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BASICS PRINCIPLES OF TRADING (IN THE LIGHT OF SIRAT-E-TAYYABA)

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ABSTRACT

Trade is actually the voluntary exchange of goods and services. The original form of trade was barter, in which goods and services were directly exchanged. Modern traders generally use "Money" as a medium of trade rather than barter, thus, purchases are distinguished from sales or profits. The invention of money has made trade simple and uncomplicated and has given it further development. Trade between two traders is called bilateral trade while trade between more than two traders is called multilateral trade. Trading is also called the process by which traders and financial markets earn or perform. Trade is one of the sources of halal sustenance, which Allah liked and the Messenger of Allah, Muhammad (Peace Be Upon Him), Every job has some rules and regulations. which is necessary for its survival. Islam has declared trade as an excellent profession. The author of the paper has highlighted in detail

in this paper: "Basic Principles of Trade in the light of the , Sirat e Tayyaba ". Which has an important place in Islamic economics.

INTRODUCTION:

Trade is actually the voluntary exchange of goods and services. The original form of trade was barter, in which goods and services were directly exchanged. Modern traders generally use "money" as a medium of trade rather than barter, thus, purchases are distinguished from sales or profits. The invention of money has made trade simple and uncomplicated and has given it further development. Trade between two traders is called bilateral trade while trade between more than two traders is called multilateral trade. Trading is also called the process by which traders and financial markets earn or perform. Trade is one of the sources of halal sustenance, which Allah liked and the Messenger of Allah, Muhammad ﷺ adopted as a profession. Every work has certain rules and regulations. Which is necessary for its survival. Islam has declared trade as an excellent profession. The author of the paper has highlighted in detail in this paper: "Basic principles of trade in the light of the character of Tayyaba". Which has an important place in Islamic economics.

Virtues and Importance of Halal Business:

Allah is the Lord of the worlds . Allah Almighty says:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ، وَاعْمَلُوا صَالِحًاⁱ

And He said : "O Messenger! Eat of good things, and act righteously.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنَ الطَّيِّبَاتِ مَا رَزَقْنَاكُمْⁱⁱ

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

"So when the salat is finished, spread out on the earth and seek Allah's grace (sustenance).

That is, spread over the land for trade and seek sustenance. In the commentary of Ibn Katheer, it is said: Arak bin Malik, may Allah be pleased with him, used to stand on the door of the mosque after performing the Friday prayer and say:

اللَّهُمَّ إِنِّي أَجَبْتُ دَعْوَتَكَ، وَصَلَّيْتُ فَرِيضَتَكَ، وَانْتَشَرْتُ كَمَا أَمَرْتَنِي، فَارْزُقْنِي، وَأَنْتَ خَيْرُ الرَّازِقِينَⁱⁱⁱ

(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 Sustainer

Dawood (peace be upon him) used to eat with what his hands earned."A tradition has :

رَافِعُ بْنُ خَدِيجٍ ، قَالَ: قِيلَ يَا رَسُولَ اللَّهِ، أَيُّ الْكَسْبِ أَطْيَبُ؟ قَالَ " : عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ^{iv}

It was narrated on the authority of the honorable Rafi' that someone asked in the Prophet's court, O Messenger of Allah ﷺ !Which is the best earning? The Prophet (peace and blessings of Allah be upon him) said: The earnings of human hands and every popular trade." Allah, the Lord of the worlds, sent all the Prophets (peace be upon them) in this world, all of them earned their halal livelihood by adopting different types of professions, some worked as laborers, some did agriculture, some were builders, some worked as blacksmiths, some worked as carpenters. Some of them traded in clothes, some of them traded in cattle, some of them carried out the affairs of the kingdom by employing them, and some of them traded.

Virtues and Importance of Trade:

Allah, Lord of the Worlds says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ^v

"O believers! Don't eat each other's wealth out of falsehood, unless the trade is by consent.

The family profession of Mr. Muhammad Rasulullah ﷺ was trade, which he also adopted. He ﷺ traveled to Syria etc. in connection with trade. He used to go on a trade trip with his uncles. Therefore, if a person trades with the intention that Muhammad Rasulullah (S.A.W.W) had taken up the profession of trade. Therefore,

I am trading in following him, then he will be rewarded and blessed for this intention as well.

: A tradition is described as follows

صَخْرُ الْعَامِدِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا "، قَالَ: وَكَانَ إِذَا بَعَثَ سَرِيَّةً، أَوْ جَيْشًا بَعَثَهُمْ أَوَّلَ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ إِذَا بَعَثَ تِجَارَةً بَعَثَهُمْ أَوَّلَ النَّهَارِ، فَأَثَرِي، وَكَثُرَ مَالُهُ.^{vi}

Sakhar Ghamdi (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said: 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, Lord of the Worlds says:

'رَجَالٌ لَا تُلْبِئِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَائِ الزَّكَاةِ -^{vii}

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

In other words, the affairs of life do not make them forget the remembrance of Allah and the fulfillment of the commands of God, the big business, or the minor buying and selling, nothing prevents them from remembering God. This was the glory of the Companions.^{viii}

It was narrated from Hazrat Abdullah bin Masoud that Anuj 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. Abdullah bin Masoud said: These people He is one of those people whom Allah has mentioned in this verse of his book.

رَجَالٌ لِأَتْلُبِهِمْ تِجَارَةً وَلَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ - ix

On the authority of Hazrat Abu Saeed Al-Khudri, the Messenger of Allah, may God bless him and grant him peace, said:

التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ، وَالصِّدِّيقِينَ وَالشُّهَدَاءِ. x

"A true honest merchant will be with the Prophets, Siddiqueen and Martyrs on the Day of Judgment."

Learning to take the side of gentleness and ease in trade:

It was narrated from Hazrat Jabir that the Messenger of Allah, peace and blessings be upon him, said:

رَحِمَ اللَّهُ رَجُلًا سَمَحًا، إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى. xi

"May Allah have mercy on such a person who acts generously and gently when selling and buying and when asking."

On the authority of Hazrat Abu Hurairah, the Messenger of Allah, peace and blessings be upon him, said:

إِنَّ اللَّهَ يُحِبُّ سَمَحَ الْبَيْعِ، سَمَحَ الشِّرَاءِ، سَمَحَ الْقَضَاءِ. xii
إِنَّ اللَّهَ يُحِبُّ سَمَحَ الْبَيْعِ، سَمَحَ الشِّرَاءِ، سَمَحَ الْقَضَاءِ. xii

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

It was narrated on the authority of Usman bin Affan that the Messenger of Allah, peace and blessings be upon him, said:

أَدْخَلَ اللَّهُ رَجُلًا الْجَنَّةَ كَانَ سَهْلًا مُشْتَرِيًا، وَبَائِعًا، وَقَاضِيًا، وَمُقْتَضِيًا. xiii

"Allah, the Lord of the Worlds, will surely admit a person to Paradise who is gentle, whether he is a buyer or a seller, a payer or a demander.

On the authority of Hazrat Abu Hurairah, the Messenger of Allah, peace and blessings be upon him, said:

كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ، فَإِذَا رَأَى مُعْسِرًا، قَالَ لِإِفْتِيَانِهِ: تَجَاوَرُوا عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَرَ عَنَّا فَتَجَاوَرَ
اللَّهُ عَنْهُ. xiv

"A merchant used to give loans to people. When he saw someone in need, he would tell his servants to forgive him. May Allah also forgive us. So Allah forgave him.

Condemnation of selling defective goods without telling:

On the authority of Wasthla bin Al-Asqa, he said: I heard the Messenger of Allah, peace and blessings be upon him, saying:

مَنْ بَاعَ عَيْبًا لَمْ يُبَيِّنْهُ لَمْ يَزَلْ فِي مَقْتِ مِنَ اللَّهِ، وَلَمْ تَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ. ^{xvi}

"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."

Condemnation of Cheating:

Shariah does not like to deceive anyone in buying and selling, the Holy Qur'an has described the condemnation of consuming each other's wealth in a false way. Mr. Abul Hamra (RA) says:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَنَابَاتِ رَجُلٍ عِنْدَهُ طَعَامٌ فِي وَعَاءٍ، فَأَدْخَلَ يَدَهُ فِيهِ، فَقَالَ: "أَعْلَاكَ عَشِشْتُهُ مِنْ عَشْنَا فَلَيْسَ مِنَّا." ^{xvi}

I saw the Messenger of Allah, peace and blessings be upon him, passing by a man who had wheat in a vessel, and he, peace and blessings be upon him, put his hand into the wheat and then said: "Perhaps you have deceived me." He who deceives us is not one of us.

A tradition is described as follows:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ ح، وَحَدَّثَنَا أَبُو الْأَحْوَصِ مُحَمَّدُ بْنُ حَيَّانَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، كِلَاهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ عَشْنَا فَلَيْسَ مِنَّا.» ^{xvii}

Suhail bin Abi Salih narrated from his father Abu Salih and he narrated from Hazrat Abu Hurairah that the Messenger 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." "He is not one of us."

The main principle of trade in Islamic economics is that no defect in the goods should be hidden. Hiding the defects of the goods and deceiving the buyer is not liked by Share and is not universally considered good.

Condemnation of Declining Measure:

Allah, the Lord of the worlds, sent Shoaib (peace be upon him) towards Mada'in. One of the reasons for the punishment that came upon them was the lack of measurement. As stated in the Holy Qur'an:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ

وَالْمِيزَانَ ۚ إِنِّي آتَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّجِيبٍ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ۗ - xviii

"And We sent his (Hood's) brother Shoaib as a prophet to Madina. He said (to his people): O my people! Obey Allah, you have no god but Him, and do not weigh down the scale. And O people! Pura Karu nap and Tula and do not subtract people from their belongings and do not spread mischief on the earth.

Allama Shabir Ahmed Usmani writes under the commentary of the above mentioned verse that "the destruction of Shuaib's nation by the thunder (the cry of an angel) is mentioned and the word "Rajfat" has appeared in A'raf, which means that they were destroyed by an earthquake, and Surah In the poets, "Yum-e-Dzallah" has come, which means that the clouds of punishment covered them like a canopy. Ibn Kathir writes that these three types of punishments were heaped on this nation, then in each surah the appropriate punishments of the context were mentioned. I was aware that these people said to Shoaib: We will evict you and your companions from our land. Therefore, on the contrary, he mentioned the heavenly "Sayha" (crack), as if all their voices were lost in a crack of divine punishment. His words are quoted in Surah-al-Shaara :

" فَاسْقُطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ " xix

That is, if you are true, then drop a piece of heaven on us? In contrast to this, he mentioned the punishment of the Day of Judgment.

Allah, the Lord of the worlds, has condemned this illegal act at various places in the Holy Quran. Allah, Lord of the Worlds says:

وَيْلٌ لِّلْمُطَفِّفِينَ - الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ - وَإِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ - أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ - يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ - xx

"Wrong is for those who reduce the measure, when they measure from people, they take the full amount and when they weigh them, they give less. Do they not remember that they will be taken?" . For this big day. On the Day when people will stand before the Lord of the Worlds.

Ibn Kathir narrates that, "Nasa'i and Ibn Majah have it. Hazrat Ibn Abbas (RA) says that when the Prophet (PBUH) came to Madina, the people of Madina were very bad in terms of measuring and weighing, when this verse was revealed, then he The measurement was very accurate. 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 Madina keep very good measurements. He said, "Why don't they?" While the decree of God Almighty etc Is.

" وَيْلٌ لِّلْمُطَفِّفِينَ " -

So tatfeef refers to the lack of measure, even in the case that he took more when taking from others and gave less when giving, that is why he threatened

them that they are the losers. Take more and give less to others. The Holy Qur'an has also given the command to measure and hand in this verse:

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ - لَا تَكْفُفُ نَفْسًا إِلَّا وُسْعَهَا .^{xxi}

"Equalize the scale with justice, We do not inflict pain on anyone beyond his strength." Ans instead he said

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ .^{xxii}

That is, "Keep the tol fixed and do not decrease the scale." The nation of Hazrat Shuaib (peace be upon him) was plundered and destroyed by God Almighty because of this evil reason. Here too, God Almighty is threatening that those who kill the rights of the people. Aren't you afraid of the Day of Resurrection, on the day when they will be brought before the Holy One, on whom nothing is hidden or revealed, that day will also be very dangerous, it will be a day of great fear and despair. On that day these harmful people will enter the blazing fire of hell, on the day people will stand before God with bare feet and naked bodies and uncircumcised. That place will also be very narrow and dark and the field will be full of calamities and those sufferings will be coming down that the hearts will be troubled. It is said in the Sahih Hadith that the sweat would have reached half of the ears.^{xxiii}

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 mixing water with milk, adding less petrol, making the packaging of goods heavier, sprinkling water on vegetables, etc., measuring by pulling a cloth, etc.

Condemnation of swearing

Profuse swearing, or perjury in buying and selling; So that the buyer and the customer can be sure about it and his trade will start to run well. This is also illegal and a sin. , it ends the blessing. Allah, Lord of the Worlds say

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۗ
وَلَكُمْ عَذَابٌ عَظِيمٌ - وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ .^{xxiv}

"And do not make your oaths to each other a cause so that the foot does not slip after it has been fixed." Because of this, you prevented people from the path of Allah, then you will have to suffer and you will have a great punishment. Do not take a small price for the covenant of Allah, whatever is ordained by Allah is better for you, if you understand.

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 يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ"، فَفَرَّأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ أَبُو ذَرٍّ: خَابُوا، وَخَسِرُوا، قَالَ

: " الْمُسْبِلُ إِزَارَهُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْخَلْفِ الْكَاذِبِ، وَالْمَنَّانُ عَطَاءَهُ" .^{xxv}

Abu Dharr (may Allah be pleased with him) narrates that the Prophet (p.b.u.h) said: There are three people with whom Allah will not speak on the Day of Resurrection, nor will He look at them, nor will He purify them from their sins, and they There will be a painful punishment for them", then the Messenger of Allah (peace and blessings of Allah be upon him) recited the verse, (Surah Aal Imran (2): 77) and Abu Dharr (may Allah be pleased with him) said: Those people failed and were at a loss, you 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 kindness by giving'.

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.

From the biography of Prophet Muhammad (S.A.W.W) we learn that we should avoid haram 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 On the authority of Allah Ta'ala Anhu, they said that the Messenger of Allah, peace be upon him, said:

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الرَّسُولُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ.^{xxvi}

That is, "Oh go! Allah the Exalted is pure and does not accept (any wealth) except the pure. Eat pure things and do good deeds. I am well aware of what you do. And he said: O you who believe! Eat of the pure sustenance that We have provided for you. Then the Prophet (p.b.u.h) mentioned a man: "He who travels a long way, his hair is dirty and his body is dusty. His drink is forbidden, his clothes are forbidden, and his food is forbidden, so how will his prayer be accepted?

سيدنا ابن عمر رضی اللہ عنہما کہے کہ : مَنْ اشْتَرَى ثَوْبًا بِعَشْرَةِ دَرَاهِمٍ وَفِيهِ دِرْهَمٌ حَرَامٌ، لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةَ مَا دَامَ عَلَيْهِ"، قَالَ: ثُمَّ ادْخَلَ أُصْبُعَيْهِ فِي أُذُنَيْهِ، ثُمَّ قَالَ: صَمَمْتُ إِنْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُولُهُ.^{xxvii}

"The person who bought a dress for ten dirhams; But one dirham was forbidden in it, so as long as this garment remains on his body, his prayer will not be accepted. After that, Sayyiduna Ibn Umar (RA) inserted his fingers into

his ears and said that these ears would become deaf if I did not hear the Prophet (PBUH) saying this. There is a hadith from Abu Huraira that he said :

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا أَيُّهَا النَّاسُ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنَ الْحَلَالِ
 أَمْ مِنَ الْحَرَامِ. ^{xxviii}

A time will come upon the people when a person will not care about whether he has acquired wealth in a halal way or earned it in a haram way. It is narrated from the Prophet (p.b.u.h)

Nowadays, people do not distinguish between halal and haram, they have developed the mindset that only wealth should come. In the greed of earning wealth, they do not even care whether they are earning wealth in a halal way or in a haram way. Today, people consider it their ability and wisdom to make money through lies, deception, trickery, deceit, fraud, bribery, usury, and extortion.

Condemnation of Hoarding:

It was narrated from Sayyiduna Umar that the Messenger of Allah, may God bless him and grant him peace, said:

الْجَالِبُ مَرْزُوقٌ، وَالْمُخْتَكِرُ مَلْعُونٌ. ^{xxix}

"He who brings goods from abroad will be provided with sustenance and he who hoards it will be cursed."

On the authority of Sayyiduna Umar al-Khattab, may Allah be pleased with him, the Messenger of Allah, may God bless him and grant him peace, said:

الْجَالِبُ مَرْزُوقٌ وَالْمُخْتَكِرُ مَلْعُونٌ. ^{xxx}

He who collects gets sustenance and he who hoards is cursed"

This means that hoarding (hoarding) is to buy goods and keep them waiting to be sold when they are more expensive. A hoarder is cursed, it is known that hoarding is forbidden. When there is no grain in the city and people need grain, someone should store a lot of grain and not sell it to the citizens and wait for it to sell when the price is higher. The reason for its illegitimacy is that it is hurting people for its little benefit.

Condemnation of Lies:

The word lie is called "Qab" in Arabic language. Telling something contrary to the facts, whether it is done on purpose or by mistake, is called a lie. Lying can also be defined as telling something that is not true about someone. Lying is forbidden in Islam and It is a great sin. If the informer knows that it is a lie, then he will be a sinner, then if that lie causes harm to someone, then it will be considered a major sin. Sometimes lies are a big mischief. It also becomes the cause and sometimes destroys the entire society. When the truth of the liar is

exposed in front of the people, he is lost in the eyes of the people, loses his confidence and then there is no credibility among the people. Nowadays people say that the liar You can't live without it, business can't run without lies. These things are very vulgar and outdated, there is no room for such things on the religious and moral level. Lying is an attribute that has been considered reprehensible in every religion. It has been said in the Holy Qur'an:

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ. ^{xxxix}

"Indeed, Allah does not give way to one who is a big liar." Allah the Lord of the worlds, says:

لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ. ^{xxxix}

There is a well-known hadith that says: "The curse of Allah is on the liars."

نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَيُّهُ الْمُنَافِقُ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ. ^{xxxix}

Nafi' bin Malik bin Abi Amir narrated from his father, he narrated from Hazrat Abu Huraira that the Messenger of God, may God bless him and grant him peace, said: "There are three signs of a hypocrite: when he speaks, he lies; when he makes a promise, he tells a lie." violates it and betrays it (in it) when he is made a trustee (of something.)

It is mentioned in a hadith that:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ الْيَقَاقِ حَتَّى يَدْعَهَا: إِذَا أُؤْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ. ^{xxxix}

"Whoever has four traits is a pure hypocrite, and a person who has one of these traits has a trait of hypocrisy in him, so that he leaves it: When a trust is placed with him, Let him betray, lie when he talks, cheat when he promises, and slander when he fights."

إِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيُكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا. ^{xxxix}

"Indeed, lies lead to evil, and evil leads to hell, and a person keeps telling lies, until Allah writes "Kazhab" (the one who tells a lot of lies)."

SUMMARY DISCUSSION:

The argument is that trade is the best way of earning, if it is done according to the Islamic principles which are present in the Holy Qur'an and the biography of the Prophet Muhammad

(S.A.W.W) then this trade will be profitable from the worldly point of view the Hereafter. This will lead to great rewards. A trader must keep in mind the principles that are present in the Holy Quran and the Prophet's biography while doing business.

If the traders act truthfully and make matters clear, they are blessed in their buying and selling, and if both conceal something, their blessing is taken away from them. To promote business, one should always adopt the truth. People who promote their business by telling lies and taking false oaths, although they gain profit temporarily, but in reality such people are the evils of society and enemies of humanity. His bad actions have caused the displeasure of the Lord. If you cheat someone once. Second time that person will think twice about doing business with you. In world markets it would be that if a country cheated someone, by doing so it would stigmatize itself and then not do any business with it. The requirement of wisdom is to conduct business and transactions with honesty and integrity. Which is also a cause of happiness and the Lord's pleasure.

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