

The Role of Economic Activities of Sahaba(R.A) in the Evolution of Islamic Culture: An Analysis

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Abstract:

The life of Prophet Muhammad (peace be upon him) is the ultimate standard for Muslims. He as well as all his teachings, theoretical & practical, were a role model for mankind. He introduced a din(religion) where isolation was prohibited. He established a state to lead the universe where besides other requirements, economic stability was indispensable. An economically self-sufficient state has the full strength to dominate others. His Sahaba(R.A) engaged themselves in different economic activities, trading, agriculture, dairy farming, gardening, crafting, goldsmithing, blacksmithing, carpentry, tailoring, laboring, etc., by obeying him. These traders and skilled persons exported their traditions, morals, and culture to other states with their products. Muslims were the first nation to permit others to adopt their traditions and culture. This step made the revolution in world history because ancestor-ruling civilizations (Grecian, Roman, Persian) did not allow other nations to adopt their traditions. In this article, the economic activities of sahaba(R.A) have been studied and analyzed that how these activities developed the Islamic culture.

KEYWORDS: Economic Activities, Islamic Culture, Sahaba, Civilizations

Introduction:

Man has a desire to be most powerful and get supremacy for which he has been doing every legitimate and illegitimate thing. The standards of achieving this superiority and excellence have been changing in every era. From tribal to modern civilized social periods, the main goal is to achieve excellence and satisfy man's essence of superiority. It all depends on economic stability and development. The most financially developed state will be the superpower and will deserve to lead the world. Financial income is the first need of man without that the survival and revival of man is impossible. Human history tells us that the main object of all activities of individuals and society was the acquisition of economic resources, economic security, and financial development. The wars of the tribal era or the modern world, purpose

has always been to seek and seize the means of livelihood. The basic purpose of the Industrial Revolution, the latest technology, inventions, discoveries, and traveling to planets and spaces is to search for economic resources. Whether it is England's mission to conquer the whole world or global wars, America's desire to impose its will on the world or a cold war with Russia, the testing of nuclear missiles on Iraq and Afghanistan or a conciliatory attitude with South Korea, an alliance between China and Russia or China's slogan of One Belt One Road under the CPEC project, the formation of G20 or BRICS, economic development and spirit of supremacy was behind all these things. The basis of the mutual relations of the countries is also said to be economic goals and objectives. There are the only economic concerns behind the declaration of the world as a global village. Cultural development is also based on economic growth. The products of a region also carry their culture and traditions to global markets and the globe must adopt the traditions of a state that is economically strong and stable.

Islam provides a complete guide for economic activities and its development. Islam not only encourages man to gain economic benefits from the universe but also reveals the treasures hidden in the earth, winds, and seas. If the Qur'an is studied by an impartial researcher, it becomes clear that the Qur'an is the only universal book that reveals the secrets of the universe to its readers. A universal empire can be established without any partnership by following these teachings. By studying the universe, it may be known that all the inevitable economic means were created along with the creation of this universe. These means are, in fact, rewards from Allah Almighty to His creations which He ordered to seek.¹It is now man's responsibility to find these resources and assets and Allah has also ordered him not to forget to thank God².

Land, labor, capital (Islam does not acknowledge this factor) and employer (investor or company) are the main factors in the production of wealth. However, in any method of economic production the existence of land, the labor force and the profit obtained as a result of a process (capital), to monitor and control the production and the above three factors are indispensable. The main wealth-generating activities are agriculture, industry, trade, and pastoralism. These basic

¹ Al-Qasas, 28: 73

² Al-Juma, 62: 10

sources of wealth have been mentioned at several places in the Holy Quran and it reveals the resources which were not known to man and without them, the management of human life is not possible. Apart from land, the Quran also guides regarding marine livelihoods³.

Poverty and unemployment bring jealousy and enmity in society which blocks the ways of prosperity and development. In this situation, some people consider it as their eternal failure and take extreme measures (murder, suicide, etc.). Keeping this in mind, the Holy Prophet Muhammad (PBUH) declared the hope of prosperity in times of poverty as worship⁴ and he (PBUH) always wanted refuge of Allah from poverty and scarcity.⁵ He (PBUH) not only used to pray but also used to take practical actions. The reason for the condemnation of the accumulation of wealth is that hoarding hinders the circulation of wealth, harms the public interest, widens the gap between the rich and the poor, and people forget Allah. If this is not the case, there will be no evil in keeping wealth. In Islam, there are many acts of worship where a Muslim must have a lot of wealth to pay. It is clear that the ownership of wealth is not a defect in itself but it is indispensable for paying all financial prayers. Islam demands that every person leave so many livelihoods for his children that they live well and do not spread their hands in front of anyone⁶. This can only be possible when a person tries to acquire wealth and earn more wealth. Holy Prophet (PBUH) himself was engaged in economic activities and commanded his companions to participate in the economic process and summoned them of forgiveness who were trying to earn a livelihood.⁷ Hazrat Abu Huraira's (R.A) tradition also confirmed the economic activities of his fellow sahabah (RA).⁸ He (PBUH) also praised the despicable deed that causes a person to refrain from begging.⁹ He said to motivate the people to participate in economic growth and elaborated the Islamic version of religion where nobody is allowed to be a burden to others. The companions of Suffa,

³ Bani Israel, 17:70/ Al-Jatiyyah, 45: 12-13

⁴ Muhammad bin Yusuf al-Salihi, Sabal al-Hadi and al-Rashad, (Dar al-Kitab al-Ulmiya, Beirut, 1993), 8/74

⁵ Abu Dawud, Hadith: 1544

⁶ Al-Bukhari, Sahih Al-Bukhari, Hadith: 2742

⁷ Al-Mu'jam Al-Awsat, Hadith: 7520

⁸ Bukhari, Hadith: 2047

⁹ Bukhari, Hadith: 2074

who dedicated themselves to the pursuit of education also worked hard to get a livelihood and prevent from begging.¹⁰

Economic Activities of Sahaba(R.A)

Islam does not favor the concept of abandoning the lavish life and spending all to others but it commands to spend in Allah's way only what you have more than your needs. A person who has no means of livelihood can neither fulfill social responsibilities nor utilize the resources scattered in the universe. Such people not only become a burden for themselves but also for their families and society does not accept them. The beggar has no respect and status in society and professional beggars not only lose their honor but make themselves the stigma of humiliation. Islam teaches that the giver is better than the receiver, and begging spoils a person's honor and reputation.¹¹ By following the instructions and commands of the Holy Prophet (PBUH), the sahabah were engaged in various economic activities. There was the smell of sweating because of their hard work, so the Prophet (PBUH) ordered them to take baths to remove that smell.¹² There are the occupations and professions that the companions of the Prophet ﷺ adopted and saved themselves from poverty and bankruptcy at the individual level and this led to the increase in income, production, and development of the state.

Shepherding/Dairy Farm

Shepherding was a common profession in Arabs where cattle were nourished. Richness was measured by the number of animals. The element of pride and grandiosity was obvious, so they used to increase their cattle for the satisfaction of their spirit of pride. Arabs earned a lot of money by buying and selling them. The noble Arabs appointed persons to take care of these animals and they were paid a regular wage for this work. Most of these laborers were Bedouins, villagers, or needy.

In modern times, this profession has become a profitable industry called dairy farming. In the Islamic state, zakat is imposed on keeping a specified number of different types of animals, which significantly increases the state's income. The developed countries are getting financial benefits from this industry. They are collecting foreign exchange by exporting milk, meat, fur and products made from them

¹⁰ Muslim, Sahih Muslim, Hadith: 677

¹¹ At-Tirmidhi, Al-Sunan, Kitab al-Zakat, Hadith: 681

¹² Bukhari, Hadith: 2071

to other countries and on the other hand, they are expanding their culture by exporting these goods. Cattle are also blessings from Allah Almighty as agricultural land, minerals and other resources. The Holy Quran narrated their benefits and Allah Almighty proved His existence with the narration of their birth, structure and other benefits. Shepherding as a profession has been adopted by all the prophets, and Prophet Muhammad (PBUH) himself used to graze the goats of the people of Makkah in his childhood.¹³ Bani Ab's, who belonged to the eastern Arab tribes, submitted that their entire economy was based on herding. If the Prophet (peace and blessings of Allah be upon him) ordered, they would sell all their cattle and come to Madinah, but the Prophet (peace and blessings of Allah be upon him) appreciated their passion and love for the religion and allowed this tribe to remain in their territory.¹⁴ So they would be able to stabilize themselves financially. It is obvious from the study of seerah that the Prophet (PBUH) did not only shepherd himself but also ordered his followers to adopt this profession and this order was for economic necessity and stability. Economic empowerment at the individual level is the source of national stability and development. The moral reason of this business was stated that it removes pride and arrogance in a person and creates humility.¹⁵ Islam taught a profession, that creates humility and decency in a person, should be adopted and a profession, that makes a person proud and arrogant, should be avoided.

Agriculture

Before the Industrial Revolution, the economy of people and nations depended on herding, horticulture and agriculture. People nourished animals, and grow trees and crops to fulfill their own and the nation's nutritional and economic needs. Agriculture fulfills the nutritional needs of most animals. Industrial development is dependent on agriculture as agriculture provides raw materials for many industries, such as cotton for clothing, sugar cane for sugar, and tobacco for the cigarette industry. Different types of fruits also depended upon horticulture and the state exported their fruits to the world and earned foreign exchange and enhanced their reserves. This sector of the economy plays an important role in the economic self-sufficiency and development of the state along with cultural development. Apart from

¹³ Al-Bukhari, Hadith: 2262

¹⁴ Al-Halabi, Al-Sirat al-Halbiyyah = Insan al-Ayun fi Sirat al-Amin al-Mamun, (Dar al-Kitab al-Ilamiyyah, Beirut, 1427 AH), 3/334

¹⁵ Al-Bukhari, Hadith: 3301

this, valuable and rare types of wood are obtained from horticulture and many industries depend on this wood, for example, furniture for home and office equipment is made from wood.

There are many verses in the Holy Quran in which Allah Almighty has expressed that He has given the land (the main factor in the creation of wealth), he described the stages of preparation of food grains as proof of His existence too.¹⁶ The profession of the Ansar tribes (Aus and Khazraj) was agriculture and horticulture. The Ansar had huge gardens, and they cultivated and managed their livelihood. There was hardly a house where one-third or one-fourth of it was not cultivated. Hazrat Abu Talha (RA) was the biggest landowner of Madinah¹⁷ From the Brotherhood of Madinah, where the economic problems of the emigrants were solved, on the other hand, the business of Ansar also began to increase because when the Ansar worked in the fields, the emigrants would take the products for trade and earn a lot of profit because they were traders. It was the first business partnership among Muslims in Madinah in the form of Mudariba.

Prophet Muhammad (PBUH) asked for farming to emigrants and this land (Madinah) was the most suitable for farming. Regarding agricultural production, it was ordered that No person's land that is capable of cultivation be left uncultivated. If a person is unable to cultivate himself, he must give his agricultural land to someone else for cultivation and in no case leave it vacant, if it is left unused, a natural source of wealth can be wasted. Imam Bukhari says:

“And Hazrat Ali, Hazrat Saad bin Malik, Ibn Masud, Umar bin Abdul Aziz, Qasim, Urwa, Ale Abu Bakr, Ale Umar, Ale Ali and Ibn Sirin all used to farming. Abd al-Rahman bin Aswad says that I used to cultivate the field with Abd al-Rahman bin Yazid.”¹⁸

Hazrat Uthman (RA) used to farm at the place of "Al-Arada", Hazrat Abdul Rahman bin Auf (RA) also used to do seeding with trade, twenty camels worked for irrigation only in the fields of "Jarf". Hazrat Abu Qatada (RA) was given armor by Prophet Muhammad (PBUH), he sold it and bought a garden with this money. Hazrat Abdullah Bin Umar (RA) bought land from Hazrat Uthman (RA) in exchange for his land. These are some examples to highlight the fact that several companions of the Prophet (PBUH) also adopted agriculture as their

¹⁶ Al-Hajj, 22:5/ Al-An'aam, 6: 141/, Al-Naza'at, 79:30-33/, Al-Nahal, 16:10-11

¹⁷ Al-Bukhari, Sahih Al-Bukhari, Hadith: 2318

¹⁸ Al-Bukhari, Sahih Al-Bukhari, Kitab Al-Mujarat, Chapter Al-Mujarat with the Shatar and Nawah, 3/104

profession, some of them even took land on lease and grew crops. The economic stability of a state depends on the stability of individuals. So, agriculture has stabilized the individual as well as the state's economy and its growth. With the increase in agricultural production, the collection of usher started to increase significantly, the more production, the more revenue by exporting. As a member of the Muslim Ummah, we have to adopt every means by which we can increase our financial income and state's revenue.

Industry

The present age is called the age of industrial development. In economic development, industry and craftsmanship have been set as the standard. The nation that is ahead in industrial development can lead the world. This industry started in the age of science and technology, through which new worlds are discovered. The development of industry has made the world a global village, countries are being connected by roads only to import and export in easy ways. The sowing and harvesting of crops has become very convenient because of industry. By changing the shape and composition of the raw product, its efficiency has increased. In the present era, the industry has developed so much that it has been divided into various sectors, such as small industry, handicrafts, large industry, defense industry, etc. There are clear indications about industry in the Holy Qur'an and some objects have been attributed to some prominent prophets (A.S). Shipbuilding was started by Hazrat Noah (peace be upon him), Hazrat Dawood (peace be upon him) has been particularly mentioned that he used to make armor and sold it. King Dhul-Qarnain was taught the methods of iron making, smelting iron and making it usable. Hazrat Adam (peace be upon him) was aware of agriculture as well as industry. He melted the iron rod by burning wood and made a knife from this rod. Cloth from animal wool was also first made by Adam and Eve (peace be upon them). Hazrat Idris, Hazrat Ibrahim, Hazrat Ayyub and Hazrat Luqman (peace be upon them) were tailors by profession. Hazrat Zakariya and Hazrat Luqman (peace be upon them) used to work as carpenters. Allah Almighty likes skilled people and prevents them from begging. They use their arts and skills for their sustenance. While inspiring industrialization, the Holy Prophet (PBUH) said:

"Allah Ta'ala will enter three types of people in paradise for one arrow. The one who made it if he made it with good intentions, the one who

wields it and the one who presents it. So keep practicing archery and horse riding. And to me archery is more beloved than horse riding.”¹⁹ His companions were also ready for any work in search of livelihood. There were commercial markets and handicraft factories of Jews in Medina. Ansar-e-Madinah learned industry-related works, particularly, craftsmanship, woodwork, cloth weaving, dyeing, sword making, armor making, embroidery, and farming from them. After accepting Islam, this art gave a large benefit to the Islamic State. Then time came when people from all over the world started to come to Muslim countries to learn about industrialization. In the modern era, from individual indispensable needs to domestic and national requirements, everything depends on the industry and its goods. Industrial development refers to the development in science and technology through which a man has made his passage to the moon and set foot on Mars. The dream of Islamic revival can be achieved only through development in this sector. Islamic civilization can gain universal acceptance only with the development of technology. The occupations of the companions of the Holy Prophet (peace be upon him) in the industrial fields are mentioned below.

Carpenter

From the beginning of man to the modern era, this profession has been indispensable for the fulfillment of human needs. Millions of people associated with this industry are arranging their livelihood, bringing innovation to it with time. During the prophet era, there were people involved in this profession in Medina. Hazrat Tamim al-Darmi (RA), a Palestinian, had taken permission from the Prophet (peace be upon him) to prepare a pulpit for him, and this pulpit had two stairs. Hazrat Abbas (may Allah be pleased with him) said that his slave Qalab was the finest craftsman. So Qalab obtained ‘athla wood’ from the Gaba forest and made his pulpit. According to Hazrat Sahl bin Sa’idi (RA), there was only one carpenter in Madinah, who prepared the pulpit from ‘athal wood’. Ibn Sa’ad only mentions the slave, while Ibn Hajar Asqalani named this slave as "Memon". In another tradition, the pulpit of the Prophet ﷺ was built by the slave (carpenter) of an Ansari woman, whose name was Mina. Allama Ibn Hajar Asqalani tried to make compatibility among these traditions by saying:

¹⁹

Abu Dawud, Al-Sunan, Kitab al-Jihad, Chapter Fi al-Rami, Number: 2513

"This implies that there was only one master carpenter (in Madinah) and other gentlemen would work as his assistants."²⁰

Apart from the pulpit in the Prophet's Mosque, there is also mention a chair on which the Holy Prophet (PBUH) used to preach. Hazrat Fatima (RA) was worried that after her death how her body remain in the veil. Asma bint-e-Umayy (RA) said that she has seen in Abyssinia that people make a coffin for their dead, which made a complete veil. At Hazrat Fatimah's command to show how to make that coffin, she did so. After her death, she was placed in a coffin and buried in night. The use of coffins for veiling women's dead bodies began with Sayyida Fatimah (RA). Coffins were made by a carpenter. So, we may say that the carpentry industry had developed in Madinah and a large group of artisans related to this profession was available in Madinah.

The Tailor

Sewing clothes was a regular profession in the era of the Prophet and his companions were involved in this profession. The length, the size, the different types of fabric, and the limits of dress have always been a course of debate in Islamic jurisprudence. It all has to do with the stitching of the garment. A tailor invited the Prophet (peace be upon him) and He visited there. Uthman bin Talha (RA) who was given the keys to the Kaaba by the Holy Prophet (peace be upon him) was a tailor. Hazrat Zubair bin Awam's (RA) father Awam, Hazrat Qays bin Mukharrama (RA), and Hazrat Saeed bin Al Masayib (RA) were also tailors. Hazrat Uthman (RA) ordered a tailor to leave the mosque who was sewing clothes in the mosque. Along with this, there was a common practice of sewing and embroidery in the homes. Hazrat Fatimah Bint Sheebah (RA) was a seamstress. Hazrat Asma Bint Yazid (RA) narrated that spinning a spinning wheel was a part of women's routine. A woman gifted a cloak to Prophet Muhammad (Peace be upon him) that was made by herself. So, this industry also was common and had developed in the prophet era.

Jewellery/Goldsmith

Jewelry has been used in every era from the beginning of man to the present day. Wearing jewelry is a common and cultural necessity in Arabs, Islam fulfilled this human need by determining its limits. People have been using jewelry for beauty and elegance. In the seerah and hadiths, the goldsmiths of Madinah, especially Banu-Qainaq, are well mentioned. Banu-qainaq were expert goldsmiths. After the

advent of Islam, some of these people accepted Islam and other companions also acquired expertise in this field. Hazrat Abdullah bin Umar (RA) used to trade gold and silver and he sold silver for gold and gold for silver. When he spoke to the Prophet (peace and blessings of Allah be upon him) about it, he said:

"When you sell to your partner, do not separate from him as long as there is anything left between you and him."

The Prophet ﷺ has permitted to work as a goldsmith. Allah's Messenger (peace be upon him) explained the sanctity of Makkah and said: Allah made Makkah sacred and it was not lawful for anyone before me, nor will it be lawful for anyone after me, and it was lawful for me for an hour and a day. The grass there should not be cut, the tree should not be cut down, the prey should not be chased away, and the thing lying should not be picked up, except to deliver to the owner. Hazrat Abbas (RA) asked for permission to cut the Azkhar grass, that it was useful for goldsmiths and the roofs of houses, so He gave permission. Hazrat Khabab (RA) used to make gold, and Hazrat Bara Bin Azib(RA) and Zayd Bin Arqam (RA) were also jewelers. Hazrat Abu Manhal (RA) used to trade in gold. A necklace consisting of gold and jewels was presented to the Prophet ﷺ. A man had bought it for nine or seven dinars. But while explaining the principles of the goldsmith business, he said:

"No (this sale is not valid) even if you do not distinguish between this gold and this nakedness." ²¹

Fazla bin Ubaid (RA) said that he separated it and the gold in it was more than the value of twelve dinars. During the Prophet's time, mining was also a profession and gold was also mined from the mines. Abdullah bin Abbas (RA) that a person's debt was guaranteed by the Prophet (peace be upon him). He repaid the loan and he had gold with him. Holy Prophet (peace be upon him) inquired about it, he said that he took it out of mine.²² One-fifth of the zakat has been declared obligatory by Islam on the minerals. The more mining will increase the income and revenue of the country.

Nowadays, modern machinery is being used to obtain such stones and jewels, which has made a very easy to obtain these minerals. Seventy percent of the natural and mineral resources from Allah Almighty are in the possession of Muslims, but due to their unworthiness and

²¹ Abu Dawud, Number: 3351

²² Abu Dawood, Number: 3328

incompetence, lack of vision and interest in science and technology, Muslims are not only wasting all this wealth and God's gift, but also they are unable to utilize them. To take over the leadership of the world, Muslims have to be self-sufficient in modern sciences along with utilizing the knowledge of modern technology.

Ironsmith/Blacksmith

Iron has played a major role in industrial development. Iron is used in everything from needles to airplanes and ships, from pistols to rocket missiles. Weapon making and the business of iron products have always been profitable for man. It was one of the famous professions in the time of the Prophet (PBUH) and even before that. Hazrat Khabab bin Al-Ar't was also associated with blacksmithing in Makkah and remained associated with this profession after coming to Madina. He narrated his story:

"I was a blacksmith, I worked for As bin Wail (a polytheist), when my many labors went to his head, I came to him to request, he said: By Allah! I will not pay your wages until you turn away from Muhammad. I said, By God! This will not happen even when you die and come back to life. He said, will I be brought back to life after I die? I said, yes! Then he said, "There I will have wealth and children, and there I will repay your debt." This verse was revealed to him, "O Prophet! Have you seen the person who denied Our revelations and said, "I will surely be given wealth and children there."²³

The husband of Um-e-Burdah, the midwife of the Prophet's son Ibrahim (RA), was a blacksmith and was engaged in smelting iron. When the Prophet (PBUH) used to go to his house to see Ibrahim (RA), the house would be full of smoke. Hazrat Sa'd (RA) was an ironsmith. His hands became black and rough because of hammering. Holy Prophet (peace be upon him) kissed his hands and gave them the good news that fire will never touch these hands²⁴. Holy Prophet (peace be upon him) encouraged this occupation to a great extent and the practical proof was that on the occasion of the conquest of Khyber, thirty blacksmiths were with Him who broke the forts of Khyber on His orders.

Trade

Nowadays, trade is an important source of livelihood and an important source of social and economic development. Trade is an excellent

²³ Bukhari, Hadith: 2091

²⁴ Asad al-Ghabah, 2/420

form of cooperation and service among human beings. Through trade, people exchange their products with imported products from other areas or earn foreign exchange by selling their products and establishing a system of cooperation. Several Quranic verses narrated the importance and guidelines for trade.²⁵

Those who adopt truth and honesty in their business will be famous in this world, they will be with the pious people (prophets, saints, martyrs, and righteous people) in the hereafter. Trade was the favorite business of Arabs and particularly the people of Makkah. They had excellent expertise in this field. The Holy Prophet (peace be upon him) was also associated with trade. He ﷺ made his first (Maiden) trade trip with his uncle Abu Talib towards Syria when he was 12 years old. He was a known, famous, and successful trader. He (PBUH) took Hazrat Khadijah's belongings to Syria, where Hazrat Khadija (RA) was impressed by his good manners and honesty, and proposed to him for marriage.

The Prophet (peace and blessings of Allah be upon him) specified nine out of ten parts of sustenance for traders. Hazrat Abu Bakr Siddiq (RA) was a big merchant of Makkah and Madinah. He had forty thousand dirhams during his stay in Makkah, and he used this capital to free the Muslim slaves. Abubakar Siddique(RA) had a cloth factory and a warehouse in Salakh, a town in Medina. Hazrat Usman used to sell dates and trade in clothes. Hazrat Abd al-Rahman bin Auf (RA) used to trade in cheese and oil. Hazrat Zubair (RA) was a trader of clothes and used to go to Syria. Hazrat Qays bin Abi Gharza (RA) was a broker, the Prophet ﷺ taught him about his business. Bara bin Azib (RA) and Zayd bin Arqam (RA) were traders. Abdullah bin Umar (RA) used to buy and sell camels. Abu Sufyan bin Harb (RA) used to sell oil and leather. The Sahabah (RA) also used to do business on a partnership basis. The Prophet (peace and blessings of Allah be upon him) sold a cloak and a bowl for two dirhams through auction, but he prohibited giving bids only to increase the price.

Women also participated in commercial and economic activities. Hazrat Khadijah (RA) was the greatest merchant of Makkah. Hazrat Hala (RA), the sister of Hazrat Khadija (RA), used to trade in leather skins. Prophet Muhammad (PBUH) met Hazrat Khadija (RA) in connection with her marriage at her (Hala's) shop. Hazrat Malika

²⁵

Al-Noor, 24: 37, / Al-Muzammil, 73:20/, Al-Jumma, 62:9-11

(RA), Um-e-Saiba (RA) and Rabi bint Mu'awz (RA) used to trade perfumes. Hazrat Qila (RA), Um-e-bani Namar (RA) were traders.

Money Exchange

Due to commercial activities, dirhams and dinars had to be exchanged, so some of the companions were also involved in this profession. Hazrat Talha bin Ubaidullah (RA) was associated with the exchange of money. Hazrat Abdullah bin Umar (RA) used to do this profession. He asked from Prophet (peace be upon him) about this profession. Prophet Muhammad (peace be upon him) replied:

"I used to sell camels in Baqi'. So I used to sell for dinars and take dirhams. Then I came to the house of Umm al-Mu'minin Hafsa, may Allah be pleased with him, and I said: Messenger of Allah! I want to know something from you. I sell camels in Baqi for dinars, but I receive dirhams. The Prophet (PBUH) said: There is nothing wrong with that if you take it from the price of the same day until it is separated and there is nothing left between you."²⁶

Holy Prophet (peace and blessings of Allah be upon him) forbade breaking or tearing coins and currency. Wasting the national currency is not just a personal act but a national crime. This act, on the one hand, depreciates the currency and, on the other, creates an unrelenting storm of inflation in the state.

Fosterage

During the Prophet (PBUH) era, children of others were breastfed and in return, wealth was taken as wages. So, nursing was adopted as a profession in that era. In this regard, the tribe of Bani Saad bin Bin Bakr was quite famous for fostering. Hazrat Halimah Sadia (RA), nursed the Holy Prophet (peace be upon him), belongs to bani sa'ad. The responsibility of breastfeeding Hazrat Hamza (RA) was also carried out by the same tribe. Freed girl slave of Salma Safiya bint Abdul Muttalib (RA), worked as a midwife during the maternity of Hazrat Khadija (RA). Um-e-Burdah used to fosterage to Prophet's son Ibrahim (RA) and Holy Prophet (peace be upon him) gave a slave to her husband and a garden to Um-e-Burdah for her fosterage.

On the claim of a lactating black woman that she had breastfed Uqba (RA) and his wife, Prophet (PBUH) separated them because of their fosterage relation.

Laboring

Sahabah who were not rich used to do different types of work. Some companions looked after the gardens of nobles, some were butchers, some set up stalls on the road, some sold milk, some became barbers, some used to work as delivery men, and some would bring wood from the forest. During the journey of migration, there was Um-e-Ma'bad and Abu Ma'bad who used to sell food and drinks to the travelers. Some were used to work as a guide for travelers. During the journey of migration, the Messenger of Allah (may God bless him and grant him peace) and Abu Bakr Siddique (RA) hired a man Abdullah bin Areqat to take them to Madina from unknown paths. In his caliphate, Umar (RA) returned the lands to native farmers after conquering them and commanded them with the responsibility of guarding the roads, bridges, markets, and meadows and guiding the Muslim travelers and paying Jizya themselves according to their status. Hazrat Ya'la bin Umayyah (RA) took a laborer with him on the Tabuk expedition to serve him during the journey. Hadhrat Ali (R.A.) earned seventeen dates and offered those dates to the Holy Prophet (PBUH). A slave girl of Hazrat Miqdam bin Maadikarb (RA) used to sell milk. The companions were also involved in the profession of brokery. In this context, the Prophet Muhammad (peace be upon him) forbade the brokers of the city to sell the goods of the merchants belonging to villages. Some used to weigh the goods in the market and were paid for weighing.

The butcher

There were also butchers in the Prophet (PBUH) period who earned money by selling meat and slaughtering animals. A slave of Hazrat Abu Shoaib (RA) was a butcher in Madinah. Abu Shoaib once asked his slave to prepare meat for the Holy Prophet (peace be upon him) and his five companions. Hazrat Zubair (RA), Amr bin Aas (RA), and Amir bin Kuriz (RA) were butchers. Holy Prophet (peace be upon him) forbade to give anything to butcher from sacrificed animals.

The meat, entrails, skin and other things of the sacrifice cannot be given as wages, because the sacrifice is made for Allah, then the sacrificed animal cannot be traded or profited in exchange for anything, as wages. But separate rupees or something else has to be given.

Barber

Some barbers worked like other professions in that society. They were seen cutting hair, performing hujama, and massaging. This work was mostly done by the poor and slave class. Hazrat Abu Juhaifa (RA) bought a barber slave. Holy Prophet (peace and blessings of Allah be upon him) also asked him for hujama and gave him wages in return. He used to cut Umar Farooq's hair. He gave him forty dirhams. Umar Farooq had the barber shave his body hair with a razor. During the reign of Umar Farooq (RA), there were bathhouses and massage facilities were also available there. Hazrat Khalid bin Waleed (RA) was massaged with alcoholic mixed something. Umar Farooq (RA) gave him a strict warning and ordered him not to do this again.

Coloring & Dying

Drying the leather was a household industry in Prophet's time. This industry was also at its peak in the period of Jahiliyyah. After the advent of Islam, some doubts arose in the minds of the companions that if the dead body is haram, then maybe the skin of the dead body is also haram. So, a man's goat died, he did not use its skin because of this thought. When the Prophet (PBUH) found out about this, he (PBUH) said:

"Why didn't you take off his skin? Then you would have benefited from it by giving tannins."²⁷

The tanned leather becomes pure. So the Companions (may Allah be pleased with them) became involved in this hobby again. Hazrat Zainab bint Jahsh (may Allah be pleased with her) used to dye leather at home. Hazrat Souda (may Allah be pleased with her) used to tan skins. Abu Saleh (may Allah be pleased with him) used to work as a dyer.

Conclusion

The economy has the same place in human life as blood in the human body. Just as the circulation of blood in the body is indispensable for human life, the flow of economic activities is indispensable for human societies. If the economic activities are disrupted, then hunger, poverty, and unrest are embedded in the societies. As a result, destructive activities replace constructive activities in these human societies. Keeping this human necessity in view, Islam encouraged the pursuit of livelihood but also explained the guiding principles of economic development. Mentioned above are some of the professions

²⁷

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which were adopted by people during the Prophetic era. Apart from these occupations, people were busy with petty economic activities. By selling the products of the country to other states, not only the products are sold, economic stability comes to individuals and nations, but culture and civilization also reach other countries through these products. Therefore, economic stability and development are indispensable for cultural progress and development. The Prophet (peace and blessings of Allah be upon him) did not order all his companions to be attached to any one profession, but advised each person to engage in economic activities according to his skills and abilities, thereby producing a large batch of experts in each field. For these economic activities, the economic condition of the people became stronger, and the wealth of the Islamic state also increased. Poverty, bankruptcy, unemployment, and destitution were eliminated from the Islamic State and the state's treasury reserves also increased significantly. It was the result of the increase in Bait-ul-Mal that the government scholarships were announced for the deserving people of the state and in the time of Umar Farooq (RA), all the people started getting government scholarships. Even in the present age, for a prosperous life, the state should create such opportunities that secure their right to livelihood and they can actively participate in economic activities so that all people get opportunities to create wealth.