

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Some Precautions in Trading

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of Sunnah *i'tikāf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikāf*, for you will be rewarded as long as you stay in the masjid. Remember, inside a masjid, there is no *sharī* permission to eat and drink, sleep or have *suḥūr* and *iftār*, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikāf* is made, all these acts will become permissible. One should not make intention to observe *i'tikāf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and do the *dhikr* of Allah for some time. Then, he may proceed as he wishes (i.e., now if he wants to eat, drink or sleep, he can do so).

## Excellence of sending *ṣalāt* upon the beloved Prophet ﷺ

Sayyidunā Abū Dardā' narrates that the Messenger of Allah said:

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا وَحِينَ يُعَسِي عَشْرًا  
أَدْرَكْتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

“Whosoever recites *ṣalāt* upon me ten times in the morning and ten times in the evening, will receive my intercession on the Day of Judgement.”<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ**, “A truthful intention is the best action.”<sup>2</sup> O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the *bayān*, make good intentions. For example,

- You will listen to the entire *bayān* to gain the knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the *bayān*.
- You will listen to the *bayān* to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> *Al-Targhīb wa al-Tarhīb*, p. 223, *Hadith*: 19

<sup>2</sup> *Al-Jāmi‘ al-Ṣaghīr*: 1284

## The Consequence of Eating a Fallen Date

Sayyidunā Ibrāhīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ was a very righteous and famous saint of Allah Almighty. He spent a significant portion of his life travelling. He narrated, "Once, I spent a night at Bayt al-Muqaddas (i.e., Masjid al-Aqṣā). During the night, I saw two angels.

One of them asked, 'Who is this person?'

The other replied, 'He is Ibrāhīm b. Adham.'

The first angel said, 'Is he the same Ibrāhīm b. Adham who has been removed from his station.'

The second angel asked, 'For what reason?'

The first angel explained, 'Once, Ibrāhīm b. Adham was in Basra. He bought some dates from a shop. When he took the dates and left, he noticed a date had fallen. He thought it might be from the dates he had bought, so he picked it up and ate it. However, it was not his date; it belonged to the shopkeeper. Since he had eaten someone else's date, Allah Almighty removed him from his rank.'"

Sayyidunā Ibrāhīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ continued, "When I heard about this conversation between the angels, I immediately went to Basra, returned the shopkeeper's date and came back. That night, I saw the two angels again. They were engaged in conversation, and one said, 'This is the same Ibrāhīm b. Adham who returned the date to its owner, and Allah Almighty has once again bestowed upon him his previous rank.'"<sup>1</sup>

May the mercy of Allah Almighty descend upon him, and may we be forgiven for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Tafsīr Rūḥ al-Bayān, Surah Āl 'Imrān, verse no: 179, vol. 2, p. 136

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Allah's special grace is bestowed upon the noble saints

Dear Islamic brothers, the noble saints have a unique status. These elevated individuals are not immune from sins, but they are protected. Only the prophets and angels are infallible; the noble saints are not immune from sins and can actually commit them, but Allah Almighty grants them His special favour. If they knowingly or inadvertently commit a mistake, they are made aware of it, and they immediately repent and cleanse themselves from the impurity of sin.

Allah Almighty says in Surah al-A'raf, verse 201:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

“Indeed, those who fear (Allah), whenever a temptation from the Devil touches them, they become alert; and at that very moment, their eyes open up.”<sup>1</sup>

The renowned Quranic commentator, Mufti Ahmad Yār Khān Na'imī رَحْمَةُ اللهِ عَلَيْهِ writes:

The nature of a pious believer does not accept satanic whisperings and thoughts. If these things (satanic whispers, devilish thoughts, or any mistakes) ever occur on the part of a believer, Allah Almighty reminds them of their mistakes, and they immediately purify themselves from the filth of sin.

The honourable mufti further states:

A pious believer is from the group of angels, as they both share the same nature; these people are human in form and angelic in character.<sup>2</sup>

<sup>1</sup> Al-Quran, 7:201, Translation from Kanz al-Īmān

<sup>2</sup> Tafsīr-e-Na'imī, Surah Al-A'raf, verses no: 201-202, vol. 9, p. 460

May Allah Almighty grant us the blessings of His saints. If only we receive the treasure of piety, protect ourselves from sins, and succeed in leading a righteous life.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Exercise caution in buying and selling

O devotees of the Prophet! We have heard the faith-inspiring and admonitory incident of Sayyidunā Ibrāhīm b. Adham رَحْمَةُ اللهِ عَلَيْهِ. This incident illustrates the importance of transactions in our religion. Ponder for a moment! Sayyidunā Ibrāhīm رَحْمَةُ اللهِ عَلَيْهِ was at the elevated station of sainthood and was even called Sulṭān Ibrāhīm because of this status. Such a great saint made a single mistake during a transaction, and that too unintentionally; the date he picked up from the ground belonged to the shopkeeper, not him. Nevertheless, he took it, and because of this one date, his status was reduced.

Alas, how things have changed in our time! People devour others' belongings without asking, customers deceive shopkeepers, and shopkeepers deceive customers. Sometimes, the customer slips counterfeit notes into a bundle of real money and hands it over to the shopkeeper. At other times, people unlawfully pick up an item and place it in their mouths. They sometimes quietly take some vegetables and fruits from the trolleys without anyone noticing and put them into their baskets.

Unauthorised use of another person's slippers or swapping one's slippers with someone else's may not be considered a serious issue by some, but it is a grave matter. Many daily occurrences involve such un-Islamic practices, and they are not even seen as a defect by the perpetrators. Shopkeepers secretly pick up each other's items, use them, and the person on the other side remains oblivious. Such foolish people must understand, learn a lesson, and realise that even seemingly

trivial things, when used without permission, can lead to consequences on the Day of Judgment.

## The repercussion of a toothpick

The famous Tābiṭī, Sayyidunā Wahb b. Munabbih رَحْمَةُ اللَّهِ عَلَيْهِ, stated:

There was a person from Banī Isrā'īl who repented for all his past sins. He continued worshipping for 70 consecutive years in such a manner that he fasted during the day and stayed awake at night for worship. He neither ate luxurious food nor sought comfort under shade. When this worshipper passed away, someone saw him in a dream and asked, مَا فَعَلَ اللَّهُ بِكَ "How did Allah Almighty deal with you?" He replied, "Allah Almighty took account of my actions and forgave all my sins, except for a piece of wood that I had used without the owner's permission to pick my teeth. Due to this, I am still being held back from entering Paradise."<sup>1</sup>

## The Importance of Transactions in Islam

O devotees of the Prophet! Transactions hold great importance in Islam. It is evident that being careless in buying and selling can lead to eating others' wealth unlawfully, which means filling one's stomach with that which is forbidden. Therefore, it is crucial to trade with great caution and honesty. Understand the significance of this by considering that the most vital organ in our body is our heart.

The final Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: إِذَا صَلَحَتْ، إِذَا صَلَحَتْ: "Verily, in the body, there is indeed

<sup>1</sup> *Tanbīh al-Mughtarrīn*, p. 47

a piece of flesh. When it is sound, the whole body is sound, and when it is corrupt, the whole body is corrupt. Verily, it is the heart."<sup>1</sup>

It has become evident that the most important organ in our body is our heart. When it is rectified, the entire person becomes righteous, and when the heart becomes corrupted, the whole person becomes corrupt. The thing that purifies the mirror of the heart the most is lawful sustenance.

### Primary thing that enlightens the Heart

Sayyidunā Umar b. Ṣāliḥ رَحْمَةُ اللَّهِ عَلَيْهِ said: "Once, I went to the court of Imam Aḥmad b. Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ, and I asked him, 'O imam! May Allah have mercy on you! How does one attain a soft heart?'

Upon hearing this question, Imam Aḥmad b. Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ bowed his head for a while and then lifted it, saying, 'My son, lawful wealth (softens the heart).'"

Sayyidunā 'Umar b. Ṣāliḥ رَحْمَةُ اللَّهِ عَلَيْهِ continued: "Upon hearing his response, I returned.

On the way, I met Sayyidunā Bishr al-Ḥāfi رَحْمَةُ اللَّهِ عَلَيْهِ and asked him the same question, 'O noble one! How does one attain a soft heart?' He responded by saying, 'Through the remembrance of Allah.'

I said, 'I visited Imam Ahmad b. Hanbal.'

Hearing this much, Sayyidunā Bishr al-Ḥāfi رَحْمَةُ اللَّهِ عَلَيْهِ joyfully exclaimed, 'That's amazing! What did he advise?'

I replied, 'Imam Ahmad b. Hanbal رَحْمَةُ اللَّهِ عَلَيْهِ said, "A soft heart is attained through consuming lawful sustenance.'" He said, 'The imam

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<sup>1</sup> Ṣaḥīḥ al-Bukhārī: 52

has mentioned the fundamental principle (i.e., a soft heart can only be obtained by consuming halal).”

Sayyidunā ‘Umar b. Ṣālīḥ رَحْمَةُ اللهِ عَلَيْهِ says, “I then met Sayyidunā ‘Abd al-Wahhāb al-Warrāq رَحْمَةُ اللهِ عَلَيْهِ and asked him the same question, to which he also replied, ‘The heart is softened through the remembrance of Allah’. I said, ‘I visited Imam Ahmad b. Hanbal.’

Hearing this, his face lit up with joy and he asked, ‘What did he advise?’

I answered by mentioning that the imam said the softness of the heart lies in halal sustenance. Sayyidunā ‘Abd al-Wahhāb al-Warrāq رَحْمَةُ اللهِ عَلَيْهِ replied in the same manner, ‘The imam has mentioned the fundamental principle (i.e., a heart cannot soften without consuming halal).”<sup>1</sup>

Dear Islamic brothers, ponder! The testimony of these three saints is that the most important thing for the softness and purity of the heart is consuming halal. Based on this, consider the importance of being cautious in buying and selling, and trading with utmost integrity. If we have been careless in buying or selling, and something belonging to someone else has come into our possession unlawfully, it may seem like a minor mistake, but it can ruin the state of the heart. Therefore, caution in buying and selling is absolutely necessary.

## A Unique Book on the Topic of Asceticism

Someone once asked Imam Muhammad b. Ḥasan al-Shaybānī رَحْمَةُ اللهِ عَلَيْهِ, the brilliant student of al-Imam al-A‘ẓam رَحْمَةُ اللهِ عَلَيْهِ: "O noble one, can you write a book on the subject of asceticism?"

He replied, "I have already written a book on this topic."

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<sup>1</sup> *Ḥilyat al-Awliyā’*, vol. 9, p. 193, Raqm 13663

The person inquired, "Which book is that?" He said, "كِتَابُ الْبَيْعِ", which contains the rules regarding transactions."<sup>1</sup>

That is to say, the one who does not know the rulings of buying and selling cannot save himself from haram, so how can such a person be an ascetic! In essence, the true ascetic, one who refrains from inclination towards the world and love of it, is the one who successfully adheres to the Islamic principles while engaging in buying and selling.

The marketplace is where the allure of the world and wealth is most evident. It is relatively easy to isolate oneself in the mountains and caves for worship, but when Satan launches full-scale attacks in the marketplace, when carnal desires and love for wealth intensify, safeguarding one's integrity and adhering to Islamic laws become quite challenging. Therefore, the real ascetic is the one who, even while living in the world, protects his heart from worldly attachments.

Dear Islamic brothers! It is imperative that we become righteous and honest traders and customers. Let us listen to some virtues of successful traders.

## 1. An Honest Trader will be with Prophets

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ، وَالصِّدِّيقِينَ، وَالشُّهَدَاءِ

"A truthful, honest trader will be with the prophets, the truthful, and the martyrs."<sup>2</sup>

## 2. The Virtue of Earning Halal Wealth in the World

A Hadith from Tirmidhī mentions that the beloved Prophet said:

<sup>1</sup> *Al-Mabsūṭ li al-Sarakhsī, Kitāb al-Buyūʿ, part. 12, vol. 6, p. 128*

<sup>2</sup> *Jāmiʿ al-Tirmidhī: 1209*

إِنَّ الشُّجَارَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى وَبَرَّ وَصَدَّقَ

"Indeed, all traders will be resurrected on the Day of Judgement as transgressors except for those who were pious, righteous, and truthful."<sup>1</sup>

The renowned Quranic commentator, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللَّهِ عَلَيْهِ explains this Hadith as follows:

Piety means especially avoiding major sins and generally refraining from habitual minor sins. Goodness means safeguarding one's business from deception and dishonesty, and truthfulness means speaking honestly about one's trade and not attempting to conceal defects if they exist. This means that on the Day of Judgement, all traders will be transgressors except those who possess these three qualities: piety, goodness, and truthfulness.<sup>2</sup>

### 3. The Virtue of Gentleness in Buying and Selling

It is narrated from Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ that the last Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

رَحِمَ اللَّهُ رَجُلًا سَمِحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى

"May Allah have mercy on a man who is gentle when he sells, gentle when he buys, and gentle when he demands."<sup>3</sup>

Gentleness in selling means not trying to give the customer an inferior product, and gentleness in buying means paying the price promptly and fairly, not causing trouble for the seller. Gentleness in demanding means

<sup>1</sup> Jāmi' al-Tirmidhī: 1210

<sup>2</sup> Mir'āt al-Manājīh, vol. 4, p. 245

<sup>3</sup> Ṣaḥīḥ al-Bukhārī: 2076

that when someone owes you money, you should request it with gentleness and give the indebted person time if they are in a difficult situation. Those who possess these three qualities are beloved to Allah Almighty.<sup>1</sup>

## An act superior to voluntary worship

The Proof of Islam, Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ, says in Ihyā' 'Ulūm al-Dīn:

To walk the path of truth in trade is more difficult than performing voluntary acts of worship with consistency. Therefore, a saint once said, التَّاجِرُ الصَّدُوقُ أَفْضَلُ عِنْدَ اللهِ مِنَ الْمُتَعَبِّدِ "The truthful merchant is superior in the court of Allah Almighty than the devout worshipper."<sup>2</sup>

May Allah Almighty grant us the ability to conduct our business affairs with caution and honesty.

أُمِّينُ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Learn the rules of buying and selling!

Dear Islamic brothers, trade, or buying and selling, is a complex subject with many intricate rules and issues. It is apparent that these rules and issues cannot be explained in a brief lecture. However, for a trader, it is obligatory to learn the necessary rules of trade, and for a buyer, the rules of purchasing.

اَلْحَمْدُ لِلّٰهِ! The Dar al-Ifta Ahl al-Sunnah mobile application is available, which includes a complete course on trade along with many other religious teachings. Additionally, there are fatwas related to buying and selling. Please install this application on your smartphone! Furthermore,

<sup>1</sup> *Mir'āt al-Manājīh*, vol. 4, p. 242

<sup>2</sup> *Ihyā' 'Ulūm al-Dīn*, vol. 2, p. 95

a programme called "Ahkam-e-Tijarat" is broadcasted weekly on Madani Channel. Watch this program! ان شاء الله You will gain a lot of useful information about buying and selling and modern marketing.

Read the chapter on buying and selling from *Bahār-e-Sharī‘at*, volume 2, Part 11. This will help you learn many rules and issues related to buying and selling. Purchase and read the 62-page booklet from Maktaba-tul-Madinah titled *Tajiro Kay Liyye Kam Ki Baten*; ان شاء الله you will learn a lot about buying and selling. Another piece of advice is to keep the contact number of Dar al-Ifta Ahl al-Sunnah saved in your phone. Whenever a problem arises and you need shar‘ī guidance related to a specific situation, call the honourable muftis, and seek their guidance. ان شاء الله You will not only save yourself from many sins but also discover a great treasure of religious knowledge.

### Do not use counterfeit currency!

Similarly, customers or buyers should also protect themselves from using counterfeit or old torn currency notes. Many people deceive their fellow Muslim brothers, sometimes by concealing counterfeit notes in bundles of real ones and at other times, by inserting an old and non-usable note in between new notes and handing it over to shopkeepers through deceit, causing financial loss to the unsuspecting recipient. Deceiving fellow Muslims in this manner is a grave sin.

### A sin worse than theft

It is stated in Iḥyā' ‘Ulūm al-Dīn:

Circulating counterfeit coins (or currency notes) is a common injustice. The great harm in this is that it can become a continuous sin. For instance, if a person gives counterfeit notes to someone through deceit, they will likely pass it on (knowingly) to someone else, and so on. In this way, all of them become

sinner, with their sin collectively being upon the primary culprit who initiated this evil.<sup>1</sup>

A saint رَحْمَةُ اللَّهِ عَلَيْهِ has said:

Circulating a counterfeit coin (or note through deceit) is worse than stealing 100 silver coins because theft is a single sin. As soon as a thief steals, the sin ceases. However, circulating counterfeit currency is a bad innovation and an evil practice that is perpetuated (it is possible that the person who was given the counterfeit note passes it on, and those who receive it forward it on to others; thus, the cycle continues, and it becomes an ongoing, continuous sin).<sup>2</sup>

O devotees of the Prophet! May Allah Almighty protect us from the calamity and harm of sins. Reflect upon this unfortunate situation. Just imagine how the person who initially circulated the counterfeit note might pass away, but the counterfeit note keeps circulating in the market. If this happens, it will continue to accumulate sin for him even in the grave. Alas! How unfortunate is the one lying in the grave who is still accumulating sins.

### Become well-wishers!

O devotees of the Prophet! There is a very beautiful pearl of wisdom which if all of us implement in our lives, we will not only be saved from the sins committed via buying and selling but also from many other sins. What is this pearl of wisdom? The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

<sup>1</sup> Iḥyā' 'Ulūm al-Dīn, vol. 2, p. 94

<sup>2</sup> Ibid.

“None of you has complete faith until he loves for his brother that which he loves for himself.”<sup>1</sup>

Every deed, every word, and every transaction that we do not like for ourselves should not be liked for others, and every deed, word, and transaction that we like should also be liked for others. Most certainly, this is the secret behind our personal progress as well as that of society. If we adopt this pearl of wisdom in our lives, our society can reach new heights in a very short space of time.

Read the history of the blessed time of the Companions, the Followers, and their Successors **عَلَيْهِمُ الرِّضْوَان**! At that time, Muslims were successful and prosperous. Why? Because they wished well for each other, they desired good for each other, and as a result, they all moved towards progress and success. Ever since hatred, discord, the love of wealth and power have entered our hearts, we are moving towards decline day by day. We must reflect on our current state and practically implement this magnificent pearl of wisdom mentioned in the Hadith about a perfect Muslim being someone who likes for others what he likes for himself.

### Astonishing Reason for Refusal of a Transaction

Sayyidunā Sarī al-Saqāṭī **رَحْمَةُ اللَّهِ عَلَيْهِ** was a major saint who used to trade. Once, he bought almonds for 60 dinars and wrote in his ledger that he would sell these almonds for 63 dinars. After a few days, the price of almonds increased. The same almonds he had bought for 60 dinars were now worth 90 dinars in the market. A man came to him and said, "I want to buy almonds."

Sayyidunā Sarī al-Saqāṭī **رَحْمَةُ اللَّهِ عَلَيْهِ** replied, "Sure."

The man asked, "What's the price?" and the reply was given, "63 dinars."

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī: 13*

The customer was also a man of piety, so he said, "The current market price of these almonds is 90 dinars."

Sayyidunā Sarī al-Saqāṭī رَحْمَةُ اللَّهِ عَلَيْهِ replied, "I had made a promise to myself that I would only earn 3 dinars profit on these almonds, so I will sell them for 63 dinars, regardless of the current market rate."

Now, the customer was only willing to purchase them for 90 dinars, whereas Sayyidunā Sarī al-Saqāṭī رَحْمَةُ اللَّهِ عَلَيْهِ was insisting on selling them for 63 dinars. They were such good well-wishers to each other that the transaction could not be completed; the customer wanted the seller to benefit while the seller desired goodness for the buyer. Therefore, neither did the customer purchase the almonds, nor did Sayyidunā Sarī al-Saqāṭī رَحْمَةُ اللَّهِ عَلَيْهِ sell them, and in the end, the customer left empty-handed.<sup>1</sup>

Dear Islamic brothers, this is a great example of wishing well for each other. Do we do the same? In our times, the issue between the customer and the shopkeeper is something else. The customer wants to buy a 50-pound item for 10 pounds, and the shopkeeper wants to sell it for 100 pounds.

Neither does the customer desire good for the shopkeeper, nor does the shopkeeper wish good for the customer. The result is that deception, giving in short measure, dishonesty, and similar things are increasing in the market. Our trade is deteriorating day by day, and Muslims worldwide are regressing.

We need to understand these things. Now is the time to rectify ourselves. May Allah Almighty save us from sins relating to buying and selling and grant us success in conducting transparent business while wishing well for others.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Iḥyā al-'Ulūm al-Dīn, vol. 2, p. 102*

## Introduction to Traders Coordination Department

اَلْحَمْدُ لِلّٰهِ In order to emphasise the importance of congregational prayers, provide training regarding the Sunnah and spread the call to righteousness, Dawat-e-Islami is working in various departments, one of which is the Traders Coordination Department.

Trade is a crucial sector present in every country, and many nations rely on it for their economy. Unfortunately, due to a lack of religious knowledge, a significant number of Muslims are distant from conducting trade based on Islamic principles. Therefore, under the banner of Dawat-e-Islami, the Traders Coordination Department was established with the mission of educating individuals associated with trade about Islamic teachings.

The department also strives to guide them away from the prevailing vices in trade and promote a righteous way of life. By carrying out dars in the masjid or any convenient place, it aims to spread the call to righteousness and connect individuals with the Islamic environment of Dawat-e-Islami; this is in addition to fulfilling the mission statement and creating a religious atmosphere in the markets.

Apart from the dars, special trading courses are organised at different times. A programme called 'Rulings of trade' is also broadcasted on Madani Channel. Particular attention is paid to large markets and shopping malls, where elderly merchants, shopkeepers, and businesspersons are enlightened through the blessings of the noble Quran by being taught how to recite it correctly.

Prophetic devotees who own factories and mills are persuaded to participate in the Madani qafilas, and their employees are also encouraged to travel in these qafilas every month. In factories and workplaces, arrangements are made for masjid/prayer areas so that the devotees of the Prophet can establish regular prayers. During Ramadan,

arrangements for Tarāwīḥ prayers are also made in the masjid/prayer areas in factories and workplaces.

Traders are encouraged to read the Faizan-e-Madinah magazine and subscribe to it annually; and they are also encouraged to maintain contact with Dar al-Ifta Ahl al-Sunnah for religious guidance. Traders are also encouraged to participate in part-time Faizan-e-Namaz courses in markets, shopping malls, etc. according to their work schedules and convenience. This is so that they can learn relevant rulings to perform their prayers correctly.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Encouragement for Pious Deed 24

Dear Islamic brothers, in order to carry out trade and all other worldly actions in accordance with Sharī‘ah, affiliate yourselves with the Islamic environment of Dawat-e-Islami. Participate in the 12 religious works of zayli halqah, act upon the pious deeds and travel in the Madani qafilahs. The wisdom, far-sightedness, knowledge and expertise of the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ can be gauged from the fact that he bestowed upon us a great and unique way of performing good deeds and avoiding sins in the form of the 72 Pious Deeds booklet. From amongst the 72 Pious Deeds, pious deed number 24 is: ‘Did you deliver or listen to at least one religious lesson (in a masjid, shop, the marketplace or wherever possible) today?’

Dear Islamic brothers! Through the blessings of acting upon this pious deed in your shop or the marketplace, you will attain immense blessings ان شاء الله. Make an intention to implement the 72 pious deeds in your life by obtaining the Pious Deeds booklet from Maktabat al-Madinah, filling it in daily at an appointed time and handing it over to the responsible

brother of your locality. **ان شاء الله** You will attain a plethora of religious and worldly blessings.

## Pearls of wisdom relating to earning halal

Dear Islamic brothers, let us gain the privilege of listening to some points of knowledge concerning earning halal income. Firstly, note 2 Hadith of the final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

1. There is Paradise for those who earn halal.<sup>1</sup>
2. Seeking halal sustenance is an obligatory act after the performance of (other) obligations.<sup>2</sup>
3. It is obligatory for both an employer and employee to learn the Shar'ī rulings relating to employment according to their need. If they do not learn them, they will be sinful.<sup>3</sup>
4. At the time of hiring an employee, it is necessary to specify the employment period, working hours, salary, etc. beforehand.<sup>4</sup>
5. An employee should note down the correct time of arrival and departure. If he acts dishonestly, and despite working less, he takes a full salary, he will be a sinner and deserve the punishment of the hellfire.<sup>5</sup>
6. It is a sinful act to use fake documents and certificates in order to gain an increase in wage or a promotion in the job.<sup>6</sup>

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<sup>1</sup> *Al-Mu'jam al-Kabīr: 4616*

<sup>2</sup> *Al-Mu'jam al-Kabīr: 9993*

<sup>3</sup> *Halal Tariqay say kamany k 50 Madni Phool, p. 4*

<sup>4</sup> *Ibid., p. 4*

<sup>5</sup> *Ibid., p. 7*

<sup>6</sup> *Ibid., p. 8*

## Announcement:

The remaining points regarding earning a halal income will be mentioned in the study circles. Therefore, take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ