




Research Article

## History of Islamic Thought: trade in the Era of Rosulullah became a guideline for online buying and selling (Olshop)

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### History of Islamic Thought: trade in the Era of Rosulullah became a guideline for online buying and selling (Olshop)

**Abstract.** This research focuses on trading practices during the time of Rosulullah and online trading practices, this research will cover the analysis of the trading system. This research uses the study literature method to examine trade practices in the era of Rosulullah and the Contemporary era, the focus of this research lies on trade practices, regulations, strategies and trade applications in the era of Rosulullah and the Contemporary era. Data will be collected through relevant literature, such as historical books about Rosulullah, the works of Islamic historians and economists, as well as primary sources such as historical documents and official documents about Rosulullah. The result of this study

is that trade practices during the era of Rosulullah had an advantage in terms of emphasizing the importance of honesty and justice in transactions. He was known as Al-Amin (the trustworthy one), and this created trust among traders.

**Keywords:** online trading, trading in the era of the prophet, Islamic economics

## INTRODUCTION

Trade or buying and selling cannot be done in everyday life both to meet primary and secondary needs. Usually trade or buying and selling must be carried out by 2 or more people who are carried out by exchanging goods or services and can also be both, this transaction is carried out based on mutual consent or can be said to be based on mutual agreement without any element of coercion, at the beginning of the trade when no money was found, trade was carried out by barter, namely the exchange of goods for goods. In the modern era as it is now barter is very rarely applied, now trade is carried out using currency, now goods are valued with money, now buyers use money as a medium of exchange for goods and services and the price of the goods has been determined by the trader. In trade there is the name of the producer, namely the person who makes the goods to be traded, and this activity is called production, from here it can be said that production is an activity of making an item. and in trade there is also such a thing as distribution, distribution is part of delivering goods(Dwi Poetra, 2019).

The Prophet Muhammad has taught us the name of buying and selling procedures or trading that is good and right. The Prophet Muhammad is undoubtedly in terms of teachings that always pay attention to how as a trader in maintaining his relationship with consumers. The Prophet Muhammad never quarreled with his customers, everyone who had a relationship with him must always feel happy, feel satisfied, feel confident and feel confident in the honesty of the Prophet Muhammad(Rohmah, 2016).

In the current era of globalization, the trading system is very easy to do anywhere and anytime without the limitations of time and space by using various applications that are available now, online stores are places where trading activities or buying and selling goods are connected to a network in this case the internet network. in other words, an online store is a facility that can be accessed by anyone with electronic devices such as mobile phones. There are many challenges in online trading, whether the running of the trade is in accordance with what was taught by the Prophet Muhammad or there are still some that are not in accordance with the guidance of the Prophet Muhammad. And now there are still a lot of people who are not Amanah in buying and selling online, such as the goods sold do not match the description written by the seller(Yusuf & Yusuf, 2021).

In the implementation of online buying and selling, you can use a salam contract, a salam contract is selling an item whose delivery is delayed, or selling an item whose characteristics are clearly stated by paying the capital first, while the goods are delivered at a later date(Saprida, 2018).

## **RESEARCH METHODS**

The research method used in this research is a leatherative research method with a literature study by analyzing data from primary and secondary sources that have a relationship with this research(Kurniawan & R, 2021).

## **DISCUSSION**

### **A. Definition Of Trade**

Commerce or trade is an activity carried out by 2 or more people which is carried out by exchanging goods or services and can also be both, this transaction is carried out based on mutual consent or can be said to be based on mutual agreement without any element of coercion, at the beginning of the trade when no money was found, trade was carried out by barter, namely the exchange of goods for goods. In the modern era as it is now barter is very rarely applied, now trade is carried out using currency, now goods are valued with money, now buyers use money as a medium of exchange for goods and services and the price of the goods has been determined by the trader. In trade there is the name of the producer, namely the person who makes the goods to be traded, and this activity is called production, from here it can be said that production is an activity of making an item. and in trade there is also such a thing as distribution, distribution is part of delivering goods(Dwi Poetra, 2019).

Trading or *beniaga* in Islam is a positive action if from the beginning it was well intended. In Islam, trade has to be carried out according to the legal provisions set by Allah, if the trade is carried out according to the existing provisions it will be a value of worship, in other words, in addition to getting material benefits but also getting closer to Allah. In the Qur'an it has also been explained that trading is something that is ordered by Allah which aims to keep humans from the wrong path, as written in the words of Allah Q,S An-nisa verse 25 which,

meaning: *O you who believe! Do not eat each other's property by false means (not right), except in trade that is valid on a consensual basis between you. And do not kill yourselves. Indeed, Allah is Most Merciful to you.*

From this verse it can be understood that we are forbidden to harm ourselves or others, if we harm others it is the same as harming ourselves.

According to this verse, we should not harm ourselves or others; if we harm others, it is the same as harming ourselves. We should all work together and not take wrong actions against each other, but it doesn't matter if we can exchange ideas. When it is time to worship, trading activities should be left behind to worship Allah, because Allah has also regulated the manners of trading.

#### **1. Principles of Trading According to Islamic View**

In Islam, there are several principles and guidelines that must be followed when trading. Some of the main principles in trading according to Islam are as follows adhering to sharia laws this is done to avoid usury (interest), gambling, and other haram activities. Honesty and transparency because honesty in trading is very important to gain the trust of buyers. Avoiding haram goods should not trade with goods that are haram or obtained through unlawful means, such as alcohol, pork, or stolen goods. Complying with tax rules A Muslim trader is required to pay taxes and contributions required by the state, in accordance with applicable tax laws. Trading

with good ethics is highly recommended. This includes maintaining reasonable prices, not exploiting customers, and respecting the rights of consumers. Profits earned from trading should be reasonable and fair. Imposing unreasonable prices or seeking profits by harming others is incompatible with Islamic values. Traders should control their passions and not fall into greed or immoral behavior in trading. These principles reflect the ethical and moral values in Islam that Muslim traders should follow in conducting their business.

2. Prohibition of Trade in Islamic View

The prohibition of trading in Islam according to Sheikh Muhammad Yusuf Qardhawi, namely:

- a. Selling something haram, this is in accordance with the Prophet's Word: "Verily Allah and His Messenger have forbidden trading in wine, carrion, pigs and statues." (History of Bukhari and Muslim), so legally it is forbidden to do.
- b. Selling goods that are still vague, in a trade agreement problems will arise if the goods sold are not as they appear. This can lead to conflict between the party selling the goods and the party buying them, so this type of trade is not allowed. However, there is no problem selling land crops (such as brambang, carrots, radishes, etc.) and fruits (such as cucumbers, watermelons, etc.) if the difference is not too great and the trade is conducted fairly. According to the Malik school of thought, this depends on a certain way of thinking which says that goods that are really needed may be sold as long as the ambiguity is not too much or too difficult to carry out at the time of the agreement.
- c. Playing with prices, in Islam gives the market freedom, and leaves it to the law of instinct which presumably can carry out its function in harmony with supply and demand. This is in accordance with the hadith of the Prophet: "Allah is the one who determines prices, who revokes, who expands and who provides sustenance. I hope to meet Allah while none of you ask me to do injustice either to blood or property." (Reported by Ahmad, Abu Daud, Tarmizi, Ibn Majah, ad-Darimi and Abu Ya'la).
- d. Hoarding wealth, hoarding wealth is strictly prohibited, this is in accordance with the hadith of the Prophet s.a.w. forbade hoarding with a very harsh expression "Whoever hoards foodstuffs for forty nights, then indeed Allah no longer needs him." (Reported by Ahmad, Hakim, Ibn Abu Shaibah and Bazzar)
- e. Interfering with the freedom of the market, for example, a person who lives in the city (middleman) selling goods belonging to the villagers when the villagers are used to selling the goods at high prices and profitable, but because of a person from the city (middleman) who buys goods cheaply.<sup>14</sup> This kind of form, at that time, was common in the community, as said by the Companion Anas r.a.: "It was forbidden for us to sell the goods of a townsman, even if he was his own brother. (Narrated by Bukhari and Muslim).
- f. Fraud, in order to guard against fraudulent interference by others, the Prophet also prohibited what is called najasyun (raising prices), which according to the interpretation of Ibn Abbas, is: "You pay more than the usual

- price for an item, not out of your own heart, but with the intention that others will imitate it.” This method is widely used to deceive others. Who Deceives Islam forbids all kinds of deception, whether in buying and selling, or in all kinds of mu'amalah, and this is strictly forbidden according to the hadith of the Prophet (peace be upon him) who said: “It is permissible for two people in a trade to bargain as long as they have not separated; if they are truthful and disclose their merchandise, they will be blessed in their trade; but if they lie and conceal their merchandise, the blessing of their trade will be removed.” (Narrated by Bukhari).
- g. Many oaths, if the deception is reinforced by false oaths, the haram is even harder. Therefore, the Prophet strictly forbade merchants to swear a lot, especially false oaths.
  - h. Reducing measures and scales, one of the kinds of fraud is reducing measures and scales. The Quran considers this issue important as part of mu'amalah, and makes it one of its ten wills at the end of Surah al-An'am, 152.  
Meaning: And do not approach the property of an orphan, except in a more beneficial way, until he reaches the age of majority. And perfect the measure and the balance with justice. We do not burden anyone except according to his ability. When you speak, speak the truth, even if he is your relative, and fulfill the covenant of Allah. Thus has He commanded you that you may remember.”
  - i. Buying stolen goods and booty, as if supporting robbers and thieves Islam forbids buying goods that they know were stolen or wrongfully taken. This is done to prevent criminal acts and protect the rights of society. If a Muslim buys these items, they are supporting robbers and thieves to continue breaking the law.
  - j. Riba, Islam closes the door to those who seek to expand their money through usury. So it forbids usury, little or much, and denounces the Jews who practice usury even though they have been forbidden. This is in accordance with surah (al-Baqarah: 278-279)(Riyani et al., 2023).

## **B. Trade during the time of Prophet Muhammad**

### **1. Biography of the Prophet Muhammad**

The Prophet Muhammad is an important figure in the civilization of Islam, he was born in Mecca around 570 AD. Prophet Muhammad was known as “Al-Amin” (the trusted one) he was trusted for his integrity and honesty. At the age of 40, Prophet Muhammad received his first revelation from God through the Angel Gabriel, which became the basis of the teachings of Islam.

Muhammad was tasked with spreading the message of monotheism, morality and social justice. He faced much opposition, but he remained steadfast in carrying out his mission. Around 622 AD, the prophet Muhammad migrated to Medina, which marked the beginning of the Islamic calendar. There, Prophet Muhammad built a strong Muslim community and became a leader. Prophet Muhammad passed away in 632 AD in Medina. To this day, his teachings and example are still followed by all Muslims in the world and he became the last prophet (Kurniawan & R, 2021).

2. Trade during the time of Prophet Muhammad

The Prophet Muhammad is undoubtedly in terms of teachings that always pay attention to how as a trader in maintaining his relationship with consumers. The Prophet Muhammad never quarreled with his customers, everyone who had a relationship with him must always feel happy, feel satisfied, feel confident and feel confident in the honesty of the Prophet Muhammad SAW (Rohmah, 2016).

3. The principle of trading (business ethics) Prophet Muhammad SAW

The success of the Prophet Muhammad in business and trade was influenced by the personality of the Prophet Muhammad himself which he had built based on the dialogical social reality of Jahiliyyah society. The ability to manage a business has been seen from the prophet's courage in carrying Khadijah's merchandise which is only accompanied by an employee (Maisarah) only. If he did not have experience and ability in trading then he would only be a companion Maisarah. In this case he has full responsibility for all the merchandise that has been entrusted by Khadijah. In this case there are several business ethics applied by the Prophet Muhammad, among others:

- a. Traders or sellers are prohibited from cheating or lying to customers or buyers about the goods being sold.
- b. In transactions, traders or sellers must avoid the name of the oath which is too excessive even though it can increase sales results.
- c. When a transaction is carried out, it must be carried out on a voluntary basis without coercion from anyone, all matters in buying and selling must be based on an agreement from both parties, namely the seller and the buyer.
- d. In buying and selling transactions, sellers are prohibited from cheating in terms of weighing or measuring the goods being sold.
- e. The Prophet Muhammad highly appreciates and respects the position and rights of buyers, in terms of serving his customers he serves wholeheartedly, because the key to success in business when we establish a good relationship between sellers and buyers (Riyani et al., 2023).

4. Prophet Muhammad's business strategy

The Prophet Muhammad was very successful as a businessman he was an independent and entrepreneurial spirit. He is an honest, intelligent, skillful, and trustworthy, service to buyers is very good, he is successful in building networks and partnerships, harmony in work and worship is no doubt, and it is an important factor of success for a trader, there are several traits of the prophet Muhammad that become the basis in every business activity that becomes a success factor.

a. Siddiq

Siddiq which means honest or true, in terms of running a business, the Prophet Muhammad always prioritizes honesty and believes that when lying to buyers it is the same as betraying them.

b. amanah

amanah which means trustworthy, in terms of buying and selling trustworthy actions that do not reduce or add to what has been agreed upon. In trading the Prophet Muhammad always gave the rights of buyers and the rights of people who entrusted capital to him, the nature of trustworthiness

will bring great benefits. Because, when buyers decide to spend their money, they think the trader can be trusted (amanah). Being trustworthy is absolutely applied in every business transaction or muamalah.

c. Fatanah

Fatanah which means intelligent or capable, in running a trading business, traders must be able to understand their responsibilities and roles as good traders. As a trader must have high creativity and innovation to support and accelerate getting success.

d. Tabligh

Tabligh which means conveying, in terms of trade business tabligh includes argumentation and communication, traders must be able to convey products appropriately. Traders are expected to be able to convey the advantages of the products sold in an attractive way without leaving honesty, that way the buyer can easily convey the message conveyed by the seller(Barqi, 2020)..

The Prophet Muhammad has set an example as a communicative and argumentative trader, many customers are happy to do business with him and the prophet Muhammad was also able to provide understanding to customers for the goods he sold(Barqi, 2020).

From the basic characteristics above, it greatly influences the behavior of the Prophet Muhammad in doing business and trading, so that the business and trade carried out by the Prophet Muhammad were successful. This is an example that can be imitated by the people of the Prophet Muhammad, so that the business and trade that is being pursued can be successful and develop well and get the blessing of Allah. At the time of the Prophet Muhammad, he played a very important role in the economy of the Muslim community, and the Prophet Muhammad, who was initially a businessman and a swordsman. Even from the age of 7, the Prophet Muhammad was invited by his uncle Abu Tholib to trade in the land of Syria, with the passage of time and increasing age, the Prophet Muhammad became more focused on the field of trade, both using his own capital and partnering with others, this partnership uses the mudharabah or musyrakah system, at that time one of the Prophet Muhammad's business partners was Mrs. Khadijah RA, she was a successful and respected businesswoman in the Mecca area, who eventually became the wife of the Prophet Muhammad. By using the capital obtained from Mrs. Khadijah, the Prophet ran his trading business even often involved in foreign trade affairs such as Syria, Syria, Yemen, and others. Even though he was already the husband of Khadijah, the Prophet Muhammad remained active in trading, including in local markets in areas near the city of Mecca.

The Prophet Muhammad was a professional trader and upheld honesty, he even got the nickname "Al-Amiin" (the trusted one), even when the Muslims of Mecca migrated to the city of Medina, the Prophet Muhammad was trusted to be a market supervisor or what could be called Al-Muhtashib. The Prophet Muhammad supervised the implementation of the market mechanism in the city of Medina so that it continued to run according to Islamic teachings.

During the time the Prophet Muhammad became the market supervisor, the market mechanism at that time was highly valued, at that time the Prophet Muhammad refused to make a pricing policy when the price level in the city of Medina suddenly increased. Because if the price increase occurs due to a pure increase in demand and supply and not due to monopsonistic and monopolistic pressures, then there is no reason for the prophet not to respect market prices.

It should be noted that the market is a natural law that must be upheld and no one can influence the market, because the market is a collective force that has become a provision set by Allah. Violation actions such as setting prices that are not for the right reasons, will result in unfair actions, later they will be sued before Allah for everything they do. Likewise, when there are sellers who sell their merchandise at market prices, it is like people fighting in the way of Allah. The Messenger of Allah SAW said, "People who come to this market with goods are like people who are fighting in the cause of Allah, while people who raise prices (exceeding market prices) are like people who deny Allah SWT."

The provision of Allah that the mechanism of trade or commerce must be carried out properly and on the basis of mutual consent. It has been explained in the Qur'an (An-Nisa: 29) "O you who believe, do not consume one another's property falsely, except by way of trade that is valid between you by mutual consent. And do not kill yourselves, for Allah SWT is Most Merciful to you." When trade runs according to the mechanism, it will create goodwill for both traders and buyers, therefore moral values must be upheld, because the market must compete healthily, uphold honesty, openness, and lastly justice (Rohmah, 2016).

### **C. Online shop**

In terms of language, online shop comes from two syllables, namely shop and online. According to the Big Indonesian Dictionary, shop means a permanent place or building for selling goods (food, drinks, and so on). While online, which is translated into Indonesian as online or abbreviated as online according to Wikipedia, is a state when someone is connected to a larger network or system. So starting from the two linguistic meanings, we can interpret online shop as a place where trading or buying and selling activities occur that are connected to a network, in this case the internet network (Yusuf & Yusuf, 2021).

Online shop is a business with great potential because there are no market boundaries. Everyone all over the world can make purchases. Nowadays, there are many conveniences that can be accessed anytime and anywhere, many applications can be accessed such as Shopee, Lazada, Tokopedia and many others.

Online business is indeed different from conventional business, the difference is the means used. If in conventional business (offline), the parties involved in the business meet and interact directly in a place in the real world, then in online business the parties involved in the online business world meet and interact in cyberspace via the internet without time and regional restrictions. One of the most important factors in online business is trust. This means that the parties must have a sense of trust in each other. While running an online business, the parties do not meet directly (Suparyanto dan Rosad (2015), 2020).

## **Use of Salam Contract in Online Buying and Selling (Olsop)**

### **1. Definition of Salam**

Buying and Selling Buying and selling orders (indent) in Islamic Fiqh is called as-salam (السلم) in the language of the Hijaz people or as-salaf (السلفا) in the language of the Iraqi people. In terminology, as-salam is Selling an item whose delivery is postponed, or selling an item whose characteristics are clearly stated with payment of capital in advance, while the item is delivered at a later date (Saprida, 2018).

Syafi'iyah and Hanbali scholars define as-salam as a contract that is agreed upon by determining certain characteristics by paying the price first, while the goods are delivered later in a contract assembly. Malikiyah scholars define as-salam as a sale and purchase contract where the capital is paid first, while the goods are delivered later (Nur Kholis, S.Ag, S.E.Sy, 2022).

Buying and selling with a salam contract has been regulated in sharia economics in the chapter on fiqh muamalah, where the goods are still under the responsibility of the seller, meaning that the goods do not yet exist when the contract is made. The buyer will pay off the payment at the time of the agreement by stating the specifications of the goods purchased, with the delivery of the goods determined at a time. According to Abdullah bin Muhammad Ath-Thayar, salam is a contract for something that is explained in terms of liability in a certain period with a price given in cash at the place of transaction.

Salam can also be defined as a transaction or sale and purchase agreement where the goods being traded do not yet exist when the transaction is carried out, and the buyer makes an advance payment while the delivery of the goods is only carried out at a later date or a sale and purchase agreement for ordered goods with delivery at a later date by the seller and its implementation is carried out by the buyer at the time the contract is agreed upon in accordance with certain conditions.

In general, the seller asks for a down payment first as a sign of binding and also as capital. The main purpose of this as-salam sale and purchase is to help each other and benefit both parties. Salam has the flexibility to cover the needs of the community in various sectors, such as farmers, industry, contractors, or traders. Salam can be used to meet capital needs and cover operating costs.

A sale and purchase that is blessed by Allah is an honest sale and purchase, which is not fraudulent, does not contain elements of fraud and betrayal. The legal basis for buying and selling using the salam contract has been stated in the Qur'an (QS Al-Baqarah verse 282).

Meaning: O you who believe, when you do a transaction not in cash for a specified time, write it down (QS. Al-Baqarah 282).

This statement of the Prophet Muhammad SAW appeared when he first migrated to Medina, and found the residents of Medina conducting salam transactions. So the Prophet SAW allowed salam trading as long as the contract used is clear, the characteristics of the goods ordered are clear, and the time is determined. Based on the hadith, this salam trading is permissible, as long as there is clarity about the size, weight, and time determined. The legal basis for this trading is in accordance with the demands of sharia and its rules. Even in practice, salam trading does not

violate qiyas which allows the postponement of delivery of goods as is permissible in the case of postponement of payment(Hana and Dimam 2022).

## **2. Pillars and Conditions of Salam Sale and Purchase**

a. Pillars of Salam Sale and Purchase The implementation of bai' as-salam must fulfill the following pillars:

1) Seller and buyer

2) Object of salam sale and purchase.

Namely the price and goods ordered. Goods that are used as objects of sale and purchase are called al-Muslam Fih. The goods ordered must have clear characteristics and time of delivery. The price in salam sale and purchase must be clear and submitted at the time of the contract.

3) Speech or ijab qabul

ijab (statement of making a bond) and qabul (statement of acceptance of the bond) in accordance with the wishes of the sharia that affect the object of the contract.

b. Terms of sale and purchase of greetings are as follows:

1) People who have a vow The requirements for people who take the Muslim (Al-Aqid) Ulama' Malikiyah and Hanafiyah vows require that the aqid must be intelligent, namely mumayyiz, a fairly old child whose speech and answers can be understood, and must be at least 7 (seven) years old. Therefore, small children, crazy people and stupid people are not allowed to sell even their possessions.

2) Payment or price

a) The amount and type of payment instrument must be clearly known by the parties involved in the transaction. This provision is intended to eliminate ambiguity in transactions which it is feared could lead to disputes in the future.

b) Payment must be made in full when the contract has been agreed. This is intended to maintain the main purpose of buying and selling salam, namely helping parties who need capital for production costs.

c) Payment may not be in the form of debt relief(Hana & Dimam, 2022).

3) Goods

a) The goods become debt or liability for the seller. Thus, the ordered goods that have become the responsibility of the seller, their existence may not be handed over to another party.

b) The commodity must have clear characteristics, for example by stating the type, color, characteristics, type and size.

c) The goods ordered must always be available on the market from the time the contract takes place until the time of delivery.

d) The goods ordered in the Salam contract are goods that have many equivalents on the market whose quantity can be stated through calculations, measurements or scales.

e) The delivery of goods can be done the next day. And the goods can also be sent according to the time agreed upon together.

- f) There are provisions to state the location of receipt of the ordered goods (Dalimunthe, 2019).

4) Time and place of delivery of goods

In conducting a sale and purchase transaction using the Salam contract, there are time and place requirements for the delivery of goods in accordance with the provisions agreed upon by both parties, which aim to foster a sense of security and protect against disputes. Delivery of goods from the seller must be in accordance with the specified time, and when the purchased goods are due, the seller must deliver the goods as agreed. If the purchased goods do not arrive, then as a buyer you must be patient until the ordered goods arrive or the buyer can cancel the purchase and the seller is obliged to return the money that has been paid by the buyer.

And when you have purchased and it turns out that the item sent is defective or perhaps the item sent does not match the description written by the seller, as a buyer you can ask for compensation for what has been received.

Goods in a sale and purchase that are defective, or do not match what was ordered, in Islamic jurisprudence it has been explained that the goods can be returned to the seller. This aims to provide a guarantee for consumers to get goods according to what was ordered (Uinsa, 2020).

5) Ijab and qabul

Ijab is a statement issued by one of the parties who are making a transaction with the aim of showing a desire to make a transaction. While qabul is a statement from the second party indicating that the second party accepts the statement from the first party. The important thing in a transaction using the salam contract is a sense of mutual acceptance or willingness on the part of both parties, the same as buying and selling as usual, according to the word of Allah in an-Nisa' verse 29:

Meaning: *"O you who believe, do not consume one another's property by false means, except by means of trade that is valid between you by mutual consent. And do not kill yourselves; surely Allah is Most Merciful to you"*.

There are several requirements that must be met in the salam sale and purchase agreement, including:

- a) The ijab qabul must be clear about the purpose contained therein and must be appropriate and understandable by both parties.
- b) In the implementation of the ijab qabul, it is carried out directly in a place or assembly. As for when both parties are in different places, the majlis akad can be carried out at the place where the qabul occurs, and this ijab qabul can be carried out in several ways, namely verbally, by gesture, in writing or by correspondence, it can also be done with actions that have become customary (Munib, 2018).

## CONCLUSION

Trade and buying and selling have now evolved: from barter to money to online shopping. And classic contract models like Salam remain relevant, as long as the

conditions are met and the principles of honesty, trustworthiness, and fairness are upheld. Thus, modern trade (including e-commerce) can operate in accordance with Sharia law and remain ethical. Bay as-Salam is a form of sale in which the buyer pays in full upfront, while the goods are delivered later, at a mutually agreed time and place. To be valid according to Sharia law, goods sold through Salam must have clear specifications—type, quality, quantity, time, and place of delivery—to avoid any element of ambiguity or deception (gharar).

In today's environment—with the rise of e-commerce and online shopping—salam remains relevant as a buying and selling model, especially for pre-order/order/indented goods scenarios, as long as Sharia requirements are met (full payment, clear specifications, specified delivery, etc.). Ethics in trade—honesty, fairness, transparency, and non-deception—as exemplified by Muhammad are in accordance with the principles of the validity of the salam contract and the principles of Islamic transactions. Trustworthiness, honesty, and clarity are the foundation for a sale to be lawful and to receive God's approval.

By implementing salam (or other Islamic trading principles), both traders and buyers can conduct transactions that are not only religiously valid but also fair and ethical—while taking advantage of modern conveniences (money, the internet, online shopping) without neglecting Sharia values.

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