



BUYING AND SELLING “IJON” (Perspective of the Hadith)

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Abstrak

Ijon adalah salah satu bentuk transaksi jual-beli yang umum dilaksanakan oleh masyarakat dan menjadi salah satu bentuk jual-beli yang menimbulkan perbedaan pendapat. Penelitian ini berusaha mengurai secara mendalam eksistensi jual-beli ijon dengan telaah hadis. Ditemukan bahwa hadis-hadis yang berbicara tentang praktek ijon berkualitas sahih dan menjadi landasan hukum yang cukup kuat untuk meniadakan praktek jual-beli ijon. Dengan menggunakan metode penelitian takhrij hadis secara lafzi dan tematik, hadis-hadis terkait berkualitas sahih. Dengan demikian, maka dalil dasar untuk menyatakan ketidakabsahan jual beli secara ijon sangat kuat.

Keyword : *Jual-beli ijon; Penelitian Hadis; Metode Takhrij Lafzi; Metode Takhrij Lafzi*

Abstract

Ijon is a form of buying and selling transactions that are commonly carried out by the community and is a form of buying and selling which causes differences of opinion. This study attempts to analyze in depth the existence of bonded trading by examining hadith. It was found that the hadiths that talk about the practice of bondage are of valid quality and become a legal basis that is strong enough to abolish the practice of buying and selling debt bondage. By using the research method of takhrij hadith in lafzi and thematically, the related hadiths are of valid quality. Thus, the basic argument for declaring the invalidity of bonded trading is very strong.

Keyword: *Selling and buying debt bonds; Hadith Research; Takhrij Lafzi Method; Takhrij Lafzi Method*

Introduction

A human being is a creature social as proposed by Aristotle (*zoon politicon*) not can live a self without the presence of people other in he asked. Dependency on the needs of others, because humans don't can Fulfill their needs, then humans need people who can help meet their needs his life. Man no can be free from an association that governs human relations in all the needs or which is normally called muamalah. Muamalah is the

rules (law) of God to regulate human beings' worldly affairs in association with society.¹ One of the muamalah referred to is buying and selling which is a *dharuri need*, namely a need that cannot be abandoned, so humans cannot live without buying and selling activities. Buying and selling is also a means of mutual help between fellow human beings so Islam determines its permissibility as in many statements in the Qur'an and hadith of the Prophet Muhammad.

Buy and sell with an agreement to exchange objects or goods has a voluntary value between the two split parties, that one accepts things and party other accept it accordingly with agreement or *u* that provision has been justified by *syara'* and agreed.² Bondage trading is often done when an object sells but it's not time to sell yet. Especially in practice sell buy vegetables or *u* fruits. Party sellers sometimes offer to potential buyers to buy fresh fruit. It can also, the buyer bids and asks the owner if goods could sell plants or fruits at a moment not yet worth harvesting. To ensure exists principle '*an taradin* in sell-buy, in transactions o objects that are traded must already clear quality and quantity. Thus, goods being traded already have time to pick and sell. This is so that the seller or *buyer* will not feel disappointed later day.³

The problem of buying and selling that occurs in society is increasingly widespread, one of which is the practice of buying and selling *ijon* (buying and selling plants, fruit, or seeds that are not ready for harvest). This practice is not only happening at this time but has existed since the time of the Prophet. Sell buy bondage is selling buy fruits or whole grains not yet seen eligibility or *u* maturity, so that are still vulnerable to exposure to pests or damage. The wrong only one there is buy and sell which is prohibited in the Islamic group Becomes four ie *u* forbidden because *expert* (expert contract), forbidden because *of sight* (*consent* and *qabul*), forbidden because *ma'qud alas* (goods sale), forbidden because *syara'* (provisions).⁴

Law sell to buy in Islam in origin is *changed* (Okay, okay only) but if there are in it things that differ law, then sell buy it can so become unclean. For example, selling unowned items or goods which no known quality and size. The sale and purchase of *ijon* are still very common in the community. Practices like this apply more to *fruits*, seeds, and other plants, but not as much to fruits. By because that, in this paper, the author refers to the *discussion* about sell *ijon* from the perspective of hadith, by looking at various hadiths with the paths narrated by the narrator.

Definition of Buying and Selling Ijon

Buying and selling in language according to Siah Khosyi'ah is exchanging something for something *u* which other. Exchange something *u* means treasure exchange thing with treasure thing, including exchange n treasure thing with currency.⁵ Ijon or in Arabic is

¹Hendi Suhendi, *Fiqh Muamalah* (Jakarta : Rajawali Press, 2016), p. 2.

²Suhendi Hendi, *Fiqh Muamalah* (Jakart ā : Raj ā Grafindo Persad ā , 2013), p. 68.

³Enizar, *Economic Hadith* (Jakarta : Rajawali Press, 2013), p. 155.

⁴Rachmat Syafei, *Fiqh Muamalah* (Bandung: Pustak ā Seti ā , 2001), p. 93-99.

⁵Shit Khosyi'ah, *Fiqh Muamalah Ratio* (Bandung: Libraries a Seti ā , 2014), p. 45.



called *mukhadlarah*, which is *buying and selling* fruits or *grains* that are still *green*.⁶ Or another *book* is called *al-Muhaqalah*, namely *selling agricultural products* before they appear or *selling* them when they are still small.

Opinion of the Fuqaha about the Sale and Purchase of Ijon

The fuqaha have different opinions regarding buying and selling trees and agricultural products on the earth. This is due to the possibility of a form of bondage based on the existence of a certain agreement *before the* contract. Imam *Abu Hanifah* or *u* fuqaha Hanafiyah differentiates into three legal alternatives as follows: If the contract requires that it must be quoted, then it is valid and the buyer must immediately pick it up right after the contract is in progress, unless there is permission from the seller. If the contract is not accompanied by any conditions, then it is permissible. If the contract requires that the fruit is not picked (still harvested) until it is ripe, then the contract is a facade.⁷

While scholars argue that they are permissible to sell it before it shines on the condition that it is picked. This is based on the Prophet's hadith which prohibits selling fruit, so it looks good. The scholars did not interpret the prohibition as selling it on condition that it stays on the tree until it glows.⁸

Wisdom Prohibition in Buying and Selling Ijon

The background to the emergence of the ban on selling fruit has not been good is the existence of a hadith narrated by Zaid bin Tsabil ra. at the time of Rasulullah SAW, humans bought and sold fruits before they looked good. When people have been serious and the time has come to decide their case, then the buyer said "time has overtaken the fruit, what has overtaken him what damaged it". They mentioned the defects in the form of dirt and disease when they fought more and more in the presence of the Prophet Muhammad. so *he* also said, "do not sell *dates*, until it looks good (ripe)".⁹

If you look at the background of the prohibition, then the wisdom *that can be drawn is: Preventing quarrels (mukhashamah)* due to obscurity. Protect the buyer, not to suffer losses due to the purchase of damaged fruit before it was ripe. Keeping the seller from eating other people's assets in a vanity way. To avoid regret and disappointment on the part of the seller if it turns out that the young fruit which is being sold at a low price *gives* a big profit to the buyer after the fruit is *perfectly* ripe.¹⁰

The law that has been set by the fuqaha does not apply *to* fruits or *plants* that can indeed be used or *eaten* when they are still green, such as Corn, mango, papaya, and other plants are picked when they are ripe, but can also be picked when they are *young* to be

⁶Hamzah Ya'qub, *Code of Trade Ethics According to Islam: Patterns of Guidance in Economical Life* (CV. Diponegoro, Bandung, 1992), p. 124.

⁷Ghufron A. Mas'adi, *Contextual Muamalah Fiqh*, (Rajawali Pers, Jakarta , 2002), p. 139.

⁸Ibnu Rusyd, *Terjemahan Bidayatul Mujtahid*, (CV. As-Sif ā , Semarang , 1990), p. 52.

⁹Ibn Rushd, *Terjemahan Bidayatul Mujtahid*, P. 54.

¹⁰Hamzah Ya'qub, *Code of Trade Ethics According to Islam: Patterns of Development in Economical Life*, p, 127.

enjoyed in certain ways. If this fruit is meant to be eaten while still young, does not contain *gharar*, does not contain any elements of deceit that could lead to quarrels in the future, does not eat other people's wealth in a vanity way, the law is the same as fruit that already looks good.

Takhrij al-Ḥadīs

The word *takhrij al-ḥadīs* consists of two words namely: *Takhrij* and *al-Ḥadīs*. The word *takhrij* (تخريج) according to the language is "to bring out." Meanwhile, M. ¹¹Syuhudi Ismail in his book states that *takhrij al-Ḥadīs intended* for research activities is "Searching or searching for hadith on various sources as the source of the relevant hadith, which in various sources is explained in full. the relevant matan and sanad hadith".¹² *Takhrij al-ḥadīs* is a hadith research that begins with methods. Hadith scholars have different opinions regarding this *takhrij al-ḥadīs method*. M. Syuhudi Ismail divides the *takhrij al-ḥadīs method* into two types. Namely: the *takhrij al-ḥadīs bil lafz* method and the *takhrij al-ḥadīs bil maudu'i method*.¹³

The hadiths that are the object of a's research are as follows:

Hadith Prohibition of Buying and Selling Unripe Fruits

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهَبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُزْهِيَ»، قَالُوا: وَمَا تُزْهِي؟ قَالَ: «تَحْمَرُ»، فَقَالَ: «إِذَا مَنَعَ اللَّهُ الثَّمَرَةَ فِيمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟»¹⁴

It means:

Have told *u, Ash*, At Thahir has informed us that Ibn *u Wahb* has informed me Malik from *Humaid* At Thawil from *Anas bin Malik*, that *Rasulullah saw*. forbids selling fruits until they look ripe." Companions asked, "How does it look ripe?" He *replied*: "Until it turns red." He *continued*: "If Allah prevents the fruit (not yet ripe), then on what basis do you make your brother's property lawful?" (Narrated by Muslim)

Refer to various sources

Ahmad bin Hanbal

حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ: " أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹¹Mahmud Yunus, *Arabic-Indonesian Dictionary* (Jakarta : PT Mahmud Yunus W ā Dzurriyyah , t.th.), p. 115.

¹²M. Syuhudi Ismail, *Research Methodology of the Prophet's Hadith* (Cet. II; Jakarta: Crescent Star, 2007), p. 41.

¹³M. Syuhudi Ismail, *Research Methodology of the Prophet's Hadith* (Jakarta: Crescent Star, 1992), p. 44-47.

¹⁴Muslim bin al-Hajjaj Abu al-Husain al-Qusyairi al-Naisaburi, *Ṣaḥīḥ Muslim* , Juz III (Cet . I; Saudiy, Riy ād: D ār T aibah li al -Nasyr w ā al-Tawazzu', 1427 H/2006 M), p. 1190.



نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تَرْهُوْا، وَعَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ، وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ¹⁵
حَدَّثَنَا حَسَنٌ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ، قَالَ: " نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تَطِيبَ "16
حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الرَّبِيعِ، عَنْ جَابِرٍ، قَالَ: " نَهَى - أَوْ نَهَانَا - رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الثَّمَرَةِ (1) حَتَّى تَطِيبَ "17

Muslim

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، «أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُرْهَى»، قَالُوا: وَمَا تُرْهَى؟ قَالَ: «تَحْمَرُ»، فَقَالَ: «إِذَا
مَنَعَ اللَّهُ الثَّمَرَةَ فِيمَ تَسْتَجِلُّ مَا لَ أَخِيكَ؟»¹⁸

Ibn Mājah _

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ،
«أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تَرْهُوْا، وَعَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ، وَعَنْ بَيْعِ
الْحَبِّ حَتَّى يَشْتَدَّ»¹⁹

Hadith scheme

This hadith, after being referred to the sourcebook, has data on 6 paths which are limited to the *poles of al sittah only*. The path under study has one *martyr* supporter or from among friends and several *mutabi* ' supporters other than friends.

¹⁵ Abū 'Abd al-Lāh Aḥmad bin Muhammad bin Ḥanbal bin HiLāhl bin Asad al-Syaibāni, *Musnad al-Imām Ahmad bin Ḥanbal*, Juz . XXI, h. 222.

¹⁶ Abū 'Abd al-Lāh Aḥmad bin Muhammad bin Ḥanbal bin HiLāhl bin Asad al-Syaibāni, *Musnad al-Imām Ahmad bin Ḥanbal*, Juz . XXII, p. 252.

¹⁷ Abū 'Abd al-Lāh Aḥmad bin Muhammad bin Ḥanbal bin HiLāhl bin Asad al-Syaibāni, *Musnad al-Imām Ahmad bin Ḥanbal*, Juz XXII, p. 375.

¹⁸ Muslim bin al-Hajjaj Abu al-Husain al-Qusyairi al-Naisaburi, *Ṣaḥīḥ Muslim*, Juz III, p. 1190.

¹⁹ Ibn M ājah Abū 'Abd al-Lāh Muḥammad bin Yazīd al-Qazwīni, *Sunan Ibn Mājah*, Juz II (Cet. I; Jordan: Maktabah al-M ā ' ā rif li al-Nasyr w ā al-Tauzi p.747 .



Sanad criticism

Muslim; Full name Muslim bin al-Hajjaj bin Muslim bin Wardi bin Kawisyaz al-Qusyairi al-Naisaburi. Born in 204 AH and died in 261 AH. al-Hafiz said a Muslim imam is someone who *siqat*, hafiz, and imams of hadith also issue works related to hadith. **Abu-Al-Tahir;** His full name is Ahmad bin Amr *u* bin Abdullah bin Amr *u* al-Sarh, and his university is *Abū* al-Tahir. He comes from *tabaqat tabi' u* *taba'* among the elderly. Died in 250 H, and lived in Mar *u* . the opinion of the scholars towards him: *Abū* Hatim said *l ā ba'sa bihi*, al-Nasā' *ī* said *siqat*, Ibn Hajar al-Asqalani said *siqat*. **Ibn Waha;** Ibn Wahab's full name is Abdullah bin Wahab Bin Muslim, known as kuniyyah Abu *Muhammad* . Coming from the common people *tabi'ut* *tabi'in*, lived in Maru , died in 197 H. scholars' assessment of him: Yahya bin Main said *siqah*, al-Ajli said *siqah*, Ibn Hajar said *siqah hafiz*, al-Zahabi said he is one *u* expert *u* science. **Malik;** Malik's full name is Malik Bin Anas Bin Ab *ī* Amir, known by the kuniyah name *Abu* Abdullah. Derived from *tabaqat tabu'ut* *tabi'in* among the elderly and living in Medina. Qafat in 179 H. Scholars' assessment of him: Yahya bin Ma'in said *siqah*, and Muhammad bin Sa'ad said *siqah ma'mun*. **Humaid al-Tawil;** Humaid al-Tawil's full name is Humaid bin Abī Humaid, known as kuniyyah Abu *Ubaidillah* . Derived from the *tabaqat tabi'in* of ordinary *kalnagan* and living in Basrah. Died in 142 H. Scholars' assessment of him: Yahya bin Ma'in said *siqah*, al-Nasā' *ī* said *siqah*, al-Ajli said *siqah*, Ibn Khusairy said *ṣadūq*, *Abū* Hatim al-Razi said *siqah*, Ibn Hajar said *siqah*. **Anas bin Malik;** Anas bin Malik's full name is Anas Bin Malik bin al-Nadlir bin Dlamdlam bin Zaid bin Haram, known as kuniyah Abu *Hamzah* . Comes from a friend circle and lives in Basrah. Died in 91 H. Scholars' assessment of him: Ibn Hajar said he was a companion of the Prophet Muhammad peace be upon him.

Critical critique

Hadith cuttings and comparisons

History of the same eye and relatively long in the history of Ibn Majah and Ahmad bin Hanbal 1.

History of Ibn Majah:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تَرْهُو،
وَعَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ،
وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ

History of Ahmad bin Hanbal 1:

History with the same eye uses the word *نَطِيبٌ* found in the history of Ahmad bin Hanbal 2 and 3.

History of Ahmad bin Hanbal 2 and 3:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تَطْيَبَ
نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تَطْيَبَ

History that uses the word تُشَفِّحُ found in the history of Ahmad bin Hanbal 4.

History of Ahmad bin Hanbal 4:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُشَفِّحَ

History that uses the word تُزْهِيُ found in Muslim history.

Muslim history:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُزْهِيَ

Hadith content

Not against the Koran

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا
أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا²⁰

Translated:

O you who believe, do not *eat* each other's wealth in a *vanity* way, except by way of trade that is done *voluntarily* between *you* . And do not kill *yourselves* ; verily Allah is Most Merciful to *you* . (QS. An-Nisa' / 4: 29)

Not contradicting a more authentic hadith

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، نَهَى
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صَلاَحُهَا، وَكَانَ إِذَا سُئِلَ عَنْ صَلاَحِهَا قَالَ: «حَتَّى تَذْهَبَ

²⁰Ministry of Religion ā , *Al-Qur'an and its Translation: 2019 Improved Edition* (t.tc; Jakarta ā : Ministry of Religion ā , 2019), p. 112.



It means:

Had told us Hajjaj had told us Syu'bah had told me 'Abdullah bin Dinar; I heard Ibnu 'Umar ra. (said,): The Prophet saw. forbids selling dates until the goodness appears (ripe) and when asked about the goodness he answers when the pests (something that appears to be a risk) are gone." (Narrated by al-Bukhari)

Prohibition of Selling Unreal Good Fruits

أَخْبَرَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مَسْكِينٍ، قِرَاءَةً عَلَيْهِ، وَأَنَا أَسْمَعُ، عَنِ ابْنِ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدٌ، وَأَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبَايَعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهَا، وَلَا تَتَبَايَعُوا الثَّمَرَ بِالثَّمَرِ»²²

It means:

Has informed me Yunus bin Abdul A'la and Al Harith bin Miskin by reading the history and I heard, from Ibnū Wahb, has reported to me Yunus from Ibnū Shihab, he said; have told me Sa'id and Abu Salamah that Abu Hurairah said; Rasulullah saw. Said: "Do not sell fruit until its worth is seen, and do not buy fruit with fruit." (Narrated by al-Nasā'i)

Refer to various sources

Al-Nasa'i

أَخْبَرَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مَسْكِينٍ، قِرَاءَةً عَلَيْهِ، وَأَنَا أَسْمَعُ، عَنِ ابْنِ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدٌ، وَأَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبَايَعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهَا، وَلَا تَتَبَايَعُوا الثَّمَرَ بِالثَّمَرِ»²³

Ahmad bin Hanbal

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَبَايَعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ " ²⁴

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَيَّارٌ (1) ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا تَبَايَعُوا بِالْحَصَاةِ، وَلَا تَنَاجَشُوا، وَلَا تَبَايَعُوا بِالْمُلَامَسَةِ، وَمَنْ اشْتَرَى مِنْكُمْ مُحَقَّلَةً

²¹Muhammad bin Ismā'il Abū 'Abdullah al-Bukhārī al-Ju'fī, *Sahīh al-Bukhārī*, Juz II (Cet. I ; tt: D ār T auq al-Najah, 1422 H), p. 127.

²²Abū 'Abd al-Raḥm ān Ahmad bin Syu'aib bin 'Ali al-Khur ās āni, *al-Sunan al-Kubrā li al-Nasā'i*, Juz. VI (Cet. I; Beirut: Mu'sasah al-Ris ālah, 1421 H/2001 AD), p. 28.

²³Abū 'Abd al-Raḥm ān Ahmad bin Syu'aib bin 'Ali al-Khur ās āni, *al-Sunan al-Kubrā li al-Nasā'i*, Juz. VI (Cet. I; Beirut: Mu'sasah al-Ris ālah, 1421 H/2001 AD), p. 28.

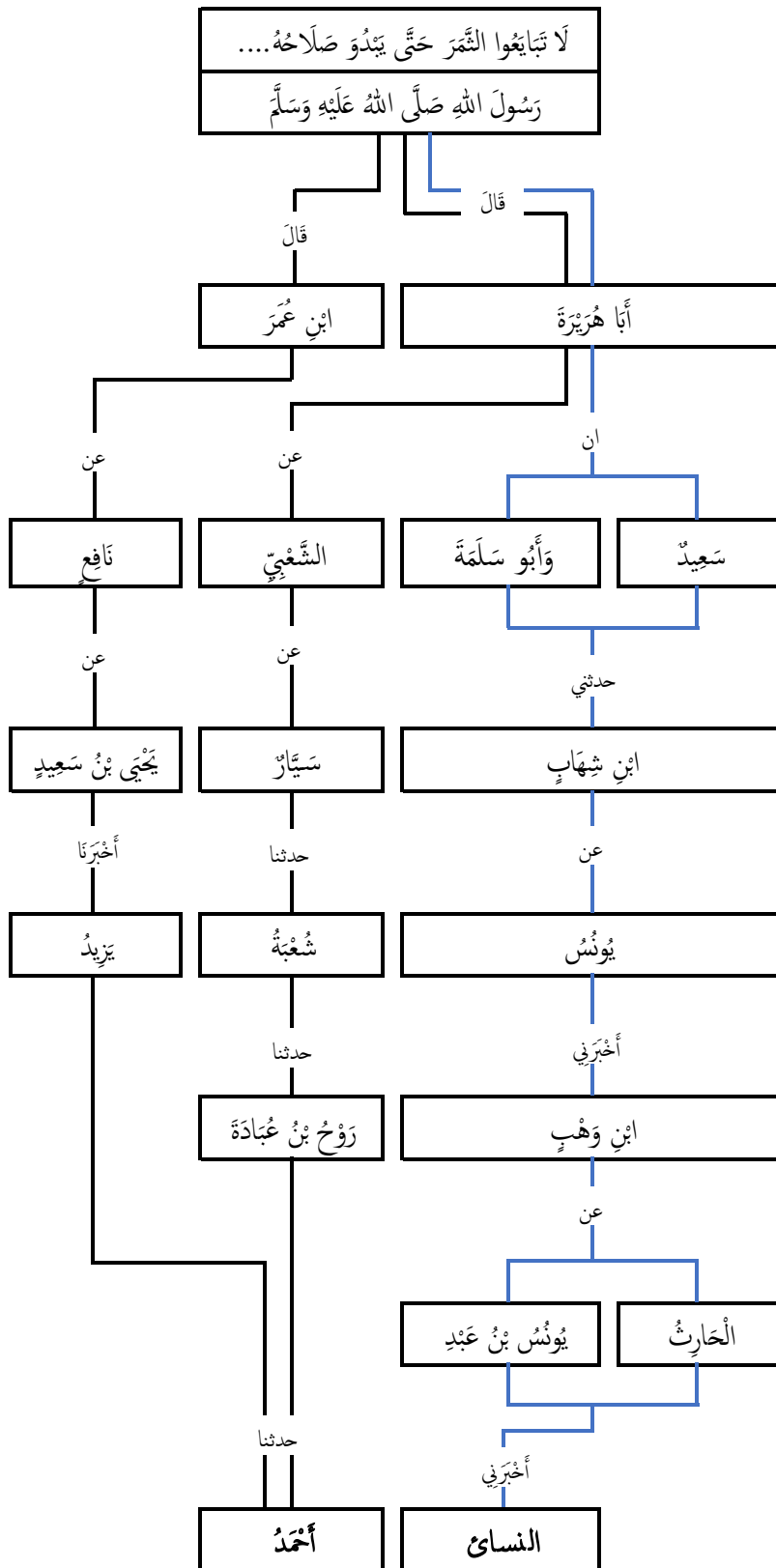
²⁴Abū 'Abd al-Lāhh Aḥmad bin Muhammad bin Ḥanbal bin HiLāhl bin Asad al-Syaibāni, *Musnad al-Imām Ahmad bin Ḥanbal*, Juz. IX, p. 341.

فَكَرِهَهَا فَلْيُرَدِّهَا، وَلْيُرَدِّ مَعَهَا صَاعًا مِنْ طَعَامٍ²⁵

Hadith Sceme

After searching for this hadith on b sources limited to al sitta, data were found on 3 hadiths namely, 1 narration on al-Nasa'I and 2 narrations on ahmad bin Hanbal. The path studied focuses on the al-Nasa'I path and this path has 1 supporting path from *Syahid* .

²⁵Abū 'Abd al-Lāhh Aḥmad bin Muhammad bin Ḥanbal bin HiLāhl bin Asad al-Syaibāni, *Musnad al-Imām Ahmad bin Ḥanbal* , Juz . XVI, p, 21.



Sanad Criticism

al-Nasa'i; Al-Nasa'i's full name is *Abū* Abd al-Rahman Ahmad bin Shuaib bin Al *ī* bin Sinan Abi Bahr al-Khurasani al-Nasa'i. he was born in 215 H and died in 303 H. he lived in Mecca and Palestine. He is also a hadith scholar who has made many contributions to hadith works.

Yunus bin 'Abdl A'la; Yunus bin Abdullah's full name is Yunus bin Abdul A'la bin Musa, also known as kuniyyah Abu *Musa* . When he lived in Mar *u* and he came from *tabaqat tabi' u* *taba'* the elderly died in 264 H. Scholars' assessment of him: *Abu* Hatim said *siqah*, al-Nasa'I said *siqah*, Ibn Hibban said *siqah*, Maslamah bin Qasim said *hafiz*.

Ibn Wahab; Ibn Wahab's full name is Abdullah bin Wahab Bin Muslim, known as kuniyyah Abu *Muhammad* . Coming from the common people *tabi'ut tabi'in*, lived in Maru, died in 197 H. scholars' assessment of him: Yahya bin Main said *siqah*, al-Ajli said *siqah*, Ibn Hajar said *siqah hafiz*, al-Zahabi said he is one *u* expert *u science*.

Yunus: Yunus' full name is Yunus bin Yazid bin al-Najjad, known as kuniyyah Abu *Zaid* . Derived from *tabaqat tabi' tabi'in* among the elderly, residing in Syam. Died in 159 H. Scholars' assessment of him: al-Ajli said *siqah*, al-Nasa'I said *siqah*, Ya'qub bin Syaibah said *shalih al-hadith*, *Abu* Zur'ah said *la ba'sa bih*, Ibn Kharasy *s adūq*, Ibn Hibban said mentioned in *al-siqat*, Ibn Hajar said *siqah*, al-Zahabi *siqah*.

Ibn Shihab; Ibn Syihab's full name is Muhammad bin Muslim bi Ubaidillah bin Abdullah bin Syihab, and is known by the kuniyah name *Abū* Bakar. He comes from among the middle-class *tabi' u* *tabi'in*, living in Medina. Died in 124 H. Scholars' assessment of him: Ibn Hajar said *Faqih hafiz*, al-Zahabi said he was a prominent scholar.

Sa'id; Sa'id's full name is Sa'id bin al-Musayyab bin Hazan bin Abi Wahab bin Amr *u* , known by the kuniyyah name *Abu* Muhammad. Derived from *tabaqat tabi'in* among the elderly and living in Medina. Died in 93 H. Scholars' assessment of him: Ahmad bin Hanbal said *siqah*, *Abu* Zur'ah Arrazi said *siqah imam*, al-Zahabi said *siqah hujjah*.

Abu Hurayrah; *Abu* Hurairah's full name is Abdurrahman bin Sakhar, known as kuniyyah Abu *Hurairah* . Coming from among friends and living in Medina. Died in 57 AH. Scholars' assessment of him: Ibn Hajar said he was a friend.

Critical critique

Cuts and eye comparisons

Al-Darimi's history:

لَا تَبَايَعُوا التَّمْرَ حَتَّى يَبْدُوَ صَلَاحُهَا،

وَلَا تَبَايَعُوا التَّمْرَ بِالتَّمْرِ

History of Ahmad bin Hanbal

The first narration reduces the sentence وَلَا تَبَايَعُوا التَّمْرَ بِالتَّمْرِ and also uses the word صَلَاحُهُ

لَا تَبَايَعُوا التَّمْرَ حَتَّى يَبْدُوَ صَلَاحُهُ



The second history uses the word *تَبَايَعُوا بِالْخِصَاةِ* and add a few sentences:

لَا تَبَايَعُوا بِالْخِصَاةِ، وَلَا تَتَاخَشُوا،

وَلَا تَبَايَعُوا بِالْمَلَامَسَةِ،

وَلِيُرَدَّ مَعَهَا صَاعًا مِنْ طَعَامٍ

After doing this hadith comparison, we experienced history bi al ma'na because it was seen that several words were used differently.

Hadith content

Not against the Koran

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا
أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Translated:

O you who believe, do not eat *one another's* wealth in a vanity way, except in a commercial way which is done *voluntarily* between *you*. And do not kill *yourself*; verily Allah is Most Merciful to *you*. (QS. An-Nisa'/ 4: 29)²⁶

a) It does not contradict stronger hadiths

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، نَهَى
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ التَّمْرَةِ حَتَّى يَبْدُوَ صَلَاحُهَا، وَكَانَ إِذَا سُئِلَ عَنْ صَلَاحِهَا قَالَ: «حَتَّى تَذْهَبَ
عَاهُئُ»²⁷

It means:

Had told us Hajjaj had told us Syu'bah had told me 'Abdullah bin Dinar; I heard Ibn 'Umar radiallah u ' *anhuma* (say,): The Prophet Shallallahu'alaihiwasallam forbade selling dates until their goodness (ripe) appeared and when asked about their goodness he *replied* that the pests (*something* that seemed a risk) had disappeared." (Narrated by al-Bukhari)

Explanation of Hadith

Islam is a large religion that has two main foundations in its teachings, namely the Qur'an and the hadith of the Prophet. These two sources of teachings regulate all elements of human life, not only related to human relations with God, namely faith and worship, but

²⁶Ministry of Religion, *Al-Qur'an and its Translation: 2019 Improved Edition*, p. 112.

²⁷Muhammad bin Isma'il Abu 'Abdullah al-Bukh āri al-Ju'fī, *Sahih al-Bukhari*, Juz II, p. 127.

also regulate muamalah, without exception, buying and selling.

Sulaiman Rasjid in his book entitled *Fiqh al-Islām*, he argues that the sale and purchase of debt bondage are prohibited by religion. Fruit that is uncertain and not fit to eat, whether it is still small, often damaged or *rotten* and immature is forbidden to be traded because *it* will potentially harm the buyer and the seller will take advantage.²⁸

Likewise with the opinion of Imam Bukhari, Imam Muslim and Imam Syafi'i, they only justify buying and selling with certainty and forbidding buying and selling that has the potential to harm the buyer, including buying and selling *ijon*, namely buying and selling fruit that is not yet ripe or *still raw*.²⁹

Some of the opinions of the scholars above refer to the *hadith* of the Prophet regarding fruits that can be traded are ripe fruits, namely as follows:

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «نَهَى عَنْ بَيْعِ التَّمَارِ حَتَّى تُرْهِى» قَالَ: حَتَّى تَحْمَارَ³⁰

It means:

Has told us Qutaibah from Malik from Humaid from Anas bin Malik ra. that the Messenger of Allah forbids *selling* dates until they grow well." He (Anas bin Malik ra.) said ;: "Until they turn red"

The *hadith* above is intertextual of the *ijon* *hadith* which is discussed, which means that bonded trading existed at the time of the Prophet Muhammad. and this is prohibited. In this case, trading in bonded bonds is permissible, but there are still rules and conditions for carrying out these transactions.³¹ However, this is different from the opinion of Iman Abu Hanifah who said that buying and selling *ijon* is permissible, it's just that the buyer has to pick it himself. This is not an immature problem, but this prohibition only applies *to* fruit that is picked before it is ripe. However, if the fruit is picked when it is ripe, that is *permissible*.³² In the community, there is a misunderstanding that *trees* that are still in the process of growth and have never borne fruit have been traded. This is where the differences of the scholars differ regarding the sale and purchase of bonded bonds.³³ So in general buying and selling which has the potential to harm the buyer is prohibited, but if the sale and purchase of *ijon* are carried out and the payment after the fruit *is* certain and

²⁸Sulaiman Rasjid, *Islamic Fiqh: Complete Islamic Fiqh Law* (Cet. XXXXXXVII; Bandung: Sinar Baru Algensindo, 20017), p. 283.

²⁹ Ibn Hajar al-Asqalāhni al-Hafiz, *Fathul Bārī: Syarah Sahīh al-Bukhārī*, Translated. Amiruddin, Juz VIII (Cet. VII; Jakarta : PUSTAKA Azzam, 2017), p. 277-279.

³⁰Muhammad bin Ismāil Abū 'Abdullah al-Bukhari al-Ju'fī, *Ṣaḥīḥ Bukhārī* Juz II, p. 127.

³¹Ramli, "Analysis of Ijon Sale and Purchase in the Kediri District in an Islamic Perspective", *al-Ihkam: Journal of Islamic Education and Studies* 10, No. 1, (2017), p. 221.

³²Wahbah Al-Zuhaili, *Islamic Fiqh wā-Adillatuhu*, (Jakarta: Gemma Insani, 2011), p. 150.

³³Pausiah Nur Lubis and Zul Anwar Ajim Harahap, "The Mechanism of Trade and Purchase of Ijon in ā Manisak Village, Ranto Baek District", *Tazkir: Research Journal of Social and Islamic Sciences* 5, No. 1 (2019), p. 152.



picked, some scholars allow this.

Conclusion

Selling and buying ijon is a sale and *purchase* transaction of fruit or *grains* that are still *green*. Ijon buying and selling is also known as *al-Muhaqalah*, namely selling *agricultural* products before they appear or *selling* them when they are still small. So the sale and purchase of ijon in question are selling fruit or grain *whose* goodness cannot be ascertained because the ripeness or hardness is not *visible*. If you pay attention to the background of the prohibition, then the wisdom that can be drawn is: Preventing quarrels (*mukhashamah*) due to ambiguity. Protect the buyer, not to suffer losses due to the purchase of damaged fruit before it was ripe. Keeping the seller from eating other people's assets in a vanity way. To avoid regret and disappointment on the part of the seller if it turns out that the young fruit which is being sold at a low price *gives* a big profit to the buyer after the fruit is *perfectly* ripe. The first hadith found as many as 6 paths in several variations in *kutb al-tis'ah*. In this hadith, the focus is on examining the Muslim path and having the status of *ṣaḥīḥ*. This hadith also has a path supporting *martyrdom* in *tabaqat* companions and several *mutabi'* after it. The second hadith found 3 paths on the *al-tis'ah pole*. The research focus is on the path of al-Nasai and found *martyrdom* in *tabaqat Sahabat* 1 path and several *mutabi'* after it, the hadith is *ṣaḥīḥ* and has supporting lines.

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