

The Eradication of Economic Exploitation in the Light of the Islamic Literature

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Abstract

Islamic literature and teachings frequently discuss the theme of economic exploitation, a problem that is ubiquitous throughout the world. This summary investigates how Islamic literature might help us understand how to end economic exploitation and promote an equitable economic system. There is a lot of advice on economic justice in Islamic literature, which includes the Quran, Hadiths, and scholarly interpretations. It places a strong emphasis on supporting the welfare of the less fortunate and the prohibition of usury (*Riba*). These ideas serve as the cornerstone of Islam's just economic order. This abstract emphasizes how Islamic literature can help prevent economic exploitation, which can take many different forms, such as wage inequity, predatory lending practices, and unjust working conditions. Societies can address these problems by fostering fair trade, ethical finance, and social safety nets by abiding by the teachings of Islamic literature. Islamic literature emphasizes charitable deeds, teamwork, and the creation of organizations that assist economic prosperity in order to attain economic fairness. Islamic beliefs place a high importance on empathy, compassion, and the obligation to look out for the underprivileged. This abstract's conclusion emphasizes the importance of using Islamic literature's lessons in the continuous fight to end economic exploitation. Societies can promote an economic system that is defined by equity, sustainability, and prosperity for all by upholding these ideals. Islamic literature offers teachings that can be applied to the pursuit of economic justice, which will help people, communities, and countries.

Keywords: Economic exploitation, Islamic literature, Quran, Hadith, economic justice, equitable wealth distribution, usury (*Riba*), fair trade, ethical finance, social safety nets, economic well-being, empathy, compassion, charity.

Introduction

The Prophet's (PBUH) biography is a model and guide for every aspect of the life of every Muslim. Islam is the religion for the coming people till the Day of Resurrection and the biography of Muhammad (peace and blessings of Allah be upon him) is the guidance for the people till the Day of Resurrection. Whether the aspect of life is economic or social religion has a solution to every problem. Among the requirements placed by nature in human nature, one of the essential and basic requirements is food and shelter, without which no human being can survive under normal circumstances. Therefore, the Lord of the worlds has created abundant resources and management for the livelihood of all human beings born in this world until the Day of Judgment. Of course, the acquisition and distribution of these resources has been left to the discretion of human beings with a few Shari'ah limits.

If there is economic injustice and injustice anywhere in the world, it is not because of the lack of livelihood resources, but because of the wrong and unfair distribution of these resources by humans. Allah, the Most High, made the Prophet (peace be upon him) the source of guidance for the new generation and revealed his last book, the Holy Qur'an,

as a law .

Economy, which is an important aspect of human life, has complete guidance in Deen Hameed to prevent unfair distribution of resources among the masses. In this article, the strategy that was practiced in the light of the teachings of the Prophet (peace be upon him) will be mentioned and the solution of the problems arising in the present era will be explained in the light of the Qur'an and Sunnah. Basically, the things that lead to exploitation in the economy of the new human being, which the Master prohibited, are of two types, one is individual and the other is collective, which will be presented respectively.

An End to Individual Exploitation

Individual exploitation refers to all forms of exploitation which are related to one individual and from which one individual is the only victim. There are many points in individual exploitation, some of which are as follows.

In the period of ignorance, there were many types of trade that led to the exploitation of one of the seller or Jupiter. The Prophet (peace be upon him) forbade all these vices. The details of these vices are as follows.

Bai Munabiza

In this type of sale, when the seller (seller)

throws the cloth to the buyer (customer), the sale becomes obligatory. In this type of sale, the buyer is afraid of loss because it is possible that the goods are not trading correctly, if it is found to be fraudulent, how will a sane person buy these goods? Therefore, the Prophet (peace be upon him) prohibited this type of sale.

Bai Mulamsa

When Jupiter touches goods trade, sale becomes necessary. Even he could neither open the box nor look inside. It was also a case of blindly touching the goods and deciding that the goods touched would be of such value. A common example of this nowadays is that if a customer buys a product, it is prominently written on the store that the purchased product cannot be returned or exchanged. Which is a strong opposition to the teachings of the Prophet (PBUH).

Bai Heela

In this type of sale, Jupiter (buyer) buys a camel on the promise that I will pay the price of the camel when it gives birth. Now the seller in this sale is being exploited because if this camel gives birth to a male instead of a female, it will not be able to get its price.

Sale transaction

In Jahiliyyah era, there was also a rule that when Jupiter bought something, he would hit

the hand of the seller to prove that the sale was complete. For this reason, this sale was called sale. Sometimes it would happen that the seller would not like it, Jupiter would cleverly slap his hand and sell it, which the seller had to accept. *Safqa* means clapping.¹

Gharr

Gharr is a case where the outcome is unknown whether the deal will be completed or not. It is a form of gambling. If a person deals in a runaway slave or a runaway horse, it is as if he has made a sale with the risk that if the runaway slave or runaway horse is not found, there is a great possibility of quarrel. The Lord (peace be upon him) has forbidden this sale. There is a hadith that "The Messenger of Allah, peace and blessings be upon him, forbade the sale of Gharr and the sale of shares". There are many forms of insurance in the present day such as traditional insurance. In insurance, a man gets his life insurance from the insurance company against a monthly installment and this insurance contract is for a specific period in which it is decided that if the customer dies during this period, and if death does not happen, he will get eight lakh rupees. Now in this case, both of them definitely do not know whether the death of the customer will happen or not. And the family members of the customer will get ten lacs or eight lacs

rupees.

Loss of measure:

The worst form of deceit and deceit is lack of measure. Those who are guilty of this serious crime deserve abhorrent and severe punishment in the eyes of Islam. The Qur'an has described the heinousness of this crime and the final punishment as follows:

Woe to the deceased (1) Those who, if they count on people, will stop (2) and if they are like them or their weight will be lost².

"Death to those who fall short of measure." These are the people who, when they measure from people, take the full amount, and when they measure them, they give less. Apart from polytheism, there was a major defect in the people of Hazrat Shuaib, peace be upon him, that they used to reduce the measure. Although these people were in a very comfortable condition. When these people did not stop even on the advice of Hazrat Shuaib (peace be upon them), Allah rained fire on them and destroyed them along with their wealth. This punishment came in such a way that for the first seven days intense heat and sun were imposed on them, after that a shade of clouds came, because these people were blistered by the intense heat of seven days, so they all gathered under the shade and were cold. Enjoy the breeze.

But moments later, flames started pouring down from the sky, the earth shook with an earthquake, and a loud crash killed them forever³.

Allah Ta'ala is referring to this incident in the Holy Qur'an:

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ

كَانَ عَذَابَ يَوْمٍ عَظِيمٍ⁴

"They denied him (Shu'ayb), so the punishment of the day of the canopy overtook them." It was the punishment of a heavy day.

The Prophet (peace be upon him) said: "A nation that reduces the measure, then famine, hard work and the oppression of the rulers are imposed on it". Strongly condemned. In this there is complete exploitation of the buyer because the customer pays the full amount but gets less. Since reducing the measurement is a serious injustice and exploitation and its punishment is also very severe, the Prophet (peace be upon him) guided the Ummah about taking care in this matter, saying: "When you weigh, do it while bowing."⁵

Prohibition of cheating while selling goods:

The *Hanif* religion is the guidance for humans till the Day of Resurrection and in it

every human's property is respected in the same way as his life and honor. Cheating is strictly prohibited in Islam. It was narrated from Abu Huraira (RA) that the Messenger of Allah (PBUH) passed by a pile of grain. He (PBUH) put his hand into it and his fingers felt moist. He said: O Messenger of Allah! It had rained. He said: Why didn't you put it (moist grain) on top of the pile so that people could see it? Then he said: "He who cheated is not one of us."⁶

It can be estimated from this blessed hadith how strongly the Prophet (peace be upon him) condemned the deceiver. On the other hand, the Master (peace be upon him) has also encouraged to tell the defects in the goods while selling the goods.

Hazrat Wathlah (RA) says that the Prophet (PBUH) said: "It is not permissible for a person to sell anything until he describes the good or bad in it." Similarly, if a person other than the seller has come to know about it, he should clearly inform others about it.⁷

In the buying and selling of animals there is also a possibility of fraud. It is narrated from Hazrat Abu Huraira that the Prophet (peace be upon him) said: "Do not withhold the milk of camels and goats. If someone buys an animal in such a situation, he has the right to milk it and keep it if he likes it, otherwise he should return it." And also give a saa of dates

with it. Just as the Prophet (peace be upon him) forbade selling goods by deception, in the same way, sometimes people take false oaths to sell bad goods so that their goods will be sold at a higher price. Be sold. There are many examples in the present day where the seller buys the item at a low price and takes false oaths to get a huge profit". On the authority of Hazrat Abu Huraira, may Allah be pleased with him, the Messenger of Allah, may God bless him and grant him peace, said: "There are three people on whom Allah, the Blessed and Exalted, will neither look nor purify them on the Day of Resurrection, and for them will be a painful punishment." One is a person who owns excess water and does not give it to travelers and the other is a person who pledges allegiance to an Imam for the sake of this world. If he gives him (worldly interests) according to his will, then he is satisfied and happy with him, and if he does not give him, he is angry with him. Thirdly, the person who made a deal with a person says that I have been given so much of this thing, then the other person confirmed it.⁸

An example of this is that a man goes to buy cloth from the market and the seller says to him, "By Allah, I got this cloth for five hundred rupees and I have a profit of fifty rupees on it, although he sold that cloth for

three hundred rupees." has bought So this is also a type of exploitation which has been strictly prohibited by the Master (peace be upon him) and there is a strict promise against the one who sells goods by deception.

Tanajish

Najash "giving a false bid". It is also a form of fraud when a person who is neither the seller nor the buyer bids against the buyer for the goods, even though he does not intend to buy the goods. And because of his bidding, the seller's price may go up a lot. It is narrated from Hazrat Abu Hurairah that the Prophet (peace and blessings of Allah be upon him) said: O people! Those who bring their goods to the market for the purpose of trading and selling livestock, then do not bargain with them (outside the market). If a man is bargaining, don't bid just to raise the price.

Settlement of individual exploitation and options of seller and buyer in trade

Trade, which is of great importance in the economy, has several references in the Holy Qur'an about trade, which are based on the importance of trade and its injunctions. Allah Almighty says about trade:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا⁹

Translation: "Allah Tabarak and Taala has declared trade as halal and usury as haram".

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن
تَرَاضٍ مِّنْكُمْ¹⁰

Translation: "O believers! Do not take each other's wealth unjustly, unless there is a deal between you and your mutual consent.

In this verse, the prohibition of illicit wealth and trade etc. have been allowed. And it is in the Holy Hadith: "The perfect Muslim is not lawful for another without his sincere consent."¹¹

However, trade is a noble and blessed profession, the earnings from it are lawful and good. Rather, there is a hadith: "Out of ten parts of sustenance, nine parts are obtained from trade and one part from other professions." Whereas in the authentic hadiths, the great virtue of a believer trader has been described. The last Prophet of Allah, says: "A true, trustworthy, Muslim merchant will be with the Prophets, Siddiqueen and Martyrs on the Day of Resurrection".¹² In order to protect the rights of both the seller and the buyer from being exploited in trade, he formulated the principle of *Khiyar al-Bai* so that neither of them would suffer any loss and there would be no room for dispute. In the present era, we see written on the shops in the market that

"purchased goods will not be returned or exchanged" this is completely against Shari'ah. Below are mentioned the powers of the buyer and seller which are given by the Shari'ah.

Khyar ruyat

Khyar ruyat means that the buyer should carefully examine the item while buying it and buy it after seeing it. He has the right to buy the item for full price or to return it. If the buyer says before seeing the seller that I agree to the deal, then he sees the seller, even then he has the right to cancel the deal. , because the authority given by Sharia is based on sight.¹³ Under this rule, the buyer has the right to return the item as long as he has not used the item and no defect has occurred.

Khyar al-Aib

Khyar al-Aib refers to the option that the buyer has the right to return the item if there is any defect in it. The Prophet (peace be upon him) said: "A Muslim is the brother of another Muslim. It is not permissible for a Muslim to sell something to his Muslim brother without informing him of its defects and defects." It is narrated by Mr. Hakeem bin Hizam (RA) that the Prophet (peace be upon him) said, "The buying and selling parties have the right (to cancel the sale) until

they separate. If he spoke the truth and explained everything openly, then his deal will be blessed, and if he made a false statement and concealed what should have been revealed, then his deal will be blessed."¹⁴

Also, the Prophet (peace be upon him) said: He who cheated is not one of us. Therefore, it is obligatory for the seller to inform the buyer about the thing he is selling if there is any defect or defect in it, and if he does not do so, he will be guilty.

Khyar Majlis

In this type of option, as long as the buyer and the seller are present in the market, both have the right to cancel the transaction. The Prophet (peace be upon him) said: "Each of the seller (the seller) and the buyer (the buyer) have authority until they are separated."¹⁵

Imam Ibn Qayyim, may God have mercy on him, says that the Prophet (peace be upon him) has kept the choice of the council for the benefit of the parties and the consent that Allah, the Exalted and Exalted, has stated as a condition for the sale, because usually the sale is done in haste. It is done without worry, so it is one of the merits of the perfect Sharia that it has set a limit (as long as both parties are present at the place of sale) in which both

parties can reflect and reconsider their decision. And if the buyer makes use of the goods (bought) then this option expires.¹⁶

Khyar Shart(condition)

If the parties, the seller (sold) and the customer (buyer) make a condition for a period of time that I will have the right to cancel the deal for such a period and the other party also agrees to it, then it is called a good condition. The Prophet (peace be upon him) said, "Muslims are bound by their conditions."¹⁷

An end to collective exploitation

Collective exploitation refers to all those types of exploitation which are not only related to the individual, but the whole society is affected by its losses. And every individual suffers from such a case. Following are some of the collective exploitation.

The meaning of hoarding is that someone buys grain from the city and then does not sell it and because of this the common people have to face hardship. We try to understand this with a modern example that a man buys grain from a city and takes it to his town and does not sell it, then this man will be called a hoarder. But if the place where he is taking the grain is a big city and the people are not suffering any harm from his grain storage,

then he is not called a hoarder. Imam Abu Yusuf considered it as hoarding. Because this process harms the public. But on the other hand, Imam Abu Hanifah argues from the blessed hadith of the Prophet (peace be upon him) that "the one who brings grain from far gets sustenance." According to Imam Abu Yusuf, hoarding is proven in everything that lacks it. Availability causes hardship and distress to the people, whether it is food or something else.¹⁸ The Prophet (peace be upon him) said, "Whoever stores food and drink for forty days, then he will ask Allah Almighty and Allah Almighty." Therefore, there is a very strict promise in this blessed hadith, which shows that it can only be for a forbidden act. It is a form of exploitation and Islam strongly condemns it.

Interest:

``*Riba*'' i.e. interest is the giving of a sum of money and the receiving of an amount in excess of the original amount, or the reduction or increase in the transaction of two things which are of the same kind and are weighed or measured or borrowed. . In the Qur'an and Sunnah usury is a great sin and it is strictly prohibited, but in the Qur'an the usurers are challenged to fight with Allah and His Messenger. The Prophet (PBUH) has cursed those who eat usury, those who pay

usury, those who write accounts of usury, and those who are witnesses in usury business. There is a hadith in the Holy Qur'an that on the night of Ascension, the Messenger of Allah (PBUH) saw the usurers in Hell in a state that their Stomachs are like huge chambers and these people are eating stones and thorns in hell.

From the verses and hadiths that have been presented about the prohibition of usury, every intelligent person can guess how strictly such a curse is prohibited in the Muhammadan Sharia. Dr. Mahmood Ahmad Ghazi Sahib has narrated an incident in his book "Sanctity of Riba in Islam and interest-free investment" that: The Prophet (peace and blessings of Allah be upon him), the Rashidun Caliphs and other Companions of the Prophet, may God bless him and grant him peace, have instructed the responsible Jews, Christians and Agreements were made with polytheists, according to which they were allowed to live a free and honorable life in the Islamic state while adhering to their religion, even allowing them to drink alcohol and eat pork while inside the Islamic state which are absolutely forbidden according to Shari'ah, but despite all these freedoms, they were never allowed to usury. In the agreement which the Messenger of Allah (PBUH) made with the Christians of Najran,

it was stated that in the case of usurious business, this agreement will be deemed null and void.

Every Muslim knows that the sanctity of usury has been clearly stated in the Holy Qur'an and the blessed Hadith, but many people are not aware of this fact that the sanctity of usury is one of the basic commands about which there is no doubt. Doubt excludes a person from Hanif religion. Usury is forbidden not only in Islam but also in other celestial religions. Usury which is the bane of society and due to which there is inflation, inflation and trade deficits in the world at present. Usury, whether it is pre-Islamic, moneylending, or Hinduism, all these are causes of economic exploitation. In this, capital flows from the poor to the rich and the circulation of wealth remains in a few hands. Islam has ordered to stay away from all kinds of usury.

Conclusion

Today, the Muslim Ummah is suffering from many problems and among these problems, the economy is the main problem which is the backbone. The solution of these problems is possible only through the Holy Quran and the life of the Prophet (peace and blessings be upon him). If a businessman adopts these

principles, his sustenance will be blessed and he will deserve a reward from Allah. And in the form of deviation of these principles, on the Day of Judgment, he will be accountable and deserve punishment. Therefore, it is not only the responsibility of an individual but

also the responsibility of the government to implement these laws in the state and enforce them strictly. So that every member of the Muslim Ummah can get out of these difficulties.

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