



كَنْزِل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

Relevance of Ibn Taimiyah's Economic Thought on Fair Prices, Markets, and State Intervention from The Perspective of Islamic Economics

Salsabila^{1✉}, Malahayatie²

^{1,2}Magister Ekonomi Syariah, UIN Sultanah Nahrasiyah Lhokseumawe, Indonesia

Articles

Information

History:

Received: February

Approved: March

Publish: May

Keywords: Ibn Taimiyah's Economic Thought, Fair Pricing, Markets, and the Role of the State.

Abstract

The rapid development of the global economy, marked by technological advancement, international trade, and dynamic consumption patterns, has created various real challenges, such as price fluctuations, monopolies, hoarding of goods, and unequal distribution of wealth. In this context, the principles of Islamic economics offer an alternative approach that emphasizes a balance between material profit, ethical values, and social responsibility in every economic activity. Ibn Taymiyyah (661–728 H/1263–1328 CE) made significant contributions to Islamic economic thought through the concepts of fair pricing (*tsaman al-mithl*), healthy market mechanisms, state supervision and intervention when necessary, and the fair management of property rights. This study employs a qualitative research method using a library research approach. The research data consist of primary sources in the form of Ibn Taymiyyah's works, such as *Al-Hisbah fi al-Islam*, *Al-Siyasah al-Syar'iyyah fi Ishlah al-Ra'i wa al-Ra'iyyah*, and *Majmu' Fatawa*, as well as secondary sources including books, scientific journals, articles, and previous studies relevant to the topic. The analytical technique used is descriptive-analytical analysis to examine Ibn Taymiyyah's economic thought concerning fair pricing, market mechanisms, property rights, and the role of the state in Islamic economics. The findings of the study indicate that Ibn Taymiyyah acknowledged market mechanisms based on the interaction of supply and demand, while rejecting monopolistic practices, price manipulation, and hoarding that harm society. The state plays an important role through the institution of *hisbah* in supervising markets, maintaining price stability, ensuring fair distribution of wealth, and protecting public interests. The main finding of this study confirms that Ibn Taymiyyah's economic thought remains relevant in addressing modern economic challenges through the implementation of an economic system that is fair, transparent, sustainable, and oriented toward social welfare in accordance with the perspective of Islamic economics.

✉Email Correspondent:

salsabilaumay99@gmail.com

Copyright © The Author(s)

Introduction

The recent changes and developments in the global economy have occurred rapidly, driven by technological advancements, increased cross-border trade, and dynamic consumption patterns within society. Various issues, such as price fluctuations, unequal wealth distribution, monopolistic practices, and market speculation, present real challenges to modern economic systems. This situation demands economic mechanisms that are not only effective in generating profit but also fair, transparent, and sustainable in ensuring the welfare of society at large. For Muslim communities, economic principles based on Islamic law offer an alternative that balances material and ethical aspects while promoting social responsibility in every transaction. This system emphasizes that economic activity should not merely aim at generating profit but must also prioritize justice, ethics, and concern for public welfare.

The history of Islamic economic thought records a number of classical scholars whose ideas remain relevant today. One important figure is Ibn Taymiyyah (661–728 H/1263–1328 CE), a scholar of the Hanbali school who possessed deep knowledge of Islamic law, including economic regulations. He emphasized the importance of justice in economic interactions, the role of the state in regulating market activities, and the principle of balance in price determination so that the needs of society could be fulfilled fairly and harmoniously. Ibn Taymiyyah's ideas serve as a key reference for understanding how Islamic moral and legal values can be applied in everyday economic practice.

Market activity, as the center of economic exchange, requires clear regulation to ensure balanced relationships between producers and consumers. Without proper supervision and regulation, practices such as hoarding, price manipulation, and monopolies can harm society at large. Therefore, the perspective of Islamic economics and Ibn Taymiyyah's ideas provide a moral and legal foundation that can balance the market while protecting vulnerable groups in society. By understanding the principles of fair pricing, market regulation, and the role of the state from an Islamic perspective, relevant approaches can be formulated to address modern economic challenges while supporting the creation of equitable welfare for all levels of society (Soumena, Moh Yasin, Ikhsan Gasali, and A. Rio Makkulau, 2023: 45–59).

Research on Ibn Taymiyyah's economic thought has been conducted in various previous studies. Some studies discuss the concept of fair pricing (*tsaman al-mithl*) as a form of justice in economic transactions. Other studies focus on Ibn Taymiyyah's market mechanism, which is based on the interaction between supply and demand, as well as his rejection of monopolistic practices, hoarding, and price manipulation. In addition, several studies examine the role of the state through the institution of *hisbah* in supervising markets to maintain economic stability and protect public interests. These studies show that Ibn Taymiyyah's economic thought has made an important contribution to the development of Islamic economics based on the principles of justice, balance, and social welfare.

However, previous studies have generally examined Ibn Taymiyyah's economic thought in a fragmented manner. Some focus only on the concept of fair pricing, while others emphasize market mechanisms or state intervention separately. Studies that integrate these three aspects within a unified framework of Islamic economics remain relatively limited. In addition, discussions on the relevance of Ibn Taymiyyah's thought to modern economic conditions—such as price fluctuations, wealth inequality, monopolistic

practices, and weak market supervision—have not yet been comprehensively explored. In fact, these issues are interconnected and require a holistic approach to create a fair and sustainable economic system.

Based on these conditions, this study aims to examine Ibn Taymiyyah's economic thought regarding fair pricing, market mechanisms, and state intervention in an integrated manner within the framework of Islamic economics. This research not only explains Ibn Taymiyyah's economic concepts in a normative sense but also analyzes their relevance to contemporary economic challenges. Thus, this study is expected to contribute to the development of Islamic economic studies, particularly in relation to the implementation of the principles of fair pricing, market supervision, and the role of the state in establishing an economic system that is just, transparent, and oriented toward public welfare.

Method

This study employs a qualitative research method with a library research approach. This approach is used to conduct an in-depth examination of Ibn Taymiyyah's economic thought, particularly regarding market mechanisms, the concept of fair pricing, property rights, and the role of the state in Islamic economics. Library research is chosen because the primary data sources originate from written literature relevant to the research topic, including classical texts, academic books, journals, and scholarly articles discussing Islamic economic thought. The data sources in this study consist of primary and secondary data. Primary data are obtained from Ibn Taymiyyah's works, such as *Al-Hisbah fi al-Islam*, *Al-Siyasah al-Syar'iyah fi Ishlah al-Ra'i wa al-Ra'iyah*, and *Majmu' Fatawa*. Meanwhile, secondary data are obtained from books, academic journals, articles, and previous studies related to Ibn Taymiyyah's economic thought and Islamic economics in general.

Data collection is conducted through documentation techniques, namely by reviewing, reading, and identifying various references relevant to the research topic. The collected data are then classified based on thematic discussions, such as market mechanisms, fair pricing (*tsaman al-mithl*), price-setting policies, property rights, and the role of the state in the economy. Data analysis is carried out using a descriptive-analytical method. The descriptive method is used to systematically explain Ibn Taymiyyah's economic concepts and thoughts, while the analytical method is used to examine the relevance of these ideas to contemporary economic conditions. Through this approach, the study is expected to provide a comprehensive understanding of Ibn Taymiyyah's contribution to the development of contemporary Islamic economics.

The data analysis procedure in this study is conducted in several systematic stages to ensure a more focused and in-depth result. The first stage is data reduction, which involves selecting data from various primary and secondary sources to focus on aspects relevant to the research object, namely market mechanisms, fair pricing (*tsaman al-mithl*), property rights, and the role of the state in Islamic economics. The second stage is data organization, which involves grouping the reduced data into thematic categories according to the research focus. This classification aims to facilitate the analysis process and ensure that each concept of Ibn Taymiyyah's thought is systematically structured.

The third stage is data display, which involves presenting the data in a structured narrative form based on primary sources such as *Al-Hisbah fi al-Islam*, *Al-Siyasah al-Syar'iyah fi Ishlah al-Ra'i wa al-Ra'iyah*, and *Majmu' Fatawa*, supported by relevant

secondary literature. At this stage, relationships between concepts are explained more clearly and systematically. The fourth stage is data analysis and interpretation, which involves interpreting the presented data by linking Ibn Taymiyyah's thought to the principles of Islamic economics and contemporary economic conditions, particularly issues such as price fluctuations, monopolies, hoarding, and wealth inequality.

The final stage is **conclusion drawing and verification**, which involves formulating the final findings of the research based on the entire analytical process. The conclusions are descriptive-analytical in nature, thus providing a comprehensive overview of the relevance of Ibn Taymiyyah's economic thought within the framework of contemporary Islamic economics.

Results

Brief Biography of Ibn Taimiyah

Ibn Taimiyah, whose full name was Abul Abbas Taqiuddin Ahmad bin Abdul Halim bin Abdus Salam bin Abdullah bin Taimiyah, was born on January 22, 1263 CE (10 Rabiul Awwal 661 H) in Harran, Turkey. He came from a family of scholars who were highly knowledgeable in religious studies. At the age of seven, Ibn Taimiyah moved to Damascus with his father due to the Mongol invasion of Iraq. In Damascus, he memorized the Qur'an and studied under various scholars in the fields of fiqh, hadith, tafsir, mathematics, and philosophy. Besides being active in scholarly activities, he was also involved in public and political affairs. He passed away on 20 Dzul Hijjah 728 H in the prison of Qal'ah Dimashq. Ibn Taimiyah produced hundreds of scholarly works, including *Majmu' Fatawa Syaikh al-Islam*, *Al-Hisbah fi al-Islam*, and *Al-Siyasah al-Syar'iyyah fi Ishlah al-Ra'li wa al-Ra'iyyah*, which discuss legal, social, and Islamic economic issues (Harahap, 2015).

Research Findings on Ibn Taimiyah's Economic Thought

The research findings indicate that Ibn Taimiyah's economic thought is based on six main principles, namely monotheism, faith, freedom, justice, balance, and responsibility. These six principles are interconnected and serve as the foundation for carrying out economic activities that are not only oriented toward material profit, but also aimed at attaining the pleasure of Allah SWT and maintaining a balance between individual and social interests (Marsella and Mohamad Soleh Nurzaman, 2023).

The findings also show that according to Ibn Taimiyah, market mechanisms are naturally formed through the interaction between supply and demand. Price increases are not always caused by injustice or fraud by traders, but may also be influenced by production factors and scarcity of goods. Therefore, as long as prices are formed naturally, the government does not need to intervene in the market. However, when monopoly, hoarding, price manipulation, or injustice in transactions occur, the government is obliged to intervene in order to maintain economic balance and justice.

Other findings reveal that Ibn Taimiyah introduced the concept of *tsaman al-mithl* or fair price, namely a price generally accepted based on the conditions of a certain time and place. This concept demonstrates that the free market in Islam remains limited by moral values and the prohibition of exploitation. In addition, Ibn Taimiyah also emphasized the importance of monetary stability through the prohibition of excessive money printing and rejection of money trading practices that could destabilize the economy. According to his

view, money is merely a measure of value and a medium of exchange, not a commodity to be traded solely for profit (Qalbia, Farah, and M. Reza Saputra, 2023).

Discussion

Ibn Taimiyah's Economic Thought and Modern Economics

Ibnu Taimiyah's economic thought has similarities with modern economic theory, particularly regarding market mechanisms formed through the interaction of supply and demand. This view shows that Ibn Taimiyah understood the concept of market mechanisms rationally long before the development of modern economic theory. In modern economics, prices are considered to be formed automatically based on market conditions, and this aligns with Ibn Taimiyah's view on natural price fluctuations (Harahap, 2015).

However, Ibn Taimiyah's thought does not only emphasize economic efficiency but also places moral values and justice as essential components of economic activity (Marsella and Mohamad Soleh Nurzaman, 2023). According to him, economic activities must remain within the boundaries of Islamic ethics and sharia to achieve a balance between individual and social interests.

The Concept of Fair Price in the Thought of Ibn Taymiyyah

From the perspective of Islamic economics, the price of a good is determined through the interaction between seller and buyer, who negotiate with each other, reflecting a fair exchange value based on mutual agreement. A price is considered fair if it reflects the true value of the item, without any element of deception or exploitation. This concept is in line with the principle of justice in Islamic economics, which emphasizes the importance of honest transactions that do not harm either party. In this regard, a fair transaction not only benefits one side, but also maintains balance and fairness for all parties involved (Fany dan Maryam, 2025).

A fair price in Islamic economics is influenced not only by the factors of demand and supply, but also by the principle of justice, which requires that prices objectively reflect the value of goods. There are two types of value related to price, namely:

a. 'Iwadh al-Mitsl (Equivalent Replacement)

According to Ibn Taymiyyah, 'iwadh al-mitsl refers to a form of compensation given with a value that is truly equivalent. This means that the replacement for an item must match the prevailing value in society, without any addition or reduction that could harm either party. This principle emphasizes honesty and balance in exchanges, ensuring that no party is disadvantaged in a sale and purchase transaction.

b. Fair Market Value (Harga Pasar yang Wajar)

Tsaman al-mitsl is a price that is widely accepted by society because it reflects real economic conditions. This price arises from the natural interaction between supply and demand in a healthy market, without any element of manipulation or speculation. For Ibn Taymiyyah, such a price is a reflection of justice and economic stability, as it is based on balance and the common practices of society in conducting transactions.

However, this principle of justice can be disrupted if monopolistic practices or ihtikar appear in the market. Monopolies are usually carried out by hoarding goods to create artificial scarcity and raise prices unreasonably, causing harm to consumers and disturbing market equilibrium. From the perspective of Islamic economics, such practices are

prohibited because they violate the principles of justice and balance, which are the foundations of fair pricing. Monopolies not only harm consumers but also reduce the effectiveness of a healthy market mechanism (Hazki Ziadatur Rizki, and Lina Marlina, 2025).

In imperfect market conditions, such as hoarding of goods or price fluctuations due to speculation, the government in an Islamic economy is permitted to set prices in order to protect the interests of the public and maintain market balance. However, this intervention must be carried out wisely and based on sharia principles to avoid causing market distortions and to ensure justice for all parties. The government has an important role in ensuring a fair pricing mechanism in the Islamic economy. They must monitor the market to prevent harmful practices and may regulate prices if necessary to protect the interests of the public (Ismail, Muhammad, 2023).

Pricing Policy from the Perspective of Ibn Taimiyah

Ibn Taimiyah believes that market prices are essentially formed through the interaction between the forces of supply and demand (Muheramtohad, 2018). He believes that the free market mechanism reflects the natural harmony of the economy, where economic actors exchange goods and services according to their needs, and the prices that form automatically are the result of a fair balance (Awalia, 2022).

However, Ibn Taimiyah also acknowledged that this mechanism does not always function perfectly, especially in cases of monopoly, hoarding of commodities (ihtikar), or collusion among market participants that disrupt price stability and the distribution of goods (Nurfaizah dan Khanifah). In such a disrupted market condition, Ibn Taimiyah permitted and even encouraged state intervention to set prices in order to uphold economic justice (Ali Mujahidin, dan Ifa Khoiria Ningrum, 2021).

This intervention can be carried out through the hisbah institution, which is a supervisory body to ensure that prices remain fair and that traders do not engage in exploitation or hoarding. Price setting is not always done directly by the government, but can also take the form of indirect actions such as distribution policies or market regulations that guarantee the availability of goods for the public.

The Role of the State in the Economy According to Ibn Taymiyyah

Ibn Taimiyah emphasized that the state has an active responsibility to regulate the economy in order to ensure social justice and the welfare of the people. According to him, it is not enough for the state to be a passive overseer; rather, it must be proactive in intervening in the market when deviations occur that harm society. Such intervention is necessary to maintain a balance between individual interests and the public good, as well as to ensure that market mechanisms function fairly and efficiently.

In this context, Ibn Taimiyah proposed the establishment of the hisbah institution as an entity tasked with overseeing and regulating economic activities in the market. This institution plays an important role in ensuring that economic transactions comply with the principles of Sharia, such as honesty, transparency, and justice. In addition, hisbah is also responsible for preventing practices that harm consumers, such as hoarding goods (ihtikar), fraud, and price manipulation. Pancarini (2018) explains that Ibn Taimiyah emphasized the importance of market oversight through the hisbah institution to uphold justice and prevent deviations in economic transactions.

Furthermore, Ibn Taimiyah emphasized that the state needs to have clear, structured, and firm economic policies to maintain market balance. One important aspect of this policy is price regulation, which may be carried out by the state as a form of market control. However, price intervention should not be implemented arbitrarily; this action should only be applied in certain situations, such as when there is a shortage of goods, natural disasters, or other conditions that cause unreasonable price increases. If intervention is carried out improperly or excessively, it can disrupt the natural market mechanism, create price distortions, and harm various parties, including producers and small traders. Therefore, price regulation policies must be implemented carefully and responsibly to ensure they continue to reflect economic justice (Abdul Azim Islahi, 2009).

In the modern context, Ibn Taimiyah's thoughts on the role of the state in the economy remain relevant as both an ethical and practical foundation. His views emphasize the importance of the state in supervising and regulating the market to create a balance between individual interests and the public good. These principles—such as social justice, transparency, and consistent oversight—serve as important guidelines in designing modern sharia economic policies. Ibn Taimiyah's ideas demonstrate that the state's role in maintaining economic stability is not only administrative but also normative, to ensure that all economic activities are conducted fairly and bring benefits to all segments of society.

Conclusion

The economic thought of Ibn Taimiyah has a significant influence in establishing the foundation of an equitable Islamic economy oriented towards the welfare of the community. He emphasized that economic activities are not solely aimed at seeking profit but must also be based on the values of monotheism, justice, and social responsibility. This notion highlights the importance of maintaining a balance between individual and societal interests to prevent the economic system from experiencing inequality and exploitation. According to Ibn Taimiyah, the market is a natural mechanism formed through the interaction between supply and demand, but it must still be controlled within the framework of Islamic morality and law. Furthermore, Ibn Taimiyah introduced the concept of fair price (*tsaman al-mithl*) as an important instrument in maintaining market stability. A price is considered fair if it reflects the real value of the goods and is agreed upon voluntarily without any coercion or manipulation. He was strongly opposed to the practices of monopoly, hoarding of goods, and speculation, as these actions can lead to injustice and disrupt economic balance.

This concept of fair pricing underlines that Ibn Taimiyah placed honesty and justice as the main foundation in every economic activity to achieve collective welfare. Additionally, Ibn Taimiyah also stressed the importance of the state's role in regulating economic activities, especially when market mechanisms experience distortions. The state is not only a supervisor but also obligated to intervene when there is injustice, scarcity, or economic practices detrimental to society. Through the institution of *hisbah*, the government must ensure that all economic activities conform to sharia principles, maintain transparency, and protect the rights of producers and consumers. Price interventions by the state must also be proportional and based on justice to avoid damaging healthy market mechanisms. Thus, Ibn Taimiyah's economic thought remains relevant to be applied in the context of modern economics. His principles can be used as a guide in formulating fair, transparent, and sustainable sharia economic policies. His views on price, market, property rights, and the

role of the state demonstrate that the Islamic economic system is holistic—combining market freedom with moral values and social responsibility. Therefore, Ibn Taimiyah's ideas should serve as a foundation in developing contemporary economic systems that emphasize justice and the welfare of humanity.

This study is limited to a qualitative library research approach, which relies solely on written primary and secondary sources without empirical field data. As a result, the analysis is confined to textual interpretation and does not include direct observation of contemporary market practices or stakeholder perspectives. In addition, the study focuses specifically on Ibn Taymiyyah's economic thought and does not extensively compare it with other classical or modern Islamic economists, which may limit the breadth of theoretical triangulation. Future studies are recommended to expand the analysis by incorporating empirical research methods, such as case studies or field observations, to examine how Ibn Taymiyyah's concepts of fair pricing, market regulation, and state intervention are applied in real-world economic systems. Comparative studies with other Islamic scholars, such as Al-Ghazali or Ibn Khaldun, are also suggested to provide a more comprehensive understanding of Islamic economic thought. Furthermore, future research could explore the implementation of these principles in modern digital economies, including e-commerce platforms, fintech systems, and global trade networks, to assess their relevance in contemporary economic contexts.

References

- Abdul Azim Islahi. (2009). *Economic concepts of Ibn Taimiyah*. Islamic Economics Studies.
- Arifin, N. (2023). Mekanisme pasar: Teori dan pemikiran ekonomi Ibn Taimiyah. *Journal Ekonomi, Keuangan, Perbankan dan Akuntansi Syariah*, 2(1), 13–24.
- Awalia, R. (2022). Pemikiran ekonomi Ibnu Taimiyah. *Al Iqtishod: Jurnal Pemikiran dan Penelitian Ekonomi Islam*, 10(1), 63–78.
- Bakar, A. A. (2022). Pemikiran ekonomi Islam Ibn Taimiyah. *BANCO: Jurnal Ekonomi dan Bisnis*, 118–124.
- Banun, S. (2021). Teori harga menurut Ibnu Taimiyah. *Syariah*, 9(2), 65–104.
- Fany, M., dkk. (2025). Konsep harga adil menurut Ibnu Taimiyah: Relevansi dalam ekonomi modern. *Jurnal Gudang*, 127–136.
- Fitri Astuti, R. P., Mujahidin, A., & Ningrum, I. K. (2021). Pandangan Ibnu Taimiyah tentang intervensi pemerintah dalam penetapan harga. *Jurnal Istiqro: Jurnal Hukum Islam, Ekonomi dan Bisnis*, 7(2), 163–171.
- Gojali, D., Agustin, A., & Nazar, R. F. (2022). Mekanisme pasar menurut pemikiran Ibnu Taimiyah dan Ibnu Khaldun. *Branding: Jurnal Manajemen dan Bisnis*, 1(2), 18–33.
- Hannanong, I., Masse, A. R. A., & Haslin, M. I. N. (2024). Ekonomi Islam Ibn Taimiyah: Mekanisme pasar, keadilan harga, dan kebijakan moneter. *Solusi*, 22(3), 239–251.
- Harahap, S. M. (2015). Metode istimbath hukum Ibn Taymiyyah: Analisis terhadap Majmu' Fatawa. *Yurisprudentia: Jurnal Hukum Ekonomi*, 1(2), 47–61.
- Ismail, M. (2023). Peran negara dalam perekonomian menurut pemikiran Ibnu Taimiyah dan relevansinya terhadap pembangunan ekonomi di Indonesia. *Jurnal Ilmiah Ekonomi dan Manajemen*, 1(3), 328–333.
- Kristal Ilmu. (2016). Mengenal karya Syaikhul Islam Ibnu Taimiyah. Diakses dari <https://kristalilmu.com/mengenal-karya-syaikhul-islam-ibnu-taimiyah/>
- Marsella, M., & Nurzaman, M. S. (2023). Pemikiran ekonomi Imam Ibnu Taimiyah:

- Menguak pemikiran ekonomi Muslim klasik. *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 5(5), 2572–2584.
- Maudi, H., Rizki, H. Z., & Marlina, L. (2025). Konsep keadilan harga dalam pemikiran Ibnu Taymiyyah dan relevansinya terhadap mekanisme pasar modern. *Iqtishodiah: Jurnal Ekonomi dan Perbankan Syariah*, 7(1), 20–26.
- Ghozali, M. L. (2023). The concept of property ownership in the perspective of Ibn Taymiyyah. *Jurnal Ilmiah Ekonomi Islam*, 9(3).
- Muheramtohad, S. (2018). Perlindungan terhadap harga komoditas pasar: Telaah pemikiran Ibn Taymiyyah. *At-Taqaddum*, 1–22.
- Nurfaizah, K. (2022). Intervensi pemerintah dalam menentukan harga menurut Ibnu Taymiyyah. *Jurnal Ilmiah Al-Tsarwah*, 5(1), 72–83.
- Pancarini, A. S. (2018). Market mechanism in the view of Ibn Taymiyyah. *MPRA Paper No. 87024*. <https://mpra.ub.uni-muenchen.de/87024/>
- Qalbia, F., & Saputra, M. R. (2023). Pemikiran ekonomi Ibnu Taymiyyah: Konsep mekanisme pasar, harga adil, dan peran pemerintah dalam ekonomi. *MASMAN Master Manajemen*, 1(2), 1–20.
- Salim, A., Muharir, M., & Hermalia, A. (2021). Pemikiran Ibnu Taymiyyah dalam harga, pasar dan hak milik. *Ekonomica Sharia: Jurnal Pemikiran dan Pengembangan Ekonomi Syariah*, 6(2), 155–166.
- Soumena, M. Y., Gasali, I., & Makkulau, A. R. (2023). Penetapan harga menurut Ibnu Taymiyyah. *RIKAZ*, 45–59.
- Sutrisno, A. (2021). Ekonomi Islam perspektif Ibnu Taymiyyah. *Muamalatuna*, 13(1), 103–120.