

Trading Principles & Values: Prophetsﷺ Practice's and Sustainable Success

*Dr. Imtiaz Ahmad, **Muhammad Safdar, **Dr. Tariq Hussain

*Associate Professor, Department of Social Sciences, Grand Asian University Sialkot.

**M. Phil Research Scholar Faculty of Usuluddin, International Islamic University Islamabad.

***Associate Professor, Department of Management Sciences and Economics, Grand Asian University Sialkot.

KEYWORDS

Trading Principles
Prophetﷺ
Trade Practices
Sustainable Success

ABSTRACT

Allah Almighty has created human and equipped them with the tools to overcome life's challenges. The prophets, with their exceptional character and moral excellence, serve as guiding lights for humanity. Their exemplary lives offer a beacon of hope and inspiration for generations to come. While problems are an inherent part of human existence, traders and trade play a vital role in meeting economic needs and sustaining societies. However, for trade to be a force for good, it must align with the principles of Sharia and involve honest, trustworthy, and God-fearing traders. When trade is conducted with integrity and transparency, it fosters an atmosphere of security and peace in society. On the other hand, dishonest and exploitative trade practices can lead to societal destruction. By emulating the Prophet's (PBUH) character and prioritizing ethical business practices, trade can become a noble pursuit that supports the well-being of society. It is essential for business professionals to be aware of the Prophet's (PBUH) teachings and practices, ensuring that their trade does not compromise their faith and righteous deeds. By balancing their livelihood with worship and good deeds, trade can become a means of worship and a way to achieve a balanced life. Ultimately, aligning trade with divine principles can lead to a harmonious and prosperous society.

Introduction

Allah Almighty is not only the creator of man but also the Lord. Along with the creation of man, he also created the equipment to succeed in his problems, and he always guided humanity by sending his perfect and holy servants. There are thousands and millions of people who have lived their lives in such a way that they are the best example for those who come later, but among them, the good life of the Prophets has become a good example and a beacon for all humanity. Because his character—or rather, his every moment—is spotless in every respect, and his skirt is adorned with good morals and brilliant character.

When humanity reached its point of evolution by setting intellectual stages, that group sent Prophet Muhammad Mustafa (PBUH), His complete life was declared as a torch for all human beings until the Day of Judgment. Which not only covers every aspect of life, but it is also the guarantor of a successful life. It contains the

utmost guidance for every member of society. As Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (سورة الاحزاب: 21)

This verse has a great foundation for following the sayings, actions of the Holy Prophet. One thing is made clear in this verse: the holy life of the Holy Prophet is a beautiful and attractive example for all humanity. Then he made it clear that just as an ability is required to understand the beauty of something, for example, beautiful flowers will be seen by a person who can see them, a person who is blind will not be able to see this beauty. Such is the blessed life of the Holy Prophet, which is brighter and clearer than the sun and the moon, but this beauty and kindness of his will are seen only by those who have eyes, which are based on faith in Allah, obedience, and following the Messenger. Is. The more serious a person is in solving the problems of life, the more he will be attracted to the blessed life of the Holy Prophet, and he will also find the solution to every problem in the teachings of the

Title: *Trading Principles & Values: Prophets ﷺ practice's and sustainable success.....*

Author: Author: Dr. Imtiaz Ahmad, Muhammad Safdar, Dr. Tariq Hussain

Holy Prophet. Following the Messenger of Allah, may Allah bless him and grant him peace, is also an obligation on us and a requirement of love. And it should be clear that this love and need is not for a single moment; life is for every moment.

Since the importance of trade and business ethics in light of the Prophet's biography, let me make it clear that life and problems are inseparable from each other. Due to the different status of a person, the nature of his problems changes, but it is not possible to be a human but being and but he not have problems. Everyone has their own problems. For example, the rich have their own problems, the poor have their own problems, the king has his own problems, the subjects have their own problems, the little ones have their own problems, and the elders have their own problems. Therefore, every human being and every group of human beings have their own problems. These problems are both real and self-made. They can be caused by circumstances and certain mindsets. Humanity is bound up in problems from the individual level to the collective level and from domestic life to world affairs.

In the same cases, one issue is related to trade and traders. Trade and traders are a very important section of any society. If trade is conducted in observance of Shariah principles and traders are dutiful, trustworthy, and God-fearing, then society will be safe and peaceful. Lives in the atmosphere. If the affairs of trade are against the principles of Sharia and the traders become dishonest, addicted to mixing, low-weight, and eager to collect money, then the people will be crushed and the society will be destroyed. If traders do business with trust, not only will their livelihood be blessed, but their trade will become a great worship, and if they violate the limits of law and ethics in the lust of wealth, then not only will the peace of their hearts be robbed, but the blessings will be removed from their homes, and the lust for wealth will rob them of their sleep at night. Such behavior of theirs puts the whole society in trouble and disorder.

Methodology and Research Problem

The question is, why does a businessman leave the ways of honesty and truthfulness in business? The reason for this is that he actually feels himself surrounded by some problems; for example, he understands why I am not getting as much profit from this trade as I should be getting. If such and such a trader earns so much, why should I earn less than him? Oh, where did that second one come from, and I'm still stuck at the beginning? Other problems of this nature when faced with him, the solution of which leads him to indulge in adultery, hoarding, and perjury. Competition is not inherently evil, but it is a requirement of human nature and an important reward from God's rewards. It becomes evil when the limits of the right are violated in order to get ahead of others. These problems are true, but nature has not placed them in these false ways. It is choosing a bad way to achieve a good thing, and the only way to succeed in any goal under God's system is to take the way that nature has ordained for it. Otherwise, you will get nothing but failure and regret.

Sometimes it happens that some problems for traders arise from wrong thinking; some are self-inflicted, and some are real. Whatever the nature of their problems, their solution is not in mixing, weighing less, taking false oaths, or immorality, but in adopting divine instructions and taking divine guidance, which is the practical form of the teachings of the Holy Prophet and the form of his good life. I am safe with us.

It is also worth noting that the title "merchant" was first given to the sellers by Sarkar (peace be upon him); otherwise, they were called "Samasira," and this new name was liked by the people.

The purpose of this article is not to summarize the entire life of the Holy Prophet but rather to explain business ethics and principles in light of the Prophet's life. In this regard, some basic and key points will be explained in this paper so that business professionals will be aware of the Prophet's (PBUH) biography, and while following it, they will also consider the impoverished class wherever they earn a lawful

Title: Trading Principles & Values: Prophets ﷺ practice's and sustainable success.....

Author: Author: Dr. Imtiaz Ahmad, Muhammad Safdar, Dr. Tariq Hussain

livelihood. Also, avoid illegal profiteering and avoid haram consumption.

At the same time, it was also tried to briefly explain the economic life of the Messenger of Allah (peace be upon him) so that a businessman can follow the Sunnah of the Holy Prophet in his trade. Correct the side of trade and gain prosperity in this world and the hereafter.

The Method of trade of Messenger of Allah (peace be upon him)

The Messenger of Allah (peace be upon him) had a great deal of expertise in transactions and a perfect understanding of commercial principles. Prophet (peace be upon him) used to deal with every matter truthfully and faithfully, and he made true promises in every matter, and he always fulfilled what he promised.

Your trade friend, Abdullah bin Abu Al Hamsa , narrates

"I had a matter with the Prophet once before the declaration of prophecy I had to pay something. I said that I would bring it now. By chance, I forgot my promise after going home. after Three days later, I remembered that I had promised to Muhammad . As soon as I remembered, I reached his house. I don't found him ,and he also did not come to his house, the her family members were worried. I looked him every place, then so I cautiously reached the promised place. My surprise was endless, When I saw that he was there and waiting for me, I was more surprised than three consecutive times. Even after taking the trouble of waiting for days, when I apologized, you did not get angry or say bitter words. Just saying this, they became silent, and that too in a low voice:

" يَا فَتَى! لَقَدْ شَقَقْتَ عَلَيَّ أَنَا ههنا مُنذُ ثَلَاثِ أَنْتَظَرُكَ "

(Sīrat al-Nabī, Volume =1, ṣafḥah 129)

"Hey brother! You have bothered me. I have been waiting for you in the same place for three days."

He always kept his affairs clean in every job, especially in trade. Hazrat Abdullah bin Sa'ib says that "I was a trade partner of the Messenger

of Allah (PBUH) during the time of Jahiliyyah. When he came to Madinah, he (PBUH) said, 'Do you know me?' I said, 'Why not?'

كُنْتُ شَرِيكِي فَبِعَمَّ الشَّرِيكُ لِأَتَدَارِي وَلَا تُمَارِي

(Mu'jam al-Kabīr li-al-Ṭabarānī, Ḥadīth raqm 929)

"You were my business partner, and what a good partner; you didn't avoid anything, and you didn't quarrel about anything."

Another example of this is that Hazrat Qays bin Sa'ib Makhzoomi says that the Messenger of Allah, may God bless him and grant him peace, was my trading partner during the period of Jahiliyyah.

"وَكَانَ خَيْرَ شَرِيكٍ لِأَيْمَارِي وَلَا يُسَارِي "

(Mu'jam al-Kabīr li-al-Ṭabarānī, Ḥadīth raqm 930)

Meaning: He was the best trading partner; you did not quarrel and did not dispute.

Acts of trade and the title of Amin

The Arabs, especially the Quraish, i.e., Banu Ismail, were traders thousands of years before the emergence of Islam. Hazrat Hashim, the great grandfather of the Holy Prophet, had made this family method of acquisition more stable and organized by making trade agreements with the Arab tribes. This is the reason why, when the Holy Prophet (PBUH) turned to livelihood, he did not see any better profession than trade. On the authority of Dawud bin Al-Hussein, people say that the Messenger of Allah, may Allah bless him and grant him peace, grew up with the glory that he was the most noble and the most creative among his people. Informed of many neighbors and the most knowledgeable, tolerant, and truthful and trustworthy, far away from enmity, insults, obscenity, and every bad thing. That is why your people gave you the title "Amin." Had kept Qualities of the Messenger of Allah (peace and blessings of Allah be upon him) on business :By the twenty-fifth year of his blessed life, the Holy Prophet (PBUH) had become so famous in trade because of his kind manners, good manners, honesty, truthfulness, and honesty that he was known by the title of "Sadiq Wamin" among the people of God. People used to place their trust in

Title: *Trading Principles & Values: Prophets ﷺ practice's and sustainable success.....*

Author: Author: Dr. Imtiaz Ahmad, Muhammad Safdar, Dr. Tariq Hussain

him with open confidence and fearlessness. The coin of your righteousness and good character sat on the heart of every human being, and the big merchants and wealthy people of Makkah began to wish to trade with you. Stay His faithfulness and loyalty were also proverbial in trade. Impressed by his qualities, Hazrat Khadija, a wealthy widow of Makkah, took him as a partner, and he went to Syria with her merchandise. Prophet (peace be upon him) also started trading. You also visited Syria with Mr. Abu Talib on a business trip. You also traveled with various other merchant caravans for the purpose of trade. He also visited Syria, Yemen, Jordan, and Bahrain in connection with trade. You earned double the profit due to your honesty, integrity, honesty and trustworthiness, and perfect understanding of business principles.

It is clear from these incidents that wherever he traveled outside the holy Hijaz for the purpose of trade, he also conducted trade in Makkah. You did not only trade, but you also gave honor to the shepherding profession and did other work as well. The means of livelihood of the Messenger of Allah after the declaration of prophethood, After attaining the position of Prophet, your affairs decreased in trade, but this process did not stop completely. On the other hand, when you exhort others to eat by earning with their hands and depend on other people's wealth, the gifts, gifts, and offerings that the Companions, may Allah bless them and grant them peace, presented to you, you used to trust them and rely on them only for doing any work. Do not participate. However, he would have accepted these sincere gifts of the Prophet (peace and blessings of Allah be upon him) and the Ansar just to honor the hearts and honor of these slaves and devotees.

Booty

The Holy Prophet (PBUH) not only participated in the wars but was also the leader of the army. Therefore, the portion of booty that was distributed among Mujahids and Ghazis was special for the Holy Prophet. Thus, the portion

received from booty was also a source of livelihood for the Prophet. Because the Muslims got a lot of booty in some battles. For example, the booty that was obtained from Hawazin alone, according to Imam Waqidi, contained six thousand slaves, twenty-four thousand camels, forty thousand goats, and four thousand ounces of silver. (al-Wāqidi, Kitāb al-Maghāzī, 943:3)

Dedication of the Gardens of the Companions

When Allah has taken responsibility for the sustenance of His lowly creatures like us, how can it be that He leaves His close ones helpless and helpless? . A Jew named Mukhareeq was a respected scholar in Banu Nazir. He had seven gardens. He believed in the Holy Prophet on the day of the Battle of Uhud and participated in the battle with the Companions. Therefore, when he was martyred, all his gardens came under the ownership of the Holy Prophet. (al-Māwardī, al-Aqḍiyah al-Sultāniyyah, ṣafḥah 272)

Addresses of Kings and Delegations

A part from the gifts of the Companions, one of the means of livelihood for the Prophet was also the gifts and gifts of the kings of different countries. Whom you used to accept for their respect and appreciation Once, Muqoqs (the King of Egypt) sent two concubines, a pair of clothes, and a beautiful white mule (named Duldul) as a gift. Amil Qaisarfurah bin Umar Jazami sent a fine mule, horse, clothes, and Sundus Quba. Similarly, apart from the kings of the kingdom, the various delegations that brought gifts and presents were apart from him.

It would not be out of place to say that the rich people used to bring their wealth to him, but he (pbuh) did not like to hoard it but kept it with him; rather, he (pbuh) dedicated all his wealth to meet the needs of God's creation and serve the religion.

After talking briefly about the noble character and economic life of the Holy Prophet, it would be appropriate to mention the few moral aspects that he taught for the completion of a

Title: Trading Principles & Values: Prophets ﷺ practice's and sustainable success.....

Author: Author: Dr. Imtiaz Ahmad, Muhammad Safdar, Dr. Tariq Hussain

perfect society and those principles and rules that he taught us through the Companion reached.

1. Becoming a worshiper of commerce

A basic question regarding trade is: is trade worldliness, which has nothing to do with religion and worship, or does trade also become worship in some way? And this is the basic question that affects the entire business. A person who thinks that prayer is worship but business has nothing to do with religion or worship. Conforms. If the person holds the view that prayer is my religion but trade is my business, then he will not make any distinction between halal and haram and permissible and impermissible in business. Thus, his trade will be limited to his own interests in all respects. He will not refrain from mixing, underestimating, and cheating because, to him, it is his business, which he has the right to do according to his will and interests. On the other hand, a person who thinks that if I do business according to the instructions of God, then my business will also become worship. He will also be loyal and consider the welfare of the creatures. In this matter, the message of the Prophet's biography is that trade is an honorable profession, and the observance of certain conditions makes it a great act of worship. From this aspect of the Prophet's biography, it is clear that commerce is a sacred field. This is one of the Sunnahs of the Holy Prophet.

2. Enforce honesty in business

Trustworthiness is such an aspect that, when this quality is found in a businessman, his coin runs in the business field. He holds a prominent position in society, especially in the commercial field, on the basis of his good deeds. The Holy Prophet (peace and blessings of Allah be upon him) ordered us to always maintain trust and honesty in trade. It is clear from this that this thought deviates from the Sunnah of the Prophet in that a person should say that if I follow the path of trustworthiness in trade, I will suffer a lot. I will have to pick up. Sirat Tayyaba refutes this negative thinking. The people who were trading

partners with him before the declaration of prophethood proudly testify to the way in which the Holy Prophet (PBUH) respected trust and honesty in trade.

3. The trader must adhere to the rules of trade

One of the main problems faced by traders is whether they are free to trade as they wish and make as much profit as they wish, without any legal or moral restrictions, or to follow divine instructions in trading. Must do. In this context, it is clear from the Prophet's biography that no merchant is free to trade according to his own will, nor does he have the right to trade whatever he wants, nor does he have the right to trade as he wants (i.e., do not go against the principles of Islam and do not trade in prohibited items). Rather, it is necessary to follow the Quranic instructions at every step, the details of which have been explained and clarified in the teachings of the Holy Prophet and his biography.

4. Prohibition of profiteering

In the Holy Qur'an, where the verses on the sanctity of usury were revealed, the complete explanation of the social harms of this usurious transaction is also found in the hadiths of the Holy Prophet. The Holy Prophet (peace be upon him) also ordered that any business in which interest is found will be forbidden. If a person is obliged to perform shari'ah, but his business is to give money to business people on interest, then he is deprived of the true religion. By eating haram, he himself is becoming the fuel of hell, and by feeding his children haram, he is making the fuel of hell because Allah Almighty has declared usurious business haram and the Messenger of Allah (peace and blessings of Allah be upon him) has cursed the person who does such business. Jabir bin Abdullah says:

لعن رسول الله اكل الربا وموكله و كاتبه و شاهديه و قال و هم سواء

(Ṣaḥīḥ Muslim, Ḥadīth raqm 1598)

"The Messenger of Allah (peace and blessings of Allah be upon him) cursed the usurer,

the one who feeds it, the one who writes it, and its witnesses, and he said that they are all equally guilty."

It is clear from these aspects of the Prophet's teachings and his character that any businessman, It is permissible to do any business, but a Muslim is bound by God's commands even in the Islamic roles, just as he is bound in the rakats of prayer; otherwise, his business will not be halal. It should be noted that it is permissible to sell a cash item at a lower price and to sell the same item in installments at a higher price; this is not usury.

It is important for a businessman that whatever he earns, he should distinguish between halal and haram, because eating haram makes the heart dead. By doing righteous deeds, the heart is touched; even acts of worship are not accepted, and the heart is sealed. A hadith comes in the hadith:

عن أبي هريرة، عن النبي صلى الله عليه وسلم، قال: ليأتين على الناس زمان، لا يبالي المرء بما أخذ المال، أمن حلال أم من حرام

(Ṣaḥīḥ al-Bukhārī, Ḥadīth raqm 2083)

"Hazrat Abu Huraira (RA) says that the Messenger of Allah (PBUH) said that a time will come upon people when they will not be concerned about whether the wealth they are earning is halal or haram."

A person who wants to be close to Allah and he must should put obedience to God and obedience to the Messenger first in all his commercial activities.

5.How are blessings possible in business?

For a successful businessman, trust, truthfulness, promise-keeping, and good business ethics are the lifeblood. Any businessman who is doing business dishonestly, adulterating, and cheating is actually doing it to increase his livelihood. The question is whether the blessing in a person's sustenance comes from lying and dishonesty or from telling the truth and being trustworthy. In this context, it is clear from the Prophet's biography that blessing in sustenance does not come from dishonesty. It should be noted that sustenance The blessing means more than just

excess data. If money becomes too much but the same money becomes a bad life for a person or the same money becomes the cause of distance from friends, cruelty to God's creatures, and deterioration of morals, the peace of a person is taken away and the anxiety and distress continue to increase. How much trade is good work and its importance is clear from this tradition of Hazrat Ibn Abbas.

The Messenger of Allah (PBUH) said, "There are twenty gates of sustenance, of which nineteen are for trade and one is for industry.

For this reason, a Muslim should adopt trade and gain expertise in it. A businessman should never swear, even if he is truthful in his words, because the Prophet (peace and blessings of Allah be upon him) forbade swearing in buying and selling. Hazrat Abu Huraira (RA) narrated that I heard the Prophet (PBUH) saying:

"Swearing (by the shopkeeper while selling the goods) sells the goods quickly, but that oath destroys the blessing" (Ṣaḥīḥ Muslim, Ḥadīth raqm 1606)

It is also important for a businessman to keep his exterior and interior the same so that people can benefit from him and be safe from his evil.

عَنْ قَيْسِ بْنِ أَبِي عَرَزَةَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَسْمَى السَّمَاوَةَ، فَقَالَ: يَا مَعْشَرَ التَّجَارِ، إِنَّ الشَّيْطَانَ الْبَيْعِ

(al-Jāmi‘ al-Tirmidhī, Ḥadīth raqm 1208)

The Holy Prophet (PBUH) said: "It was narrated on the authority of Qays bin Abi Ghazrah (RA) that he said: The Messenger of Allah (PBUH) came to us, and we were called Samasara. He (PBUH) said, "O the group of traders, Satan and sin are participants in Bai', so combine your Bai' with charity.

The virtue of the true merchant and the condemnation of the false merchant

Truthfulness and honesty are among the essential attributes of a businessman by which he becomes deserving of abundant blessings and sustenance. If the merchant

While doing business, he should take pity on God, not leave the path of goodness, and hold the truth as necessary. Because of such business, he will be among the righteous on the Day of Judgment. Sarkar Dadu Alam said:

التاجر الصدوق الأمين مع النبيين والصديقين والشهداء
(al-Jāmi' al-Tirmidhī, Ḥadīth raqm 1209)

Meaning: A true and trustworthy merchant will be raised on the Day of Judgment with the Prophets, Siddiqueen, and Martyrs.

Imam al-Ghazali, may God have mercy on him, says: "It is obligatory on the person who sells goods to reveal all kinds of visible and hidden defects related to his goods. If he hides them, he becomes an oppressor and adulterer, and (in the light of the hadith) intermingling is forbidden."

Hazrat Anas narrated that "The Prophet (PBUH), while describing the virtues of a true businessman, said that a true businessman will be in the shadow of the throne." (al-Jāmi' al-Saghīr, saḥīḥah 203)

It was narrated from Hazrat Abu Hurairah that the Messenger of Allah, may God bless him and grant him peace, said: "The person who earned the world (wealth) in a lawful way (to avoid question), for raising and providing for his family, and for being kind to his neighbor, will meet Allah on the Day of Resurrection with his face shining like the moon of the fourteenth night. (al-Muṣannaf Ibn Abī Shaybah, Ḥadīth 22186)

And there is a hadith in condemnation of the bad merchant as follows: "The Holy Prophet (PBUH) said: "There are three people with whom Allah will not speak on the Day of Resurrection; He will not purify them from their sins, and they will have a painful punishment. (1) one who begs for favors; (2) one who wears a langi, pajama, or jabba below the ankles; (3) and one who promotes his trade by perjury." (al-Muṣannaf Ibn Abī Shaybah, Ḥadīth 22201)

6. Hoarding

Similarly, the Prophet (PBUH) forbade hoarding. In earlier times, traders

would temporarily stop the supply of goods from the market in order to sell their goods at high prices, with the disadvantage that the goods that were previously available in the market at cheap prices were easily sold to the buyers. When traders used to stockpile, those items were out of the reach of the common buyer. Then, depending on the occasion, these traders sell the stored goods at high prices. The jurists have classified it as follows: if the stocking of something causes harm to the common people in the market, such that the people do not have access to the goods or have to buy them at a price higher than the normal price, then such stocking is prohibited.

7. False bidding

In a holy hadith, "La Tanajshuwa" means that you should not commit impurity.

Bia Al-Najash is bidding for goods with no intention of buying, simply to increase the value of the goods. For example, for an item being sold for which traders are bidding their own, one of the men, who apparently has nothing to do with the transaction, does not want to buy anything but only to mess up the price (the trader's). On being told, the buyer is bidding to mislead the people, and for the sake of getting a commission, the government (peace be upon him) forbade this oath and declared it haram and a lie.

Some Prohibited Items

The Prophet (peace be upon him) forbade the conclusion of a contract, saying that when a deal has been settled, he should not try to break the contract of sale by meeting with another seller of goods, because the buyer will be deceived in this. Then he (PBUH) forbade Biy Najish not to bid just to increase the price, i.e., bid only to those who wanted to buy.

Bay' al-muṣarāḥ: Then he said that before selling camels or goats, do not collect milk from their udders so that the buyer is not deceived, but keep milking them in a general way so that the real situation becomes clear to the buyer. In the same way, the citizen was forbidden

to sell for a villager because people used to take advantage of it by keeping an ambiguity, so here too, deception will be found, and the sale will not be permissible. On the basis of such deception, you also prohibited Bay Malamsa and Bay Manabzah.

Sale by contact means such a sale that becomes obligatory only by touching; for example, if the cloth is touched, then the sale becomes obligatory; in this case, the buyer does not see the thing and the seller does not show it; therefore, due to not seeing it, a fraud is found.

Bay' al-Munābazah: is such a Bai' that becomes necessary by throwing (if a thing is thrown, then Bai' will become obligatory). It has several interpretations. The meaning of this word is that since there is deception in them, the trading of these surahs will not be permissible.

Similarly, he forbade stone-throwing and dubious pledges

Bay' al-huṣṣāt: the baya of throwing pebbles, means that, for example, if a merchant has a pile of clothes, he trades a piece of cloth with someone, and then he says, "I throw pebbles; the cloth on which the pebble falls will be yours." In this case, the cloth is not tested, so it is not permissible on the ground of deception.

Bay' al-Gharār: refers to a pledge in which there is deception and ambiguity; for example, if a hunter says that I throw a net, as many fish as come in it will be yours for that amount of money. I don't know how many fish come into this net, or if no fish come into this net, then it is not permissible based on the confusion.

Bay' al-Ḥabalah: similarly, forbade the marriage of a pregnant woman, i.e., the marriage of a child in the womb of a woman.

In the light of the Prophet's biography, betting is an illegal thing, and any method of trade is illegal in which there is any ambiguity or any deception in any way.

The reason for summarizing the teachings of the Holy Prophet and describing the above-mentioned marriages is that the matter should be clear and transparent; neither should any ambiguity be found in it, nor should anyone's

simplicity, lack of knowledge, or compulsion be taken advantage of; otherwise, trade will become illegal.

8. Act generously and gently in buying and selling

A trader should be gentle when buying and selling. He should not be harsh on anyone unnecessarily. If a buyer asks for permission from him in any matter, he should take a matter of respect with him as necessary.

"The Messenger of Allah, may Allah bless him and grant him peace, said, May Allah have mercy on such a person who acts generously and gently when he sells, when he buys, and when he makes demands."

On the authority of Hazrat Abu Hurairah, the Messenger of Allah, may Allah bless him and grant him peace, he said: There was a merchant from whom people took loans, and if he saw someone in need, he would say to his boys, "Forgive him; perhaps Allah will forgive us." I forgave him."

9. Auspicious times in trade

Going early in the morning in search of sustenance and doing business is also a blessing for business." The Prophet (peace and blessings of Allah be upon him) used to instruct the companions who were traders to go for business early in the morning. It is narrated from Hazrat Sakhar al-Ghamdi that the Holy Prophet (peace and blessings of Allah be upon him) prayed, O Allah! Bless my Ummah in the early works."

Hazrat Sakhr narrated that "when the Messenger of Allah, may God bless him and grant him peace, would send a small or large army, he would send it in the first part of the day (immediately after Fajr). The narrator of the hadith, Hazrat Sakhr, was a merchant himself and lived in Kufa. He used to send his servants to the market in the morning, so his wealth was greatly blessed."

Conclusion of discussion

Title: *Trading Principles & Values: Prophets ﷺ practice's and sustainable success.....*

Author: Author: Dr. Imtiaz Ahmad, Muhammad Safdar, Dr. Tariq Hussain

After writing this complete article, the summary of this article in light of the Prophet's teaching's for trade and trader is that:

Working with your hands and buying and selling anything lawful is the purest form of earning.

A businessman who holds trustworthiness in trade should not take false oaths and should not hoard and keep his promises.

If he fulfills it, his trade becomes worship.

It is better for every member of society to earn and eat with his hands. Avoid the gifts and donations of others.

Every businessman is required not to take advantage of anyone's compulsion, not to deceive anyone, not to trade in forbidden things, and not to do usurious business.

It is not necessary for a businessman to limit himself only to avoiding the haram, but he should also avoid the place of suspicion should be done.

A trader should be honest, tolerant in buying and selling, not cheating or deceiving, and not deceiving, no matter how much opportunity there is for profit.

Blessings in sustenance come from faithfulness, not robbery.

The trader is required to be as lenient as possible with the buyers. This will give him honors in this world and the hereafter.

Such a businessman who has been God-fearing in his affairs, has behaved well with people, and has held the truth in every matter will have a place with the righteous and the martyrs.

The Messenger of Allah (PBUH) has emphasized asking for forgiveness in buying and selling.

Avoid monopolizing goods and increasing their prices by taking advantage of people's needs.

A businessman should keep giving charity, helping the poor and the needy, because it increases wealth.

Recommendations

It should be especially kept in mind that our trade should not make us neglectful of worship and righteous deeds. Allah Almighty has said in the Holy Qur'an that those who recite the Book of Allah and observe prayer and our given wealth openly and hidden spenders are hopeful of a trade that is free from losses and losses.

If the above-mentioned matters are kept in mind, trade becomes a religion and not a mere means of earning; it becomes a form of worship. The revelations of the Prophet's biography are sufficient to end all monotony. As a human being, there should be a request to make the four of darkness.

Traders should fulfill their commercial efforts but should not forget to follow the rules of halal sustenance. It is time for the government to closely monitor their commercial affairs so that where the traders are free from illegal profiteering and other haram matters while doing their halal business, the fruits of it reach the poor and indigent people as well so that they can meet their daily needs. There was an opportunity to fulfill it. Lest the rich get richer and the poor get poorer, and the result is the destruction of the entire society.

References:

Al-Bukhari, M. b. A. (Author). (1404 AH). Sahih Al-Bukhari. (Dar Al-Hayat Al-Turath Al-Arabi, Ed.). Beirut.

Al-Jami' Al-Saghir. (Author). (n.d.). Al-Jami' Al-Saghir. (Zamzam Publication, Ed.). Karachi.

Al-Mawardi, A. b. M. (Author). (n.d.). Ahkam Al-Sultaniyah. (Qanoon Ki Kitab Khana, Ed.). Lahore.

Title: Trading Principles & Values: Prophets ﷺ practice's and sustainable success.....

Author: Author: Dr. Imtiaz Ahmad, Muhammad Safdar, Dr. Tariq Hussain

- Al-Tabarani, S. b. A. (Author). (1427 AH). Al-Mu'jam Al-Kabir. (Dar Al-Kitab Al-Ilmiyah, Ed.).
- Al-Tirmidhi, M. b. M. I. (Author). (1406 AH). Jami' Al-Tirmidhi. (Maktaba Mustafa Al-Babi, Ed.). Egypt.
- Al-Waqidi, Y. b. A. (Author). (n.d.). Kitab Al-Maghazi. (Dar Al-Ma'arif, Ed.). Cairo.
- Ibn Abi Shaybah, A. b. A. (Author). (n.d.). Al-Muṣannaf Ibn Abi Shaybah. (Maktaba Al-Rushd, Ed.). Riyadh.
- Muslim, M. b. H. (Author). (1404 AH). Sahih Muslim. (Dar Al-Hayat Al-Turath Al-Arabi, Ed.). Beirut.
- Quran. (Verse 21). Surah Al-Ahzab.

المأوردی، علی بن محمد۔ (2015ء)۔ احکام السلطانیہ۔ لاہور: قانونی کتب خانہ۔

al-Māwardī, A. ibn M. (2015). Ahkām al-Sulṭāniyyah. Lahore: Qānūnī Kutub Khāna.

ترمذی، محمد بن عیسیٰ۔ (1406ھ)۔ الجامع الترمذی۔ مصر: مکتبہ مصطفیٰ البابی۔

al-Tirmidhī, M. ibn 'Ī. (1406 AH). al-Jāmi' al-Tirmidhī. Miṣr: Maktabah Muṣṭafā al-Bābī.

حسن، امام محمد بن۔ الجامع الصغیر۔ کراچی: زمزم پبلی کیشن۔

al-Ḥasan, M. ibn. al-Jāmi' al-Ṣaghīr. Karachi: Zamzam Publications.

بخاری، محمد بن عبداللہ۔ (1404ھ)۔ الصحیح البخاری۔ بیروت: دار احیاء التراث العربی۔

al-Bukhārī, M. ibn 'A. (1404 AH). al-Ṣaḥīḥ al-Bukhārī. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.