

Exploring trade practice and market before and after the advent of Islam in Arabia

Irfan Shahid

Crescent Business School, BSA Crescent Institute of Science and Technology, Chennai, India

ARTICLE INFO

Article history:

Received 17 February 2018

Received in revised form

28 March 2018

Accepted 20 April 2018

Published 31 May 2018

Keywords:

Arabia

Islamic History

Islamic Business

ABSTRACT

Trade and commerce is an integral part of human civilisation. Trade practice before the advent of Islam is a great concern for researchers and students of Islamic Business. It was based on injustice and dishonesty. Islam abolished these customs and propounded the modules based on justice and balance. This is a theoretical attempt to explore the nature and methods of trade prevalent in Arabia before the Islam. This paper also highlights some rulings of Islam made to govern the trade and market.

1. Introduction

Trade was considered a noble profession in pre-Islamic Arabia. Arabs especially the Quraysh tribe would travel with their caravans for trade. They were involved in the seasonal trade. The studies carried out by Watt (1986) revealed that the Quraysh used to visit Syria in the fall and Yemen in the winter season. Jews were playing a significant role in business; they were working as money lenders in the area. In fact, they were owners of vast and fertile lands where they were growing various kinds of dates. *Banu Kuraiza* and the palm garden of Khyber was a popular area occupied by Jews. *Khaybar* is situated to the north of Medina. It was inhabited by Jews who had made the Hijaz their homeland sometime in the past. They were engaged in trade and agriculture. al-Bakri (1945) has quoted that a well-known Jewish trader *Abu Rafi al-Khaybari* used to trade with Syria from where he used to import various kinds of garments. Observing the agricultural activities, money lending and business activities, it seems that the Jews monopolised the trade of dates, barley and wheat in the north of the Hijaz. However, Khyber is situated between the trade route of Syria and Yemen. Inhabitants of this town were frequently participating in trade with Syria and Yemen.

Before prophecy, Prophet Muhammad (PBUH) himself travelled to Syria for business. He was the trading partner of Khadija (RA). Prophet did business as *Mudharib* for Khadija (RA). *Mudarbah* was a popular mode of business in pre-Islamic Arabia, but people very often misused the "*Mudarbah*" mode of business. The first time when Muhammad (PBUH) went to Syria with the trading goods of Khadija, he earned an enormous profit. When he gave the account of business to Khadija, she got surprised due to

subsequent profit. The said incident reveals that Khadija (RA) had business with some other people, but she did not get such reasonable profit. However, this truthfulness transformed the relationship of business to marriage (Simon, 1989). It is noticed that lack of transparency, dishonesty and cheating was common practice in business in pre-Islamic Arabia (Peters, 2017).

1.1. Literature review

The connection between Islam and trade is not well recognised in the Western literature. Prophet Muhammad (PBUH) and his wife Khadija were both merchants. The Quran, the Muslim scripture, is filled with parables using the language of trade. It was merchants, not soldiers, who were mainly responsible for the spread of Islam throughout the world (Akram, 1992). On the other hand, the rise of the Islamic civilisation contributed to the progress of economic development and economic theory (Nadwi, 1975).

The Holy Quran gradually revealed in the period of twenty years. Some parts of the Quran revealed in Makkah and remaining parts revealed in Medina (City of Prophet). Quranic verses revealed in the Medina mostly discuss the set of rules which govern the state including trade and commerce. Several scholars like Khan, (1989) made efforts toward projecting the Quranic verses and hadith deal with trade and business. Trade practice and nature and significance of markets are discussed in detail.

Various books on hadith that were written have a specific chapter called *Kitabul Buyoo* that discuss the merits and demerits of trade practice prevalent in pre-Islamic Arabia. The sections specified for business in the books of hadith discusses the alternative way of the abjured method of business. Imam Bukhari (1987) and Imam Muslim (1992) had a separate chapter in their books for the business dealing which projects the nature and significance of trade in pre-Islamic Arabia.

Islamic jurisprudence is considered a major source of modern Islamic business and trade. It has an exclusive chapter which discusses the various issues related to trade and commerce. A prominent book on Islamic Jurisprudence, written by Zuhaili (1989) discusses the pure Islamic business models which modern Islamic banking and finance are based. Zuhaili explained most of the business contracts are used in modern businesses.

Ghazali, (2004) put stress on acquiring the knowledge of contemporary science. He has explained the significance of learning the skills and management in *Ihya ul Uloom ud Deen*. However, Ghazali's arguments are based on prophetic saying and Quranic verses dealing with *ilm* (knowledge). According to Ghazali acquiring scientific knowledge including trade and commerce is compulsory on some people of the society. *Imam Ibn Taymiyyah*, a famous jurist of the medieval Islamic period, developed some modules which describe the attributes of market, price and monopoly. Islahi (2015) highlighted the theories of *Imam Ibn Taymiyyah* concerning economics and business.

Ibn Khaldun, a philosopher and administrator of the thirteenth century, extensively wrote on economy, trade behaviour and taxation (Khaldun, 1969). He propounded several remarkable theories which deal with modern business issues. Many western scholars used his idea in their writings. Al-Waqidi (2004) has presented the detail accounts of Arab market in his book, *Kitab al-Maghazi*. *Aswaqul Arab* is another attempt made by al-Afghani (1960) to explore customs and rituals of Arab trades. Both the books were written in Arabic language.

In the first quarter of twenties centuries, Ali Naqi (1933) wrote a comprehensive book on Islam and Business. This book deals with commercial teaching of Islam. It seems no significant work has been done to project the business activities of the pre-Islamic era. Most of the literature available on Islamic business and trade talks about the law and ethics.

Mohammed (2013) also has contributed on the ethical aspect of business in an Islamic context. He suggested that ethical values should relay on Islamic parameters extracted from Quran and hadith. Qaradawi (1999) highlighted the key rulings of Shariah governs the trade and commerce in Islam. Trade route plays a significant role in the growth of business. Many historians appreciated the trade route of Arabia, but Crone (2004) has argued on the theory of Arab trade routes and spread of Islam. He contended that there is no significant relationship between trade and Islam. Iqbal and Mirakhor (2017) argue that virtues of justice, truthfulness, and benevolence are parts of the ethical value and it must be applied in an entire business process from production to sale. Thus, one can promote transparency and curb corruption. Shaukat, Rahman, & Luka (2017) have pointed out that absence or lack of adherence to ethics has resulted in maldistribution of income and wealth and economic resources; intensifying class culture and breed of economically deprived.

Although a considerable amount of research has been done on various aspects of Islamic business, ethics, law and finance, less attention has been paid to this aspect. Very few articles have been written on trade practice before and after the emergence of Islam in mainstream international journals.

1.2. Objective

This paper is a theoretical attempt to explore the customs, rituals and behaviour of Arab traders before the advent of Prophet Muhammad (PBUH). A few studies made on the historical background of Arabs reveal the trade practice of Arabs. The study highlights the anomalies of various trading practices that were prevalent in Arab world. Arabian Peninsula was considered as a centre for trade before the advent of Islam. Various kind of commodities were traded in different markets in Arabian Gulf. This paper provides a summarised features of these markets and explains the concept of market and free trade in Islam.

1.3. Research methodology

Research methodology is one of the essential sections of academic writings which layouts the structure of scientific research based on facts and figures. However, the nature of the research is theoretical and historical. Therefore, an exploratory method is opted to study the literature available in Arabic and Urdu languages. However, some English books and research papers were referred available on Islamic Business. There is a dearth of writings on trade practice of *jahilyah*¹ in English language. Thus, many Arabic books are referred as secondary sources to explore the trade practice in pre-Islamic Arabia. All the Quranic translations quoted in the research paper are extracted from Saheeh International Translation of the Quran published by Al-Muntada al-Islami Trust (2013).

¹ The period before the advent of Islam in Arabia

2. Methods of trade in Pre-Islamic Arabia

There were several different methods of buying and selling in pre-Islamic Arabia which are to some extent are both surprising and perplexing. The high level of fraud and injustice often led to feuds and conflicts between buyers and sellers and they fought generation after generation on these issues. Imam Bukhari (1987) and Abul Hassan² a classical Muslim jurist and writer of Mukhtasar al-Quduri³ had explained the trading practice of the people of Jahiliya. Some prominent methods of business are summarised in subsequent paragraphs.

The following are the two prominent methods of buying and selling of that time

1. Al-Ramy Bi-l-Hasah [By throwing stones]
2. Munabadah [Sale by throwing]

Under both of the above categories, there were several ways of selling which took place in various markets. The tradition of al-Ramy Bi-l-Hasah was practised in a specific market known as Dumat al-Jandal. In this market, buyer would throw a stone on the commodity or touch the merchandise by hand, and the deal would be completed.

2.1. Al-Ramy Bi-l-Hasah [By throwing stones]

The following shows the most common practices of selling commodities under al-Ramy Bi-l-Hasah.

1. The salesman would say to the buyer, 'Throw this stone, and on whatever cloth it lands, that is yours for a dirham' and hand him a stone.
2. The salesman would cast a stone into a flock of sheep and the animal on which it landed would go to the purchaser for the agreed price.
3. The salesman would say to the buyer 'I'll sell the commodity on which your stone lands', or 'I'll sell the distance of territory your rock covers'.
4. The salesman would take a handful of stones which he would count. He would call each stone as one dirham, and the total would be considered the price of the goods.
5. A party of people would gather around a commodity, bargaining with the owner and whoever accepted the seller's price would throw his stone.

² The author Abul-Hasan Ahmad ibn Muhammad ibn Ahmad ibn Jafar ibn Hamdan al-Quduri al-Baghdadi, the Hanafi jurist, born 362 AH in Iraq.

³ Mukhtasar al-Quduri (known as abridge edition of Quduri), a compendium of jurisprudence from the Hanafi school of Islamic jurisprudence written in the tenth centuries

2.2. *Munabadah* [Sale by throwing]

Munabadah would be saying, 'Throw me a garment or I throw it to you, and the sale will be fixed for so much'. It means that the buyer would throw a cloth and the salesman would do likewise. It is also said that it meant that if you throw an article, you are obliged to buy it.

(1) *Mulamasah* [Touching by hand]

Sale by touching was the practice of buying an item by feeling it, but not seeing it. It is said that it means that the salesman would bring a folded garment, ask the buyer to touch it and then tell him, 'I'll sell this to you for so much, provided you just touch it instead of seeing it unfolded'. He might even say, 'If you touch this thing, it is sold to you'.

(2) *Muawamah* [Sale over a number of years]

This was to sell the two or more years yield of a given fruit tree. However, because of the injustice and risk involved in this form of selling, Islam considered it void.

(3) *Mukhadarah* [Sale of unripe fruits]

A practice of selling unripe green fruit. Sale of fruit and vegetable yet not appear on the branches of trees. Size of vegetable and fruit are tiny.

(4) *Muzabanah* [Sale of unripe dates]

This was to sell unripe dates not harvested and still on the tree for a specified weight of ripe dates or to sell the dates on trees for dirhams and dinars. Islam prohibited this kind of sale because of the level of fraud, ignorance and injustice involved.

(5) *Bay habl al-hablah* [Sale of unborn animals]

This type of sale was prevalent in pre-Islamic times, for example, the sale of pregnant she-camels or trees which had not yet yielded fruit.

(6) *Tasriyah*

It was a custom among some Arabs that, when they wanted to sell a sheep or she-camel, they would not milk the animal for several days, so that milk would gather in its udders. They would then exhibit the animal to the customer giving an impression that the animal is good milk producer. Thus, trick the customers and pursued them to buy it.

3. Market before the advent of Islam

Arab markets were in existence during the Pre- Islamic period and were held at different times during the year; the people would move from one market to another for trade. These markets were held in various regions of the Arabian Peninsula. The other markets frequented by Arab traders outside the Arabian Peninsula were Iraq, Syria and Ethiopia.

Al-Yaqubi (1883) and al-Afghani, (1960) mentioned more than ten markets where people would gather for trade. These places were considered protected and safe for the traders throughout the year during their stay. These markets were not confined to any specific location but were held in different places in the Arabian Peninsula. They were also a meeting place for poets and missionaries who would contact the tribes in the hope of influencing some of its members and follow their religion. The prophet, as mentioned in some traditions, used to go out to these markets to call people to the new faith. The most famous of these markets at the advent of Islam were Dumat al-Jandal, Hajar, Suhar, Diba, al-Shihr, Aden, Sand Dhu-l-Majaz, Majannah and Ukaz. Some Islamic sources mention that there were thirteen pre-Islamic markets and the first of these was Dumat al-Jandal.

The Quraysh controlled these three markets; Ukaz, Majannah and Dhu-l-Majaz. These markets were held during the pilgrimage season and the sacred months. Thus, many Arabs would gather there feeling secure for their trade⁴.

3.1. Dumat al-Jandal

Dumat al-Jandal was one of the famous markets in Jahiliya. Dumat al-Jandal is situated in the Jawf region of Saudi Arabia. The Arab tribes used to come for trade to this market on the first day of *Rabiul awwal* and remained for a fortnight. The timing of these markets was decided by the heads of the tribes, mostly from the tribe of *Kalb* or *Ghassan*. The taxes collected from these markets were paid to those who supervised them. The method of trade in this market was by throwing a stone.

3.2. Al-Mushaqqar market

Al-Mushaqqar was a fortress close to Hajar, belonging to Abdul-Qays. Its inhabitants were from Azd. The market commenced at the beginning of Jumad-ul-sani and continued until the end of the month. Persian merchants travelled by sea to attend this market and traded with the Bedouins and settlers. The Quraysh merchants also participated, and other traders came under their protection. The method used for sale was by touching.

3.3. Hajar market

This market was held in Rabi-ul-sani. Al-Mundhir b. Sawah, king of Bahrain, was responsible for the taxation of the traders. Indian and Persian traders brought goods to Hajar Market hence it was considered more important than Dumat al-Jandal. It is reported that B. Tamim attacked the Persian emperor's caravan which was carrying musk, ambergris and jewels. Consequently, he sent an army which defeated B. Tamim, seized their money and abducted their womenfolk. It seems that the Persians considered the Hajar market to be of considerable importance. The area of Hajar was also famous for its dates.

⁴ (Doctoral dissertation), حسن فالح حسين/عبد الرحمن، غنيفة. (1995). أسواق العرب في الجاهلية والإسلام حتى نهاية القرن الثالث و أثرها في اللغة و الأدب و الأساطير (Khartoum University/Sudan)

3.4. Oman market

Oman is the largest country after Saudi Arabia in Gulf estate. Oman market was one of the oldest markets. Arab traders would move on to this after Hajar Market because Oman Market was located at a trading route which was the centre of Persia, India and Ethiopia. Goods from all these areas were brought to that country to be exchanged for goods from the Yemen, Hijaz and Syria. The two most important markets in Oman were (a) Suhar and (b) Diba.

3.5. Suhr market

Suhr was one of the pre-Islamic markets located on the east coast of Oman. Arabs considered Suhar one of the principal market which provides them imported products from the eastern world. The market used to open from 1-5 Rajab. It seems to have continued trading until 20th Rajab.

3.6. Diba market

Diba was one of the pre-Islamic market located on the east coast of Oman. It was frequented by traders from the Far East and Persia as well as from the Arabian Peninsula. It started at the end of Rajab. All matters and trade took place according to a barter system.

3.7. Hubashah market

Hubashah was considered one of the most important markets in Western Arabia. It was held in Tihdmah during Rajab, and the people of Hijaz and Yemen would trade there.

3.8. Al-Shihr market

Al-Shihr is the name given to the area of the southern coast of the Arabian Peninsula between Aden and Oman which was known as Shihr Mahrah, according to al-Marzuqi, after Diba market the traders would come to al-Shihr.

3.9. Aden market

This market started on the first day of Ramadan after the traders had moved on from al-Shihr and continued for ten days. The most important commodity for trade was perfume. Possibly a higher volume of trade took place in this market because of the greater degree of freedom which traders enjoyed there.

3.10. Sana market

Sana market started in the mid of Ramadan and continued until the end of the month. The most frequently traded goods were beads and leather, cotton, linen, kohl, dyes and saffron.

3.11. Ukaz market

The Ukaz market was the most famous of pre-Islamic Arabian markets. It was the largest trade market for all the Arabs in the Arabian Peninsula. Every region brought its produced to it. It was also frequented

by poets who would recite their poems. The wine was brought from Hajar, Iraq, Gaza and Basra and butter from the countryside. Embroidered garments and leather were brought from Yemen. Ukaz became a cosmopolitan place and depicted different social customs. It was a free market; no tax and no charges paid to safeguard trade. The Quraysh traders had a tremendous role in this market, and it appears that they would encourage tribes and the traders to attend, and they had even made an agreement with Tamim to let this market free⁵.

3.12. Majannah market

Majannah is near Makkah situated at the Marr al-Zahran near Mount al-Asfal. The market was held during the last ten days of Dhul-Qadah. People would come here after the end of Ukaz market and stay for ten days to continue their trade and other activities as they had done at Ukaz. Most excellent quality of wine was brought to Majannah from Syria, Basra and Gaza. Wine lover came from a far distance to buy it at Majannah Market.

3.13. Dhul-Majaz market

Dhul-Majaz is situated at Mina between Makkah and Arafat in the territory of Hudhayl. The Arabs would come after sighting the moon of Dhul-Hijjah. They would stay there for eight days buying and selling. Arabs who missed the other markets would come to this place. Dhul-Majaz was a popular market as it took place during the Hajj (pilgrimage) season. Many Arab traders and notables would gather for trade. After Ukaz, it was the market of Dhul Majaz well known for its activities of trade, literary contest and resolving disputes.

3.14. Natat Khaybar market

Khaybar is situated to the north of Medina. It was inhabited by Jews migrants who had settled down in the Hijaz region in the past. They were engaged in trade and agriculture. A well-known Jewish trader Abu Rafi al-Khaybari carried out trade journey to Syria and imported various kinds of garments. It seems that the Jews monopolised the trade of dates, barley and wheat in the north of the Hijaz⁶. Due to the situation of this town on the main trade route between Syria and Yemen, its inhabitants participated in the trade. It was one of the stations of the trade caravans to Syria. The Quraysh caravans which used to pass through Khaybar would trade in this market.

3.15. Adhruat market

Adhruat was a town in southern Syria (known today as Dirra). It was considered one of the important market in Basra. The Arabs used to trade, and Arab poets also mentioned its importance in their poetry. The Adhruat market was managed by Roman employees in pre-Islamic times and was situated about one-night journey from Basra.

⁵ See the history of Ukaz < <http://sooqokaz.com/> <عن-سوق-عكاظ> accessed on 10th January 2018

⁶ Refer Tarikhul Yahood fi Bilad al-Arab, pp 18,20

3.16. Al-Hirrah Market

Al-Hirrah Market was the name of a town situated in the north of the Kufa. It was the town of considerable fame in Arabian Peninsula. Afghani (1960) claimed that Quraysh had learned writing skills from the people of Al-Hirrah. Al-Isfahanli narrated the commodities sold in Hirrah Market were displayed in open for the customers. Such a practice was hardly practised in pre-Islamic Arabia. Leather, perfume, clothes, jewels, horses, etc., were displayed in the market. These were brought from Syria, Yemen, Oman, Hijaz, Bahrain, India and Persia, in addition to the camels, sheep and all their other products brought by Bedouins who were local inhabitants⁷. At the same time, al-Hirrah was a meeting place for poets, scholars and preachers. Debates and contests were held between poets just like the other markets. We have no reports of the exact time of this market. It was situated in the domain of the Lakhmids hence the taxes were paid to them.

3.17. Market in Islam

The market plays a significant role in providing a platform for meeting buyers and sellers. It is an integral part of the economy. Several ahadith (plural of hadith) of the Prophet (PBUH) reports that he began his dawah activities from Market. Besides it, market was also a place for social gathering and meeting for poets and leaders of the communities (Ashraf, 1988). After the advent of Islam, these markets were influenced by Islamic teachings and rules⁸. New rules and regulation were made to run markets. Second Caliph warns people not to enter the market without having the knowledge of market and *muamilaat* (business dealings). The market has a significant place in spreading Islam.

4. Trading routes in Islamic Arabia

As the Islamic State expanded, trade and commerce proliferated among various people in the new empire. Older trade towns such as Makkah become a busy hub and centre for business caravans. They were also the hub for trade network that stretched from Europe to Eastern China.

Sea routes through the Mediterranean Sea and the Indian Ocean became part of the Islamic trade system. These were used in parallel with overland trade routes across Asia to China. Muslim Merchants invented ways to cover long-distance trade. Money changers set up banks that made it possible for a trader to borrow and put money away safely even when far away from home. They used bills of exchange the way we use cheques today. As people of different religions, languages, customs traded together, cities became cosmopolitan which is a mix of culture.

⁷ al-Tabari, Muhammad b. Jarir, (1960) *Tarikh al-Rusul wal-Muluk* (ed.) M. A. Ibrahim, Cairo vol. I, pp 492- 496

⁸ Barnard, Bryn (2011) *the Genius of Islam: How Muslims Made the Modern World*, New York: Knopf Book For Young Readers

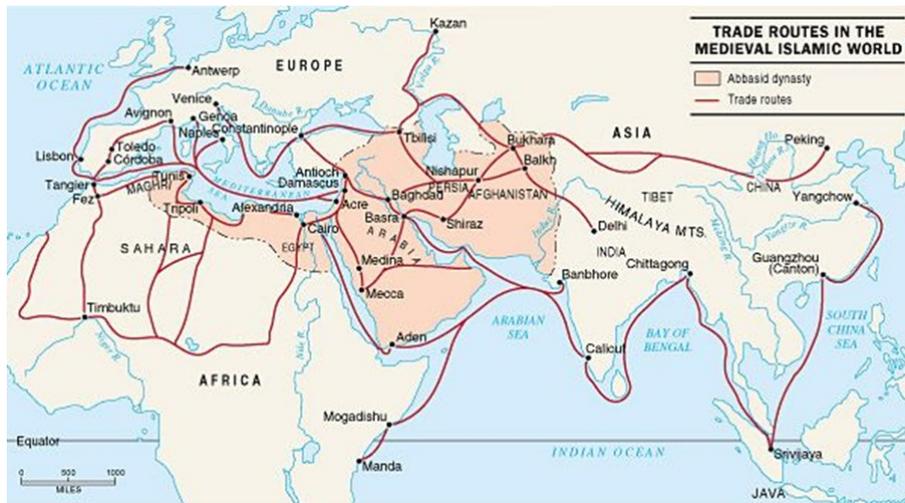


Figure 1: The trading routes of medieval Islamic period (Arabs traders were supplying goods from Java Sumatra to Morocco and Spain)

Source: Pearson Education⁹

4.1. Expanding trade

Traders moved among the towns of Abbasid Empire (750-1258), dealing in essential goods that people needed. These include grains and raw materials such as metal and woods. They also traded medicine, paper and sugar. Rich people wanted luxury goods too, which had to be imported from far away places. To satisfy this demand, traders moved these valuable items from one area to another area. Pearls from the Persian Gulf, livestock from the Arabian Peninsula, frankincense from Yemen, and ivory from North Africa. All this trade provided work for craftsmen, metalworkers, bankers, merchants, and ship workers.

5. The concept of market and bazaar in Islam

In Islam, religion and trade were closely linked. The market were always found near mosques. Every major mosque in the Islamic world had a bustling market. The market was usually in or near the corner of the small town and city. People after offering their prayers visit a market to buy groceries and general items for their need (Walther, 1998). Apart from town market, in the Islamic world, many specialised markets were also found like leather market in Baghdad city in Iraq, vegetable market in Granada in Spain during Umayyad Dynasty, and steel market in Damascus in Syria.

⁹ Pearson Education < http://wps.pearsoncustom.com/wps/media/objects/2427/2486120/chap_assets/maps/atl_map7_2.html > accessed on 23 march,2018

5.1. Fundamentals of islamic trade

Many academicians teach economics and business have a belief that classical economists are the propounders of Laissez-faire business policy. Most of the literature on business and economics give the credit of Laissez-faire business policy to classical school of economics and mercantilist, but Islam had presented the concept of Laissez-faire policy in business thousand years before the emergence of the classical school of economics. Backhouse (2002) a historian on Economics has endorsed the contribution of Islamic economics toward Laissez-faire policy. Islam firmly advocates about free trade and Laissez-faire policy with little intervention to control corruption and manipulation. Islamic government does not interfere in trading activities like price determination and supply of goods. Islamic trade is governed by natural market forces (supply and demand). Under the principle of Islamic trade interests and benefits of both the buyer and the seller are protected. Islam is against cartels, price discrimination, monopolistic behaviour and black marketing. It provides open and equal opportunity to buyers and sellers. A careful study of Hadith and Quranic verses dealing with *Muamilaat* (business dealing) and business explicitly prohibits such activities which create injustice in a market and cause deprivation among members of the business agreement. There are several components of Islamic trade like fairness, Ahsan (excellence), transparency, commitment, mutual benefits, cooperation and consideration.

5.2. Importance of trade

The fundamental question that arises in human mind is why nations and individuals trade with each other. The underlying reason is that: today's world is full of unlimited wants. No country or individual can produce all kinds of goods and services that people require for their consumption.

Allah (SWT) Almighty has distributed the factors of production unequally over the surface of the earth. Countries differ in terms of natural resources; endowment, climatic conditions, mineral resources, technological capabilities, entrepreneurial and managerial skill and a whole host of other variables which determine the capacities of countries to produce goods and services.

All these differences in production possibilities lead to a situation where some countries or individuals can provide some goods and services more efficiently than others. No nation or individual can produce all the goods and services most efficiently. Due to this reason trade takes place between countries and people.

Therefore, in the Holy Quran, Allah (SWT) emphasises on trade and business. There are numerous verses in the Quran that deal with business. Prophet Muhammad (PBUH) was himself an excellent trader. He used to sell the goods of Khadijah (PBUH) before his prophetic mission. Allah (SWT) gives more *Barakah* (blessings) in trade than in any other occupation encouraging people to engage in business. Allah (SWT) says in the verses of the Holy Quran: "When the (Jumuah) Salah (prayer) is ended, you may disperse through the land and seek the bounty of Allah (SWT) much: that you may be successful."(Quran 62:10)

Trade is an organised system which helps people through exchange of goods with money. We can help each other through trade and buy plenty of goods which we cannot produce in our country. No individual can hold all kinds of goods and services required for his consumption. Through trade, people get goods and services which meet their needs. Therefore, trade is a kind of *naflī ibadat* (supplementary prayer). However, Prophet (PBUH) praised the honest and good trader as mentioned above.

Most of the Islamic jurists said that the occupation of trade is *farz-e-kifaya* (necessary for some people of the society to involve). According to Imam Ghazali (2004) a Man cannot be isolated from the worldly activities like medical science, book-keeping and distribution of inheritance. These sciences are important for the community. If such type of scientists and doctors are not found in society, then people of that community will face problems. If some people learned these sciences and became well-versed in them, then all issues concerning urbanisation will be automatically solved for that society. Therefore, these sciences are *ferz-e-kifaya* (it is necessary to know for some members of every society). Likewise, trades, business and various professions like cultivation, farming, teaching, weaving and hunting are also necessary. If these sciences are not known, people apparently will face many problems. The occupation of trade is vital, and we should acquire excellence in this field. Fascista-G.Dezayas¹⁰ has quoted the idea of Ghazali in his studies which encourages people to be involved in trade and commerce.

6. Conclusion

Trade and commerce are the pillar of human civilisation. Procurement of goods and services are made possible due to exchange of goods at market. Market and method of trade are significant parts of a business. Most of the times these factors determine the business deals. Before the arrival of Islam, Arabs were engaged in doubtful business and cheating. These dubious natures of business were the bone of contention among Arabs tribes. When Islam came into power, it eradicated the false custom and dubious methods of business. Islam formulates the new rules to regulate the fair business and market. Quran forbids such ambiguous sales that create *Fasad* (Corruption).

Allah says in the Holy Quran.

“O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful. The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and prayer. Will you then desist?” (Quran, 5:90).

Prophet Muhammad (PBUH) said: “Those who interfere in market mechanism with the intention of increasing price for the Muslim community, Allah (SWT) will set them on Fire on the Day of Judgment” (Reported by Ahmad and Tabarani).

Prophet Muhammad (PBUH) strictly prohibited hoarding commodities (food grains) for the sake of increasing prices and thus exploiting customers. Prophet (PBUH) said: "If anyone withholds grain for forty days out of the desire for an extraordinary price, Allah (SWT) will renounce him." (Reported by Ahmad and Hakim).

There are plenty of hadiths which argue for transparency, justice and fair trade. Islam made several business contracts to facilitate fair business in the market. Caliph Umer made compulsory to learn the rules

¹⁰ Al-Ghazali : Revival of the science of the Religion by Fascista- G.Dezayas

of market. No one can enter in market without sufficient knowledge of Muamilaat (Business dealings). Islamic contracts made to facilitate business are based on transparency, justice and mutual cooperation.

This research is carried out to study the custom of Jahilya and Quranic teaching regarding business and trade.

References

- Akram, M. (1992). *Rood-e-Kausar [history of islam]*. Lahor: Idara Saqafat-e-Islamia
- al-Afghani, S. (1960). *Aswaq al-Arab fil jahiliyyah wa al-Islam*. Damascus: Dar al-Arrab lil-Dirasat wa-al-Nashr wa-al-Tarjamah.
- al-Alusi, M. S. (1314 AH). *Bulugh al-arab fi marifat ahwal al-Arab*. Cairo.
- al-Bakri, A. b. (1945). *Mujam Mastajam min Asma al-Bilad wa-i-Mawadi* (Vol. II & IV). Cairo: Matbaat Lajnat .
- Ali, H. Z. (1990). *Meeshat-o-Tijarat Ka Islami Ahkam*. Lahor: Darul Kutub Al-Salafiyah.
- al-Marzuqi, A. A. (1996). *Kitab al-Azminah wa-Amkinah* (Vol. 2). Beirut: Dar al-Kotob al-Ilmiyah.
- al-Qaradawi, Y. (1995). *The Lawful and the Prohibited in Islam (Al-Halal Wal Haram Fil Islam)*. American Trust Publications. Retrieved 2 14, 2018
- al-Tabari, M. b. (1879). *Tarikh al-Rusul wal-Muluk*. Leiden: Brill .
- al-Yaqoubi, M. (2016). *Seeking Knowledge: The Principles & Etiquette (Arabic Edition)*. Reading: Sacred Knowledge.
- al-Yaqubi, A. b. (1883). *Tarikh al-Yaqubi*. London: Brill.
- Ashraf, A. (1988). Bazaar-mosque alliance: The social basis of revolts and revolutions. *International Journal of Politics, Culture, and Society*, 1(4) , 538-567.
- Backhouse, R. E. (2002). *The Penguin history of economics*. UK: Penguin .
- Baeck, L. ((2002)). Ibn Khaldun's political and economic realism. Joseph A. Schumpeter: Historian of economics: . *Perspectives on the history of economic thought*, 83-99.
- Bukhari, I. (1987). *Sahih al-Bukhari, trans. Muhammad Muhsin Khan* . Beirut: Dar al-Arabia.
- Crone, P. (2004). *Meccan trade and the rise of Islam*. Piscataway: Gorgias Press LLC
- Ghaffari, N. M. (2015). *Islam-Ka-Qanoon-e-Tijarat*. Larhor: Dayal Singh Trust Library.
- Ghazali, I. A. (2004). *Ihya Ulum al-Din*. Beirut: al-Tsaqafah al-Islamiyah.
- Hajjaj, M. b. (2010). *Sahih Muslim*. Riyadh: Darussalam.
- Hambal, A. i. (2005). *Musnd Imam Ahmed*. Riyadh: Darussalam Publisher.
- Iqbal, Z., & Mirakhor, A. (2017). Business Ethics in Islam. In *Ethical Dimensions of Islamic Finance* (pp. 81-102). Palgrave Macmillan, Cham.
- Islahi, A. A. (2015). *Economic Concepts of Ibn Taimiyah*. Kube Publishing Ltd. Leicester: Kube.

- Khaldun, I. (1969). *The Muqaddimah: an introduction to history; in three volumes*. Princeton University Press.
- Khan, M. A. (1989). *Economic teachings of Prophet Muhammad (PBUH): a select anthology of Hadith literature on economics*. International Institute of Islamic Economics.
- Kilani, A. (2003). *Ehkam E Tijarat aur Lain Dain Key Masail*. Lahor: Maktaba.
- Lahori, H. I. (2010). *Tijarat ki kitab*. Lahor: fiqhulhadith publications.
- Maja, I. (1975). *Sunan, Tahqiq Muhammad Fuad Abdul Baqi*. Beirut: Dar Ihya al-Turath al-Arabi.
- Mohammed, J. A. (2013). *The Ethical System in Islam – Implications for Business Practices*. Springer
- Muslim, I. (1992). *Shahih Muslim*. Beirut: Darul Fikr.
- Nadwi, A. H. (1975). *Religion and Civilization*. Lucknow: Academy of Islamic Research
- Naqi, A. (1933). *Tijarat aur Islam [trade and islam]*. Lucknow: Noore Hidayat Foundation .
- Peters, F. E. (2017). *The Arabs and Arabia on the eve of Islam*. Routledge.
- Qaradawi, Y. (1999). *The lawful and the prohibited in Islam [al-Halal wal-haram fil Islam]*. American Trust Publications.
- Qayyim, I. (1977). *Alam al-Muwaqqin*. Beirut: Dar al-Fikr.
- Quran, T. H. (2013). *Translation of Saheeh International*. Riyadh: Darussalam.
- Shaukat, M., Rahman, M. S., & Luka, S. (2017). The Nexus between Business Ethics and Economics Justice: An Islamic Framework. *Journal of Economic Development, Management, IT, Finance, and Marketing*, 9(1), 1.
- Simon, R. (1989). *Meccan Trade and Islam (Problem of Origin and Structure, transl. Feodora Sos. Hungaria: Akademia Kiado, Budapest*.
- Tabarani. (2009). *al-Mujam al-Sagheer*. Beirut: Dar al-Kitab al-Arabi.
- Tirmidhi, A. I. (2013). *Sunan at-Tirmidhi*. Riyadh: Darussalam.
- Walther, W. E. (1998). *The Bazaar. Markets and Merchants of the Islamic World*. London: Theme and Hudson Ltd.
- Waqidi, M. I. (2004). *Kitab al-Tarikh wa al-Maghazi*. Beirut: Dar al-Kutub al-Ilmiyah.
- Watt, W. M. (1986). *"Kuraysh" The Encyclopedia of Islam (Vol. Volume V)*. (N. Edition, Ed.) Leiden and New York: BRILL.
- Zuhaili, W. (1989). *All-Fiqh al-Islam wa adillatuhu*. Beirut: Darul Fikr Islami.