

ISLAMIC TEACHINGS ON WEIGHTS AND MEASURES

1. Islam puts much emphasis on weights and measures. It fundamentally discourages cheating by means of weights.
Allah says in **Q (17:35)**; *“Give full measures whenever you measure and measure with a balance that is correct. That is the most right and the most advantageous in the end.”*
2. The holy Qur’an commands Muslims to weigh with full justice. Allah states in **Q (16:125)**;
“Call men to the path of your Lord with wisdom and mild appeal. Reason with them in the most polite manner.”
3. Allah describes people who cheat by weights and measures as tricksters. That is people who cheat by deceiving others.
4. The holy Qur’an in **83:1-3** describes people who cheat others by weights and measures as having no empathy (kind feelings for others).
5. Cheating by means of weights and measures break Islamic brotherhood because such people are after themselves only yet the Prophet PBUH said;
“A Muslim is the one who wishes for his brother what he wishes for himself.”
6. Allah promises to handle the fraudsters (impostors) on the day of Day of judgement because here on earth, it is hard for man to find out fraud (deceit).
7. Cheating by weights and measures is a grave sin which led to the destruction of a nation of Madyana where Prophet Shu’aib was sent as per **Q (7:85-93)**.
8. Prophet Muhammad PBUH is reported to have prayed to Allah to bless honest dealers. He prayed;
“O God! Bless the measure of the people of Madina.”
9. The prophet PBUH further emphasized that goods should be measured or weighed before being sold to any potential buyer.

ISLAMIC TEACHINGS ON RIBAH (USURY)

1. Literally, the word Ribah means to increase, to grow, to exceed, or be more than but in sharia, it means a term that is used when two parties exchange an item of the same kind, and in return one party receives extra of what he gave.
2. The most common application of Ribah is on monetary transactions relating to “loans” and “credits” and such transactions like advancing money on interest, keeping deposits in a bank for the sake of earning interest, or getting concessions in rates of goods or commodities against advance payments of price, mortgaging e.t.c

3. Islamic law does not limit Ribah application to Loan or financial transactions only. In fact the image of Ribah is spread across larger transactions involving any exchange of items between two parties, as far as the items are of same kind, and one item is exchanged for the other for either more or less.
4. Ribah is considered amongst the seven terrible sins namely, shirk, magic, suicide, consuming ribah, unlawfully taking orphan's money, fleeing from battlefield and accusing chaste-believing women.

Allah states in **Q (3:130)**:

“O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.”

He also said in **Q (2:175)**; *“Allah has permitted trade and has forbidden interest”*

5. The Prophet PBUH said in his farewell sermon:

“God has forbidden you to take Ribah, therefore all ribah obligation shall henceforth be ignored. Your capital, however, is yours to keep...”
6. Quran openly prohibits Ribah, and since it is an undisputed source of guidance, all Muslims unanimously agree on the prohibition of Ribah without any difference of opinion among any school of thought on prohibition of Ribah in Islamic Sharia.
7. According to Islam, a person who deals with Ribah will stand on judgment day as one who is being beaten by Satan into insanity. Here Allah made it clear that “trade” and “ribah” are not the same, and that He forbade “ribah” and allowed “trade”.
8. He further stated that whoever accepts guidance of Allah must immediately stop dealing in Ribah, and those who return to Ribah after Allah's guidance has reached them are dwellers of fire, because Allah destroys “Ribah” and He reward those who give Charity.
9. Prophet Mohammad (PBUH) cursed the one who deals with Ribah. He cursed the receiver and the payer of ribah, the one who records it and the two witnesses to the transaction because they are all alike.
10. Islamic law considers Ribah as tool of oppression and a means to unjustly take others money by exploiting their needs and circumstances. Hence it forbids Ribah and promotes Charity as an alternative.
11. Islamic law also consider Ribah as a medium for hoarding money by the crooked, and it warns against those who accumulate wealth with this unjust way.
12. Alternatively, Islam on one hand distributes wealth by implementation of Charity, Zakat and Laws of Inheritance, and on other hand, vigorously encourages spending of money to help the needy.

- 13.** The crimes of dealing in Ribah are so serious that Allah has declared war against those who deal in Ribah. The Prophet (PBUH) has cursed anyone who deals with Ribah, the one who takes it, one who pays it and one who records it, they are all “equal”
- 14.** Muslims around the world traditionally avoid eating pork and alcohol, whereas, Ribah is considered much worse than that.
- 15.** The Prophet (PBUH) declared consumption of Ribah worse than adultery: worse than “to a man committing adultery with his own mother”.