


# Thematic Study of *Sūratul-Muṭaffifīn*, with Particular Reference to Business Transactions among Muslim Traders in Ilorin

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## Abstract

**Background of study:** *Suratul-Muṭaffifin* is a chapter in the Glorious Qur'ān which concentrates more on the condemnation of unethical practice in business transaction at the instance of reduction in weight and measurement.

**Aims and scope of paper:** This work looks into the thematic content of the *Sūrah* in connection to unethical practices in business transactions among Muslim traders in Ilorin metropolis.

**Methods:** Oral interview is used in gathering information in the work. The methods employed are descriptive and analytical. While the former is deployed to highlight the existing business engagements in Ilorin, the latter is considered for explaining the manner in which fraudulent practice is prevalent among the Muslim traders in those areas of business engagements.

**Results:** The finding of the work shows that many of the Muslim traders do engage in fraudulent activities consciously in flagrant disregard for the principle of *Shari'ah* on commercial activities.

**Conclusion:** While the work concluded that unawareness of the eschatological implication of such practice is a factor that needs to be addressed. Recommendations followed that institution of *Hisbah* board by government in the state and setting up of task force to complement the efforts of Islamic preachers in the domain will have a great impact in curtailment of ungodly practice among the concerned Muslim traders.

## A. Introduction

*Tatfif* (fraud) has become a common practice among Muslim traders at the instance of giving less weight and measures (Ilmiah & Islam, 2022). This act and other similar acts of some Muslim traders are in contradiction to the teachings of Islam. The believers were instructed by Allah's Messenger not to engage in dishonest business operations. These include the sale of dead animals, questionable and ambiguous transactions, price manipulation, the town's man selling the belongings of a desert resident, deceit, fake eulogy, and hiding flaws. While Qur'an is a guidance for man and teaches him the ethical values that should be enlivened in the course of business transaction, thematic study of an issue in the Glorious Qur'ān is an important aspect of science of Glorious Qur'ān (Fitriyah, 2024). In this wise, *Suratul-Muṭaffifin* is a chapter in the Glorious Qur'ān that focuses more attention on the implication of reduction in weight and measurement. On this note, this paper is to dive in the thematic study of this *Surah* in relation to what obtains among Muslim traders in Ilorin.

Many researchers have written on business ethics in Islam, others wrote on indigenous or traditional markets in Ilorin or Ilorin Economy. This also applies to the historical examination of the Ilorin people's economic activity in Kano. Others talk about how women in Ilorin, Northern Nigeria, contributed to the pre-colonial economy. However, all these works and other related ones are either based on historical analysis of economic activities of people of Ilorin or the ethics of business as contained in Islam, which include the Islamic stance on fraud, cheating and deception or dealing and engaging in hazardous transactions as well as hoarding goods and so on. This work intends to shed more lights on the fraudulent activities of some Muslim traders in Ilorin and the impact of fraud on the current societal economy, among others, using *Suratul-Muṭaffifin* as foundation for the discourse.

It is pertinent to mention that, Fraud (*tatfif*) has become a widespread practice among some Muslim traders in Ilorin. Many engage in cheating buyers by giving short measurements, concealing defects, or manipulating prices—all of which contradict Islamic teachings (Sulaiman et al., 2020). The Prophet Muhammad (peace be upon him) warned against such behaviours and commanded honesty and transparency in business transactions. The Qur'ān also lays strong ethical foundations, and *Sūratul-Muṭaffifin* in particular offers a powerful condemnation of fraud. Recent field observations in major Ilorin markets such as *Oja-Oba*, *Ipata*, and *Mandate* show recurring instances of traders adjusting weighing scales, mixing lower-quality goods with higher-quality ones, and intentionally altering price information to exploit unsuspecting customers. These practices are often carried out discretely, making detection difficult for buyers.

Existing studies have explored Ilorin's traditional economy, Islamic business ethics, and gender roles in commerce, (Fitri, 2023), but little research links Qur'ānic teachings—specifically *Sūratul-Muṭaffifin*—to contemporary market behaviour in Ilorin. This study addresses that gap, highlighting current fraudulent trends such as digital scale tampering, deliberate under-measurement of grains, and strategic hoarding before festive seasons to artificially raise prices—behaviours repeatedly reported by consumers and local monitoring agencies.

### Conceptual Meaning of Thematic *Tafsir*

Thematic *Tafsir* is known as *at-Tafsir al-Mawḍū'ī* in Arabic. This approach to Qur'anic interpretation involves selecting from a variety of topics, including as theological, sociological, and cosmological themes addressed in the Glorious Qur'an. For instance, the Qur'anic perspective on economics, the concept of prophethood in the Qur'an, the cosmology of the Qur'an, the rules that determine the path of history, such as *Sunan at-Tārīkh*, and so forth. These studies aim to ascertain the perspectives of the Qur'an and, thus, to understand the message of Islam concerning a specific subject among the many issues pertaining to life and the cosmos (Djjidin, 2024).

Furthermore, the process by which a *Mufassir* (Exegete) chooses a collection of verses pertaining to a certain subject area is referred to as "thematic." We may also refer to this approach as "synthetic" since it aims to combine human experience with the Qur'an by synthesizing these verses and their meanings into a single composite vision rather than imposing human experiences on the Qur'an. By focusing on a single theme from the multiple doctrinal, cosmological, ethical, and social themes covered by the Qur'an, the Exegete strives to analyze the entire Qur'an or the chapter (Azizy et al., 2022).

Thematic *Tafsir* (*at-tafsir al-mawḍū'ī*) is a Qur'ānic interpretive method that examines all relevant verses relating to a particular topic. Unlike traditional verse-by-verse *tafsir*, thematic *tafsir* synthesizes different passages to provide a holistic understanding of the Qur'ān's message on a specific theme—such as fraud, justice, or economic ethics. This study uses thematic *tafsir* to clarify the Qur'ānic stance on fraudulent commercial practices.

### Themes of *Suratul-Muṭaffifin*

*Sūratul-Muṭaffifin* strongly condemns fraudulent business dealings. Its main themes include:

1. Condemnation of Fraudsters: The *Sūrah* begins with a warning of destruction for those who cheat in measurements (Cahyana et al., 2022).
2. Neglect of the Hereafter: Fraud is linked to disbelief in accountability before Allah (Setiawan, 2024).

3. Record of the Wicked: Wrongdoers' deeds will be recorded in *Sijjīn*, indicating humiliation and punishment (Cahyana et al., 2022).
4. Reward of the Righteous: The deeds of the virtuous are preserved in *'Illiyīn*, symbolising their elevated status.
5. Reversal of Mockery: Those who mock the righteous today will face disgrace on the Day of Judgement.

Classical commentators such as Sayyid Qutb and al-Ṣābūnī emphasise that the *Sūrah* juxtaposes reward and punishment as a method of moral instruction.

Sayyid Qutb discussed the subject matters of *Suratul-Muṭaffifin* as follows:

*“The Surah can be divided into four parts; the first part opens with a declaration of war against the stinters. The second part warns the transgressors and denounces them in strong terms. It threatens them with woe and ruin and establishes their guilt and aggression. It explains the reason for their blindness and describes the punishment awaiting them on the day of judgement. The third part gives an account of the righteous. It describes their high rank, the bliss they will enjoy, the delight on their faces, and the pure drink they will have while they recline on soft couches and look all around them. It is an image of happiness. The last part of the Surah describes what the transgressors mete out to the righteous in this world of conceit and hollow vanity, harsh treatment, ridicule and bad manners. Juxtaposed are descriptions of the ultimate situation of each group, the transgressors and the righteous in the world of truth and immortality...”*

In his exegetical work, Aṣ-Ṣābūnī points out the themes and subject matters of *Suratul-Muṭaffifin* as cutting across four areas; namely:

1. Declaration of war with stinters in weight and measurement; those who do not fear the consequence of their deeds in the day of judgment;
2. Discussion about wicked gangster and depiction of the picture of their reward in the day of reckoning, by the time when they would be chased severely and mercilessly to the hell fire;
3. Discussion of the good abode of the Righteous that they will be living in the bliss and a very conducive environment in the garden of eternity. This is in line with the method of Qur'an by juxtaposing between the invitation to righteous deeds with awesome rewards and intimidation with severe punishment as consequence for evil deeds (*Targhīb wa Tarhīb*);
4. Narration about the condition of the pious servants of Allah being mocked by strayed ones, and the reciprocation of the latter in the day of judgement by way of paying back for what they did to the righteous ones in the preceding life.

## B. Research Methods

This research adopts descriptive and analytical methods. Oral interviews with petroleum product sellers, grain merchants, and consumers were conducted between April and July 2017. Descriptive data outline the nature of business practices in Ilorin, while analytical interpretation compares these findings with Islamic teachings (Abdulgafar et al., 2024).

## C. Results and Discussion

### Unethical practices Among Traders

At the instance of the observations made alongside the interviews conducted with managers of different filling stations pertaining to the purchase of petroleum products, some of the problems attributed to the authorities and others are from the independent marketers (Olujobi, 2021). More so, the behaviour of NNPC and independent marketers often causes scarcity of petroleum products through hoarding which is condemned by Islam. Some filling stations manipulate their liters to the extent that five liters cannot fill one gallon. In fact, many people avoid some filling stations because of deceit. Furthermore, many filling stations introduced commercialized bribes known as "biza" - especially, in some northern part of Nigeria, where one has to give an additional #50 or #100 before one is allowed to get petroleum, kerosene or gas. This action can be conceptualized as bribery because it appears as a form of enticement to have access to the product needed and to be paid for at its market value. A prominent factor for frequent occurrence of

this unethical practice in the sale of petroleum products can be noted in negligence on the part of the authorities to enforce right things as few privileged individuals monopolize the market thereby causing price fluctuation and uncertainty with effect of hardship on the buyers of the product. In fact, the Islamic economic system aims at solving societal problems, through fair and equal distribution of material resources which paves the way for the wellbeing of humanity (Kustiono, 2023). In addition, the injustice on the part of the independent marketers at times is factor for creation of hardship as they sometimes obtained petroleum products from NNPC on a subsidized price, yet they sold it out on an exorbitant price to the public.

Fraudulent practice has equally eaten deep into the fabric of grain sellers in Ilorin. The word grain here entails a number of food items like maize, millet, beans, guinea corn, rice and what have you (Soon-sinclair et al., 2023). The sale and purchase of these items become indispensable as they constitute basic necessities of life among others. To ensure strict compliance with the principles of Islamic economic system establishes the noble Prophet used to visit different markets in Madinah in order to check dubious and fraudulent activities of unscrupulous buyers and sellers. In order to find out the truth and secure first-hand information for analysis about the unethical dispositions of the seller of grain items, the researcher was a participant observer in which he partook in the purchase of millet, beans, rice, guinea corn and others from different markets in Ilorin metropolis.

### **A Survey of Development of Commercial Activities in Ilorin**

Ilorin has been described by many Scholars as a city where goods are changed in hands. Commercial dealings in Ilorin are classified into three major parts, namely: production, exchange and distribution (Fatoyinbo & Aladejebi, 2025). The areas within the city concentrating on various productions emerged in 1950s. For example, Ilorin's *Oloje*, *Abemi*, *Okelele*, and *Dada* districts became the primary centers of the ceramic industry. Conversely, the areas of *Agbaji*, *Okelele*, and *Masingba* were dominated by the dyeing industry, while *Gambari*, *Ojagboro*, and several of the city's Hausa communities were dominated by the rope and mat-making industries.

Furthermore, the relationship between the Ilorin merchants residing in Kano and the items of trade between them and their kinsmen at home. Ilorin merchants in their trade with *Kanawas* found Kano to be an attractive accommodating center where profitable transactions could be conducted, some of the items of trade include hand woven cloth (*Aso-Oke*), *Owu Kambu* (cotton), *Kanwo* (natron) kolanuts and so on. More so, some significant economic areas where Ilorin women excelled prominently and contributed immensely toward the attainment of a stable economy for pre-colonial Ilorin are as follows; Agriculture, pottery, trading, weaving, industry, craft works, Bead-making and jewelries, soap making, operation of market cycles, food processing, cloth dyeing and Embroidery, Haggling and Negotiations, Livestock production, sale of foods and confectioneries, cow milk/cheese production, production and marketing of traditional herbs, the contributory credit scheme, and Blacksmithing industry .

It is pertinent to mention that colonial economic policy in Nigeria was tailored towards cash crop production, in what can be described as unfortunate event for the Europeans, the land within Ilorin and its environs was not fertile enough for cash crop production like cocoa, groundnut, cotton, coffee at commercial quantity which can be developed for exportation (Roessler et al., 2022). Therefore, Ilorin was not so much experiencing the direct pressure of the colonialists for whose markets she had little to offer like the economies of the Southward that were exporting the palm oil, kernels, rubber and cocoa that European world earnestly yearned for. However, colonial economic policy favored food crop production in Ilorin emirate. Around 1908, the colonial economy of Ilorin began to heavily rely on the sale of food supplies to other provinces. Produce from the Ilorin region that was traded internationally included guinea corn, maize, yams, yam flour, cassava, beans, locust beans, and sweet potatoes. Moreover, Part of the basis for this policy was that some cash crop production for export had not been very successful; the peasant farmers must have other opportunities to earn income to pay taxes and buy European merchandise. The colonial administration also felt that the constant supply of food from Ilorin to other provinces may not make the cash-crop producing peasant farmers to bother so much about food production. Instead, great effort would be geared towards the production of cash crops, through which more money could be earned for the purchase of the available food produce.

Furthermore, the advent of the railways facilitated easy movement of food to produce from Ilorin city and its environs. Food production for inter-territorial trade led to the development of produce stations in Ilorin, *Offa, Lanwa, Jèbba, Illa* and *Bode Saadu*. From these stations, food products were railed to markets in the northern and southern provinces. For instance, from Bode Saadu alone, two hundred and eleven (211) tons of yams were said to have been exported to southern Nigeria in the months April and June in 1912. This increased to about Nine Hundred and Eighty-Five (985) tons in the end of the year.

### **Commercial Activities in Ilorin: An Appraisal of Some Unethical Practices among the Muslim Traders**

The following problems were traced in these business dealings:

1. Researcher's visitations and interviews with the grain sellers reveal that one of their major obstacles is lack of effective and functional organization that regulates their activities in line with Islamic teachings.
2. They use two different measurements in buying and selling. They use their own measure whenever they go to markets for bulk purchase, but while selling to patronisers, they use the government approved measure which in turn gives them additional three or more measures beside their profit on each measure sold.

Based on the interview conducted by the researcher, the following are other types of fraud noticed among traders:

1. Turning over the scale, when suspecting that the customer did not concentrate. By so doing, the quantity of the commodity sold would be reduced.
2. The meat and fish sellers also cheat by taking meat or fish under trays, when the attention of the buyer is diverted.
3. Fraudulent activities are common among the wholesalers. For instance, the rice sellers cheat by repackaging the bag of rice. This was done by taking some quantities of rice and sewing it thereafter.
4. Cheats also crept in while selling cloth. For example, some cloth sellers do cheat by reducing the length of cloth, while measuring the inch. 1-36 is said to be an inch, but the sellers do cheat by reducing it to 34 or 35. So also, a trouser is said to be 1-45, this can also be reduced to 42 or 43 when the customer loses concentration.
5. Reducing the price of a commodity that is about to damage without letting the customer know.
6. Patching the commodity that is reduced in quantity. This is done by using candles or other materials to patch the commodities like Bournvita Sarchet or Milo or Semovita and so forth.
7. Putting the commodities like palm oil or ground nut oil or vegetable oil under sun in order to increase in quantity, with the aim to receive more gains in the detriment of the customers, or mixing palm oil with the groundnut oil, when the latter or the former is expensive.
8. Selling expiry goods at a low price.
9. Some commodities like rice, wheat and corn can be repackaged by the seller before selling it to the customers. For instance, fraud is noticed from rice sellers. This is done by using a steel known as *Chuka* to cause a hole in the sack of rice. Similar thing is noticed in wheat, corn and yam flour with different methods. The fraudsters used to remove some quantities of commodities before selling it to the customers.
10. Those who weigh gold cheat by manipulating the scale. For instance, the gold or silver may weigh 12.5, but the seller can be cheated through the manipulation of the scale.
11. Another form of fraud is found in the selling of soft drinks like, Coke, Fanta, 7 up and what have you. It is said that, the retailers may find an empty bottle, while taking a crate of soft drinks.
12. Chains or Earrings can also be reduced in quantity, using it to produce another material like finger rings. This is however common, among the goldsmith.<sup>27</sup>
13. Some chemists are fond of fraud, by changing the expiry date of a particular drug, in detriment of patients.
14. Another form of fraud is that, some people use the label of another industry or company, in order to attract more customers. This is common among the bread sellers.
15. Some meat sellers are fond of fraud. For example, domestic animals like goats and cows that have been slaughtered many days can be sold, rubbing the meat with blood, in order to look attractive before the customer.

16. The fraud is noticed among the fish sellers. Some commodities of smoking fish that have expired can be sold to the customers. This can be done by using groundnut oil to rub the commodity. By so doing, the buyer would not be aware, until when he gets home.
17. The scale of grain commodity can be reduced in size by burning it. Similarly, the tin used in measuring commodities can also be tampered with.
18. Inflating the price of a commodity, when noticing that the price of a certain commodity is high, but the seller bought it at a low price. For instance, when a seller was initially selling a commodity at the rate of N60.00, but with the increase in the price of the commodity, he may decide to sell it N100.00, if he had sold it the normal price, he would have gained.
19. The phone repairers also cheat in different forms, like intending not to return the phone to the owner or stealing some items that are very expensive.

Finally, the following are the most common frauds that have occurred in Nigeria recently: illegal and questionable withdrawal or transfer; using an unapproved overdraft; The Nigerian economy is negatively impacted by the following: posting fictitious credit; presenting forged checks; converting bank funds into personal use; granting unauthorized loans; abusing medical schemes; insider abuse; illegally converting pension funds in various agencies and ministries; ghost workers; fraud resulting in millions of Naira paid into private pockets; abuse of political office leading to contract over billings and over invoicing.

### **Social Impact of Fraud**

Fraud is described as "deceit, trickery, specifically: intentional perversion of truth in order to induce another to part with something of value or to surrender a legal right" in the Webster's Collegiate Dictionary of Current English. Any type of commercial dishonesty is the specific subject of this definition. The following characteristics can then be used to describe fraud: (i) the intention to carry out an illegal act or to accomplish a goal that is at odds with the law or public policy; (ii) the disguise of (purpose): the use of falsehoods and misrepresentations to achieve the goal; (iii) the offender's reliance on the victim's ignorance or negligence; and (iv) the concealment of the violation".

It is important to note that fraudulent actions of any kind could have disastrous effects on the nation's social welfare and economic security. It may be important to emphasize that while the current financial system promotes and facilitates both domestic and international trade, financial criminals are also made possible by current financial global liberalization to instantly transfer millions of dollars across the globe using information communication infrastructures like the internet and electronic money transfers, among others (Vijayagopal et al., 2024).

### **Curbing Fraudulent Activities among Muslims in Ilorin: The Role of Government via Task Force**

The role of task force in curbing fraud among traders in general and petroleum dealers in particular cannot be over emphasized. Task force should be set up and saddled with the responsibility of detecting the fraudsters especially the petrol dealers or the salesmen through their detecting machines. Many filling stations indulge in cheating and fraud, of which some of them were put underlock in the past owing to their notorious fraudulent practice. By taking legal action against any arrested offenders, the Ilorin chapter of the Economic and Financial Crime Commission (EFCC) can also significantly contribute to the control of fraudulent operations that are common in the area. Aku Ben Aku and Philips James Aliku, along with their company, Al-Aminu Oil and Gas Limited, were arraigned before Justice Sulayman Aliyu Tukur of the High Court of Kaduna on Thursday, January 28, 2016, on five counts of conspiracy, forgery, and obtaining money by false pretence, totalling 14,602,600.00 (Fourteen Million, Six Hundred and Two Thousand, Six Hundred Naira). However, the offense is criminal under Section 1(3) of the Advance Free Fraud and Other Related Offenses Act of 2006 and violates Section 8(a) of that same Act.

### **The Role of Islamic Preachers**

Enjoining good and discouraging evil are duties assigned by Allah to scholars and preachers. Fraud is a moral malady in the society, and it needs spiritual healing by warning people against its evil result. Mentioning could be made of people of *Madyan* to whom Shu'ayb was sent as a Prophet (Raya et al., 2025). That their destruction was propelled by this evil act after their heedlessness is to be recurrently emphasized

by scholars in the enterprise of their preaching which essence is total reconstruction of human society through re-orientation of the individuals. The Quran summarizes the essential parts of *Da'wah* as follows: calling people to the righteous way (Islam), commanding virtues (*Ma'ruf*) and discouraging evils (*Munkar*). This is a positive way for spiritual development of mankind (Chillyness & Ansori, 2025). The Quran extols the *Dā'ī* (propagator) and enjoins *Da'wah* respectively shown in the quotation hence: Who is more articulate than the one who proclaims that they are Muslims and calls to the path of Allah (Q41:33)

### **Institution of Islamic *Hisbah***

In order to promote societal reorientation and curb the tide of fraudulence, the government should establish *Hisbah* as part of its efforts to enforce *Shari'ah*. *Hasb*, which implies arithmetical problem, sum, or prize, is the root of the word *Hisbah*. It means to measure and compute when employed as a verb. The word is also linked to *ihtasaba*, which means to add a pious deed to one's account with God in order to anticipate a recompense in the Hereafter. *Ihtisāb*, the noun form of *Ihtasaba*, came to be connected among Muslims with the actions of a person known as *Muhtasib*, who encourages others to do good (*Ma'rūf*) and prohibits them from doing bad (*Munkar*) in the hopes of receiving rewards in the Hereafter.

In line with Islamic beliefs, the name "*Hisbah*" also implies an institutional dimension in which a body is established to encourage virtues and discourage vices. Expressing the social importance of institution of *Hisbah*, Khan postulates that:

*"Although the Qur'ān expects and enjoins every Muslim to play a positive role in the propagation of good and suppression of evil, it has been made obligation on a section of society to remain engaged in it as Fard Kifāyah (collective obligation). From the days of Prophet Muhammad himself, the Islamic state has been enjoined to institute arrangement to oversee the implementation of this injunction"*.

In addition, the nature of engagement has been a debate among Muslim Scholars. The origin of *Hisbah* is the subject of a scholarly debate. Nonetheless, there is no question that the Qur'an and the Prophet Muhammad's Sunnah are the source of the entire concept of what the Islamic institution of *Hisbah* aims to accomplish. Expressing his alignment with institution of *Hisbah*, and its potential in eradication of vices and revival of people from moral assassination and spiritual death, (Azhar et al., 2020) submits as follows:

*"The market supervision, or public moral office, Hisbah is an injunction to promote good if obviously forsaken and prohibit evil if manifestly done. This is based on the saying of Allah the Almighty in the Qur'an: Let their arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong, they are the ones to attain felicity". (Q3:104).*

It is germane to mention the nature and function of this institution, Islamic *Hisbah* is more known to be a market supervisor or public moral officer than otherwise. After Madinah was conquered, the prophet Muhammad named 'Umar ibn Al-Khattab as *Al-Muhtasib* and Sa'd ibn Al-'Ās as *Al-Muhtasib* of Makkah. residence The Prophet made it impossible for the city's residents to interact with the producers by prohibiting them from leaving the city limits to meet individuals who brought their wares to the markets from rural areas and buy the material there. Stated differently, the middlemen were prohibited from earning excessive profits. In the same vein, when caliph 'Umar appointed Qudamah ibn Mazūn and Abu Hurayrah to *Bahrayn*, the former was entrusted with the collection of revenue, while the latter was expressly vested with the power of police.

It should be mentioned that provisions were made and officers were appointed everywhere to carry out the duties of censorship, such as the examination of weights and measures, the protection of roads from obstruction by the construction of houses on them, the avoidance of animal overloading, the ban on the sale of alcohol, etc. During the time of Caliph 'Umar, there was an edict commanding that each *Wālī* (provincial governor) should prevent dishonesty, defrauding in weight and measures, cheating in industrial products and transactions. Every *Wālī* should, in particular, conduct routine inspections of eateries, food vendors, and tailors. They should also promptly cease producing anything that is prohibited, including silk apparel for men, alcohol, musical instruments, and counterfeit money. It should be noted that, despite the fact that it has also divided other responsibilities among several departments and ministries, Saudi Arabia is arguably the only Muslim state that has largely maintained the religious wing of *Hisbah* to this day. *Ihtasib* is the name of the Pakistani law enforcement agency that looks into political corruption.

It is important to note that apart from the functions of classical *Hisbah* mentioned earlier, functions of *Hisbah* today in Nigeria are carried out in some Northern states in Nigeria which include, Zamfara, Kano and Bauchi states. Furthermore, aside from the Bauchi State *Shari'ah* Commission Law, which expressly states in section 8 (e) that the commission's duties include regulating and controlling weights and measures. Such a provision under the functions and powers of *Hisbah* is not expressly made in either the Zamfara or the Kano state *Hisbah* statute. These make it challenging for the organization to carry out its responsibilities efficiently. Nonetheless, *Hisbah* has performed well in all the states when it comes to family issues, female child trafficking, sensitization, and traffic control both during and after working hours, particularly during rush hours and when there are insufficient traffic wardens.

#### D. Conclusion

This study shows that fraudulent business practices including manipulation of weights, measurements, and product quality are significant ethical challenges among Muslim traders in Ilorin. Through thematic analysis of *Sūratul-Muṭaffifīn*, the research highlights the Qur'ānic condemnation of *tatfif* as both a moral and spiritual violation of trust and accountability before Allah. Findings suggest that many traders knowingly engage in fraud, influenced by economic pressure, weak regulation, and insufficient awareness of religious consequences. Such behaviours undermine consumer trust and erode social cohesion. A multidimensional strategy is needed to reduce fraud. Strengthening regulatory oversight, reviving the *Hisbah* institution, and increasing religious sensitisation through *Da'wah* programmes are essential. Aligning commercial practices with Qur'ānic teachings is ultimately necessary for achieving social justice, economic stability, and moral upliftment.

Having navigated through different fraudulent practices in Ilorin, it is only ideal to recommend some way forward to curb these moral illnesses among Muslim traders. The following are recommendations of this paper work:

- 1) Task force should be set up to beam their light and identify the notorious fraudulent activities of some petroleum dealers and other business men. If this action is done effectively, the act of fraud shall be reduced to a barest minimum.
- 2) Establishment of *Hisbah* commission as obtainable in some northern states of the country. With the activities of this body, together with the financial support of the government, fraudulent activities will be reduced to a barest minimum.
- 3) Prominence should be given to orientation of traders and business owners through available electronic media on the need to be conscious of their lord who is Omnipresent and whose knowledge encompasses everything, bearing in mind that He is watchful over them. Achievement could be made of this through involvement of the state government whereby Islamic preachers are sponsored on radio to preach against the act of fraud and the eschatological implication of involvement in the act.
- 4) The governments are advised to create a department as in foreign countries like New York, England, Scotland and Wales responsible for assuring measurement and pricing accuracy in the market place, and any defaulter should be punished accordingly without fear or favour

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#### F. Author Contribution Statement

A.S the only author of this work, A.S. was in charge of the study's inception, data collecting, analysis, and interpretation of the results, as well as the writing and editing of the entire document.

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