

UQAB

Magazine

PRESS RELEASE

Homosexuality is a Western Agenda, a fruit of Its Democratic System

NEWS AND COMMENTS

Seek Goodness from the Soldiers of the Muslims

ARTICLE

The Impact of Societal Influences Upon Muslims Today

ANSWER TO QUESTION

Zakat on Trade Merchandise

رَضَاكَ كِتْمَانٌ
تَقْبَلُ اللَّهُ مِنَّا وَمِنْكُمْ صِلِحَ الْأَعْمَالِ

Congratulations from the Ameer of Hizb ut Tahrir, the Eminent Scholar, Ata bin Khalil Abu Al-Rashtah, to the Visitors of his Pages on the Occasion of the Blessed Month of Ramadan for the Year 1444 AH Corresponding to 2023 CE

To the best Ummah brought forth for humankind... The Islamic Ummah that Allah has honored with His obedience...

To the honorable Dawah carriers whom neither commerce nor sale distracts from the remembrance of Allah...

To the honorable visitors of the page who are coming to the good that it bears...

Assalamu Alaikum wa Rahmatullah wa Barakatahu,

Praise be to Allah, and prayers and peace be upon the Messenger of Allah, his family, his companions, and those who followed him.

Allah (swt) says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

“Ramadan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard ‘to distinguish between right and wrong’. So whoever is present this month, let them fast. But whoever is ill or on a journey, then ‘let them fast’ an equal number of days ‘after Ramadan’. Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful.” [Al-Baqara 2:185]. And the Messenger (saw) says, according to what Al-Bukhari extracted on the authority of Abu Salamah, on the authority of Abu Huraira:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

“Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah’s rewards, then all his past sins will be forgiven.” It is the month of worship and forgiveness, and proofs of guidance and the Furqan.

Likewise, it is the month of jihad and clear openings in which is the great Badr, and in it is the conquest of Mecca, the greatest conquest that was the starting point for the Muslim armies as they carried the liwa (banner) of good to all corners of the world... And we ask Allah Subhannahu that this noble month be the beginning of goodness and blessings upon the Muslims, so that the Khilafah Rashidah (rightly guided Caliphate) will return once again, and it is the promise of Allah Subhannahu.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا

“Allah has promised those who believe” [Al-Ma’idah 5:9] and the glad tidings of His Messenger (saw), then Islam and the Muslims will be glorified and Kufr (disbelief) and the Al-Kafiroon (disbelievers) will be humiliated.

وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ

“And on that day the believers will rejoice * at the victory willed by Allah” [Ar-Rum 30:4-5].

Wassalamu Alaikum wa Rahmatullah wa Barakatahu

Your brother,

Ata Bin Khalil Abu Al-Rashtah

1st of Ramadan 1444 AH Corresponding to 23/03/2023 CE

Press Release

Homosexuality is a Western Agenda, a fruit of Its Democratic System

Following an ongoing campaign in Tanzania being undertaken in various regions by Muslims including Hizb ut Tahrir / Tanzania. We would like to highlight the following:

Firstly, it is a democratic system which serves as the horse through which the notions of 'personal freedom' that preaches and advocates Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) agenda and all sorts of evil, becomes dangerous and a threat to the welfare of humanity, and is essentially a kind of new religion that is being forced on us to give up all religious power, to bring a new form of moral decay. That is an indication of the ineffectiveness of the democratic system in serving humanity.

As for supporters of democracy, activists and human rights defenders, rather than receive and preach everything blindly, it is important to understand that democratic system of secular thought which preaches 'personal freedom' did not emerge on the basis of the argument, but emerged on the basis of manipulation and nonsensical view after severe struggle between reformists against the clergy on the role of religion, what resulted was to come up with a compromised solution, whereby each side simply to get something, that religious people (priests) will have retained their religion in places of worship, while the reformists would enjoy decisions outside of places of worship in accordance with the requirements of democracy.

Secondly, homosexuality acts are being promoted by Western nations on relying the Universal Declaration of Human Rights. To say that the Human Rights provisions are universal is an outright lie. The only one who has a right to declare things universally is the Creator of the universe and humans, and none of whom that prepared the declaration has ever claimed that quality, rather those who wrote the declaration are long gone (died). That is a clear sign that it is not the universal, because it was made by a few among the creation and not the One who created the world.

Thirdly, LGBTQ agenda vividly indicates the poor state of how developing countries are, lacking real authority of self-determination despite having 'freedom of flag'. All decisions whether political, economic, and even social as in this case, are in accordance with the wishes of the powers of the capitalist colonizers states that ignore humanity or morality.

Fourthly, campaigns in support of homosexuality humiliate and harm the human and his well being, because he is being used as a matter of experiment. Earlier before, homosexual acts were unacceptable even within the capitalist countries of Europe and other Western nations, but after a massive campaign now it is an acceptable norm. Human nature does not exist for testing. The practice of conducting experiments in human nature is clearly indicative of the disqualifications for human rights, for the human nature is immutable. This has serious consequences for humanity.

Islam looks at a human as being exalted and superior to many other creations, where his basic nature is immutable, and never an experimental matter. This man as a creature has weaknesses, including the limits of his knowledge, advocating his personal interests and is affected by the environment. These weaknesses disqualify that a human being is able to legislate, therefore the sole Creator due to His Mercy carries the responsibility of enacting laws to guide man in every aspect of his life.

[يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا]

“And Allah wants to lighten the misery, and man was created weak” [TMQ 4:28]

Masoud Msellem

Media Representative of Hizb ut Tahrir in Tanzania

The Ameer of Hizb ut Tahrir Seek Goodness from the Soldiers of the Muslims

News:

The atmosphere of the 102nd anniversary of the crime of demolishing the Khilafah (Caliphate) State, which was committed by the colonial Kaffir West with the help of Arab and Turk traitors, still hangs over us on the 28th of Rajab in the year 1342 AH corresponding to the third of March in the year 1924 CE.

Comment:

In commemoration of the 102nd anniversary of the destruction of the Khilafah (Caliphate) State, the Central Media Office of Hizb ut Tahrir organized an online campaign entitled: "How the Khilafah will be established", which included various events. Its campaign culminated on the evening of Saturday, 27 Rajab Al-Muharram 1444 AH corresponding to 18 February 2023 CE, with a special closing conference inaugurated by the Ameer of Hizb ut Tahrir, the eminent scholar Ata Bin Khalil Abu Al-Rashtah, may Allah preserve him, with a speech that began by reminding the Ummah of the destruction of its Khilafah at the hands of the Kaffir West, led by Britain, and with the collaboration of Arab and Turks traitors. And how its history was darker after that, as the Khilafah was its state with truth and justice, its states are now over fifty ruptures, and the violence of its rulers between them is severe, even the earthquake of Syria and Turkey, despite its severity, could not remove their division and restore their unity in one state, and how the Ummah and its lands became plundered by every greedy person, even the Jews of abnormal horizons dared to attack it, where they took possession of it and usurped its blessed land.

Then he, may Allah preserve him, reminded the Muslims that the aggression against them is not confronted with ornate and useless words, but rather the aggression is repelled with the edge of the sword, with blows that make the enemy forget the whispers of Satan. This is what the Muslims were when they had a Khilafah, and he transmitted several images and scenes from the bright history of the Khilafah which is indicative of this.

Then he concluded his speech, directing his speech to the people of strength and resilience in our Ummah by saying: "In conclusion, I repeat my appeal to you, O people of power and protection... You are the only ones who can heal the Ummah's heart from its enemies, the enemies of your Deen. You are the only ones who can end the humiliation that has reached the Muslims in their lands... So arise to perform your duty, may Allah (swt) bless you. Arise to grant our Nussrah (Support), Nussrah for Hizb ut Tahrir to establish the Khilafah

Rashidah (Rightly Guided Caliphate). It is not the only way for victory in terms of the current reality. Instead, it is because it is a great obligation of the first degree. Firstly, whosoever does not work while he is able to establish the Khilafah, and establish the Khaleefah who deserves the Bayah (pledge), then his sin is as great as if he had died a death of pre-Islam (Jahilliyah), evidencing the severity of the sin as he (saw) said,

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً

"And whoever dies without having a pledge of allegiance on his neck, he dies a death of Jahilliyah (pre-Islam)." [Muslim].

Secondly, Muslims undertook the pledge Bayah to the Khaleefah, before they undertook preparation of the Messenger of Allah (saw) for his burial and carrying out the obligation of his burial. All of that is due to the importance of the Khalifah.

Thirdly, Umar (ra) on the day of his death, set a time limit, of three days and no more, for electing a Khaleefah from among the six who were given the glad tidings of Paradise. If no agreement was reached regarding the Khaleefah, within that period, then the dissenter was to be killed. This was within a gathering of the Companions (ra) about whom no evil was reported. Thus, it was a unanimous Consensus of the Companions (ra). However, as for us, "many multiples of three days" have passed over us! Indeed, the establishment of the Khilafah is a great matter."

And the conclusion of the conclusion was his saying, may Allah guide his steps: "O Soldiers of Allah: We realize that angels will not come down from the sky to establish a Khilafah for us. Rather, Allah (swt) will only send down angels to help us, if we work diligently to establish the Khilafah. It is a promise confirmed in the Book of Allah,

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ

"Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them" [An-Nur 24:55]. It is a glad tiding of glory, after this oppressive rule, in the hadith of the Messenger of Allah (swt),

ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِ نَبُوءَةٍ

"...And then there will be an oppressive rule as long as Allah wished it to be and then He will end it when He wishes to end it and then there will be a Khilafah (Caliphate) on the Method of Prophethood." Then he

(saw) was silent. [Extracted by Ahmad]. We also realize that the enemies of Islam consider the re-establishment of the Khilafah impossible. They repeat the saying of their supporters, from amongst those who mock,

عَرَّ هَوْلَاءِ دِينَهُمْ

“their Deen has deceived them.” [TMQ Surah Al-Anfal 8:49].

However, just as that saying was a curse on those who said it previously, for Allah granted glory to His Deen and gave victory to His people, it is a curse on those who say it today, for Allah, All Mighty, Most Wise, is with His sincere servants who work diligently, without departing from their hearts and limbs, the Speech of Allah (swt),

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“Certainly, Allah achieves His Affair. Allah has made a determination for everything.” [TMQ Surah At-Talaq 65:3]. With each passing day, they are getting closer to this Qadr “determination,” by the Permission of Allah (swt).

وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

“They ask, “When will that be?” Say, “Perhaps it is soon!”” [TMQ Surah Al-Israa 17:51].”

Oh Allah, send down this call of our Ameer in the hearts of the armies of our Ummah, and make their hearts yearn for him, so they give him the support to re-establish the edifice of the glory of Islam, and we return as our Lord wanted us and as He described us as the best nation raised for humankind.

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“That is certainly easy for Allah.” [Al-Hajj 22:70]

Written to the Radio Central Media Office of
Hizb ut Tahrir by

Muhammad Abdul Malik



NEWS & COMMENTS

America is Roaming Africa Trying to Covertly Conceal the Global Shame of Capitalism

News:

US First Lady Dr. Jill Biden ended her five-day trip to two African countries on Sunday, February 26, 2023. The trip was her sixth to the continent, her first to Namibia and her sixth time in Kenya. Jill Biden's visit is in line with the resolutions of the recent US-Africa Summit in Washington in which President Joe Biden promised more engagements with Africa. Jill also focused on the empowerment of women and youth, efforts to address food insecurity, and promoting shared democratic values.

Comment:

The trip has come just months after US President Joe Biden welcomed leaders from 49 African countries to Washington and pledged that “the United States is all in on Africa’s future.” During that three-day summit in December, Biden announced that he would be going to Africa this summer, and that seven other top members of the administration, including First Lady Jill Biden and Vice President Harris, would be making trips this year to show their commitment to partnering with Africa. As reported by Washington Post, the first lady’s travel is part of an aggressive show of U.S. support for African nations, as China’s influence over the continent grows and at a time when U.S. intelligence suggests China is considering providing arms to Russia, a development that Secretary of State Antony Blinken has said would be a “serious problem.”

It is apparent that the US sees China as a threat to its interests in Africa. U.S. interests requires pressuring Africans to choose, such as when the United States pressed African states to vote to condemn Russia’s brazen invasion of Ukraine at the United Nations (China abstained). But in general, U.S. diplomacy in Africa will be more effective when it’s not framed as an “us-or-them” proposition, especially versus China. Early in the Biden administration, Secretary of State Antony Blinken told allies that the United States would not expect them to choose between Washington and Beijing. Notably, since 2000 China has been holding the Forum on China-Africa Cooperation every three years as means toward advancing its diplomatic and commercial interests. China is Africa’s largest two-way trading partner, hitting \$254 billion two years back exceeding by a factor of four U.S.-Africa trade. China is the largest provider of foreign direct investment in this is roughly double the level of U.S. foreign direct investment.

With regards to empowerment of women and youth, food insecurity and Democracy, Dr. Jill put it plainly “I’ve

always believed that supporting women and youth across the world is critical to our common future, with education, health, and empowerment at the heart of it all”. This comment shows a high state of irony as US troops have been committing atrocities against women across the globe under the name of restoration of Democracy and ‘war on terror’ as case in Afghanistan and Somalia. Western politicians, including the US First Lady, must first acknowledge Capitalism, which they embrace and champion for in the whole world, has attributed to oppression of women not only in Africa but the world at large. Women and youth have suffered severely as result of dominance of Western civilization that emanates from corrupt secular creed.

Kenya and Namibia but the whole of Africa has devastated with crippling rates of poverty, hunger, and diseases. Erroneous trade policies advocated by the US and Europe, such as free market, has led to the economic disasters that are witnessed in the rich continent. Notably, Biden’s Africa policy is just a continuation of imperialist efforts to dominate and exploit African countries. The US, Europe as well as China initiatives are aiming at covering up the shame of capitalist ideology and not in favor of the best of Africa. These trips are none but colonial initiatives meant for covering up from the shame of Capitalism. It is therefore not genuine that America, Europe and China that they want the best for Africa instead they have the same agenda of causing more harm to it. America and its capitalist ideology is the sole source of all the problems worldwide. Its proponents roam the whole world trying covertly to conceal their own shame, and the disaster, failure and shortcomings of their ideology. Islam is the only ideology which is needed in the world to guarantee the dignity and status of women and youth.

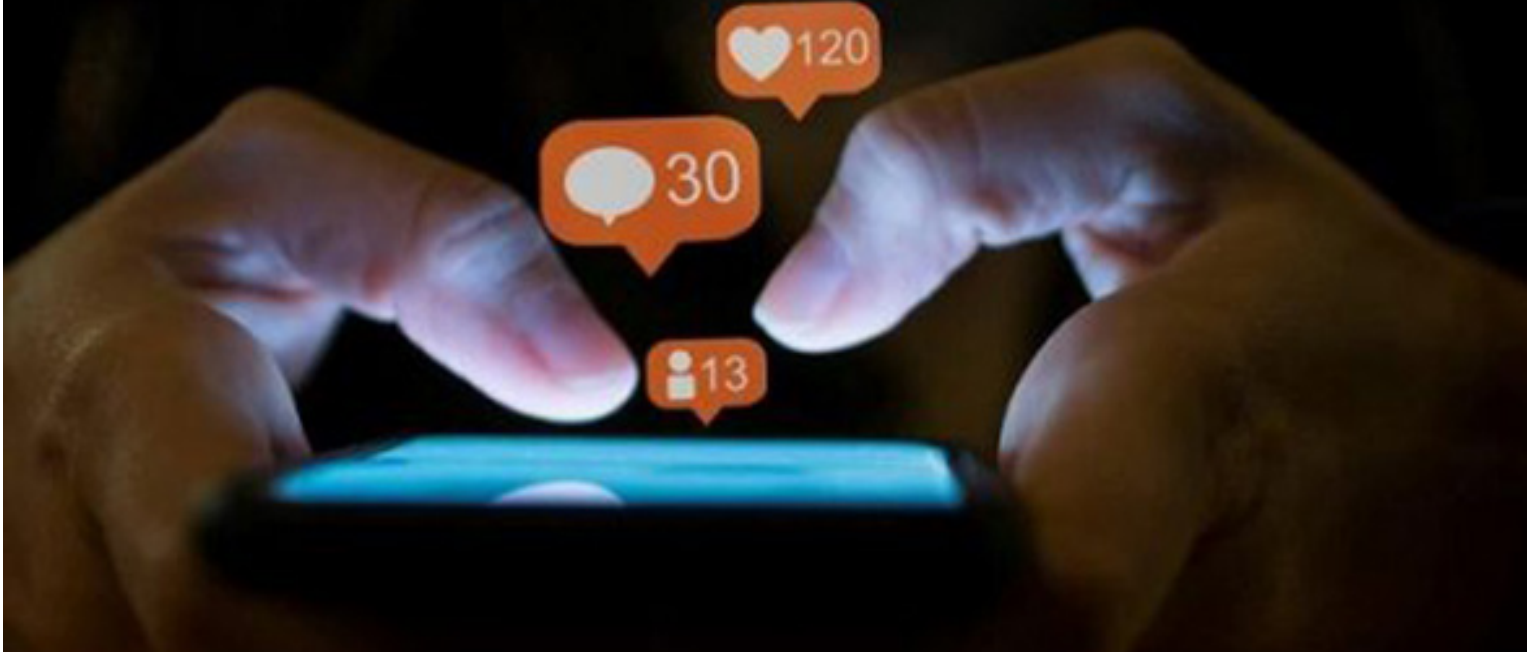
**Written for the Central Media Office of Hizb ut Tahrir
by**

**Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya**

The Impact of Societal Influences Upon Muslims Today As They Strive to Become Muttaqeen During Ramadan

Written for the Central Media Office of Hizb ut Tahrir by

Tsuroyya Amal Yasna
Member of the Central Media Office of Hizb ut Tahrir



Ramadan is a month where Allah (swt) makes it possible for Muslims to reflect upon themselves as the sons of Adam by seeking forgiveness from their Lord and to become one of the Muttaqeen, for Allah (swt) says;

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

“But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.” [Al-Maida: 39].

Muslims are also aware of the advantages that Allah (swt) has facilitated in achieving perfection in their worship during this Holy Month found in the hadith narrated by Abu Hurayrah (ra) who said the Messenger of Allah (saw) said:

إِذَا جَاءَ رَمَضَانَ فَتُخْتَفِ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ

“When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.” Yet the situation of Muslims seeking forgiveness from their Lord today, where Islam is absent from life, can be summarized by the words of Allah Almighty who said;

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

“Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.” [An-Nisa: 27].

This distance that Muslims consequently find themselves from Allah (swt) and their Islam during and after Ramadan is directly related to the non-Islamic realities of the societies they live in which is characterised by following the desires of man-made systems and not the desires of our Creator and the systems of Islam.

When studying any given society, it is correctly understood to not only be populated by a given number of individuals living in a specific location but also in accordance with certain values and norms. These are reproduced and reinforced in everyday life by way of public opinion, media, economy, culture, law, politics and so on. Individuals exist within this milieu of social forces which inevitably have a significant bearing on how they view the world and themselves and, consequently, how they behave.

The common system we see in Western societies is the liberal secular system. From this system, individuals and societal institutions (governments) will shape both the common thoughts and emotions. These dominant thoughts and sentiments have a powerful effect on all

Cont... page 8

individuals in society such that usually the majority would eventually begin to hold these ideas as their own.

The shortcomings in the Muslims' knowledge and practice of their deen are not by accident.

Often, we find Muslims are re-enacting the dominant patterns of behaviour normalised and facilitated in society. Furthermore, when individualistic issues are pointed out repeatedly, it almost sounds like Muslims are expected to overcome these structural barriers between them and their Islam by merely an act of unfettered, free choice! Therefore, they are merely highlighting flaws in individuals, as if these examples exist in a vacuum, without also having a critical discussion of their social context is a superficial reading of the problem, and any solution based on it is inevitably going to be incomplete.

Those who do say this have in fact adopted the Capitalist viewpoint of society as they have viewed the society as being merely composed of a collective of individuals. Based on this, they adopt the view: 'Reform the individual and then the society will be reformed'. The truth of the matter however is that the reformation or correction of the individual leads only to the reformation of individuals whilst it has no relationship to the reformation of the society. This is because the society is not only a collective of individuals but rather it is individuals who have permanent relations that bind them together. As such, correcting the relationships is what leads to the correction of the society. These relationships are the collection of thoughts and sentiments which are guarded (and maintained) by the System (regime). Allah (swt) revealed:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

“Indeed, Allah does not change that which is in a people until they change what is within themselves”
[Ar-Ra'd 13:11].

The meaning of this verse is not, as some use it, that change will not occur in society or people until all the individuals change. Rather, it is that change will not occur until the society changes what is in it which includes the individuals but also includes the common thoughts, common emotions and the common system in society. That is why it is important for us, who want to change the society, to define it correctly.

Therefore, if the System was Islamic guarding and safeguarding the Islamic thoughts and sentiments, it would represent a Muslim society and even if the majority of its individuals were non-Muslims. If, however, the System was a system of Kufr (disbelief) guarding non-Islamic sentiments and thoughts, then the society would be non-Islamic and even if the majority of its individuals were Muslim!! As such, the most important colouring that distinguishes the society is the System.

Recognising therefore the significance that man-made systems have upon Muslims should inadvertently result in Muslims recognising the need to not only struggle individually in gaining the pleasure of their Lord this Ramadan by studying the meaning of the ayat of the Glorious Qur'an, reading about the life of the Prophet (saw) and his companions (ra): how they lived their lives, how they sacrificed life and limb to make the Word of Allah (swt) supreme but also reading about the rules of interaction in Islam whether in trade, finance, agriculture or others. Let us see what Islam says about the relationships between men and women, family and children. Islam is a complete way of life and in this blessed month, let's make the sincere intention to cover some parts of Islam that we lack knowledge of as we work towards bringing about societal change from man-made systems to the systems of Islam.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“It is You We Worship and You We Ask for Help” [Al-Fatiha: 5]

Every day, in every prayer, obligatory or nafilah, Muslims read the saying of Allah, the verse in Surat Al-Fatiha:

[إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ]

“It is You We Worship and You We Ask for Help.”

So, Muslims will admit and declare their submission to Allah (swt), and they will have Tawheed, obey Him, worship Him Alone and seek help from Him (swt) in worshipping Him, and His obedience in all their affairs. It is stated in the tafseer of Ibn Kathir: “We do not worship but you, and we do not rely on anyone but you, and this is the perfection of obedience.” Religion is based on these two meanings, and some of the predecessors said: Al-Fatihah is the secret of the Qur’an, and its secret is this word:

[إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ]

“It is You We Worship and You We Ask for Help” [Al-Fatiha: 5].

The first renounces polytheism, and the second renounces strength and power, and delegates matters to Allah (swt). This meaning is found in more than one verse of the Qur’an, Allah (swt) says:

[فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ]

“so worship Him and rely upon Him. And your Lord is not unaware of that which you do” [Hud: 123]

[قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا]

“Say, “He is the Most Merciful; we have believed in Him, and upon Him we have relied” [Al-Mulk: 29]

[رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا]

“[He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs” [Al-Muzzammil: 9]. In addition to this noble verse:

[إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ]

“It is You We Worship and You We Ask for Help” [Al-Fatiha: 5].

It is a condition for worship to be accepted by Allah (swt), that it is purely for Him Alone. Allah (swt) says:

[قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ]

“Say, [O Muhammad], “Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion” [Az-Zummar: 11].

Allah (swt) says:

[وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ]

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion” [Al-Bayyina: 5].

Sincerity is singling out Allah (swt) with the intention of worship and the hope of reward from Him Alone.

On the authority of Abu Huraira (ra), the Prophet (saw) said:

«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكَتُهُ وَشِرْكُهُ»

“Allah (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.” [Related by Muslim]

It is also required that worship is in the manner and way that Allah (swt) commanded and taught to us by His Messenger (saw). Performing worship requires knowledge of the worships and knowledge of its rulings and how to carry them out prior to performing them.

Being servants of Allah (swt) means carrying out His commands and adhering to His judgment in everything that He commands and what He forbids. Worship in its general sense is not limited to performing individual acts of worship that regulate a person's relationship with his Lord, such as prayer, fasting, zakat and Hajj, but rather extends to include a person's relationship with himself through food and clothing, and his relationship with other people through transactions, building the land and the succession in it and working to implement His (swt) law on the earth and carry the message of Islam and its call to the world.

Being servants of Allah (swt) means that we seek His help to perform acts of obedience and worship, and we seek His help in keeping away from the prohibitions and overcoming the whispers of Satan and the talk of the soul that commands evil.

Narrated by Mu'adh bin Jabal (ra) Allah's Messenger (saw) told me,

«أوصيك يا مُعَاذُ، لَا تَدَعَنَّ فِي ذُبُرِ كُلِّ صَلَاةٍ أَنْ تَقُولَ: اللَّهُمَّ ائْتِنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ» **“O Mu'adh, I will give you some advice - Never leave the recitation of this supplication after every prayer: 'O Allah, help me to remember You, thank You, and worship You perfectly.’” [Narrated by Abu Dawud and others]**

It means that we seek His help in all aspects of our lives and that we resort to Him and ask for His help in all the harm that befalls us in the affairs of our world and in the harm and difficulties that befall us in carrying the call of Islam and our endeavour to establish its religion on the earth, and our focus is Allah's (swt) saying:

[وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا]

“And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent” [At-Talaq: 3].

It means that we do not submit to the oppressors and the enemies of the Deen, and we do not turn to them and ask help from them, for Allah is with us, and their strength and their kingship will perish no matter how long it takes. Allah (swt) will inevitably help us, and whoever relies on them, he will have no support, and whoever relies on Allah (swt), he will not be disappointed, Allah willing.

The month of Ramadan is a great opportunity to renew the covenant with Allah (swt), and to declare our submission and surrender to Him (swt), and His rulings; and to provide us with obedience and worship, working to change this corrupt reality, seeking the help of Allah (swt), trusting in Him, and trusting in His victory, so let us go forth in this path and roll up our sleeves and work hard.

Written for the Central Media Office of Hizb ut Tahrir by

Bara'ah Manasrah

ANSWER TO QUESTION

Zakat on Trade Merchandise



Question:

I mean, the zakat on trade merchandise is the value of the commodity offered for sale, the value of selling it from the payer of zakat to his customers, not the value that the payer of zakat buys it with!

If I bought 10,000 mobile devices and sold them for 15,000. Zakat is from the 15,000.

Is this correct?!

Answer:

In the Book of Funds: [Zakat on Trading merchandise

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 early and latter scholars. From Samura b. Jundub who said:

«أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نَعِدُ لِلْبَيْعِ»

“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: «وَفِي الْبَيْزِ صَدَقَتُهُ» **“There is Sadaqah in Bazz.”** Narrated by Al-Daraqutni and Al-Bayhaqi. Al-Bazz are clothes and woven material used for trading. Abu ‘Amra b. Hamas narrated from his father who said: “‘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: “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: “There is Zakat on Raqeeq (slaves) and Bazz suits upon which trade is intended.” The obligation of Zakat on trade has been narrated from ‘Umar and his son, ibn Abbas, the seven jurists, Al-Hassan, Jabir, Tawus, Al-Nakhai, Ath-Thawri, Al-Awzai, Ashl-Shafii, Ahmad, Abu Ubaid, the people of the opinion (Ashab ar-Rai), Abu Hanifah and others.

Cont... page 12

Zakat on trading merchandise is obliged when it reaches the Nisab value of gold and silver, and a year has passed over it.

If the trader begins his trade with property less than the Nisab then it reaches the Nisab at the end of the year, there is no Zakat upon it because a year has not passed over it. Zakat will be obliged on its Nisab after a full year has passed over it.

If the trader begins his trade with property above the Nisab such that he begins his trade with 1,000 Dinars then his trade grows and profits by the end of the year so that its value becomes 3,000 Dinars, it is obligatory upon him to pay Zakat on 3,000 Dinars not the 1,000 Dinars he started with. This is because its profit follows it i.e. the origin, and the period of one year of generated profit is the same as the period of one year of the origin. This is like, the goats' offspring (Sikhal), and offspring of sheep (Baham), that are counted together with them, because their period of one year (Hawl) is that of their mothers. Similar to this is the profit on wealth so its time (Hawl) is the period of one year of the origin from which profits were derived. **When the year finishes the trader estimates his trading merchandise whether Zakat is obliged upon it because of itself such as camels, cattle, and sheep, or not, such as clothes, manufactured products, land and buildings. **He estimates them collectively in gold or silver units. He then gives quarter-tithe if it reaches the Nisab value of gold or silver, giving the obligatory Zakat in the used currency.****

It is allowed for him to give its Zakat from the merchandise itself if that is easier for him, e.g. where he is trading with sheep/goats, cattle or clothes and the value of the Zakat obliged upon him is estimated in sheep, cattle or clothes, he may give its Zakat in currency or he may give it in sheep, cattle or clothes i.e. he may give whichever he wishes.

Zakat on trading merchandise, on whose assets Zakat is due like camels, cattle and sheep/goats, is paid as Zakat of trading merchandise, not as Zakat of livestock. This is because trade is intended in their ownership, not mere possession...]. **END.**

Thus, the trade is estimated at the beginning, and if it is the nisab or more, this is counted as the beginning of the year and at the end of the year it is done again, then its zakat is paid according to the estimation when zakat is due, and as mentioned above, the profit is included when calculating the value of the trade even if one year has not passed, because the profit is related to the capital.

That is, the trade estimation is at the beginning of the nisab, then after the end of the year from the beginning of the nisab, that is, when zakat is due.

I hope this is enough, and Allah is All-Knowing and Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

28 Sha'ban 1444 AH

Corresponding to 20/03/2023 CE