



The Theme of Holy Quranic Verses for Consumers' Welfare Regarding Weighing & Measurement

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Abstract. This paper investigates the importance of justice and fair dealings in business activities. Twentieth-first century is considered the century of development for globalization and consumerism. Due to this, many other countries had indulged in effects of consumerism. And Islamic countries that have a totally different culture than the western culture, these countries also did not remain free from its influences. While Islamic doctrine has vivid commandments to deal with fair dealings and prohibited to eat others' wealth wrongfully. But unfortunately, in Muslims societies, unfair dealings and low-quality things are being occurred. This denotes now Muslims are not acting fully upon Islamic doctrines. The proof of low quality may be analyzed from adulteration. Besides this, the low quantity or tricks for short measuring & less weighing are also used in business. These types of tricks are apparently against the consumers but in actual these will be against the sellers in the sense of accountability in the hereafter. In this article, the necessity of fair dealings refers to justice among the individuals of the society that cannot be ignored for the promotion of society. In this paper, a conceptual study regarding some texts of Holy Quran has presented that highlight the importance of just dealings that promote the business and the status of man before the man in the world and in the hereafter, its reward will be awarded to truthful and fair traders.

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1. Introduction:

It is a fact that justice is considered a notable value in every system of life. And all the courts of the world and the judges have a common purpose that is to maintain justice. Because for the rectifying, it is necessary that guilty must be sentenced according to his crime.

Generally, Islamic thought is considered that knowledge and thinking which were presented by Muslim thinkers and Muslim philosophers from a different school of thoughts earlier or later. In actual this should be considered 'Muslim thought'. To consider it Islamic thought is a clear wrong thing which is mostly repeated. Islamic thought is a basic philosophy that is derived from the Quran and Sunnah. And that has unique and high status in other schools of thought and in philosophies of other systems. While the Muslim thought is affected by Jewish, Christian, Athens and Hindi culture & thought (Durrani, 1980).

It is Allah's blessings on mankind commonly and especially on Muslims that the Holy Quran was granted for the success of this life and the life hereafter. But in practice, Muslim thought is different than Islamic thought because of spreading in different sects and stressing that only their sect is right from the other.

Actually, these types of thoughts may be considered as one sect's thinking rather than considering as Muslim thought. How it may be considered as Islamic thought when it is not even the Muslim thought.

2. Methodology:

In this paper, some conceptual study is discussed for analyzing consumers' welfare. Especially the verses of texts are presented to know about the Islamic point of view regarding business matters.

2.1. Hypotheses:

These may be supposed and presented as under:

- I. 'Islamic teachings have given importance to worldly matters for establishing a just society.'
- II. Islamic teachings have stressed to do worship more than business matters.

As concerned the basic question of research, this may present as under: "Have Islamic teachings provided quite a guidance in all the matters of worldly life?" The possible answer may be in affirmative and in negative also.



3. Presentation & Discussion:

Holy Quran informs us that all the activities of man depend upon the heart and soul in the shape of success or failures. The hearts feelings of man and spiritual emotions make can the life of man successful or unsuccessful. If these emotions and feelings are working on straight ways then human life becomes successful. If these emotions and feelings are not working than having material resources, the man will be unsuccessful in the long term (Ghazi, 2015).

It is a fact that those struggles will succeed if its person performs it with full interest and honestly. This means loyalty with his duties shows good results. This is why it has been proved that happy workers can show more efficient results than those are depressed or not happy from their owners or concerned higher authorities.

About the objective and purpose of life, every individual, every nation and every civilization will give answer differently. But one thing is common in all these. And that common thing is happiness and the achievement of happiness. In spiritual civilizations, this is called success while in Islamic life the purpose is set as the gaining of God's pleasure. The obedience in thinking, every intention and every action of man are obligatory for Allah. Man does not think for himself but he does work under the moral and natural laws of the divine. When all the creatures are obedient to one God, morally and rationally it is necessary that every action and every intention should be also for gaining God's pleasure (Attash, 1980).

No doubt, natural laws are beneficial for mankind if they are obeyed. And the disobedience of natural laws creates problems with many problems for mankind as well as for the environment also. And natural laws are set according to balance while the balance is important in any field of life for success. This is why, in holy verses, it is commanded that Allah has sent balance and the iron to maintain justice.

Equilibrium among the powers of body, mind and the spirit, equilibrium between materialistic life and meaning full life of a man, equilibrium between needs and desires of a man, equilibrium between his thoughts and actions, equilibrium between the assuredness on sensual and visible things and beliefs about the disappearances, equilibrium between the individual instinct. And collection instinct equilibrium in economic social and political life. In short in every aspect of life equilibrium is required (Qutub, 1996).

Actually, balance is used to establish justice which is necessary for every aspect of life. Without it, disruption will create in the concerned system. Necessity of equilibrium can be analyzed from this tradition of hadith, "when a companion of Holy Prophet (P.B.U.H) asked to keep fast in the whole day time and to do worship of Allah in the whole night", The Holy Prophet (P.B.U.H.) did not allow him to do such types of noble acts but he said your body has right, your children has rights, so do worship only in the time of obligation prayers and fulfil the rights of your

body and the others' also. About these rights, man will be answerable.

3.1. Short measuring and less weighing

Islam condemned short measuring and less weighing. This is stealing as well as deceiving also. In this both evil are present. Hazrat Shoaib (A.S.) was sent for the condemnation of this sin. Less weighing is also against the Adl.

Short measuring and less weighing are also a crime to rob others rights. Hazrat Shoaib (A.S.) also forbade his nation from short measuring and less weighing. From this act of seller, the consumer feels hatred from trader seller. And the trader's trust also ends. Apparently, trader earns something but in actual due to distrusters his business fails. Such traders do not think that God is the provider of all his business. Such types of traders think that nobody and even Allah are also not seeing them (Gilani, 1989).

Actually, earning by wrong doings is deceiving the people in bargaining. But it is sorrowful for Muslims when their religion Islam has provided norms to survive all fields of life according to Islamic teachings but if there are wrong doings by followers of Islam, this clearly notifies that followers of Islam (Muslims) are not acting upon the principles of Islam.

Short weighing and less measuring are an intoxicant act and in a human manner to (make) change blessed trade & honoured profession into impure and dishonour. Through this intoxicant act, a trader wants to get more money by giving fewer goods legally and in this way, he gets others earned money by deceiving his brothers. Islamic law of trade has declared the biggest crime to this act of short weighing and less measuring. And he warned them about the humiliation of the world and the world hereafter (Ghaffari, 1989).

For the Muslims, it is commanded by Islam that trade is not only the worldly matter if it is done under Islamic norms but if it is not done according to Islamic guidelines then this act will not be considered right. Therefore, it is condemned and better to avoid such wrong acts than earning by wrong acts.

In sura At-Tatfeef verses (1to3), He declared about all short weighing and less measuring matters (Al-Quran, Chapter Al-Tatfeef).

In the Quran, the title of the whole chapter was given due to the importance of fair dealings. And the first word of the chapter was used in Arabic 'vail' which means destruction and not fair for those who are indulged in bad acts. This destruction is not confined to only in worldly matters but it is destroyed in hereafter life also.

One of the most serious problems of contemporary society is persistent inflation with an accompanying a decline in the real value of money and monetary assets. This is not because inflation and growth are necessary counterparts of each other but because of a number of inflations proved post-war phenomena. In fact, stability in



the real value of money is vitally important not only for the continued long-term growth of an economy but also for social justice and economic welfare. Honesty and justice in all measures of value have been unequivocally stressed in the Quran (Ansari & Khurshed, 1979).

As Ansari & Khurshed (1979) state that for real development of the society, stability in prices of goods is necessary because inflation is dangerous for consumers while deflation is harmful for producers. Actually, the stability of prices of goods keeps economy also stable.

As the Holy Quran commanded to do fair dealings for maintaining justice but justice has disappeared in most Islamic societies due to the difference in actions and sayings can be seen. In these conditions, the necessity of fair dealings for Muslim societies increases. The commandment of Allah is:

“And give full measure and weight with justice” (Al- Quran, chapter 6, verse 152).

So, give full measure and weight without defrauding men in their belongings and do not corrupt the world after its reform. This is better for you if you are believers.

Al-Quran mentions in different chapters about fair dealings. Some of them can be analysed in these verses of chapters. (Al-Quran, chapter & verses 7:85 see also, 11:84-85, 17:35 and 26:181).

In the past, as mentioned by the Holy Quran that a nation was cursed only because of unjust dealings in economic activities. But presently, if the Muslim nation is analysed then different types of wrong doings can be found in every field of life which is not suitable for that society that has their golden era of practised teachings.

Hazrat Shoaib (A.S.)’s ummah was punished due to short weighing & short measuring. But nowadays, rather than become careful, it is tried to give in bargaining by short measuring and short weighing, so, everybody should be afraid of the punishment by God. So, he should weigh and measure with justice. And balance should be accurate (Munshi, 1988).

In Islam, matters of trade and economic activities are important for completion of basic necessities on the principles of justice and honesty. Its economic system and trade principles provide welfare. Therefore, Jurists have laid down this principle of Islam “All men are needful to one another and its completion is not possible at that time when ever they did not cooperate and did not show the mutual sympathy. Imam Raghīb Asfahani, (Azzarāh Makarm-u-shariah) mutual bargaining and matters of trade dishonesty fraud, short measuring & short weighing and dearness are worst sin and worst actions in the Islamic teaching in Holy Quran and Sunnah, there are clear commandments about honesty and trust.

Hazrat Shuaib (A.S.) was that prophet whose basic point of preaching was to implement trade activities and matters of buying selling on the principles of justice and honesty. In the Holy Quran, Surah-tul-Aaraf, Surah

Rehman and Surah Al-Mutaffafeen commands for full weighing & measuring and forbids us from shorten the weighting and measuring (Hafiz, 2014).

Hijazi (1991), argues about the teachings of messenger Shuaib (A.S.) that were given to his nation. These were worship of one God and fair dealings for removal of un-justice among different sections of societies.

Hazrat Shoaib (A.S.) has done (given) three types of messages to his nation, first of all, he invited his people for the oneness of God so that their souls became pure. They can get the peaks of virtues and success. And he gave them the lesson of unity also. His second step was against short measuring less weighing and dishonesty so that mismanagement of society could be removed. Thirdly, His step was that there should be an anti-rich and anti-poor section so that no quarrel and dispute might be started (Hijazi, 1991).

Actually, in the societies, a problem emerges when in different sections of the society’s unjust behaviour prevails. In this situation, in sections of society, spending habits also refer to the condition of society. This is why Islamic teachings favour to adopt moderate behaviour in teachings.

In the Holy Quran, in many places, it is advised to the spending of money. And miserliness is condemned. In the beginning, it is stated that this Sacred Book is guidance for God-fearing people whose main attribute is that they spend money. In the Holy Quran more than sixty places it is advised to spend. And spending is the attribute of those who have faith in God. In many times, the condition of spending in the way of God is not implemented. This means that to spend in the permitted manners is liked by God (Ghazi, 1995).

As Ghazi (1995) states that from the spending habits, every man is known easily that he spends according to Allah’s commandments or spends lavishly by ignoring Allah’s commandments. Therefore, spending style has importance for the persons and near God also. And every man will be asked about his spending style on the day of Judgement also.

Quran does not allow us to spend his permitted wealth and income lavishly spend thrift is declared as the brothers of Satan. And it tells clearly that Allah does not like the spend thrifths. According to the Quran, a man should adopt moderation behaviour while spending on his body or on his family. And in performing this family right, miserliness is not suitable. After spending on his personal needs and family needs, a person should also spend on those deprived people of society who are unable to spend money (Munshi, 1983).

Islamic economists often cite the following verses from the Quran are arguing that believer is not to be miser or extravagant in spending his wealth: he is to follow the middle path. As Allah commands:

(i) “And let not your hand to be tied (like a miser) to your neck, not stretch it forth to its utmost reach like a spend

thrift), so that you may become blame worthy and in severe poverty.” (Al-Quran, chapter17: verse29).

In other verse of the Holy Quran, Allah commands about spending in a moderate manner:

(ii) “And those who when they spend, are neither extravagant nor niggardly but hold a medium (way) between those (extremes) are the believers” (Al-Quran, chapter 25, verse 67).

In the moral teachings of the Holy Quran, there is a balance, it is between inflation and deflation. These are also commanded according to spending. The man is full of materialistic and meaningful qualities for cultural purposes; it is great quality if he adopts moderate behaviour (Hijazi, 1991).

As concerned spending style, in spending extravagant style increases the prices of goods for the consumers. While this thing is beneficial for traders because, in this way, they can get more profit due to increased profits.

Usama (2005) argues that the action of extravagance is like denying the blessings of God which remains bad till ending (Usama, 2005).

Even if wealth is earned through Halal means, restrictions on its spending have been imposed by Islam, as it seeks to protect the community from both the extremes of extravagance and asceticism. It, therefore, encourages the believers to observe simplicity and austerity in expenses and ordains then to adopt a balanced approach. Islam not only Pakistan went on the display of wealth and reckless squandering but also forbids stinginess.

The Holy Quran says: “But squander not (your wealth) in the manner of spend thrift. Verily spend thrifts are brothers of the evil ones and the evil one is disliked to his Lord.” (Al-Quran, Chapter17, Verse 26-27).

It is a fact that those people who have earned their wealth in hard working and in permitted ways, they cannot spend their wealth lavishly. Only those will spend lavishly who have earned their wealth in easy and corrupt ways. Therefore, the proverb is quoted as ‘easy come easy go’. That can be applied to the earning of gambling money. Anyhow besides spendthrift behaviour, niggard behaviour is harmful to develop economic activities. In another place, it is commanded as:

“But among you are some that are niggardly. But any who are niggardly are so at the expense of their own soul.” (Al-Quran, chapter47: verse38).

Following verse is cited about the middle way adoption:

“And those who when they spend are neither extravagant nor niggardly but hold a medium way between those (extremes) are the true believe.” (Al-Quran, chapter 25, verse 67).

In the above verse, the true believers’ style in spending is notified that they spend always in a moderate manner. This means proverb states’ man is known by his

company, he keeps’ just like it may be stated that ‘true believer is known by his spending style, he adopts’. If the spending style is in a moderate way, this means he is a true follower of Islam and as his style is away from moderate behaviour. This refers that he is away from the true path.

In explaining the Monzer kahf observes that the extravagance as limit becomes non-existent when one is “spending for charity for improvement of the community and for the propagation of the message of Islam” (Siddiqui N/M).

For spending on charity purposes, it is not permitted that spend in such ways that he could not leave behind any wealth. Therefore, it is commanded to spend that wealth, which is extra from their needs.

This also refers to a portion of one’s wealth between spending on his own needs and in the way of Allah, not perhaps about how one must spend on permissible goods the amount he eventually decides to spend oneself. In Islamic theory, the basket of goods in case of Muslim consumer would be smaller than that of a non-Muslim as the former will keep out the non-permissible (haram) goods. And a believer can spend much more on permitted goods alone than a non-Muslim would on a basket containing non permitted goods as well (Zubair, 2005).

Therefore, it may be stated that Muslim society can be stated as an anti-consumerist society because of the permitted ways of spending. While non-Muslim societies may be considered as consumerist societies because of their spendthrift behaviour.

To accumulate wealth is the habit of non-believers according to the teachings of the Holy Quran. The basic principle of interest & Riba system is to save and to hoard money is the biggest virtue. According to the capitalistic system, it is (upon) up to the society that it should provide facilities for this virtue; the biggest facility from these facilities is to give maximum profit on these savings. Although many economists have proved theoretically & empirically that this capitalistic behaviour is wrong. In spite of this, the western capitalistic system assures that for saving the profit is necessary. Without profit, there will be savings. And if there will be no savings then the whole economic system will be collapsed (Ghazi, 1995).

Islam teachings condemn interest-based system because in this system people prefer to earn wealth with the help of money rather than hard working. This is why in Islamic teachings gambling and interest are prohibited due to the discouragement of economic activities.

The Holy Quran does not forbid us only from the illegal earnings but he imposes some limitation on permitted earnings also. Islam condemns the accumulation of wealth as well as the miserliness also. So, the greed for wealth and money has been condemned (Munshi, 1983). From this, it is clear that livelihood should be earned through permitted ways and halal things. Therefore, trade must be done from deception (Mahmood & Suhaib, 2019).

4. Conclusion:

In nutshell, it may be stated that the purpose of Islamic teachings is to create just and welfare society. All the prohibitions declared by Islam are forbidden because of dangerous effects for individuals and for collective people. Establishing balance is stressed because the equipment of balance is used to maintain justice. And justice is crucial for gaining real promotion of people of societies. As concerned with the need for justice, it is commendable for developed countries but its necessity is crucial for developing countries due to injustice policies. But injustice can be seen even within the different sections of people in different countries. In less measuring and less weighing for people denotes that someone is deceiving to others.

This is why Islamic teachings stress to adopt fair dealings. For fair dealings and establishing justice, it is crucial that measuring and weighing instruments must be used in the right manner. Besides these, the quality of goods and the number of goods should be appropriate according to the rate of goods. It is also the responsibility of sellers that they should inform the consumers or buyers about the qualities and shortcoming of their goods without feeling any kind of fear of losing buyers because Allah is the sole provider and sustains of livelihood to every kind of creatures whether these have wisdom or not. Anyhow, when Muslim traders are using fair and just ways, they are doing fair business as well as for the world and for hereafter also because such type of trader, who adopts fairways, will be rewarded in hereafter also. In short, the theme of Quranic teachings regarding weighing and measuring is that nobody could deceive the other. And worldly matters are not confined to this world only according to Islamic point of view that is broad and vast for its followers in hereafter also.

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