

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Scholar Sheikh Ata Bin Khalil Abu Al-Rashtah,
Ameer of Hizb ut Tahrir through his Facebook Fiqhi Page

Answer to the Question:

Detailed Evidences on the Ruling of Zakat of Trade Merchandise

To: Bilal Abu Munshar

(Translated)

Question:

Can you please provide a hadith that proves that trade merchandise is one of the categories that one pays its Zakat, or is it considered as one of the categories under opinion and Ijtihad?

Answer:

Wa Alaikum Assalaam wa Rahmatullah wa Barakatuhu,

Trade merchandise did not come under the categories of Zakat through opinion and Ijtihad, but through detailed evidences that are explained in the book: **The Funds in the Khilafah State**, page 148 (English version):

“Trade merchandise is everything other than currency which is used for trading, buying and selling, for the sake of profit e.g. foodstuffs, clothing, furniture, manufactured goods, animals, minerals, land, buildings and other goods that are bought and sold.

*Zakat is obliged on merchandise taken for trade by the agreement of the Companions; From Samura b. Jundub who said: «أما بعد، فإن رسول الله كان يأمرنا أن نخرج الصدقة من الذي نعد للبيع» **“See! Verily the Messenger of Allah used to command us to give Sadaqah on what we prepared for sale”** (narrated by Abu Dawud).*

*Abu Dharr narrated from the Prophet who said: «وفي البز صدقته» **“There is Sadaqah in Bazz.”** Al-Bazz are clothes and woven material used for trading. Abu ‘Amra b. Hamas narrated from his father who said: «مرّ بي عمر بن الخطاب، فقال: يا حماس، أذ زكاة مالك، فقلت: مالي مال إلا جعاب، وأدم. فقال: قومها قيمة، ثم أذ زكاتها» **“Umar ibn Al-Khattab passed by and said: ‘O Hamas, pay the Zakat on your property’. I said: ‘I don’t have any property except for Ji’b (quivers) and leather’. He said: ‘Estimate them, then pay their Zakat.’”***

*AbdurRahman b. Abdul-Qari said: «كنت على بيت المال، زمن عمر بن الخطاب، فكان إذا خرج العطاء جمع أموال» **“I was appointed over Bait ul-Mal in the time of ‘Umar ibn Al-Khattab. When the gifts were given out, the wealth of the traders was collected and counted, of what was present or absent. Zakat was then taken from the present wealth for what was present and absent.”***

*From ibn ‘Umar who said: «ما كان من رقيق أو بز يُراد به التجارة، ففيه الزكاة» **“There is Zakat on Raqeeq (slaves) and Bazz suits upon which trade is intended.” End.***

Your brother,

Ata Bin Khalil Abu Al-Rashtah

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The link to the answer from the Ameer’s Facebook page:

https://www.facebook.com/Ata.abualrashtah/photos/np.31742327.100003915798769/354283871406363/?type=1¬if_t=notify_me