

<h1 style="text-align: center;">Basics Principles of Trading</h1> <h2 style="text-align: center;">In the light of Islamic teachings</h2>	
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## Basics Principles of Trading

### In the light of Islamic teachings

#### Abstract

The exchange of goods and services is called trade. That is, in which things are exchanged, transactions are made. In present era, trade has become "money" rather than commodities. The invention of money has made trade easier and has led to the development of trade. Trade and business conducted between two traders is called bilateral trade, while trade conducted between many traders is called multilateral. Trading is also known by the work that traders and financial market operators perform.

Trading is an excellent means of earning a lawful livelihood, which Allah, the Exalted, has loved and which the Prophet Muhammad, peace and blessings be upon him, also adopted as a profession and encouraged his companions to do so. Trading is Every job has certain rules that are essential for the existence of that job. Islam sets some principles of trade which are described in the Holy Quran. According to which the Prophet of Allah and his companions continued their commercial activities. Their commercial activities are the main source of Islamic economics. Its details are available in the books of Prophet's biography and history of Islam. Following these teachings is essential for every Muslim businessman. highlighted in detail in this article:

"The Basic Principles of Trade in the Light of Islamic Teachings". Which will be useful to study.

#### Basic principles of trading:

Islamic the religion of nature which guides people step by step. Islam has laid down certain rules in trade and all kinds of buying and selling and transactions which are necessary for Muslims to follow and which are useful for other human beings to follow. Details about which are given below.

#### Trade in prophited good:

In Islam, the trade of alcohol, pigs, and idols etc. is prohibited. As Allah, the Lord of the Worlds, says:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمُتَرَدِّتَةُ وَالطَّيْحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ ذَلِكُمْ فِسْقٌ ---الخ---

<sup>1</sup>Al-Quran 5:3

Forbidden to you are carrion and blood and the flesh of swine, and the animal on which any name other than Allah has been mentioned while slaughtering, and which died by strangulation, or by injury, or by falling from a height, or by being struck by a horn. And that which is wounded by a beast, if you slaughter it, then it is right, and that which is slaughtered in a place and you divide it with the arrows of the yoke, this is all sin.

A tradition has:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْجَنْزِيرِ وَالْأَصْنَامِ فَقِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهَا يُطْلَى بِهَا الشُّفْنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبَحُ بِهَا النَّاسُ فَقَالَ لَا هُوَ حَرَامٌ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ قَاتِلِ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلَوْهَا ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ.<sup>2</sup>

“It was narrated from Jabir bin Abdullah that he heard the Prophet (Peace and blessings of Allah be upon him) saying: "Allah and His Prophet (Peace and blessings of Allah be upon him) have forbidden the buying and selling of alcohol, carrion, pigs, and idols." Requested them, O Prophet of Allah (Peace and blessings of Allah be upon him)! What is the order of dead fat? People find it on boats, apply it to skins and light lamps in their homes. You said: "No, this is also forbidden." Then at that time the Prophet said: May Allah destroy the Jews! When Allah made fat forbidden to them, they melted it and sold it and ate the price.”

This tradition proves that fat was forbidden to Jews. Maybe Allah sent a prophet to India and he was forbidden to eat meat or beef. Also, it is known from an incident of Sayyiduna Ibrahim (AS) that even angels do not eat meat (food).

It is forbidden and unlawful to trade in forbidden and prohibited goods and to acquire wealth through illegal means. It is necessary for a Muslim to work according to the laws and Islamic teachings of the country in which he lives. Do not trade in anything that is prohibited in that country.

### **Lawful (Halal) Business:**

Allah Almighty, has sent all the Prophets (A.S) in the world. And they adopted various professions, and tried to earn a lawful livelihood. Someone worked hard, someone farmed, someone was a mason, someone worked in iron, some of wood, some of clothes, some did cattle business, some employed and carried out the affairs of the kingdom, some did trade.

<sup>2</sup>Sahih al-Bukhari, Kitab al-Bayu, Chapter Bay, Al-Mita and Asanam, Amount 2236

The obligation, importance, excellence and benefits of earning a halal livelihood have been described in the Quran and other sources of Islam. Allah, Lord of the Worlds says:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ، وَاعْمَلُوا صَالِحاً<sup>3</sup>

""O Prophet! Eat of the good things and do good deeds.

And he said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنَ الطَّيِّبَاتِ مَا رَزَقْنَاكُمْ<sup>4</sup>

"O believers! Eat of the pure sustenance, which we have bestowed upon you.

And he said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ<sup>5</sup>

"O believers! Do not take each other's wealth unjustly, except that a transaction is of mutual consent.

In the light of the presented verse, it is known that it is forbidden to eat one another's wealth by cheating and falsely. The religion of Islam does not allow oppression and cruelty to anyone. Allah, Lord of the Worlds says:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ، وَابْتَغُوا مِنْ فَضْلِ اللَّهِ<sup>6</sup>

That is, “so when the prayers have been performed, walk in the earth and seek the grace of Allah” Go to the land for trade and find sustenance.

In the commentary of Ibn Katheer, it is said: Arak bin Malik, may Allah be pleased with him, used to stand at the door of the mosque after performing the Friday prayer and say:

اللَّهُمَّ إِنِّي أَجِبْتُ دَعْوَتَكَ، وَصَلَّيْتُ فَرِيضَتَكَ، وَانْتَشَرْتُ كَمَا أَمَرْتَنِي، فَارْزُقْنِي، وَأَنْتَ خَيْرُ الرَّاغِبِينَ<sup>7</sup>

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<sup>3</sup> Al-Quran 23: 51

<sup>4</sup> Al-Quran 2:172

<sup>5</sup> Al-Quran 4:29

<sup>6</sup> Al-Quran 62 : 10

<sup>7</sup>Tafseer Ibn Kathir (Urdu), Translation: Muhammad Juna Garhi, Lahore, Qudousia School, 2006, Para: 28, p 535, 536

(Narrated by Ibn Hakim) "O Allah! I accepted your invitation, and offered your " salat, and dispersed on the earth as you commanded, so grant me sustenance and you are the best provider."

It was narrated on the authority of Muqadam, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said:

ما أكل أحد طعاما قط، خيرا من أن يأكل من عمل يده، وإن نبي الله داود عليه السلام، كان يأكل من عمل يده<sup>8</sup>۔

"No one ate food better than what he earned with his own hands, and Allah's Prophet Dawood (peace be upon him) used to eat with what his hands earned."

A tradition has:

زافع بن خديج ، قَالَ: قِيلَ يَا رَسُولَ اللَّهِ، أَيُّ الْكَسْبِ أَطْيَبُ؟ قَالَ " :عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ<sup>9</sup>۔

It was narrated on the authority of the respected Rafi' that a person asked in the " presence of the Prophet, O Prophet of God! Which is the best and best earning? The Prophet (peace and blessings of Allah be upon him) said: The earnings of human hands and every popular trade. "

This is important for a businessman to earn his livelihood with honesty and hard work. Do not confiscate someone's property illegally.

### **Advantages and Importance of Trade :**

Great emphasis has been placed on the excellence and importance of trade in the Holy :Qur'an and traditions. At one place, Allah, the Lord of the Worlds, says

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ<sup>10</sup>

""O believers! Do not take each other's wealth in vain, unless the trade is by consent.

The family profession of the Prophet of Allah, Muhammad(Peace be upon him) was trade, which he also adopted. the Prophet of Allah, Muhammad(Peace be upon him)made several trips to Syria etc. in connection with trade, the Prophet of Allah, Peace be upon him) (Muhammad(Pbuh)used to go on trade trips with his uncles. He went to the country of Syria with the goods of Hazrat Khadija Al-Kubri. Therefore, if

<sup>8</sup>Sahih al-Bukhari, Kitab al-Bayu', chapter on the achievement of men and their actions, hadith 2072

<sup>9</sup>Al-Musnad Ahmad, Hadith 17265

<sup>10</sup> Al-Quran 4:29

a person trades with the intention that the Prophet of Allah, Muhammad (Peace be upon him) had adopted the profession of trade.

That is why I am doing business following you, so this intention will also be a source of reward and blessing.

A tradition has been described as follows.

"اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بَكُورِهَا"، قَالَ: وَكَانَ إِذَا بَعَثَ سَرِيَّةً، أَوْ جَيْشًا بَعَثَهُمْ أَوَّلَ النَّهَارِ، وَكَانَ صَحْرٌ رَجُلًا تَاجِرًا، وَكَانَ إِذَا بَعَثَ تِجَارَةً بَعَثَهُمْ أَوَّلَ النَّهَارِ، فَأَثَرِي، وَكَثُرَ مَالُهُ.<sup>11</sup>

"O Allah! Bless my ummah in the early part of its day." And Sakhar was a businessman. When they would send (their men) with the merchandise, they would send them out in the early part of the day. So they became rich and their wealth "increased. Allah Almighty says:

رِجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ -<sup>12</sup>

"They are such people that trade and buying and selling do not make them forget the remembrance of Allah, the establishment of Salat and the payment of Zakat."

Allama Shabbir Allama Shabbir Ahmed writes:

"That is, the business of livelihood does not make them neglect the remembrance of Allah and the fulfillment of God's commandments, big business, or small buying and selling, nothing prevents them from remembering God. This was the glory of the Companions."<sup>13</sup>

It is narrated on the authority of Abdullah bin Masoud that he saw some people from among the people of the market that when the call to prayer was called, they left their buying and selling and went to pray.

Honorable Abdullah bin Masoud said: These people are among the people whom Allah has mentioned in this verse of His book:

رِجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ...<sup>14</sup>

"That is, the business of livelihood does not make them neglect the remembrance of Allah(God)."

<sup>11</sup> Sunan al-Tirmidhi, Kitab al-Bayu, Chapter What Happened in Al-Tabakir of Trade, Hadith 1212

<sup>12</sup> Al-Quran 24:37

<sup>13</sup> Usmani, Shabbir Ahmad, Tafseer Usmani, (Lahore, Pak Company, 2003) p 474

<sup>14</sup> Ibn Kathir, translator: Juna Garhi, Lahore, Qudousia School, 2006, p18, p395

Muhammad said: There is a tradition that, Allah's Prophet

التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ--<sup>15</sup>

“A true honest merchant will be with the Prophets, Siddique and Martyrs on the Day of Judgment.”

Code of Conduct:

It was narrated from Jabir that the Prophet said:

رَحِمَ اللَّهُ رَجُلًا سَمَحًا، إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى--<sup>16</sup>

"May Allah have mercy on such a person who acts generously and gently when selling and buying and when asking." The holy Prophet, said:

إِنَّ اللَّهَ يُحِبُّ سَمَحَ الْبَيْعِ، سَمَحَ الشِّرَاءِ، سَمَحَ الْقَضَاءِ--<sup>17</sup>

"Allah likes ease in selling, buying, paying and receiving the right."

The holy Prophet, said:

أَدْخَلَ اللَّهُ رَجُلًا الْجَنَّةَ كَانَ سَهْلًا مُسْتَرِيًّا، وَتَائِعًا، وَقَاضِيًّا، وَمُقْتَضِيًّا--<sup>18</sup>

"Allah will admit to Paradise the one who is cheerful, whether he is the buyer or the seller, the one who pays or the one who asks."

It is narrated from Abu Huraira that the Prophet said:

كَانَ تَاجِرٌ يُذَايِنُ النَّاسَ، فَإِذَا رَأَى مُعْسِرًا، قَالَ لِفَتْيَانِهِ: تَجَاوَزُوا عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا فَتَجَاوَزَ اللَّهُ عَنْهُ.<sup>19</sup>

"A merchant used to lend money to people. When he saw someone in need, he would tell his employees to forgive him, may Allah forgive us too." So Allah forgave him.

To lie:

<sup>15</sup>Sunan Tirmidhi, Kitab Al-Bayu, Chapter: What Happened in Trading and the Naming of the Prophet, hadith number 1209

<sup>16</sup>Al-Bukhari Al-Sahih, Kitab Al-Bayu, Chapter: Ease and Permissibility in Buying and Selling, and whoever asks for the truth, let him ask for it in purity, Hadith 2076

<sup>17</sup>Sunan Tirmidhi, The Book of Al-Bayu, Chapter What Happened in the Borrowing of the Cattle or the Al-Shin from the Animals or the Sun, Hadith 1319

<sup>18</sup>Al-Musnad Ahmad, Hadith 508

<sup>19</sup>Al-Bukhari al-Sahih, Kitab al-Bayu, chapter: Chapter: Chapter of the Prophet, Hadith 2079

The word is called a lie. "Kazzab" in Arabic. Telling something contrary to the facts, To say something against the truth,

In Islam, lying is .Whether it is done intentionally or by mistake, is called lying forbidden a sin, and a crime in the eyes of the law.If a lie causes harm and suffering to someone, then it will be considered as a major sin.

Sometimes, lies become the cause of great mischief. When the truth of the liar is revealed to the people, he is lost in the eyes of the people, loses his confidence, becomes infamous and then becomes untrustworthy.

Sometimes, lies become the cause of great mischief. When the truth of the liar is revealed, he loses his confidence. He becomes discredited and he is no longer trustworthy. He himself becomes very ashamed. And he admits himself guilty and guilty. For the believers, it was said about false news that they should not accept the news of a transgressor, as it was said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِنِ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ<sup>20</sup>

"O believers! If an evil-doer brings you any news, verify it first, lest you harm a nation in ignorance and later face shame."

Some people lie as a fashion, some people lie as a habit. April 1st is celebrated as World Lies Day. Some people say that there is no life without lies, business cannot run without lies. These things are very vulgar and outdated, and there is no room for such things on the religious and moral level.

Lying is an attribute that has been considered as evil and ugly in every religion.

Allah, the Lord of the worlds, says:

لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ<sup>21</sup>

"The curse of Allah is on the liars." It is said in the Holy Qur'an:

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ<sup>22</sup>

"Indeed, Allah does not give way to one who is a big liar."

In a hadith, the Prophet (peace and blessings of Allah be upon him) considered lying to be immoral and leading to sin. As he said:

<sup>20</sup> Al-Quran 49:6

<sup>21</sup> Al-Quran 3: 61

<sup>22</sup> Al-Quran 40 : 28



إِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يَكْتُبَ عِنْدَ اللَّهِ كَذَابًا.<sup>23</sup>

"Indeed, falsehood leads to evil, and evil leads to hell, and man continues to tell lies, until it is written by Allah, ``Kazhab" (one who speaks a lot of lies)."

It is mentioned in a hadith that:

”أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ الْيَقَافِ حَتَّى يَدْعَبَهَا: إِذَا أُوثِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ.<sup>24</sup>

"He who has four traits is a pure hypocrite, and in a person who has one of these traits, then there is a trait of hypocrisy in him, so that he leaves it: When a trust is placed with him, he betrays. When he talks, he lies. When he promises, he betrays and when he fights, he abuses." There is a well-known hadith that says:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُوثِنَ خَانَ.<sup>25</sup>

On the authority of Abu Hurairah, the Messenger of Allah, peace and blessings be " upon him, said: "There are three signs of a hypocrite: when he speaks, he lies, when he makes a promise, he breaks it, and when he is made a trustee (of something) (in it) betray." It is mentioned in a hadith that:

”إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنِ الْمَلِكِ مِثْلًا مِنْ ثَلَاثِينَ مِائَةً مَا جَاءَ بِهِ.<sup>26</sup>

"When a man tells a lie, the stench he gives off makes an angel a mile away from him."

It has been found that lying is a poison in business matters. Telling a lie destroys wealth. Other traders lose confidence and walk away from him and don't do business with him. Selling defective goods without disclosure:

It is narrated on the authority of Wasthla bin Al-Asqa, who says that I heard the Prophet of Allah say:

مَنْ بَاعَ عَيْبًا لَمْ يُبَيِّنْهُ لَمْ يَزَلْ فِي مَقْتٍ مِنَ اللَّهِ، وَلَمْ يَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ.<sup>27</sup>

"Whoever sells a defective item and does not explain its defect, he will remain in the wrath of Allah, and the angels will continue to curse him."

<sup>23</sup>Sahih Bukhari, Hadith 6094

<sup>24</sup>Sahih Bukhari, Hadith 34

<sup>25</sup>Sahih Muslim: Kitab al-Imaan, Chapter Statement of the Qualities of the Hypocrite ,59

<sup>26</sup>Sunan Tirmidhi, Hadith 1972

<sup>27</sup>Sunan Ibn Majah, Book of Commerce, Hadith 2247

There is a hadith that says:

أَبُو سَبَاعٍ ، قَالَ: اشْتَرَيْتُ نَاقَةً مِنْ دَارِ وَائِلَةَ بْنِ الْأَسْفَعِ ، فَلَمَّا خَرَجْتُ بِهَا أَذْرَكُنَا وَائِلَةً وَهُوَ يَجُزُّ رِذَاءَهُ، فَقَالَ: يَا عَبْدَ اللَّهِ اشْتَرَيْتُ؟ قُلْتُ: نَعَمْ، قَالَ: هَلْ بَيَّنَّ لَكَ مَا فِيهَا؟ قُلْتُ: وَمَا فِيهَا؟ قَالَ: إِنَّهَا لَسَمِيَّةٌ ظَاهِرَةُ الصِّحَّةِ! قَالَ: فَقَالَ أَرَدْتُ بِهَا سَفَرًا أَمْ أَرَدْتُ بِهَا لَحْمًا؟ قُلْتُ: بَلْ أَرَدْتُ عَلَيْهَا الْحَجَّ، قَالَ: فَإِنَّ بِحُفَّهَا نَقَبًا، قَالَ: فَقَالَ صَاحِبُهَا: أَصْلَحَكَ اللَّهُ مَا تُرِيدُ إِلَى هَذَا تُفْسِدُ عَلَيَّ؟! قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "لَا يَجِلُّ لِأَحَدٍ يَبِيعُ شَيْئًا إِلَّا يَبَيِّنَ مَا فِيهِ، وَلَا يَجِلُّ لِمَنْ يَغْلُمُ ذَلِكَ إِلَّا يُبَيِّنَهُ."<sup>28</sup>

"Abus Sabaea' says that once I bought a she-camel from the house of Sayyiduna Waaslah, When I started to leave with this camel, I found Sayyidna Waslah, He was coming and going pulling his cloak, he asked me that, "O servant of Allah" have you bought from him? I said yes, he asked: Have they told you everything about it? I said: What is meant by everything? Tell me, do you want to travel on it or slaughter it to get meat? I said: I want to go for Hajj on it. They said: There is a hole in his hoof. The owner of the camel said, "May Allah have mercy on you, do you want to ruin my business? He said: I heard the Prophet (peace be upon him) saying this: "It is not permissible for a man to sell something with defects, and it is not lawful for one who knows his fault not to mention it."

### Cheating in sales:

Sharey (God) does not like to deceive anyone in buying and selling, the Holy Quran has condemned the consumption of each other's wealth in a false way.

A tradition is described as follows:

عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ عَشَنَّا فَلَيْسَ مِنَّا»<sup>29</sup>

‘It was narrated from Abu Huraira that the Prophet of God,( may God bless him and grant him peace,) said: "He who takes up arms against us is not from us, and he who deceives us is not from us." (29) Mr. Abul Hamra (RA E) says:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَنَابِ رَجُلٍ عِنْدَهُ طَعَامٌ فِي وَعَاءٍ، فَأَدْخَلَ يَدَهُ فِيهِ، فَقَالَ: "لَعَلَّكَ عَشَشْتَهُ مِنْ عَشَنَّا فَلَيْسَ مِنَّا."<sup>30</sup>

"I saw the Prophet, may God's prayers and peace be upon him, pass by a man.

Who had wheat in a pot. The Prophet (pbuh) put his hand in this wheat, then said: "Perhaps you have deceived, whoever deceives us, he is not one of us."

<sup>28</sup>Al-Musnad Ahmad, Hadith 16013

<sup>29</sup>Sahih Muslim: Kitab al-Iman, chapter of the saying of the Prophet, peace be upon him: "Whoever cheats, he is not mine," hadith 101

<sup>30</sup>Sunan Ibn Majah, Kitab Al-Tajarat, Chapter: Al-Nahhi On Al-Ghish, Hadith 2225

The main principle of trade in Islamic economics is that no defect in the goods should be hidden. Hiding the defects of goods and deceiving the buyer is not liked by Allah (Sharey) nor is the one who does this universally considered good.

Sometimes sellers of real goods sell fake goods and sometimes they hide the defects of the goods.

They consider themselves very wise for selling goods in this way, this is a loss transaction, and such people are making a loss transaction for both this world and the hereafter.

### **Losing weight:**

Allah, the Lord of the worlds, sent the Prophet Shoaib (peace be upon him) to Mada'in. The people of Mada'in used to reduce the measurements. One of the reasons for the punishment that befell them was lack of measurement. As stated in the Holy Quran:

وَالْيَوْمَ مَذَيْنٌ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَأَيْتُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ ۚ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۚ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ۚ<sup>31</sup>

And he sent Hud's brother Shoaib to Madin, saying, O my people! Worship Allah, "you have no god but He, and do not reduce the measure and the weight. And my people! Measure and balance with justice, and do not give the people less than what they deserve, and do not cause mischief in the land"

Allama Shabbir Ahmad Usmani writes under the commentary of the mentioned verse that: "It is mentioned that Shoaib's nation was destroyed by Karak (the cry of an angel). And in Araf, the word "Rajfa" has come, which means killed by an earthquake. And in Surah Al-Shairaa, "The Day of Judgment" is mentioned. Which means that the clouds of punishment covered them like a canopy. Ibn Kathir writes that these three types of punishment were heaped upon this nation. Then in each surah the punishment appropriate to the context was mentioned.

Al.Araf was that these people said to Shoaib: We will expel you and your companions from our land. It was revealed that the land from which they wanted to be removed was killed by the earthquake.

Ibn Kathir narrates that "In Nasa'i and Ibn Majah, Hazrat Ibn Abbas (RA) says that when the Prophet (PBUH) came to Madinah, the people of Madinah were very bad in terms of measuring and weighing.

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<sup>31</sup> Al-Quran 11 : 84, 85

It is in Ibn Abi Hatim that Hazrat Hilal bin Talaq once said to Hazrat Abdullah bin Umar, may Allah be pleased with him, that the people of Makkah and Medina have very good measurements. You said why don't they keep it? While the decree of God "Almighty, "There is disaster for those who weigh less.

So "tafif" means lack of measure, Even if he took more when taking from others and gave less when giving, That is why he threatened them that they are the losers and the losers, that when they take their right, they should take full, but take more and give less to others.

The Holy Qur'an has also given the command to measure and hand in this verse:

“And if you measure, then measure in full and weigh with وَأَوْفُوا الْكَيْلَ إِذَا كُلْتُمْ وَزِنُوا بِالْقِسَاطِ الْمُسْتَقِيمِ the right scales, that is better and its end is good. (17/35) ” And the place order is: الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ - لَا تَكْلِفْ نَفْسًا إِلَّا وُسْعَهَا - ” And fulfill the measure and the weight with justice, We - وَأَقِيمُوا do not afflict anyone beyond his strength,” (6/152). And instead he said :( 55/9), الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ That is, "Keep the balance and do not decrease the balance." The nation of Hazrat Shuaib (peace be upon him) was plundered and destroyed by God Almighty because of this evil reason. Here too, Allah Ta'ala is warning that those who kill people's rights do not fear the Day of Resurrection. The day when they will be brought before the Holy One, on whom nothing is hidden or revealed, that day will be very dangerous. There will be a day of great panic and dismay, on which day these harmful people will enter the blazing fire of Hell. On the day people will stand before God with bare feet and bare bodies and uncircumcised. That place will also be very narrow and dark and the field will be full of calamities and such miseries will be coming down that the hearts will be troubled. The senses are impaired and the consciousness is lost. It is said in the Sahih Hadith that the sweat would have reached half of the ears.<sup>32</sup>

When people start to increase or decrease in measurement, Allah's punishment starts coming down on them in the form of famine and inflation. There are many forms of reducing the measurement, mixing poor quality with goods, that is, mixing, for example, adding water to milk, adding less petrol, making the packaging of goods heavier, sprinkling water on vegetables, etc., measuring by pulling a cloth, etc. etc.

Condemnation of swearing:

Profuse swearing, or perjury in buying and selling; So that the buyer can be sure about it and his business will go well, this is also illegal and sinful, It is not allowed in the

<sup>32</sup>Tafseer Ibn Kathir (Urdu), Translation: Muhammad Juna Garhi, Lahore, Qudousia School, 2006, p 30, p 694-695

Shari'ah, it is promised and condemned in the hadiths, it destroys the blessing. Allah, Lord of the Worlds says:

وَلَا تَجْعَلُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشَّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ - وَلَا تَشْتَرُوا بِاللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ<sup>33</sup>

And do not make your oaths a source of confusion among yourselves, so that you may Not slip after taking a firm footing, then you will have to suffer because you were prevented from the path of God, and you will have a great punishment.

And do not sell the covenant with Allah for a small price that which is with Allah is better for you if you only knew.

The importance of swearing and covenant can be estimated from the mentioned verse. There is a hadith that:

عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يَرْكَبُهُمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ"، فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ أَبُو ذَرٍّ: خَاؤُوا، وَخَسِرُوا، قَالَ: "الْمُسْبِلُ لِرَاثَتِهِ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْخَلِيفِ الْكَاذِبِ، وَالْمَتَّانُ عَطَاءَهُ"<sup>34</sup>

“Abu Dharr (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: There are three people with whom Allah will not speak on the Day of Resurrection. And He will neither look at them nor cleanse them from their sins, and for them will be a painful punishment". Then the Messenger of Allah (peace and blessings of Allah be upon him) recited the verse, (Surah Aal Imran (2): 77). So Abu Dharr (may Allah be pleased with him) said: Those people failed and lost. The Prophet (peace and blessings of Allah be upon him) said: "The one who hangs his apron below his ankles, the one who swears falsely and sells his belongings, the one who repeatedly shows favor by giving." There is a tradition that:

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم، قال: ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم: رجل حلف على سبعة لقد أعطى بها أكثر مما أعطى وهو كاذب، ورجل حلف على يمين كاذبة بعد العصر ليقتطع بها مال رجل مسلم، ورجل منع فضل ماء فيقول الله اليوم امنعك فضلي كما منعت فضل ما لم تعمل يداه. -<sup>35</sup>

Abu Hurairah, may Allah be pleased with him, said that the Prophet, may Allah bless " him and grant him peace, said, "There are three types of people whom Allah will neither speak to nor look at on the Day of Judgment. A person who swears about a commodity that he was being paid more for it than it is being paid now is a liar. A person who swears falsely after Asr in order to consume a Muslim's wealth through

<sup>33</sup> Al-Quran 16 :95.94

<sup>34</sup> Sunan al-Nasa'i, Kitab al-Bayu, chapter: Al-Munfiq-Sil'atah bi-al-Halif-al-Ka'dhib. Hadith 4463

<sup>35</sup> Sahih Bukhari, Hadith 2369

it. A person who prevents someone from drinking water. Allah Ta'ala will say that today I will not give you My bounty in the same way that you did not give the spare "part of something that was not even made by your own hands.

It has been proven that there are three people to whom Allah will not speak (with consent) on the Day of Resurrection, He will not look at them with the eyes of mercy, and there will be a painful punishment for them. One of them is a man who bought something from a person after Asr and swore to him that by God such and such a man was giving me so much of it; But I have not given it to him, so the man trusted his word, and bought the goods from him, believing it to be true.


In the presented tradition, swearing after ASR is mentioned, obviously swearing falsely is illegal, forbidden and sinful at all times; but the ugliness of certain sins increases due to the sanctity of the house or time, so it is known that after ASR, the sin of taking a false oath becomes more serious.

It was narrated from Hazrat Hakim bin Hizam that the Prophet, may God bless him and grant him peace, said:

البيعان بالخيار ما لم يتفرقا، أو قال حتى يتفرقا، فإن صدقا وبينا، بورك لهما في بيعهما، وإن كتما وكذبا، محقت بركة بيعهما.<sup>36</sup>

"Salesmen and Jupiters are blessed when they speak the truth." When some hide and lie, the blessing is lost. Wealth is sold by false oath; but the blessing ends."

### **Forbidden (Haram) Earnings:**

, we learn that we should avoid haram  From the biography of Prophet Muhammad earnings. The dua of a person who eats haram is not accepted, the body that is nourished by haram wealth will be burnt in the fire of hell. Hazrat Abu Huraira Radi there is a hadith on the authority of Allah Ta'ala Anhu who said that the Messenger of Allah, peace and blessings of Allah be upon him, said:

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ الشَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ.<sup>37</sup>

That is, "O people! Allah is pure and does not accept (any wealth) except the pure

<sup>36</sup>Sahih al-Bukhari: Kitab al-Bayu', Chapter "Iza' between the Bay'an and He did not conceal it and corrected it, for Hadith 2079

<sup>37</sup>Sahih Muslim: Kitab al-Zakawa, Chapter Acceptance of Sadaqah from Al-Kasb al-Tayyib and its Cultivation, Hadith 1015

Allah said: "O Prophets! Eat pure things and do well. I am well aware of (Wealth). what you do. and said: O believers! Eat of the pure sustenance that we have given you. Then the Prophet (PBUH) mentioned a man: "He who travels for a long time has dirty hair and dusty body." He stretches both his hands towards the sky for prayer, O my Lord, O my Lord! While his food is forbidden, his drink is forbidden, his clothes are forbidden, and he has been given food forbidden, then from where will his prayer be accepted."

Sayyiduna Ibn Umar Radiyallahu Anhu says:

مَنْ اشْتَرَى ثَوْبًا بِعَشْرَةِ دَرَاهِمٍ وَفِيهِ دِرْهَمٌ حَرَامٌ، لَمْ يَقْبَلُ اللَّهُ لَهُ صَلَاةٌ مَا دَامَ عَلَيْهِ، قَالَ: ثُمَّ أَدْخَلَ أُصْبُعَيْهِ فِي أُذُنَيْهِ، ثُمَّ قَالَ: صُمْنَا إِنْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُولُهُ.<sup>38</sup>

"A person who buys a garment worth ten dirhams but one dirham of it is from illicit earnings, will not have his prayers accepted as long as this garment remains on his body.

Then Abdullah put his fingers in his ears and said: "Let these ears become deaf if I did not hear the Prophet (peace and blessings of Allah be upon him) saying this."

There is a hadith that:

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبَالِي الْعُرْءُ مَا أَخَذَ مِنْهُ أَمِنْ الْحَلَالِ أَمْ مِنَ الْحَرَامِ.<sup>39</sup>

It is narrated from the Prophet (peace be upon him) that he said: A time will come " upon When a person does not care whether he earned his wealth lawfully or unlawfully.

Nowadays, people do not differentiate between halal and haram, they only want wealth to come. In their greed for earning wealth, they do not even care whether they are earning wealth through halal or haram means.

Today, people consider it their ability and wisdom to earn money through lies, deception, fraud, adulteration, hoarding, bribery, interest, and extortion.

Stocking:

Allah's Prophet said:

<sup>38</sup>Musnad Ahmad, Musnad al-Maqthirain min-as-Sahaba, Musnad Abd Allah s/o Umar,, hadith 5732

<sup>39</sup>Sahih al-Bukhari: Kitab al-Bayu', chapter of those who did not get rid of wealth) for Hadith 2059

الْجَالِبُ مَرْزُوقٌ، وَالْمُحْتَكِرُ مَلْعُونٌ.<sup>40</sup>

"He who brings goods from abroad will be provided with sustenance and he who hoards it will be cursed." The Prophet (peace and blessings of Allah be upon him) said:

الْجَالِبُ مَرْزُوقٌ وَالْمُحْتَكِرُ مَلْعُونٌ--<sup>41</sup>

That is: "The one who collects gets sustenance and the one who hoards is cursed"

"Jalb" refers to the goods that are brought from another city or country.

This means: hoarding (hoarding and hoarding) is to collect the goods in anticipation of buying and selling when it becomes more expensive. A hoarder has been cursed in traditions. Hoarding is forbidden due to making goods expensive. When grain is not available in the city and people need grain,

A person should store a lot of grain and not sell it to the citizens. Wait for it to sell when the price is higher. His act is illegal that he is hurting people for his own benefit.

Our teacher, Professor Dr. Hafiz Muhammad Shakeel Auj, used to consider selling goods at a high price as "Rabba".

It is narrated on the authority of Muammar bin Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) said:

مَنِ احْتَكِرَ فَهُوَ خَاطِئٌ.<sup>42</sup>

"The Prophet said: He who hoards is a sinner."

### Summary Discussion:

It has been proven that trading is the best source of income, if done according to then this trade will be profitable in this world and in the hereafter it Islamic teachings. will lead to great reward. businessmen must keep in mind the islamic principles given by Islamic teachings while doing business. What is described in the Holy Qur'an and what Prophet Muhammad and his companions adopted, followed it.

<sup>40</sup>Sunan al-Dharmi, Kitab al-Bayu, Chapter in the Prohibition of Al-Ihtikaar, Hadith 2580

<sup>41</sup>Sunan Ibn Majah, Kitab Al-Tijarat, Chapter: Al-Hukrah and Al-Jalab, Hadith 2153

<sup>42</sup>Sahih Muslim: Kitab al-Musaqqaat wa al-Muzaraatah, chapter on the prohibition of al-Ihtikaarfi al-Aqwat, hadith 1605



If the merchants tell the truth and explain everything, there will be blessings in their trade. If their blessings are taken away from each buying and selling, and if both of them lie, the other. Truth should always be adopted to promote business. People who promote their trade by telling lies and taking false oaths, gain profit temporarily, but in reality, such people are the scourge of society and enemies of humanity. Their evil deeds have caused the displeasure of the Lord. If you cheat someone once, they won't do business with you again. In global markets, if a country cheats someone, it becomes stigmatized and then no longer does business with them. Prudence requires that business and trade should be conducted honestly. No one should be deceived. The promise should be fulfilled. What was shown should be given. Weight and quantity must be complete. If there is poor wealth, it should be told. Such trade will be a source of blessing and pleasure of the Lord. And worldly trade will also develop. Business relations will improve and mature.



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