



## **THE SALIENT FEATURES OF MEDINA MARKET IN THE EARLY ISLAM AND ITS RELEVANCE TODAY**

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**Abstract:** Islam is universal and final religion for all mankind both material and spiritual is situated in balance to ensure individual's happiness in this life and here after. One facet of numerous aspects of one's happiness is relates to human being is wealth that accumulated in permissible manner and to expend it in a way permitted by God. Apart from a universal messenger of God, Holy Prophet (PBUH) was a successful merchant in his own. He guides all of business activity based on shari'ah pillars (al-Qurān and al-Sunnah). As the result, this guide has brought a successful business not only among Muslim community but also produce great advantage to build a just order in the economic system for all generations. This paper is a qualitative research utilizing a literature and historical approach to portray the emerging market in early Islam of Medina as par-excellent model to be imitated and practiced in our modern day as in the case of mu'amalah market in Surabaya and Norwich. The results of the study states that the market based on simplicity, honesty, justice, freedom, responsibility, transparency, prohibiting riba and others. These principles are a key to solve many problems of contemporary business. Muslim community should realize the important of these principles in their daily life in order to highlight the principle of shari'ah. Although, this system was not famous among the economic system today, it will become a solution to develop Islamic market in Islamic community as well in a civil society.

**Keywords:** Islamic market, market principles, economic justice.

**Abstrak:** Islam adalah agama universal dan final untuk semua umat manusia, baik secara material maupun spiritual ditempatkan dalam keseimbangan untuk memastikan terwujudnya kebahagiaan hidup baik di dunia, maupun di akhirat nanti. Salah satu aspek dari banyak aspek kebahagiaan manusia adalah kekayaan yang terkumpul dengan cara yang diperbolehkan dan untuk dimanfaatkan dengan cara yang sudah diatur oleh Tuhan. Selain sebagai utusan universal Tuhan, Nabi SAW adalah juga termasuk sosok pedagang yang sukses. Dia membimbing dan menjalankan semua aktivitas bisnisnya berdasarkan tuntunan pilar syari'ah (al-Qurān dan al-Sunnah). Alhasil pedoman ini telah membawa bisnis yang sukses, tidak hanya di kalangan komunitas Muslim tetapi juga menghasilkan manfaat lain dan masalah yang lebih luas dalam membangun tatanan yang adil dalam sistem ekonomi untuk semua komunitas dan lintas generasi. Makalah ini adalah penelitian kualitatif dengan menggunakan pendekatan literatur dan sejarah untuk menggambarkan pasar yang berkembang pada awal Islam di Madinah sebagai model yang baik untuk ditiru dan dipraktikkan di zaman modern sebagaimana yang terjadi dalam pasar mu'amalah di Surabaya Indonesia dan Norwich London. Hasil penelitian menyatakan bahwa pasar didasarkan pada kesederhanaan, kejujuran, keadilan, kebebasan, tanggung jawab, transparansi, larangan riba dan lain-lain. Prinsip-prinsip ini adalah kunci untuk menyelesaikan banyak masalah dalam bisnis kontemporer. Umat Islam harus menyadari pentingnya prinsip-prinsip syariah yang universal ini, untuk tetap terjaga dan dijalankan dalam kehidupan sehari-hari. Meskipun sistem ini belum terkenal di antara sistem ekonomi saat ini, namun akan menjadi solusi untuk mengembangkan pasar syariah di masyarakat Islam maupun di masyarakat luas.

**Kata Kunci:** Pasar Islam, Prinsip Pasar, Keadilan ekonomi

## INTRODUCTION

Islam is the perfect religion both material and spiritual works in equilibrium manner and hand in hand to complete each other. The holy

Quran teaches every single Muslim to have fortune for this life and the next life to come, (QS Al Baqoroh) this praying almost reiterated after daily prayer. It is meant for Muslim to work and to strive for this life by doing lawful work and activities in order to support his own self, to support the family and other needy people. Quraysh is a tribe were known for their nobility and success in trade and business; even the Holy Quran recorded their activity before the advent of Islam, their custom to travel abroad with caravan to down south in Yemen during winter season and to up north when summer comes. (Al Suyuti, 2003) Due to a strategic position of Mecca and centrality of sacred ka'bah, Quraysh merchants were able to trade and to have a business with other tribes in Arabia peninsula and other neighboring kingdoms such as Roman and Persian Empire.

In the early phase of Mecca the Holy Prophet (PBUH) and his companions were prosecuted and tortured by main figures of Quraysh in support of their status quo and retaining their *jahili* streak of paganism. During Meccan period due to restriction and enmity of the enemy, religion of Islam could not spread immensely although the period of propagation much longer compare to the Medina period. After the migration to Yathrib, which later known as Medina, Muslim community were able to change the course of the history. They are many important changes and policies that were new and were impossible to be implemented in Mecca namely, Economic policies; Spiritual developments; Political and military developments. In this paper we will focus on the economic policies, in view of the fact that this policy was not much elaborated largely by researchers, especially on the establishing of Medina market in early Islam. There are many

studies regarding Muslim community in both Mecca and Medina on many aspects of Muslim life such as, laws, politics, social, economy and others. The researches on economy especially the discussion on the market of Medina in early Islam still few in number and there are many doubts among practitioners in Islamic economy to build a market based on values and principles of Shari'ah. It hopes this small attempt able to fill the gap and contribute to Muslim understanding of the subject matter, since we saw in our time the destitute portrayal of wisdom and tradition about the past and a massive ignorance of Muslim community of our time, likewise to expand and enlarge our vista as much as to put it into practice the best example of market in the history of Islam.

The life of the Holy Prophet Muhammad (PBUH) himself was a merchant until the birth of Islam as a universal religion, his wife too namely Sayyidah Khadija was established merchant among wealthy men that dominant in Mecca during that time. The Holy Prophet (PBUH) is man of words and action and was known since the day of *jahiliya* as "*al Amīn*" the utmost honest and truthful. He praised and extolled honest merchant (*al tājir al amīn*), for the reason of this virtue, a honest merchant will rewarded with noble companionship and will be seated among the prophets at the side of God's throne on the Day of Judgment. (Majah) Among Holy Prophet friends, companions, or those that opposed him, agreed on and affirmed the excellent and unblemished moral-ethical record of him before he was appointed as the Prophet, which further strengthened his timeless quality as a spiritual moral leader. This appellation *al Amīn* given to him by the pre-Islamic Arabs is the objective criteria to his moral quality, which

did not change even when they later opposed his religious and social-political doctrines. (Daud, 2018)

Islam sprang from a mercantile society and the Prophet (PBUH) himself engaged in commercial exchange, production for a market and trade were portrayed in the Qur'an as noble practices and praiseworthy activities. The commercial symbolism is even extended to God's relation with man". (Essid, 1995) In the Muslim standpoint seeking for bounty of God by lawful manner is a way of Messengers (*sunnat al mursalin*). Because of this, among the senior most of companion of Holy Prophet (PBUH), 'Umar ibn Khattāb (ra), said "indeed, if I die between the flank of my camel while travelling in the land for seeking the bounty of my Lord is more preferable to me than to be martyr fighting for the sake of God. (narrated in al Suyuṭī's al Durr al Manthūr, the Abū Fattah 'Alī Ghuddah, kitāb al kasb li al Shaybānī, Beirut: Dār al Bashāir 1997, p 146-8.).

## **LITERATURE REVIEW**

### **The Genesis of Medina Market in Early Islam**

Market in Arabic word is *sūq*, this word applicable for both masculine (*mudhakkār*) and feminine (*muannath*) which means a place where two parties or people can gather for the purchase and sale of provisions, livestock, and other commodities; it is a space to facilitate the exchange of goods and services; it is an area in which commercial dealings are conducted since ancient time. (Al-Arif, 2018) It is a center where a pulse of goods around the corner directed and transported. (Asqalānī, 1959)

In Medina Holy Prophets (PBUH), is a leader of all communities from Arab tribes to Jewish people and hence he has a political power or executive power to decide for the good of the whole community. To ensure a harmony and a mutual respect of society between inhabitants of Medina, Holy Prophet set a certain agreement which later on called a Treaty of Medina or Constitution of Medina (*mīthāq al Madīna*). The constitution protects all inhabitants of Medina, regardless of religion, and culture to thrive and explicitly states that Jews and Muslims can practice their religions freely and will cooperate together to protect the city of Medina from the aggression of enemy. One policy that has been made by the Holy Prophet for Muslim community is to establish freedom and independence in economy. One instrument of this freedom is to have Muslim market place or *sūq* in their vicinity. Islam has four sources for their ethical system, and these are; the Holy Quran; the sayings and acts of Holy Prophet Mohammad (PBUH); the example set by his companions; and the interpretations of Muslim scholars of these sources. These sources emphasize the importance of human well-being and good life, religious brotherhood and, socio-economic justice, and a balanced satisfaction of both the material and the spiritual.

When the Muslim society of Medina had attained a proper standard of living, then they felt the need of a separate market in which they wanted to make transactions according to the commandments of Allah and Holy Prophet (PBUH). The other reason of taking this fateful decision was the attitude and activities of Jews. The Jews were doing wrong marketing and they were made transactions which were based on gambling, usury, hoarding, game of chance and wrong

marketing. Another incident is that in the Banī Qaynuqā market-place a Muslim woman, who had come to buy and sell or exchange some goods, she was teased and asked to open her veil (*niqāb*) but refused and later she was humiliated and grossly insulted by one of the Jewish goldsmiths. She embarrassed of his action while the people in the market laugh at her. A companion of Helper (*anṣar*) who came to the woman's rescue kills the Jewish goldsmith and as a result the Jew people surrounded him and kill him. This incident brought things to a chaotic situation and the Banī Qaynuqā tribe had to be banished from Medina for their treachery and transgression of Medina Treaty (*mīthāq al Madīnah*). (Ibn Kathīr, 1991) Holy prophet as ruler and law-giver saw this grave treachery decided to deal with that problem swiftly by following the accepted laws and customs of the time, as in the case of the expulsion of the Jews of Banī Qaynuqā and the confiscation of their property. (Lings, 1983)

Due to the Medina strategic place and topography, the market was situated in close vicinity to the "natural main entrance" to the Medina city; it was located on the northwest side. The market of the Medina It was located in what had been previously the cemetery of Banī Sā'ida of the Khazraj tribe. The cemetery extended from the court of Ibn Abī Dhi'b to the court of Zayd b.Thābit. (Alvi, 2010) The market was positioned roughly on the northwest side of the Prophet's mosque (*masjid al nabī*), not too far from it. A number of houses stood between the market and the mosque complex. The market was approximately five hundred meters long and more than one hundred meters wide, (Badr, 1993) irrespective of the direction from which travelers or caravans might have approached the Medina city, they

would customarily use that entrance. Its strategic location, rich and diverse commodity supply, and its reputation as a good, conducive and fair place for doing business, made the market attracted and alluring to whosoever entered city of Medina for whatever purpose or traders and merchant that was known for their keen on trade. The Jewish markets such as a market belong to Banī Qaynuqā were thus significantly reduced in importance and with them the Jews as a community and their overall standing in the region. Indeed, this was because of their practicing of usury and being not fair in buying and selling, in other hand Muslim market promised a simplicity, fairness and accountability. Indeed, this was an important psychological victory for the Muslims, which proved of the essence of the teaching of Islam and its universal virtues and values to ensure a blissful life for all mankind regardless their ethnicity, language, race and religion.

The Holy Prophet has set a tradition for Muslim after the building of the masjid, the holy Prophet started to establish economy independent by building the market and aftermath wherever the conquests of the land (*al futūḥ al buldān*) took place, ‘Umar ibn Khattāb (ra) as a caliph commanded the army and its leader to build mosque and market place. (Suwandi, 2016) After selecting the site of the new market, the Holy Prophet (PBUH) said to the Muslims: “This is your market, it is not to be narrowed (by acquiring and building, for instance) and no tax is to be collected from it.” [Ibn Majah, *Sunan Ibn Majah, Kitāb al-Tijārāt*, Ḥadīth No. 2224.] The system of occupying the market space followed the pattern of occupying the mosque space. “He who came first to a space occupied it, and it remained his until he wanted to leave. (al-Sattar, 1988) The Holy Prophet (PBUH) has said



about mosques that they belong to everybody and that reserving certain places for certain people – like a camel which fixes its place – is not acceptable.[ Abū Dāwūd, *Sunan Abī Dāwūd*, Kitāb al-Salah, Hadith No. 861.]

### **Activities in the Market**

The objectives of Islamic markets in regards with Islamic Economics, these objectives are including economic justice, Prohibition of usury (*ribā*), Legal trade and Hardworking, Prohibition of gambling, fraud and other unethical values, Eradication of prohibited transactions, Elevation of property, Obligation of permissible earning, Participation of society in social welfare and Promotion of Islamic ethical values.

Due to its size, position and role, the market of Medina was a lively and fascinating place. Diverse crafts and industries operated in it. There were butchers, blacksmiths, skin tanners, carpenters, perfumers, tailors, weavers, moneychangers, as well as the sellers of a variety of articles, such as food, grain, water, milk, fruits, vegetable, baskets, vessels, utensils, swords, bows, arrows, firewood, articles for home, articles made of gold and silver, a range of clothes and textiles including silk, and others. Camels, horses and sheep, plus all the items associated with domestic animals, were also traded in the market. There were many porters who worked either for some charitable purposes or to secure sustenance for themselves. (Al-Bukhārī) [Narrated by al-Bukhārī.] Not only the citizens of Medina – including the Jews and those Arabs who weren't yet to embrace Islam – could be found trading in the market but also some foreign traders. In a ḥadīth, a

companion Ka'b ibn Mālik narrates how he met in the market of Medina a Christian farmer from Syria who came all the way to sell his grain. (Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, Kitāb al-Maghāzī) [Narrated by Al-Bukhārī]

An noteworthy report on a companion 'Abd al-Raḥmān ibn 'Awf (ra) has shed some light on the nature of the developments which the new Muslim community mainly the emigrants (*al muhājirūn*) was putting up in Medina in the wake of the migration (*hijrah*). He narrates: "When we came to Medina as emigrants, the Holy Prophet (PBUH) established a bond of brotherhood between me and Sa'd b. al-Rabī (ra) a Helper (*anṣārī*). Sa'd b. al-Rabī (ra) said to me: "I am the richest among the Helpers, so I am voluntarily will give you half of my wealth and you may look at my two wives and whichever of the two pleased you, you might choose her, I will divorce her, and when she has completed her prescribed period (*idda*) you may marry her." 'Abd al-Raḥmān ibn 'Awf (ra) replied: "I am not in need of all that. Is there any market-place where trade is practiced?" Sa'd (ra) replied: "The market of Banī Qaynuqā' (the Jewish tribe)." 'Abd al-Raḥmān ibn 'Awf (ra) went to the market by the following day. He continued going there regularly, and few days later he came having traces of yellow (scent) on his body. The Holy Prophet (PBUH) asked him whether he had got married and 'Abd al-Raḥmān ibn 'Awf (ra) replied in affirmative answer. Then the Holy Prophet (PBUH) asked him to give a wedding banquet (*walīmah*) even if with one sheep. [Narrated by Al-Bukhārī]. (Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, Kitāb al-Buyū') 'Abd al-Raḥmān ibn 'Awf (ra) emerged as one of the wealthiest Prophet's

companions dubbed alongside such as were like him as God's treasurers (*Khuzzān Allāh*).

Another narration of ḥadīth showing industrious activity in the market of Medina and hard-working of its citizen to seek the bounty of Most Merciful is the report of The Prophet's companion Abū Hurayra (ra) once while disclosing the reasons why neither the Migrants (*al muhājirūn*) nor the Helpers (*al anṣār*) narrate from the Holy Prophet (PBUH) as much as he does, portrayed vividly the state of the Muslims' eagerness for work and productivity in Medina: "My brothers from the Migrants were busy in the market while I used to stick to the Holy Prophet (PBUH) content with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget. And my brothers from the Helpers used to be busy with their properties and I was one of the poor men of verandah (*ahl al suffah*). I used to remember the narrations when they used to forget." [Narrated by Al-Bukhārī]. (Al-Bukhārī, Ṣaḥīḥ al-Bukhārī; Kitāb al-Buyū')

An interesting account on how God the Merciful revealed sūrah al Jum'ah as reminder and guidance to Muslim. For every single Muslim the day of Jum'ah and its prayer the symbol of the Muslim community should be distinctive from the emblems of the Jewish and the Christian communities. The day is special with the mass-gathering in mosque with sermon, prayer and certain rituals. By the end of surah, al Quran told us when the incident of the trade caravan occurred, they flocked to it and left Holy Prophet (PBUH) standing by himself delivering sermon. and the verse told us: "*That which is with Allah is far better than amusement and trading. Allah is the Best Provider of*

*sustenance.*” (QS al Jum‘ah 62:11) God sent down this section of the verses to administer warning and teach the etiquette of the Friday prayer and rituals. It is widely known that this kind of caravans used to have a trade and commerce in the market of Medina. People rushed to get their needs from goods and other commodities before caravans reach the market place. This incident happen during early stages of Medina by which the disbelievers of Mecca (*mushrikūn*) had subjected the people of Medina to a strict economic blockade because of which necessities of life had become scarce in the city. It has also been said that the people at that time were starving and the prices had risen abnormally high.

### **The Mundane and the Spirituality**

Life as a trader and merchant means travelling and being independent from one’s family and community, thus Islam provided a spiritual basis for life in a new travelling dimension. Because it played a major part of Islamic life, trade was governed by a well-developed body of legislation covering contracts, exchange, loans and market conduct. The Holy Prophet (PBUH) links buying and selling to religiosity and spirituality, he warns and rebukes people who commit dishonesty or cheating are not from his true follower (*man ghassanā laysa minnā*) and praises honest and virtuous traders and put them in the rank nobilities in the paradise. In the period Medina most of senior companions were busy in the market place and involve in business without neglecting their focus in servitude and worshipping God, hence trait become example for generation to come. The exemplary virtues of this generation of Muslims are made possible by their correct attitude

and understanding regarding the timelessness of the Prophet and his unique role in human history. In this context, al-Attas has correctly observed that:

(Holy Prophet's) Companions and contemporaries acted and behaved in a manner divinely inspired to become the standard and criterion for the future; and they questioned him urgently whilst he was yet among them on every conceivable and actual problem of daily life and right conduct and thought and action and guidance that summarized the needs of mankind and whose answers would suffice for man for all ages and generations to come. They all acted in a concerted and significantly knowing manner emphasizing their consciousness that this was the Final Revelation from God, the Ultimate Religion for Mankind, the Last Prophet to appear among men. (al-Attas, 1978)

Imām al-Ghazālī In his work *Iḥyā' ulūm al-Dīn*, identifies three reasons for the pursuit of economic activities (*kasb*): first. Meant for self-sufficiency, second. For the well-being of one's family, and third is assisting others in need. In his *Kīmīyā al Sa'ādāt*, on the basis of Islamic laws, the Ḥujjat al Islām, develops certain ethical guidelines or constraints for price determination. He discusses two general constraints and several specific ones. The specific ones are as follows: (1) the seller must not praise the commodity being sold beyond what is worth. Otherwise, it would be deceitful, cruel, and sinful. (2) The seller must not conceal the defects of the commodity being sold. The seller must be frank, otherwise he is guilty of fraud cruelty, and sinfulness. (3) There must not be fraudulent measurement of the quantity of goods being sold. (4) There must not be fraud in the pricing of goods. The seller must not hide the correct price; it is wrong and sinful to get a

price higher than the prevailing one from travelers. In general, to al-Ghazālī, it is essential that the information conveyed to the buyer is truthful and accurate.

In other section of *Kīmiya al Sa'ādāt*, al-Ghazālī lays down seven ethical constraints to be observed by those who engage in trade or bazzaris in Persian. Essentially these constraints are as follows: (1) Every morning a man should go to the bazaar merely to obtain sustenance for himself and his family. Having done that, he should go to the worship of God; each man should treat the people with compassion. (2) He should realize that life is only made possible by a division of labor and cooperation, and he should therefore go to the bazaar with the resolution that the life of the Muslims should be made easier by his efforts. al-Ghazālī also warns against undesirable occupations. (3) Whoever earns his living in the bazaar should resolve that the commerce of this world should not keep him from caring for the next world and attendance at the mosque. (4) Man should practice the remembrance of God while in the bazaar. (5) He should not be unduly eager to make a profit in his transactions. (6) Whosoever goes to the bazaar to earn a living should resolve to avoid any transactions of a doubtful nature and to refrain from transactions with tyrants or those connected with them. (7) Whoever would occupy him with commerce should resolve to be honest in his dealings. In sum, while emphasizing the importance of other worldly affairs, “al-Ghazālī considers the development of the economy as part of divinely ordained, socially obligatory duties and he insists upon efficiency in such pursuits, for doing so is part of fulfilling one’s religious duties” (Ghazanfar and Islahi 1990, 382).

In order preserve justice and balance (*tawāzun*) in Muslim's life the scholars (*'ulamā*) and jurists (*fuqahā*) infer laws and construe principles with regards to attitude and etiquette in the market place. It is reported from the *ṣaḥīḥ ḥadīth* that it is abhorred to become the one who enter market place firstly and to return lastly, because it is the battle field of satan and in it he set up his flag. [Narrated by Muslim]. Al-Nawāwī a commentator of *ṣaḥīḥ Muslim* explains the market place is battle field of satan because it is the locus of cheating, lying, treachery and false contracts, filthy and impure goods, injustice and lacking of weight and others. Apart from that, it is permissible to enter market for some perpurpose and needs because it is part of the tradition of Prophets and Messenger to walk and have trading in the market, commanding good and prohibited the evil, inviting people to Islam and reminding them to do justice, to become truthful and fearing God.

## RESEARCH METHOD

The research is a qualitative research by utilizing a literature and historical approach to elucidate and portray the genesis and emerging market in early Islam of Medina. The literatures were to be found in the massive collections book of *ḥadīth* like a *Ṣaḥīḥ al Bukhārī* and huge compendium book of *sīrah* such as the most authoritative *Sīrah* of Ibn Hishām to the most read *sīrah* book in our contemporary time *al Raḥiq al Makhtūm* by al Mubārakfūrī and other works related to the topic. As for the historical approach, it is a method that collect several techniques and guidelines for researchers or historians to do their research and to write histories of the past, this method is utilized

to investigate the development of ideas and practices of Islamic market through out the ages to show the engagement and its relevant with our present-day situation.

## **RESULT AND DISCUSSION**

### **The Salient Features of the Prophet Market in Medina**

The market of Medina meant to inculcate a discipline and to spread a justice to Muslim community especially and human beings in general, this distinction abandoned a *jahili* tradition and Jewish people on their practicing usury for the transaction. This new foundation of transaction among them by mutual-respect, honouring promises since its human nature that embedded in everyone regardless their religion and culture to seek justice and love to be treated fairly in the transaction and daily interaction. The salient features of market in Medina are:

1. *Simplicity*. Sūq, market during prophet time was demarcated; no taxes credited (sunan ibn Majah). Medina is very strategic place for doing business; it laid in the intersection between Mecca and Syria where the traders and caravan back and forth for buying and selling. The geographical construct of Medina also suited the Muslims because the Muslims were increasing in numbers beside Medina was also considered an important land with respect to agriculture, this allow any farmer to sell their harvest and crop in the market without difficulty due to its simplicity because the system of occupying the market seat obeyed the pattern of occupying the mosque space.



2. *Equality in opportunity.* Islam does not promote the spirit of competition but Islam propagates the spirit of cooperation in righteousness and piety as mentioned in the Holy Quran. Islam encourage every Muslim to earn livelihood in the basis of earning rightful away. In a ḥadīth of Holy Prophet (PBUH) “Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands. The Prophet of Allah, Dāwūd used to eat from the earnings of his manual labor.”[Al-Bukhari, Sahih al-Bukhari, Kitab al-Buyu’, Hadith No. 286.] the ḥadīth urged us to have manual labor so that we can sale into market place. In the market for both buyer and seller have equal right to access information for all parties.
3. *Al Riḍā* (mutual contentment between two parties), any kind of transaction should be done on the basis of trust and freedom of contract. As the ḥadīth reminded us “Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.”[Abu Dawud, Sunan Abi Dawud, Kitab al-Kharaj wa al-‘Imarah wa al-Fay’, Hadith No. 3046.]
4. *Fair competition.* The market should be free from hoarding and monopoly (al-Nisa' 4: 29) the character of modern market was market with the spirit of competition and profit maximizing: This is one of the major characteristics of modern markets which is referring to a concept that is “hit and run” and it also follow a rule i.e. “Life of the Fittest”. One of the objectives of establishing a market or one of the key features of today’s market is profit

maximization. According to the Business Dictionary, The ability for company to achieve a maximum profit with low operating expenses by practicing Monopoly, Duopoly, Oligopoly and monopoly. There are different structures of markets in modern concept. In the strictest sense, the term monopoly designates a market where there is only one seller of a commodity for which there is no close substitute. This is sometimes referred to as 'absolute monopoly'.

5. *Honesty*. This virtue one of the most important quality of merchant and it's a manifestation of truth. It is not permissible to sell goods without making everything clear by telling its shortcomings, nor is it permissible for anyone who knows its defects to refrain from mentioning them (Narrated by al Bayhaqī and al-Ḥakim) The Holy Prophet (PBUH) praised and honor honest sellers, saying that they will be seated among the prophets and virtuos people on the Day of Judgment. (Majah, Sunan Ibn Majah)
6. *Transparency*. For the trader, he should mentioned the defect and flaw of his goods in order to comply shari'ah's principle. Rise and fall in prices are not always due to an injustice by certain individuals. Sometimes the reason for it is deficiency in production or decline in imports of the goods in demand. Thus, if desire for the goods increases while its availability decreases, its price rises. On the other hand, if availability of the good is increase and the desire for it decreases, the price come down. This scarcity or abundance may not be caused by the action of any individual; it may be due to a cause not involving any injustice, or

sometimes, it may have a cause that does not involve injustice” (Ibn Taimiyah 1967, 8:583). In the same work, Ibn Taymiyya regards the Holy Prophet Muhammad’s reported opposition to price control as only a special case. “It was a special case and not a general ruling. It is not in that hadith [report] that someone had refrained from selling or doing something which was obligatory, or charged more than the compensation equivalent” (Ibn Taimiyah 197 1,42).

7. *Justice*. Justice play signifcant role in the religion of Islam. It is the condition of being in the proper place. It has two simple propositions for a just society: (a) to place things in their rightful position and (b) to give everyone their rightful due. With the regards of social justice and to maintain balance in the society Islam set up certain commandment to distribute a wealth. Hence, one of the primary wisdoms of the shariah is that wealth should not rounded and circle amongst the elite (*lian yakūna dūlatan bayn al aghniya minkum*). It should trickle down to society.
8. *Riba* (usuary). It is forbidden and prohibited under Shari’ah (Islamic law) because it is understood to be exploitative. There is much debate over what constitutes riba, whether it is against Shari’ah, or only discouraged, and whether or not it should be punished by people or by God. (al-Baqarah 2: 275-279).

The existence of institution called ‘*hisbah*. It is an individual or collective duty to intervene and enjoin good and forbid wrong in order to maintain the norms of Shari’ah (Islamic law). The existence of the

new market powered with the new tawhidic vision quickly necessitated the establishment of a new administration identified as *al-Hisbah*, the center of attention of which was the maintenance of law, order and fair trading in the market. In other words, its focus was enjoining what is good and forbidding what is evil (*al amr bi al ma'rūf wa al nahy 'an al munkar*) The Holy Prophet (PBUH) used to go occasionally to the market to look for himself into what was going on there and correct the actions of errant traders, thus setting a precedent that was followed for a long time by subsequent Muslim caliphs and governors. For example, the Holy prophet Muhammad opposed price regulation. To him, only God has the right to set prices, (Dāwūd) not civil authorities. “Saying that only God is entitled to set prices is to assert that the market corresponds to God’s will. Thus, from Muhammad’s point of view, the natural regulation of the market corresponds to cosmic regulation” (Essid 1988,8 1). With regard to the obligation of commanding good and prohibiting evil in the market place, the Holy Prophet (PBUH) himself was an example that the companions and masses enthusiastically strove to emulate. One day, he came across a man who was selling dates and food attempting to cheat his customers by selling some food that seemed outwardly fine-looking, but on the inside is bad and low quality, the Holy Prophet (PBUH) told the man that deficiencies in goods ought to be made known for buyer and public. He then made a statement of his that whosoever cheats Muslims, he does not belong to him, i.e., to the Prophet (PBUH), or to them, i.e., to Muslims. [Muslim, Sahih Muslim, Kitab al-Iman, Hadith No. 147.] Even when going elsewhere, the Prophet (PBUH) would at times deliberately pass through the market for the same propose, like

in the case of going to a people to mark out and help build a mosque for them.

### **The Relevance of Market in Early Islam with Contemporary Market**

The Holy Prophet (PBUH) not only left two most authoritative Sources behind for Muslim to guide their steps in this life that are the Quran and the Sunnah respectively, but also a great and best generation to all mankind hence they will be emulated and followed i.e. his companions. It is interesting to bear in our mind that eight people out of ten companions that have been promise with heaven (*‘ashr mubashshirāt bi al jannah*) are successful merchants and business men that become ‘billionaire’ and richest people in Medina like ‘Abd al Raḥmān ibn ‘Auf (ra), Zubayr ibn al ‘Awwām (ra), ‘Uthmān ibn ‘Affān (ra) and others. Their wealth and fortune was a result of their vigorous effort and industrious attempt in trading and business. Most of their commercial transactions were took place in the market place. This demonstrates the paramount important of market place in the society.

From the concept and practice of Market in early Islam we able to learn a significant ideas and principles by which we are capable to rebuild and redevelop our own market appropriate to meet the present and future needs and challenges. When we lengthen our vista and evaluate our situation with regard to the system of market that was adopted and embraced by modern society we will perceive some deficiencies and flaws, such as a tendency for an inequitable distribution of wealth, poorer work conditions, environmental

problems, injustice practices, deceitful transactions and affordability of access into the market place with the limitation. Islam encourage and support the freedom and the equality to access into market by removing its barriers and hurdles for both buyers and sellers. For the sellers they could occupy a place in the market based on the concept 'first come first served', means that one who arrives first and early, he will take the place before others, without tax and other service payments to be paid.

One a beautiful example to be seen is a market in Norwich a city in Norfolk, England, about 100 miles (160 km) north-east of London. ([www.middleeasteye.net](http://www.middleeasteye.net)) The initiative is a project of the Open\_Trade\_Network, in partnership with the local Ihsan Mosque and Islamic Centre, the project is operated by members of the local Muslim community including the activists Jamal Sealey and Rahima Brandt. In the traditional Muslim communities, markets were not set to the fixed establishment, structured shops, grocers, wholesalers or supermarkets by which is known to modern phenomena. These latter only contribute to hoard and monopolize commodities in order to control and manipulate prices. The city of Norwich already has a famous traditional English market that dates back to the 11<sup>th</sup> century, with permanent stalls in the historic center selling everything from fabric to food. This new Norwich Free Market, active and running one day in a month, is both an opportunity to support local business and a community-driven response to urgent needs and to help people affected by coronavirus. Some of the stalls are run by traders who set up small businesses after losing their jobs during lockdown. People are happy with this initiative and attracted more participation from

local people and tourists. Traders at this new market are not taxed or charged rental, and undercutting is not permitted, by not charging people it means they do not come with an innate anxiety and happy mood. Many people responded by saying we have tradition and it works and suits for our time.

Another model that has been practiced in some cities in Indonesia such as Jogjakarta, Solo, Surabaya and others. It widely known this kind of market place by Mu'amalah Market. In Surabaya, one of many mua'amalah markets is situated in the vicinity area of Tanwir Mosque, Jalan Masjid Number 37 District Asemrowo in Surabaya. (<https://pijarnews.id>, 2020) The market provides essential commodity such as food and beverages, Muslim garment up to cupping therapy (*hijāmah*). The market is started at 7.00 am. The initiator of this project is Dinar and Dirham Community led by Abdul Ghafar. This market established mainly is following the ideals market in the early prophetic time without tax, usury and barrier. The transaction not only limited to fiat money such as rupiah but dinar and dirham also accepted. This initiative indeed a relieve for small enterprise and micro business since their access to strategic places and market places are limited due to some obstacles. By gathering in this mu'amalah market they are able to exhibit their product and outcome and connect to larger community that turn their product from unknown to widely known.

From the discussion above we can learn a lesson both principles and practices from the market in early Medina and appropriate it into our current situation. The market suits properly a small-scale or small enterprise that produces and manufactures goods

with the help of smaller machines and a few workers and employees. The production includes foods, beverages, clothing, fruits, vegetables, spices and others that easy to sold and consumed. The market could be operated weekly or monthly based on community consensus or public gathering such as a Friday gathering or car free-day in week end.

## **CONCLUSION**

Many of the studies on the Islamic market have been done and actively discussed among researchers and scholars, many of them have failed to integrate the idea within the broad social objective of its Islamic doctrinal origin, hence it is important to always construe and study its principle in a new manner and pattern.

The market in early Islam is founded on the principle of economic justice, which, mainly, emphasizes simplicity and fairness as a moral duty enforceable by the verdict of shari'ah (Islamic Law). Indeed, Islamic market of Medina as source of inspiration and action and applicable in our time, designed broadly, seeks to promote the overall economic well-being of the members of society through creating fair opportunities for economic gains, urging the right to private property, and cutting exploitative tendencies of economic actors towards one another. The initiative to organize Islamic market in certain area and spot near to mass-population is always needed especially to help people and traders to combat economic crisis due to the impact of chaos and tribulation of pandemic or war, as well as the impact of the corona virus recently.



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