadh: Daru 'Alam al Kutubi, t.t.).

³³ Nawawi, *Al-Majmu' Syarah Al-Muhadzdzab*.

Based on historical texts, Shafi'i, Hanbali, Zhahiri Zaidiyyah, and Ibadhiyyah can sell the fruit that appears first. Meanwhile, selling fruit that has appeared and has not yet appeared is not permissible because buying and selling like this is a sale that includes both known and unknown goods, where Allah may not remove them from the tree. The second reason is that this kind of buying and selling is a buying and selling where goods cannot be handed over, and needs can be met by selling the principal because fruit that does not yet appear ripe may be sold in units, unlike fruit that is not yet available.³⁴

From this description, it can be concluded that Shafi'i scholars have different views regarding several types of buying and selling transactions involving blind people or objects that are not visible. According to Shafi'i, transactions carried out by blind people are considered invalid unless the person has previously seen the object being sold and then experienced blindness. However, this view is disputed by several scholars, including Shafi'i himself and Daud adh-Dhahiri, who states that even though it is *makruh*, the transaction is still valid because formal conditions such as *ijab-qabul* have been fulfilled. On the other hand, there is an agreement among the Shafi'i, Hanbali, Zhahiri Zaidiyyah, and Ibadhiyyah scholars that it is permissible to sell fruit that appears first but not to sell fruit that has not yet appeared because this involves uncertainty and the inability to hand over goods that have not yet appeared. Thus, the conclusion is that in the context of buying and selling transactions, Shafi'i *ulama* has diverse views regarding certain aspects, such as the participation of blind people and the sale of goods that are not yet visible. However, formal principles such as *ijab-qabul* remain the focus and the main factor in determining the validity of a transaction.³⁵ This underlines the importance of clearly understanding the principles contained in

Islamic jurisprudence in the context of business practices to ensure conformity with Islamic teachings.³⁶

The hadith *ahkam* of sharia economics is an important basis for understanding the views of Shafi'i scholars regarding the concealment of objectivity in merchandise. These hadiths provide guidelines and very clear principles about how business transactions should be conducted according to Islamic teachings. In Sharia economics, honesty and transparency in business transactions are important principles. The hadiths *ahkam* provide a comprehensive framework for understanding how these principles are applied in everyday business practices. One very relevant aspect of the principle of honesty is the concealment of objectivity in merchandise. This refers to hiding relevant information about merchandise, such as defects or shortages, from consumers. When information important to consumers is hidden or presented dishonestly, the Islamic hadith *ahkam* of economics can provide critical insight and clear guidance on acting. In his hadiths, Rasulullah SAW paid special attention to transparency and honesty in business. For example, in a hadith narrated by a Muslim, he emphasizes the importance of placing merchandise above food so that consumers can see it and avoid fraud.

The views of Shafi'i scholars regarding the concealment of objectivity in merchandise are based on their understanding of these hadiths.³⁷ Shafi'i scholars conducted an in-depth analysis of the content of these hadiths to extract relevant principles in modern economics. In a study of the hadith *ahkam*, Shafi'i scholars consider that hiding objectivity in merchandise is not only contrary to the principle of honesty but can also be detrimental to consumers and injure sharia economic principles. Through an

³⁴ Rezky Amaliah Burhani dan Muhammad Anis, "Tinjauan Hukum Islam Terhadap Jual Beli Buah-Buahan Diatas Pohon," *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syari'ah*, 5 April 2020, 175–82, <https://doi.org/10.24252/iqtishaduna.v2i2.16422>.

³⁵ Ash Shidieqy, *Al Islam* 2, (Jakarta: Bulan Bintang, 1990).

³⁶ Nurul Inayah, "Analisis Hukum Islam Terhadap Praktek Jual Beli Buah Melon Dengan Sistem Tebas: Studi Kasus Di Desa Buluagung Kecamatan Siliragung Kabupaten Banyuwangi," *Jurnal Istiqro*, vol. 4, no. 1 (28 Februari 2018), pp. 55–67.

³⁷ Naelul Azmi, "Problematisasi Sistem Ekonomi Islam Di Indonesia," *Mutawasith: Jurnal Hukum Islam*, vol. 3, no. 1 (23 Juni 2020), pp. 44–64, <https://doi.org/10.47971/mjhi.v3i1.186>.

analytical approach to relevant hadiths, Shafi'i scholars provide a careful view of how to respond to situations where objectivity in merchandise is threatened with being disguised or hidden. In conclusion, the study of the hadith *ahkam* on sharia economy provides a strong basis for the views of Shafi'i scholars regarding the concealment of objectivity in merchandise. With a deep understanding of these hadiths, we can gain valuable insight into how sharia economic principles can be applied in modern business practices. Thus, by studying the hadith *ahkam* and the views of Shafi'i scholars, we can strengthen our understanding of the importance of transparency, honesty, and objectivity in business and how these principles can be implemented in contemporary sharia economics.

Conclusion

In sharia economics, fairness and objectivity in business transactions are highly respected. However, in practice, is objectivity always clearly reflected in merchandise? Studying the hadith *ahkam* of sharia economics is the main basis for understanding and applying Islamic principles in business. In this article, we will analyze the views of Shafi'i scholars regarding the concealment of objectivity in merchandise. *Ahkam's* study of sharia economics hadith provides clear guidelines on how Muslims should conduct business transactions and handle other economic aspects. In the context of concealment of objectivity, these hadiths may provide critical insight into how to deal with situations where merchandise-relevant information is hidden or presented dishonestly. In sharia economics, honesty and transparency in business transactions are important principles. Rasulullah SAW, in his hadiths, paid special attention to transparency and honesty in business. For example, in a hadith narrated by a Muslim, he emphasizes the importance of placing merchandise above food so that consumers can see it and avoid fraud. The views of Shafi'i scholars regarding the concealment of objectivity in merchandise are based on their understanding of these hadiths. Shafi'i scholars conducted an in-depth analysis of the content of these hadiths to

extract relevant principles in modern economics. In a study of the hadith *ahkam*, Shafi'i scholars consider that hiding objectivity in merchandise is not only contrary to the principle of honesty but can also be detrimental to consumers and injure sharia economic principles. Through an analytical approach to relevant hadiths, Shafi'i scholars provide a careful view of how to respond to situations where objectivity in merchandise is threatened with being disguised or hidden.

In conclusion, the study of the hadith *ahkam* on sharia economics provides a strong basis for the views of Shafi'i scholars regarding the concealment of objectivity in merchandise. With a deep understanding of these hadiths, we can gain valuable insight into how sharia economic principles can be applied in modern business practices. Thus, by studying the hadith *ahkam* and the views of Shafi'i scholars, we can strengthen our understanding of the importance of transparency, honesty, and objectivity in business and how these principles can be implemented in contemporary sharia economics. In discussions of *fiqh*, the problem of hiding objectivity in merchandise can be linked to the concept of *gharar*.

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