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Uddin, Md Akther

INCEIF The Global University of Islamic Finance

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Md Akther Uddin

Abstract

Islamic finance has emerged as a sustainable alternative of conventional finance for last two decades or so thanks to development of Islamic banking industry and more recently Islamic capital market. As Islamic finance industry is based on the principle of Islamic Law of Contract, there are certain rules that need to be followed in every financial transaction to be complaint with Shari’ah. As risk is inherent in business and finance, investors across the world use various risk mitigating tools or instruments including derivative instruments like futures contract. Although, the necessity of this kind of instrument is essential for development of Islamic finance industry but the permissibility of using them is still a debatable issue. In this research paper, a humble attempt has been made to explain the concept of conventional futures contract from Islamic Law of Contract perspectives. It is found in this study that there are arguments for and against the futures contract. On the one hand, majority scholars consider futures contracts are non-compliant with Islamic Law because of selling something that does not exist, deferment in the both counter values, excessive risk taking, uncertainty, pure speculation, and sale of one debt for another. In support of their argument they provided references from the Quran and Sunnah, also views of classical scholars and Jurists. On the other hand, many scholars argue that futures contracts are permissible while refuting the arguments provided against its impermissibility; while others argue that contemporary business environment demand to use them, so it is considered as custome (urf), while others argue it is permissible on the basis of Istihsan (juristic perference), maslaha (public benefits), dharurah (necessity). After analyzing the arguments for and against the futures contract, it can be concluded that contemporary scholars and Jurists in the field of Islamic Law are still divided on this issue as it is quite a new area of research from Islamic Law of Contract perspectives. However, it is safe to assume that conventional futures contracts in its current form do not comply with the Islamic Law.

Key words: futures contract, derivatives, Islamic Law of Contract, gharar, maysir, riba

1 Corresponding author, Graduate student in Islamic finance at INCEIF, Lorong Universiti A, 59100 Kuala Lumpur, Malaysia. Phone: +6 01112549795 Email: 1400225@student.inceif.org
1. Introduction

Conventional futures are derivatives, which values derive from other financial products. A futures contract is essentially a standardized forward contract, is an agreement between a buyer and seller at time 0 to deliver a specified asset at a certain time in the future for a certain price. Trading volume of futures contracts is often much larger than underlying assets and this is due to speculating activity and gambling in derivatives. Some researchers asserted that those who participate in future contracts are not for risk protecting rather, for speculating and in fact, hardly 1% or 2% percent of traded derivatives instruments are settled by actual delivery of the underlying assets while the rest were ended through cash settlement, not including real sale. The speculation and gambling pictures in futures contracts also reflected in the huge trading volume of derivatives relative for the gross domestic products (GDP) of the world, where the trading volume of derivatives all over the world in the parallel market at end of 2012 amounted to more than $1.270 quadrillion and in the organized market more than $52 trillion. Meanwhile, the GDP volume of the world at end of 2012 was only at $71.9 trillion, and this amount is equivalent to almost 18 times the value of the gross domestic product of all countries in the world.

The question of whether all currently traded derivatives like conventional futures would be valid is quite irrelevant. Obviously instruments that have as their underlying asset items that are *haram* would need no further consideration. Still, the case of derivatives on equity instruments, currencies and *halal* input commodities deserves attention. Though it might seem safer for Islamic scholars to be on the side of conservatism such a position can have costly consequences for Islamic businesses in the long run. In an increasingly competitive and sophisticated business environment denying them the use of a flexible and powerful array of instruments could place them at a disadvantage. Thus, in evaluating the permissibility of derivatives yet another dimension may be needed, that is a social welfare dimension.² Research on derivatives from Islamic Law perspective is still in its early stages. However, because of its complexity and speculative nature, it has not been a mesmerizing topic to be openly discussed by Muslims academicians. Futures contracts are being urged to be reconsidered

by the ulama’ for hedging purposes and still unresolved. Although the issue has been addressed by a number of institutions, such as Makkah-based Fiqh Academy, the Islamic Fiqh Academy based in Jeddah in different seminars and workshops, the Permanent Research Committee of the Board of Great Scholars in Saudi Arabia, and the Accounting and Auditing Organization of Islamic Financial Institutions (AAOIFI), the outcome of these discussions has been to urge the prohibition of derivatives (U. Chapra; M. T. Usmani; M. A. Khan; M. F. Khan, M. Mahmassani; A. Y. Sulayman; and others). However, these judgments should not be considered the final Shari’ah ruling on the issue because certain shortcomings have been associated with these resolutions (Kamali; al-Qadir; M. Din Azzam, al-Khatib, Obiyathullah and others). Consequently, Shari’ah Advisory Council of Securities Commission of Malaysia has resolved that commodity futures like Crude Palm Oil (CPO) futures are Shari’ah compliant and also allowed composite index futures and single stock futures. Therefore, fresh discussion on the issue is a must. Reaching a solution is possible given the flexibility of Islamic law on one hand and the broader sphere of the concept of freedom of contract on the other, in particular as it has been pointed out by a recent International Money Fund (IMF) working paper.3

This paper will be presented as follow, Section one will discuss on the introduction of the study. Section two will cover definition and scope of conventional futures. Section three discusses general principle of contract in Shari’ah. Section four gives comprehensive analysis of contract and pillars of contract in Islamic Law. In section five, arguments against conventional futures will be discussed. Section six provides arguments for conventional futures. Finally, section seven study conclusions.

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2. Conventional Futures: Concepts and Scopes as a Derivative Instrument

Derivatives are financial asset whose values are dependent on underlying asset or known variables. One of the key derivative instruments is futures contract. A futures contract is essentially a standardized forward contract, is an agreement between a buyer and seller at time 0 to deliver a specified asset at a certain time in the future for a certain price. The price is competitively determined by “open outcry” on the trading floor or through a computer-based market. The contract, if taken to maturity, is fulfilled by a cash payment of price and actual delivery of the item on the delivery date based on the settlement price for that date. Although futures can be divided into two types, financial futures and commodity futures, generically, financial futures are not different from commodity futures except the underlying assets of them differ from each other. For example, a particular commodity like metals, vegetables and so on are traded in commodity futures whereas in financial futures, diverse financial instruments like equity shares, debentures, bonds, treasury securities, currencies, etc are traded. Futures contracts were developed to overcome the problems of double co-incidence, unfair forward price and country party risks.

In today’s competitive and complicated business environment futures contract plays a vital role and important instrument for managing or hedging against risk in financial markets due to price volatility. Hull states that many participants in futures markets are hedgers. They want to use futures contracts in order to reduce a particular risk which they face. At present, these contracts are actively traded all over the world.

Futures contracts are normally traded on an organized exchange. The exchange sets up certain standardized features of the contract. As the counterparties do not necessarily know each other the exchange provides a mechanism that gives a guarantee to both parties that the contract would be honoured. The main role of exchange is to minimize the risk it bears, which is the potential default risk. This exchange achieves by two processes, one known as “margining” and the other as “marking to market”. The exchange requires each party to deposit initial deposits, known as initial margins; when losses occur, it will require the party whose position is losing to

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7 *Supra* note 3
8 *Supra* note 4
pay up as the losses occur. This is known as a margin call. Marking to market means that the gain or loss in each contract position resulting from changes in the price of the futures (or option) contracts at the end of each trading day is added or subtracted from each account balance. Another unique feature of futures is the ability of the buyers and sellers to reverse out of their positions before delivery or maturity. Therefore, in commodity futures physical delivery hardly ever takes place, as compared to forward contracts where delivery does take place.

Two largest futures exchanges in the United States of America are the Chicago Board of Trade (CBOT) and the Chicago Mercantile Exchange (CME). The largest exchanges in Europe are the London International Financial Futures and Options Exchange (LIFFE) and Eurex. Other large exchanges include the Tokyo International Financial Futures Exchange (TIFFE), the Singapore International Monetary Exchange (SIMEX) and the Sydney Futures Exchange (SFE).

Nevi Danila identified the following main advantages of futures contracts: a) the futures contracts need less initial costs than other similar instruments, only need to deposit guarantee or margin an underlying asset of greater value, b) the future markets can be used as instruments to cover the risks derived from the fluctuations of cash prices before expiration, c) the existence of an organized exchange and standardized contracting terms gives liquidity and possibility of closing positions on a date before the expiration, and d) participants assume less risk of insolvency; the clearinghouse guarantees the liquidation of the contract.

Though futures contracts have been able to overcome the problems of forward contracts, there are three inadequacies that stimulated the search for further product innovation. Firstly, while futures enabled easy hedging by locking in the price at which one could buy or sell, being locked-in also means that one could not benefit from subsequent favorable price movements. Secondly, participants cannot handle contingent liabilities. Thirdly, as futures are standardised, there does not exist futures contracts for all the instruments nor for all the merchandise and they might not cover exactly all the cash positions.

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11 Supra note 1
3. General principles of contract in Shari’ah

Islam is rules-based religion.\textsuperscript{12} The Quran and the Sunnah are the root of all rules required for every sphere our life, from cradle to death. Allah ( سبحانه و تعالى) mentions the following verse in several places in the Quran: "Obey Allah and His Messenger".\textsuperscript{13} Contracts are the backbones of everyday transactions. Consequently, the general principles of contract are derived from the Quran and the Sunnah. Allah ( سبحانه و تعالى) mentions about contract (عقد) in several places. Allah ( سبحانه و تعالى) says: "O ye who believe! Fulfil (all) obligations".\textsuperscript{14} Fulfil the covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them".\textsuperscript{15} O you who believe! Squander not your wealth among yourselves in worthless dealings, but let there be trade by mutual consent".\textsuperscript{16}

These verses indicate the sanctity of a various obligations, including, social, political, commercial and not to mention spiritual. Therefore, the word عقد establishes the foundation of contract and attendant liabilities.\textsuperscript{17}

According to Islamic Law, the word عقد (‘aqad’) literally means to tie between two ends of something either physically or morally. Generally it covers everything a person commits himself to do which includes unilateral and bilateral action.\textsuperscript{18} Al-Zuhayli defines aqad as the meeting of offer and acceptance in conformity with the formality prescribed by Shari’ah.\textsuperscript{19}

Razali states that the term aqad in general refers to a legal transaction which involves a bilateral declaration namely the offer and acceptance. The aqad is a legal transaction which creates a new legal situation.\textsuperscript{20}

Fixed formality is not required to form contract in Islam. Ibn Qudama made a significant statement that Allah permitted sale but did not specify the manner in which it was to be

\begin{flushleft}
\textsuperscript{13} The Quran 8:1
\textsuperscript{14} The Quran 5:1
\textsuperscript{15} The Quran 16:91
\textsuperscript{16} The Quran 4:29
\textsuperscript{20} Supra note 17
\end{flushleft}
concluded. Niazi supported this idea and emphasized that there is no fixed formalities in contract under Islamic Law. He further added that what under Islamic Law, the fundamental proof of consent by each party is required as in any other legal system. Consent is discovered by the use of the offer and acceptance methodology. The offer or ijab and acceptance qabul must meet at the same time and meeting or majlis.

After giving clear evidence from the Quran and various definitions of Islamic jurists, we can firmly state that contract is not an alien concept in Islamic Law. Tahir Mansuri distinguishes most important general principles of commercial contracts and transactions, which we are going to briefly discuss in the following section.

3.1. The contract should be by free mutual consent

The consent of the two contracting parties should be the main pillar in any contract under Islamic law. Thus, mutual agreement is the basis of a contract. In Islamic law such concept is based on the Quranic verse which states to the effect:

"O you who believe! Squander not your wealth among yourselves in worthless dealings but let there be trade by mutual consent".

And it is also refers to several Hadiths of the Prophet ( صلى الله عليه وسلم) such as:

“The trade should be concluded by mutual consent” and is unlawful for a person to take his brother’s property unless by the pleasure of his soul”

In another Hadith, the Prophet ( صلى الله عليه وسلم): “The contract of sale is valid only by mutual consent”.

3.2. The contract should be devoid of Gharar

The Arabic word Gharar is a fairly broad concept that literally means deceit, risk, fraud, uncertainty or hazard that might lead to destruction or loss. Hanafi scholars have defined Gharar as “something which its consequence is undetermined.” While Shafi‘i scholars have described it as “something which in its manner and its consequence is hidden. According to Al-Sarakshi, “anything that the end result is hidden or the risk is equally uncommon, whether it exists or not.” Therefore, Gharar in Islam refers to any transaction of probable objects whose existence or

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24 The Quran 4:29
25 Ibid.,
description are not certain, due to lack of information and knowledge of the ultimate outcome of the contract or the nature and quality of the subject matter of it.

Prohibition of gharar is another important principle that governs all contracts and transactions in Islamic law of contracts. Risk is inherent in business: no one can predict whether there will be a profit or a loss at the end of the year. But gharar does not refer to this. A contract is presumed to suffer from gharar if it involves: (a) a thing whose quantum is unknown; (b) a thing about which is not known whether it exists or not; (c) a thing that is not within the knowledge of the parties; (d) the parties are unaware whether a sale will take place or not.\(^{26}\)

There is no specific evidence from the *Quran* which connotes Gharar, however, Allah ( سبحانه وتعالى) mentions:

وَلاَ تَأْكُلُواَ أَمْوَالَكُمُ بِالْبَيْنِمَ بِالْبَيْنِمَ وَتَنْذِرُواَ بِهِ إِلَىِّ الْخَتَامِ وَتَأْكُلُواَ فِرْقَةً مِّنْ أَمْوَالِ النَّاسِ بِالْأَلْمَامِ وَأَنْتُمْ تُعْرَفُونَ

“Eat not your property among yourselves unjustly by falsehood and deception”.\(^{27}\)

There are several *Hadiths* where the Prophet ( صلى الله عليه وسلم) strictly prohibit gharar. For instance, 'Ahmad and 'Ibn Majah narrated on the authority of 'Abu Said Al Khudriy ( رضي الله عنه): The Prophet ( صلى الله عليه وسلم) has forbidden the purchase of the unborn animal in its mother's womb, the sale of the milk in the udder without measurement, the purchase of spoils of war prior to their distribution, the purchase of charities prior to their receipt, and the purchase of the catch of a diver.

“Oh Prophet of Allah! A man comes to me and asks me to sell him what is not with me, so I sell him [what he wants] and then buy the goods for him in the market [and deliver]'. And the Prophet ( صلى الله عليه وسلم) said: 'sell not what is not with you.'\(^{28}\)

### 3.3. The contract should be free of riba

Riba is derived from the derivative word “raba-wa” it has certain meanings as “to increase; to grow; to grow up, to exceed, be more than. In the specific sense, Riba is generally translated into English as usury or interest but in fact it has a much broader sense under *Shari'ah*.\(^{29}\)

One of the key principles that govern transactions in Islamic law of contract is the prohibition of riba. It is unanimously agreed that riba is excess in return of which no reward or equivalent counter value is paid, in other words, all unjust enrichment is considered as riba. On

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\(^{26}\) *Ibid.*, see 22 at p. 6  
\(^{27}\) The *Quran* 2:188  
\(^{28}\) Sunan Abu Dawud, No.3503  
Riba, the direct *Quranic* references are to be found in four surahs or chapters. These verses are an ascending scale which starts with a mere judgment of value, followed by an implicit prohibition, then a limited one and finally, a total and conclusive prohibition (Al-Rum, 30:39; Al-Nisa, 4:161; Ali-Imran, 3:130 and Al-Bakarah, 2:275-9).

Moreover, the detailed varieties of usurious transactions as well as such prohibition have explained and elaborated by the *Sunnah*. For example, the Messenger of Allah (صلی الله عليه وسلم) has cursed the one who accepted Riba, the one who paid it, the one who recorded it, and the two witness of it, saying they were all alike. It is also reported that the Prophet (صلی الله عليه وسلم) has said to the effect:

“(Exchange) gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, measure for measure and hand to hand. If the (exchanged) articles belong to different genera, the exchange is without restraint provided it takes place in a hand to hand transaction.”

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3.4. The contract should not contain an attribute of *Qimar* and *Maysir* (gambling and game of chance)

Islam has also categorically prohibited all forms of *Qimar* and *Maysir*. *Qimar* comprises every form of increase or money gaining of which depends entirely on luck on chance, for instance acquiring income as a outcome of lottery or lucky draw. On the other hand, *Maysir* refers to the easy acquisition of wealth by chance, whether or not it deprives the other’s right. There is no difference of opinion between the scholars regarding the prohibition of gambling. *Quran*, Allah (سُبْحَانَهُ وَتَعَالَی) clearly prohibits gambling the following verses:

They ask thee concerning wine and gambling. Say: “In them is great sin, and some profit for men; but the sin is greater than the profit”.  

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31 *Muslim*, Sahih, vol. III, p.1211

32 *The Quran* 2:219
3.5. The contract should be free from fraud and cheating

Fraud and cheating have been stoutly condemned in the Quran and the Sunnah. Fraud includes a number of practices such as giving short measures and short weight, false bidding to raise price of an item, false swearing, hiding defects in sale, etc.\textsuperscript{34} Allah (سُبْحَانَهُ وَتَعَالَی) says in Surah al-Muťaffifin:

إذا السُّمَاء انفطرت (1) وإذا الكواكب انفثرت (2) وإذا الْبَخْرُ فَحَرَثُت (3) وإذا الفَتْحُ بُعْتُ (4) علماً نفس ما فَقَتْتُ وأَخْرُثُ (5)

“Woe to those that deal in fraud. Those who, when they have to receive by measure, exact full measure. But when they have to give by measure or weight to man, give less than due. Do they not think they will be called to account on a Mighty Day.”\textsuperscript{35}

3.6. Two mutually inconsistent contracts are not permissible

If there are more than one contract, they must be congruent with each other. The Prophet (صُلِّي الله عليه وسلم) has prohibited two mutually inconsistent contracts, for example, the sale the sale of two articles for two prices, the contingent sale, and the sale of single object for two prices.\textsuperscript{36}

3.7. A contract should not be contrary to maqasid al-Shari'ah.

Any transaction or contract that offends or jeopardizes any of the objectives (“Maqasid”) of 7. Shari’ah is automatically invalid. Maqasid al-Shari’ah is alternately referred as ‘Huquq Allah’ (rights of Allah) in Islamic Law.\textsuperscript{37} The objectives of Shari’ah or ‘huquq Allah’ have been mentioned in several verses of the Quran:

ولَكُمْ فِي الْقِسْمَاتِ حَيَاةٌ وَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَقُونَ

“In the law of Equality, there is saving of life to you, o man of understanding”.\textsuperscript{38}

3.8. Entitlement of profit upon liability for risk

Another principle that governs contract and commercial transactions is principle of liability for Loss and entitlement to profit. This principle provides that a person is entitled to profit only when He bears the risk of loss. This principle operates in number of contracts such as contract of partnership, sale, or hire. According to Islamic legal maxim: Al gurm, bil gurmi, “with profit comes liability or risk”.

\textsuperscript{33} The Quran 5:90  
\textsuperscript{34} Supra note 22  
\textsuperscript{35} The Quran 83:1-5  
\textsuperscript{36} R.H. Nawawi, Islamic Law on Commercial Transactions, (Kuala Lumpur CERT Publication Sdn. Bhd; 2009), 59-100.  
\textsuperscript{37} Supra note 22 at p. 6  
\textsuperscript{38} The Quran 2:179
This legal maxim provides the rationale and the principle of profit and loss sharing in various types of contracts including Sharika (partnership) contract.

3.9. Permissibility as a general rule “What is not explicitly prohibited is permissible”

In mumamalt (المعاملات) everything that is not prohibited is permissible. This rule has been emphasized in a number of verses in the Quran. Allah (سبيَّانه وتعالى) ordains:

قَلْ مِن حَرْمٍ زَيَّةٍ الَّذِي أَخْرَجَ لِعِبَادِهِ وَالْمَالِيَّاتِ مِن الْرِّزْقِ قَلْهُ يَلْدُذُنَّ أَمَنَّا فِي الْحَيَاةِ الدُّنْيَا حَالَصُهُ يَوْمَ الْقِيَامَةِ كَذَٰلِكَ فَضَلَّا لِكُلِّ ابْنِي إِسْرَائِيلَ ﷺ

“Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do we detail the verses for a people who know.”

After analyzing the governing principles of Islamic law of contract, we can state that Islam is a complete code of life and it provides governing principles for every aspects of life including commercial transactions. In the following section we are going to discuss the pillars of contract in Islamic Law.

4. Aqad and the fundamental pillars of Islamic Law of Contract

The discussion of the theory of contract constitutes the cornerstone of Islamic commercial law. Contract is the essential mode of acquisition of ownership transferred from a party to another. Therefore, it deals with the types of contracts to effect the transfer and their legal effects with the function of meeting the needs of the society with regard to dealings and transactions.

The word aqd (pl. uqud) in the Arabic language originally means tying tightly, as in tying a rope. In the dictionary of Lisan al ‘arab, it is defined as “aqad al ‘ahd” to mean ‘make a covenant’ and “aqad al yamin’ to mean ‘give an oath’. Therefore, ‘aqad carries the meanings of covenant and fulfillment.

The word contract in Islamic jurisprudential usage means an engagement and agreement between two persons in a legally accepted, impactful and binding manner.

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39 The Quran 7:32
40 Securities Commission Malaysia, Islamic Commercial Law (Petaling Jaya: LexisNexis, 2009), 64.
An expression of the matching between a positive proposal made by one of the parties and the acceptance of the other party in a way which has an impact on the subject matter of the contract.\textsuperscript{41}

In its technical sense, contract has been defined as the obligation which is the result of an offer given by one party and the acceptance given by the other party, in a way where its legal effect is expressed on the thing contracted upon.

According to Majallat al-Ahkam al-Adliyyah (Civil Code of the Ottoman Empire promulgated in 1876), contracting is the connection of an offer with an acceptance in a lawful manner which marks its effect on the subject of that connection. It is further explained that as a result of this connection, both parties are under an obligation to one another.

From the above definition of the contract, we can say that Islamic contract law requires certain conditions to be fulfilled in order to be valid. Fundamental pillars of contract include: (i) Sigha (statement or a form), (ii) two contracting parties and (iii) the subject matter of contract.\textsuperscript{42}

Allah ( سبحانه و تعالى) emphasises the requirement of mutual consent in all trades and transactions and prohibits explicitly taking the property of others without their consent by illegal means.

As quoted earlier Al Nisa 4:29 Allah ( سبحانه و تعالى) says: “O you who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful.”\textsuperscript{43}

Al-Nisa 4:160-161 Allah ( سبحانه و تعالى) also blamed the Jew for taking others property in a wrongful way.\textsuperscript{44}

The sanctity of property ownership and requirement of consent in transferring the property to another party in the form of a contract is further supported by the Sunnah of the Prophet ( صلى الله عليه وسلم). It is reported that the Prophet ( صلى الله عليه وسلم) said ‘the property of a Muslim is prohibited (from being acquired by others) unless by his free will’.\textsuperscript{45}

\textsuperscript{41} Ala al-Din Kharofa, Transactions in Islamic Law (Kuala Lumpur: A.S. Noordeen, 1997), 11.
\textsuperscript{42} Supra note 35
\textsuperscript{43} The Quran 4:29
\textsuperscript{44} The Quran 4:160-161
\textsuperscript{45} Supra note 39
4.1. Sigha or the statement

The significance of the statement or *sigha* is supported by majority Muslim jurists as it utters the mutual consent of both parties involved in a contract. In absence of this the contract is considered void.  

Sigha is created through valid *ijab* (offer) and *qabul* (acceptance). The offer made by the first party to the contract is called *ijab* because it gives and confirms the freedom of acceptance to the second party. If the second party agrees, then his statement is called *qabul*. The coming together of *ijab* and *qabul* makes up the contract.

Offer and acceptance can be performed in various ways, such as, by words, gesture or indication and by conduct. The acceptance must be made to correspond with the proposal. It is compulsory that the acceptance must conform to the offer in all its details irrespective of whether such conformity is express or implied. If this conformity does not exist, there will be no consent. This conformity could either be explicit or implicit.

An offer made must be made in the same meeting i.e. Qyar al-Majlish (unity of session). The doctrine of session of contract states that in order for offer to be conformed to the acceptance, both parties should be present in the same session.

There are different opinions among scholars whether a contract is obligatory instantaneously following an offer and acceptance, or parties are allowed to delay for further thinking about it until the end of the session. Majority of scholars (except Hanafi and Maliki) uphold that both parties are endorsed to rethink and delay until end of the session. This view could be supported by a Hadith which narrates: “Both seller and purchaser have the choice (to revoke the contract) unless they have separated from each other”.

4.2. Contracting parties

Legal capacity of both the contracting parties is the second most important requirement that is obligatory to have a valid Islamic contract. The parties who have the legal capability to enter into a contract must have the following attributes; (i) puberty, (ii) sanity, and (iii) maturity.

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46 *Supra* note 40
49 *Ibid. *,
50 *Ibid. *,
51 *Supra* note 35
In the Quran, Allah(SWT) says:

“Make trial of orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them”.

The sanity of both contracting parties is must in Islamic law of contract. The capacity for the parties to make the contract is when s/he attains full mental growth and maturity. Puberty is considered as a standard criteria. However, reaching puberty alone is not sufficient evidence that a person has obtained capacity of doing business independently. Moreover, one must possess maturity of action to conduct not only financial matters but also religious matter (ibadha).

Subject matter is another vital pillar of contract in Islamic Law without which no contract can be performed. Subject matter can in the form of goods or property. The following conditions of the subject matter are required in Islamic law of contract: 1) legality or suitability, 2) precise determination of the subject matter, 3) existence of subject matter, and 4) certainty of delivery.

First of all, the subject of sale must have the value. The goods must have a clear material value, which is verified by the market. Goods without real value cannot be subject of sale or purchase. In addition, the subject matter must be permissible article in Shari'ah viewpoint. Legitimacy of subject matter also entails ownership (it must be possessed).

4.3. Subject matter

Lastly, legality of subject matter also requires that there should be no hindrance or right attained to it. The subject of sale should not be a thing used for un-Islamic intentions. The subject matter must be accurately determined by both parties. All scholars generally agree that both parties must know in details the particulars about subject matter. The general principle in Islamic contract law is that the subject matter must be exactly determined in relation to its nature, quantity and value. Likewise, if the subject matter is an obligation or performance, it must be precisely determined at the time of the contract or else the contract will be invalid.

The subject must be specifically known and identified to the buyer. If the goods are not specified and agreed to up-front, the sale is void, as the goods may differ from goods agreed at the initial point of agreement. If the goods are not agreed initially upon entering the contract there is

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52 The Quran 4:6
53 Ibid., see Supra note 45
54 Ibid., see Supra note 45
55 Ibid., see Supra note 45
56 Supra note 46
57 Ibid., see Supra note 46
likelihood of gamble and cheating. The quantity and attributes of the subject matter must be also
precisely known and agreed upon together with the certainty of the timing for completion and
delivery of the contractual obligations. The price of the subject must be definite and becomes a
necessary condition to the validity of the sale contract. If the price is uncertain, the sale is void. Islamic contract law also uphold that the subject matter for transactions should be in actual
existence at the time of contract and should be competent of being obtained and delivered to a
prospective buyer in the future. The subject must exist at the time of the sale. If subject matter
does not exist at the time of the sale, it cannot be transferred and its non-existence makes the
contract void. The subject must be in the full ownership. If something is not fully owned, the contract
that takes the place becomes void. In addition, the subject must be in physical possession of the
owner when he transfers it to another person.

Further necessity in Islamic contract law is that the sale must be instant and absolute. The
sale of goods at a future date or event is void except for exceptional conditions that allowed by
Islamic Law of contracts as in salam or istisna transactions.

The common rule related to deliverability is that the subject matter must exist at the time
of contract and must be owned and in possession by the seller before it can be transacted. The
delivery of the subject of sale must be certain, not depending on a possibility or chance.

After discussing general principles of transactions and fundamental pillars of Islam, it is
clear that in order to be compliant with Islamic Law of contracts; any financial products must
have these principles. If there is any discrepancy, the contract is generally considered as void. In
the following section, we are going to discuss why many Jurists argue against the use of futures
contract.

5. Arguments against conventional futures in Islamic Law of Contract
5.1. Sell something that does not own

According to the Mejelle, the Ottoman Civil Code, Art. 197 provides that the “the thing
sold must be in existence”. Art. 205 further provides that “the sale of a thing which is not in
existence is void”.

58 Muhammad Ayub, Understanding Islamic Finance, (West Sussex: John Wiley & Sons Ltd, 2007), 99-127.
59 Supra note 35
60 Ibid.,
61 Ibid.,
62 Supra note 46
Futures contracts include that does not own, where this sale lead to gharar. Dawabah, Obaidullah, stated these contracts contain sale of underlying asset does not exist on their ground and not in the seller ownership as well.

Ibn Qudamah (1401H) and Al-Sanani (1353H) prohibited sell does not own in Islamic law. Al-Sywasi (n.d) and Ibn Abdeen (n.d) considered this sale is void for the lack of ownership. Imam al-Shafi also considered it contract involves gharar (Al-Mazni, 1321H). In addition to that, Ibn al-Qayyim and Ibn Taymiyah argued that sell does not own is a part of qimar and maysar (gambling).

Moreover, this sale is also considered as al-ma'adum (non-extant) sale where futures contracts concerning things are basically invalid on the account of non-existent items. In this regard, Mahmassani has stated that all contracts, except salam and istisna, for selling future goods are invalid under Shari’ah law because of the state of non-existence. In the case of salam, or even istisnā’, contracts, only one counter-value is deferred at the time of sale which is allowed under Shari’ah law. However, non-existence of both counter-values, in the case of futures contracts, amounts to gharar or unwarranted risk-taking due to uncertainty about the prospects for fulfillment.

Organisation of the Islamic Conference (OIC) Islamic Fiqh Academy also agree with the opinion of Mahmassani. During its 7th session in 1412 H (9-14 May 1992), the Islamic Fiqh Academy made the following resolution:

. . . where the contract provides for the delivery of described and secured merchandise at some future date, and payment of its price on delivery. It also stipulates that it shall end with the actual delivery and receipt of the merchandise. Thus contract is not permissible because of the deferment of the two elements of the exchange. It may be amended to meet

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64 A.M. Dawabah, Studies in Islamic Finance, (Cairo: Darussalam, 2007).
67 Ibid.,
68 Ibid.,
70 Ibid.,
72 OIC Islamic Fiqh Academy, “Resolution and Recommendations of the Council of the Islamic Fiqh Academy 1985-2000”
the well-known conditions of ‘salam’ (advance payment). If it does so, it shall be permissible.

The above discussed opinions are based on a number of Hadith and the opinions of the majority jurists. According to Al-Zuhayli, top scholars from all the schools of Islamic jurisprudence have agreed that the sale of non-existent goods, and goods that might cease to exist, is invalid: e.g., the “the sale of fruits and plants, before they appear:
[. . .] sale of pearls in shells, milk in udder, wool of the back of sheep, and a book before it is printed”. Examples of Hadiths that prohibit the sale of non-existent goods are:

Jabir narrated that the Messenger of Allah (صلى الله عليه وسلم) forbade the selling of fruits until they ripen.

Abu Bakhtari reported: “I asked Ibn Abbas about the selling of dates. He replied: ‘The Prophet (صلى الله عليه وسلم) forbade the sale of dates until they became fit for eating and could be weighed.’ A man asked: ‘What to be weighed?’ Another man sitting beside Ibn Abbas replied: ‘Until they are estimated’.”

Ibn Abbas reported: “The messenger of Allah (صلى الله عليه وسلم) prohibited the sale of fruit before its quality is known, the sale of wool on the back of sheep, and the sale of milk in an udder”.

5.2. Sell prior to taking possession (Qabd)

In conventional futures transactions, the majority of buyers and sellers reverse their positions before delivery or maturity of the contract. This means that, for futures, physical delivery hardly ever takes place.

The word Qabd denotes taking and holding something in one’s hands. In its juristic application, “qabd” refers to lawful custody and ownership in a proprietary capacity, even if it does not entail the material operation of holding. The seller has obligation to bring the goods sold, and the buyer have to pay the price.

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73 Supra note 18
74 Ibid.
75 Sahih Muslim, Vol. 1. The Translation of the Meaning of Summarized Sahih Muslim.
76 Ibid.,
77 Al-Tabrānī as quoted in Al-Zuhaylī, Supra note 16
Futures contracts include selling items prior to taking possession.\textsuperscript{80} The lack of real possession (sale prior to taking possession) making these contract not valid.\textsuperscript{81} Current futures contracts are prohibited because the contracts include selling item prior to taking possession. At its 7th Session held in 1412 H (9-14 May 1992), No. 63/1/7, the OIC Islamic Fiqh Academy opined as follows:

\textit{... the contract provides for the delivery of described and secured merchandise at some future date, and payment of its price on delivery. Th contract, however, does not stipulate that it shall end with the actual delivery and receipt of the merchandise, and thus it may be terminated by an opposite contract. Ths type of contract is the most prevalent in the commodity markets. It is not at all permissible” [... moreover] “it is not permissible to sell a merchandise purchased under ‘salam’ terms with advance payment unless the merchandise has already been received.}

All leading Jurists agree that selling items prior to taking possession is prohibited sale (Al-Shafei, 1321H; Al Sarkhasi,1986).\textsuperscript{82} When elaborating this decree, Muslim scholars have relayed to the authority of the following Hadiths.

1. Hakim b. Hazzam relates that he asked the Prophet ( صلى الله عليه وسلم): “A man comes to me and asks me to sell him something that I do not have. Should I sell it to him and then go and acquire it for him from the marketplace?” The Prophet ( صلى الله عليه وسلم) replied: “Do not sell what you do not have.” [Sunan al Tirmidhi (1232), Sunan Abu-Dawud (3503), Sunnn al-Nasa’i (4611), and Sunan Ibn Majah (2187)].\textsuperscript{83}

2. Ibn Abbâs narrated that the Messenger of Allah ( صلى الله عليه وسلم) said: “He who purchases food should not sell until he takes possession of it.” Ibn Abbas said: “Every sale is subjected to this condition.”\textsuperscript{84}

3. Abu Hurairah asked Marwan: “Have you legalised usury?” Marwan said: “No”. Then Abu Hurairah said: “You have legalised selling promissory notes whereas the Messenger of Allâh ( صلى الله عليه وسلم) forbade selling foodstuff unless received by the seller.”


\textsuperscript{83} Quoted in S. Al-Suwailem, “Fatwâ Archives Commerce and Employment’; http://www.islamtoday.com/show_detail_section.cfm?q_id=737&main_cat_id=5.

\textsuperscript{84} Sahîh Muslim, \textit{supra} note 27
Marwan then addressed the people and forbade selling such notes. Sulaiman said: “I saw the guards taking them away from the hands of people.”

In addition, the delivery of the item (underlying assets) in sales contracts is required, and if the seller is unable to deliver it, the transaction would entail gharar, gambling and risk.

5.3. Bay al Kali bil Kali

The exchange of a debt for a debt also known as bai’ ud-dayn bi l-dayn or bai’ ul-kali bi l-kali has generally been found to be prohibited in Islamic law by Islamic scholars.

The deferment of both final payment and item delivery is another criticism for conventional futures contracts. This is due to the fact that these contracts include bay’ al-kali bil kali, (bay’ al-dayn) (sale of debt) where both parties - seller and buyer - agree to defer both price payment and delivery of item in the future.


This general prohibition has been prescribed to futures, where it is concluded that the sale of futures contracts, where the parties can offset their transactions by selling the ‘debts’ owed them to other parties before the delivery of the underlying asset, will amount to a sale of a debt and is therefore prohibited. And the prohibition of bay’ al-dayn is a logical consequence of the prohibition of riba. Ibn Taymiyah and Ibn al-Qayyim considered bay’ al-kali bil kali (bay’ al-dayn bil dayn) as a means to riba, and thus not a valid legal benefit, and leads to conflict between parties, gharar and excessive risk.

5.4. Not a genuine sale and gharar and maysir

Futures are generally considered as paper transaction not a genuine sale in order to make speculative profit. According to al-Zarqa, any contract that includes false contract (suwari) or fake does not intend to deliver item and price is void contract. This fully applies to

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85 Sahih Muslim, supra note 27
86 Al-Zuhayli, Supra note 18
87 Al-Zuhayli, Supra note 18
90 Supra note 80
91 Kamali Supra note 75
conventional futures contracts where many of these contracts are not intended to be settled by delivery or by making real possession or even real ownership and thus, it is not a genuine contract.

Instead, it is considered a type of prohibited speculation activity aimed to exploiting price fluctuations to achieve capital gains.\(^{93}\) The reason can be traced to leverage features in derivatives contract, where the buyer and the seller are required to deposit only a fraction of the contract value which enables them (speculators) to enter into more contracts than spot market. This causes the market to be more liquid, consequently increasing the speculative volume in derivatives market.

As result, International Islamic *Fiqh* Academy (1992) and Islamic *Fiqh* Academy of Muslim World league (1984) indicated that these contracts are forbidden because the ultimate goal from that is just for paying and receiving price differences between sellers and buyers and is considered as gambling and is therefore impermissible.\(^{94}\)

5.5. Selling of al-\textit{A'ayans}

The consensus of Muslim scholars prohibits selling of al-\textit{A'ayans} (assigned item) on credit sale. It is not permissible to sell al-\textit{a'ayans} on credit, for technical considerations in Islamic *fiqh*.\(^{95}\) For example, it is not accepted to sell an assigned car (this car) on credit but it is accepted to sell a car inclusive of characteristics of such and such on credit sale. Additionally, stocks trading on credit sale (futures on stocks) is prohibited because the stocks are \textit{a'ayans}, which is not permitted for selling on deferring base, and the postponement of delivery of stocks has no valid purpose.\(^{96}\)

5.6. Non-\textit{halal} underlying assets

Futures contracts conducted on prohibited underlying asset are definitely considered as impermissible such as when underlying asset is interest rate such as futures interest rate contracts. And when underlying asset is hypothetical such as futures and forward index are prohibited and are considered as a form of gambling.\(^{97}\) The prohibition occurs on these contracts also when the underlying asset is money (currencies) such as futures and forward currencies.


\(^{94}\) Supra note 80


\(^{96}\) Ibid.,

contracts since currencies are not considered as a commodity for selling and buying rather, it is a method for trading.\textsuperscript{98} The currencies must be traded on spot rather than on deferment basis so it is not accepted in futures and forward contracts. Currencies should only be traded hand to hand on spot basis, not on deferment basis.\textsuperscript{99}

Furthermore, International Islamic Fiqh Academy (1992) and Islamic Fiqh Academy of Muslim World league (1984) considered deferring currencies are prohibited because it is \textit{riba al-nasiah}. Conventional futures contracts are used for speculation and gambling purposes.\textsuperscript{100} Where many of these contracts are not intended to be settled by delivery or by making real possession or even real ownership and thus, they are not genuine contracts.\textsuperscript{101}

Trading volume of futures contracts is often much larger than underlying assets and this is due to speculating activity and gambling in derivatives.\textsuperscript{102} Al-Suwailem stated that based on the office of the comptroller of currency (OCC), only 2.7 \% of derivatives transactions used by end users for hedging ended by actual delivery while the majority, 97.3 \%, is used for speculation by speculators and dealers which ended by cash settlement.\textsuperscript{103} Some researchers asserted that those who participate in future contracts are not for risk protecting rather, for speculating and in fact, hardly 1\% or 2\% percent of traded derivatives instruments are settled by actual delivery of the underlying assets while the rest were ended through cash settlement, not including real sale.\textsuperscript{104}

The speculation and gambling pictures in futures contracts also reflected in the huge trading volume of derivatives relative for the GDP of the world, where the trading volume of derivatives all over the world in the parallel market at end of 2012 amounted to more than $1.270 quadrillion and in the organized market more than $52 trillion. Meanwhile, the GDP volume of

\textsuperscript{103} S. I. Al-Suwailem, \textit{Hedging in Islamic Finance} (Jeddah: Islamic Development Bank- Islamic Institute for Research and Training ,2007).
\textsuperscript{104} Supra note 87 & 92
the world at end of 2012 was only at $71.9 trillion, and this amount is equivalent to almost 18 times the value of the gross domestic product of all countries in the world.  

5.7. Offsetting sales and purchases

Another criticism is the availability of offsetting sales and purchases in the futures markets as whole. Where, the sale of underlying asset in Salam contract prior to possessing it is prohibited.

Reasoned that the repeated sale of the same underlying asset in the chain while none of the participants took possession will add burden to the customers by adding the extra profit of repeated sale to the commodities’ price and the burden of having to pay this extra profit is passed to the customers.

International Islamic Fiqh Academy in 1992 stated that futures contracts are different from salam contracts, where the price in futures contracts is deferred to expiration date, while in salam contracts the price paid during the contract session or can be delayed until three days further. El-Gari indicates that commodity futures contracts include selling prior to taking possession which is not the case in salam contract.

6. Arguments in favor of futures contracts

Futures contracts have important role in risk management and hedging. Where, some Muslim jurists have differing opinions of futures and forwards contracts. Mohammad Hashim Kamali and El-Gari concluded that Futures contract is permissible when it does not violate a decisive principle, is clear of riba and gambling, and does not include excessive gharar. In the following section, major arguments in favor of futures contracts will be discussed.

6.1. Arguments against the criticism of sale does not own

The first criticism pertaining to gharar results from the sale does not own. The Hadith of Prophet Mohammad (صلى الله عليه وسلم) that prohibits sale does not own applies only to the sale of

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106 Supra note 96.
107 As Al-Zarqa as quoted in Injadat see Supra note 104.
110 Ibid.
underlying assets in rem (*bay’ al-a’ayans*), not to fungible goods. Further, Ibn Al-Qayyim (n.d) concluded the *Hadith* is related to a specific item, not for described goods and also Ibn AlQayyim (n.d) and Ibn Taymiyah (1398H) the *Hadith* is related to sale of what is not present and what the seller cannot deliver. The *Hadith* that prohibit "sale does not own" applies only to sales that include specific objects and not to fungible goods, and the futures contracts normally proceed over fungible goods.

### 6.2. Arguments against the criticism of sell prior to take possession

Also, for selling prior to taking possession, some Muslim scholars have differing opinions on the possession of other items where for these scholars they do not require the possession of non-food stuff Ibn Rushd (n.d) stated selling non-food item before taking possession is acceptable. The *ilah* (causality) of prohibited sale does not own and sale prior to taking possession, is *gharar* (dispute) due to the seller’s inability or failure to deliver underlying assets, where if he ensured the delivery, then the existence or possession of the subject-matter is no longer an issue and the prohibited thing is the inability to deliver. Further, selling nonexistent items but whose existence is certain in future is permissible.

There is clear sanctity of the sale of goods or financial securities before taking possession, for the presence of usury and *gharar* however, if there is no *riba* and *gharar*, it becomes permissible as in *salam* contract, but it is better to take possession on the commodities (financial securities) before the sale. Apart from that, the food is excluded from that, must be possessed before selling, but if the food is a preserved-type food, it can be sold before taking possession.

### 6.3. Arguments against the criticism bai al-kali bil kali

For the deferring of delivery of price payment and underlying item, some Muslim experts in Islamic finance accept that deferring. Deferring both price and subject matter is accepted in the forward markets for the underlying commodities only, while for financial securities, it is

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111 Supra note 107
112 Supra note 104
114 Ibn Rushd as quoted in Kamali see supra note 108
115 Supra note 64
117 K. Hattab, Futures *Commodity From the Perspective of Islamic* (Working paper). *International Conference of the Financial Markets and Stock Exchanges*, (Makkah, Umm Al-Qura University, 2007).
impermissible.  This type of contracts which include selling debt for debt is in the needs of traders and industrialists, so based on hajah (needing) and dharurah (necessity), it can be used as soon as it retains the legal standard. Deferring is accepted as long as it does not include foodstuff asset or any form of gharar.  

There are some contemporary specialists in Islamic finance who accepted deferring (postponement) in both price and item, under certain conditions. In fact, the reason for this flexibility is that there will be no available room for speculation in price differences, unlike the futures and forwards contracts, since the products cannot be easily found in the market place. A part from that, there is no conclusive proof in the Sunnah on prohibition sale of debts Al-Albani (n.d) stated the Hadith of bay' al-kali bil kali is weak. The Hadith that talks about the prohibition of selling debt by debt is weak and thus cannot be used as inference for prohibition, and for the contract and its effects, it is right but the obligation to be contacted urgently, there is no evidence for that.

Some contracts that involve deferring for both price and item were accepted such as supply and istisna contracts, where supply contract is permitted. International Islamic Fiqh Academy concluded that istisna contract is permissible contract and can be used to defer price payment.

6.4. Arguments against the criticism bai al-a’ayan

For futures and forwards as a form of al-a’ayan sales, Fdad (2000) declare the consensus of Muslim scholars accepted the sale of al-ayan al-gha’ibah (absent sale) as soon as underlying item is fully described, not of al-ma’adum sale, as well as owned by seller at contracting period. In fact, there are many scholars who accept al-a’ayan sales, however, many of them stipulated granting the buyer right to perform the contract after seeing the underlying item.

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120 Supra note 18
121 Supra note 78
122 Supra note 64
123 As Al-Albani quoted in Kamali see Supra note 78
125 Ibid.,
126 As Fdad is quoted in Injadat see Supra note 104
There is some level of needs for speculation activities for the purpose of market enhancing even though many Muslim jurists prohibit speculation. Al-Amine stated that some financial and economic experts believe that speculation has good reflection with regard to allocation of resources, decreasing price fluctuations in markets, restoring equilibrium between demand and supply and minimizing periodic gluts and shortages, it creates efficiency in the market.¹²⁷

6.5. Arguments against the criticism of offsetting transaction

In the matter of offsetting transaction, the opinion that speculation causes the offsetting of transaction which adds burden to the customers is not true. Instead, it is improper to assume that everyone in the chain of sale makes profit when in fact people can make profit and also can make losses, and also some people may need to resort to a reverse transaction before taking delivery on the same point.¹²⁸ Apart from that, the validity of offsetting must be based on (ibahah) which means that the reverse trade must not include any contravention of Islamic law to be considered lawful.¹²⁹

6.6. Futures contract like bay al-sifah

Forward contracts are in line with bay' al-sifah (sale of description) where the sale of item that is not present at the time of contracting is very well described and is to be delivered at later date and thus, the sale is accepted by Hanafi, Maliki and Hanbali scholars.¹³⁰ On the other hand, other Muslim scholars see forwards and future contracts as being similar to bay’ salam and bay’ istisna, which are Islamic contracts accepted by Islamic law.

6.7. Futures contract in the form of sulh

Khomeini stated that, because we define the futures contracts as those that two parties settle on a future transaction, seller agrees to deliver the commodity in a future date to the buyer and buyer agrees to pay the price to the seller at that future time and as such, those futures contracts are in the form of sulh and are permissible.¹³¹ Apart from that futures contracts are permitted if they are adjusted according to the Islamic rules, especially since these contracts

¹²⁸ As Azzam quoted in Injadat see Supra note 104
¹³⁰ Supra note 104
¹³¹ Supra note 87
reallocate risks, and collect and distribute information about the future course of prices in the spot market in order to achieve price stability in future.  

6.8. Futures contract is accepted under dharurah

Apart from that, Bacha considers futures trading is accepted in Islam based on dharurah (necessity) and need, where some futures contracts should be applied in Malaysia’s derivatives market. Further, based on Syariah (law) Advisory Council of Securities Commission, Malaysia’s opinion about futures trading of commodities is that it is acceptable as long as the underlying asset is not prohibited.

The Securities Commission (SC) Shari’ah Advisory Council (SAC) has approved single stock futures (SSF) as a Shari’ah-compliant instrument, provided that the underlying stocks of the SSF are Shari’ah-compliant. SSFs were approved by the SAC on the basis that the instruments are free of elements pertaining to muqamarah (gambling), bai’ ma’dum (buying and selling something which does not exist), jahalah (ignorance) and gharar (uncertainty). The instrument is traded in clear quantities and pricing is based on market demand and supply.

132 Supra note 78
133 Supra note 5
7. Conclusion

Conventional futures contracts are widely used financial derivatives around the world for hedging purposes. Researchers argue that only 1 or 2 percent of traded derivatives instruments are settled by actual delivery of the underlying assets while the rest were ended through cash settlement, not including real sale. The speculation and gambling pictures in futures contracts also reflected in the huge trading volume of derivatives relative to the real GDP. It is evident that certain features of futures contract rise questions whether it is permissible under Islamic Law of Contract. Islam is a complete code of life and every sphere of our life is dominated by rules and principles of the Quran and Sunnah of our Prophet (صلى الله عليه وسلم) and financial transactions are not exception. One of the fundamental concepts in financial transactions from Islamic Law perspective is contract. Contracting is the connection of an offer with an acceptance in a lawful manner which marks its effect on the subject of that connection. It is further explained that as a result of this connection, both parties are under an obligation to one another. There are generally accepted principles in Shari’ah regarding contract to be valid, such as contract must be devoid of riba, gharar, qimar, maysir, jahala, fraud and cheating, most importantly, contract must not contradict with maqasid al-Shari’ah. In addition to the above given general principles all contract must have three fundamental pillars namely: two contracting parties, subject matter and offer and acceptance.

Contemporary scholars have differing opinion regarding permissibility of conventional futures. Majority of the scholars argue that conventional futures are not permissible under Islamic Law because of its some features, such as, sale that does not own, delay in both counter values, sale of one debt for other, excessive uncertainty, speculation and gambling. Many contemporary Jurists give evidence from Quran and Sunnah and also arguments from classical Jurists in order to support their views. On the other hand, many scholars try to justify the permissibility of futures contract based on istihsan, maslaha and dharurah principles, as they argue current financial world is too complicated and Hadiths which opponents of futures contract provide were meant to be for different purposes and circumstances. Moreover, many leading institutions in Shari’ah research issued resolutions giving their opinion. It is found that futures contracts are considered Shari’ah compliant only in Malaysia and approved by Shari’ah Advisory Council of Securities Commission. On other hand, OIC Fiqh Academy and Islamic Fiqh Academy resolved that futures contract not to be permissible under Islamic Law. Even
though arguments in favour of futures provided by Mohammad Hashim Kamali and others are quite persuasive but counter arguments provided by scholars like Taqi Usmani, Mohammad Akram Khan and others seem to outweigh the previous.

Therefore, it is safe to assume that conventional futures contracts in its current form do not comply with the Islamic Law. Consequently, followings are the necessary recommendations in order to be compliant with Islamic Law of Contract. Firstly, Futures contract must not include any prohibited element such as *riba*, *gharar*, and gambling (*maysir*). Secondly, the intention of such contract must be for genuine buy and sale (economic activity) and all transactions must be on delivery basis and not on cash basis, intended for hedging purpose. Thirdly, ownership and possession of underlying assets before entering into futures contracts that include something default or unreal is not acceptable. Fourthly, Futures contract do not include currencies assets to avoid *riba* and they are only traded on spot market hand to hand. Fifthly, futures contract must be conducted on *halal* products or on assets that are accepted in Islamic law (*halal* commodities). Sixthly, the contracts do not include deferring both items (price and subject matter) and offsetting contract before expiration date is not allowed. Finally, the clearinghouse must be included in all transactions as guarantee to all parties in an attempt to eliminate *gharar* resulting from counterparties’ risk and ensure underlying asset delivery.
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OIC Islamic Fiqh Academy, “Resolution and Recommendations of the Council of the Islamic Fiqh Academy 1985-2000”


