

# Shariah Criteria for Listed Securities

For Purpose of IFP Program  
Islamic Investment

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# Shariah Criteria for Listed Securities

## SHARIAH CRITERIA FOR LISTED SECURITIES

AN ARTICLE ON ISLAMIC INVESTMENT

### INTRODUCTION

At the end of 1995, the Islamic Capital Market Department (ICMD) of the Securities Commission (Commission) with the co-operation of the Islamic Instrument Study Group (IISG) took the initiative to begin a study of securities listed on Bursa Malaysia (formerly known as Kuala Lumpur Stock Exchange). As a result of the study, a set of criteria were formulated to be used as basic guidelines for the study of listed securities. This study was continued by the ICMD with the establishment of the Shariah Advisory Council (SAC) that replaced the IISG. The role of the SAC was to ensure that the studies carried out were conducted according to Shariah principles. In June 1997, the Commission published a list of Shariah-compliant securities based on Shariah principles. At that time, the number of Shariah-compliant securities was only 371 or approximately 57% of the total listed securities. By 28 October 2005, a total of 857 securities or 85% of the listed securities were found to comply with the Shariah principles, enabling Muslim investors to invest the Islamic way.

The IISG and SAC carried out their study from various angles, including considering the views from within and outside the country before publishing the initial list of Shariah-compliant securities. However, the criteria used as a basis to review the securities are constantly updated based on the research and case studies of all the listed securities on Bursa Malaysia. This is to ensure that Shariah-compliant securities go through the appropriate review process, in line with the requirements for the development and progress of the Islamic capital market in this country

### SHARIAH CRITERIA

In formulating the criteria, focus is placed on the primary activities of a company with regard to the goods and services offered. This is because these primary activities bring returns for the company that are subsequently distributed to its shareholders in the form of profits and dividends. Such activities need to be identified to see whether they are contrary to Shariah principles. If they are, then that particular company's securities are excluded from the list of Shariah-compliant securities.

### PRIMARY ACTIVITIES CRITERIA

After a lengthy study and discussion with various parties within and outside the country, the SAC established that the following criteria can be used to analyse whether securities of a particular company can be deemed Shariah compliant or not. By applying these criteria, the Shariah-compliant securities can be separated from all listed securities. The IISG, at its 5th meeting on 23 August 1995, decided on four basic primary criteria to analyse listed securities.

# Shariah Criteria for Listed Securities

In general, these criteria were established after referring to the Quran, hadith and general Shariah principles, and were formulated according to the activities of a particular company. The criteria are as follows:

## First Criterion

The primary activity of the company is based on **riba** as practised by conventional financial institutions, including commercial banks, merchant banks, finance companies, etc. Arguments to support the first criterion:

1. Quranic evidence based on verses 275–276 in Surah al-Baqarah;
2. Evidence of ijmak

### Quranic evidence based on verses 275-276 in Surah Al-Baqarah

*Meaning: "Those who devour riba will not stand except as one whom the evil one by his touch hath driven to madness. That is because they say: 'Trade is like riba,' but God hath permitted trade and forbidden riba. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for God to judge; but those who repeat (the offence) are Companions of Fire: they will abide therein (forever). God will deprive riba of all blessing, but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked."*

### Evidence of ijmak

Islamic jurists from all the mazhab unanimously view that riba is forbidden. Because of this consensus of opinion, the prohibition on riba has become ijmak.

## Second Criterion

A company whose primary activity is **gambling**, such as companies running casinos, gaming and others. Arguments to support the second criterion The prohibition on gambling is clear in the Quran, where Allah *Subhanahu wa Ta'ala* ordered the faithful to stay away from it, as decreed in verse 90, Surah al-Maidah:

*Meaning: "O you who believe! Intoxicants, and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper."*

## Third Criterion

The primary activity of a company is the production and **sale of goods and services that are prohibited in Islam**, including:

1. Processing, producing and marketing alcoholic drinks;
2. Supplying non-halal meat like pork, etc.; and
3. Providing immoral services like prostitution, pubs, discos, etc.

Arguments to support the third criterion;

- Evidence from the Quran regarding food Islam urges the whole of mankind to eat food which is halal and good. This exhortation is based on the decree of Allah *Subhanahu wa Ta'ala* in the Quran, verse 168, Surah al-Baqarah:

*Meaning: "O ye people! Eat of that which is on earth, lawful and good; and do not follow the footsteps of the evil one for, he is to you an avowed enemy."*

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Verse 3, Surah Al-Maidah:

Meaning: *"Forbidden to you (food) are dead meat, blood, the flesh of swine, and that on which has been invoked other than Allah's name, that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death, that which has been eaten by a wild animal, unless you are able to slaughter it (in due form), and that which is sacrificed on stone altars."*

- Evidence for prohibition of alcoholic drinks Allah *Subhanahu wa Ta'ala* decrees in verse 90, Surah Al-Maidah

Meaning: *"O you who believe! Intoxicants and gambling, and (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork. So avoid such abomination that you may prosper."*

It was narrated of a hadith:

Meaning: *"Verily Allah Subhanahu wa Ta'ala curses intoxicants, those who squeeze grapes to produce, those who buy the grape juice for making the drinkers, suppliers of intoxicants, bearers of intoxicants, those who pour intoxicants into cups for drinkers, sellers of intoxicants, those who buy them and those who spend the money earned from the sale of intoxicants."*

- Prohibition on immoral activities In the matter of adultery, Islam prohibits its followers from committing the abominable act, so much so that the perpetrator deserves the heaviest penalty should he or she be found guilty.

Allah *Subhanahu wa Ta'ala* decrees in Surah al-Isra, verse 32:

Meaning: *"Nor come high to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)."*

Similarly, with a company which carries out immoral activities like selling alcoholic drinks, running pubs and discos, prostitution, etc. because such activities encourage vice.

## Fourth Criterion

The primary activity of the company is **gharar** (uncertainty) such as conventional insurance trading. The basis of the prohibition on gharar is a hadith of the Prophet (peace be upon him):

Meaning: *"Verily, the Prophet (peace be upon him) prohibits gharar transactions."*

## MIXED COMPANIES RESOLUTION

The SAC, at its 2nd meeting on 21 August 1996, discussed the status of companies running a mix of permissible and prohibited activities. The SAC resolved that such companies, with a certain degree of prohibited elements which do not exceed the benchmark set by the SAC, can be included in the List of Shariah-compliant Securities by the Shariah Advisory Council of the Securities Commission. The SAC also resolved that the subject of *'umum balwa* and *gharar yasir* need to be taken into account when justifying a company with a mix of permissible and prohibited elements, whereby its core activity is permissible. At its 9th meeting on 27 August 1997, the SAC decided on a benchmark in relation to the image factor of a company.

# Shariah Criteria for Listed Securities

## INTRODUCTION

A mixed company is one where its core activities are permitted by Shariah, although there are some other activities that may contain a small extent of prohibited elements. For mixed companies, the SAC carries out an analysis with additional considerations before including these companies in the list of Shariah-compliant securities. These considerations are–

1. the core activities of the company must be activities which are not against the Shariah principles as outlined in the four primary criteria (that were explained earlier). Furthermore the haram element must be very small compared to the main activities;
2. public perception of the image of the company must be good; and
3. the core activities of the company have importance and *maslahah* (benefit in general) to the Muslim *ummah* and the country, and the haram element is very small and involves matters such as *`umum balwa* (common plight), *`urf* (custom) and the rights of the non-Muslim community which are accepted by Islam.

## THE STATUS OF MIXED COMPANIES ACCORDING TO SHARIAH

### The Involvement of Muslims in the Purchase of Equity

The existing structure of a company enables its majority shareholders to control it. This means that Muslims can control a company by being the largest shareholders of the company. This is a strategic and important matter that needs to be understood by the Islamic community. At the same time, a question that will possibly arise is that the transfer of the company's control to Muslims may not necessarily solve the problem of prohibited activities. Sometimes, even though the ownership of the company has changed hands, the prohibited activities still carry on. This depends on the extent of the Muslim community's observance of the religion's commandments and prohibitions, and the presence of *fasad al-zaman*.

The question of having prohibited activities in a company is not something new. In fact, it has been discussed by contemporary Muslim scholars like *Al-Khayyat*. He gives the example for *riba*, where certain companies are involved in contracts with *riba* for business transactions conducted by the company's management. He separates the practice of *riba* by the company's management from the company's main activities. The sins are therefore borne by the company's management as they are not part of the company's main activities. Nevertheless, the prohibited status of the company is clear if the core activity is prohibited, like *riba*-based financial services, gambling, production of liquor, etc.

### Situation of Mixed Companies

A question arises when a company's core activity is permissible but at the same time it has other prohibited activities. For example, a big company whose core activity is the production of industrial goods, but has a subsidiary company whose activity involves *riba*. This activity occurs within the company's group, and provides loans to the subsidiaries and the holding company as a source of financing for their business activities.

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An example of another mixed company is a large company whose core activity is real estate but which has a subsidiary company that operates a hotel or resort where liquor is sold within its premises. What is the status of this company according to Shariah? Is the core activity which is more significant not taken into consideration to permit Muslims to invest in the company? Whereas the permissible activity benefits the public much more compared to the prohibited activity which has minimal benefits.

The form of prohibited activity in the first case is more for financing the company's purchase of machinery, equipment and others. The form of prohibited activity in the second company is to provide a service to non-Muslims.

## Opinions of Past Islamic Jurists

There are some discussions by Islamic jurists in classical works on Islamic jurisprudence which are related to the issue of mixed companies. The discussion looked at the status of companies jointly owned by Muslims and non-Muslims. They touched on a situation where the non-Muslim partners carry out *riba*-based activities and trading of liquor, which are prohibited for Muslims. Nevertheless, Islam recognises the rights of the non-Muslims. Islam classifies this matter as *mal* for them. Islam has also ruled that its followers cannot damage or violate the assets of the non-Muslim community even when the said assets are prohibited for Muslims. Due to the existence of such a situation, there are different views among past Islamic jurists with regards to permitting the establishment of such a company in Islam.

The next issue also addressed by the Islamic jurists' concerns companies owned by Muslim partners but where one partner carries out a prohibited activity, for example, *riba*. The situation comes about because this partner is not that observant about religious and moral practices. A matter such as this also gives rise to a difference of opinion among the past Islamic jurists because it was related to the principle about a person's sins not being transferable to another and also the principle of *muamalat* transactions being generally permissible. It means that we are allowed to practise *muamalat* among fellow Muslims who may be faithful or *fajir* or between Muslims and non-Muslims or vice-versa.

The past Islamic jurists did not make religion a condition for incorporating a company except when it concerns a *mufawadhah* company.

## Group of Islamic Jurists That Permit Mixed Companies

Some Islamic jurists believe that it is permissible for Muslims to partner non-Muslims in business, although it is not encouraged. The Islamic jurists were from the Syafi'i Mazhab, and some from the Hanafi, Maliki and Hanbali Mazhab. Their arguments were based on *qiyas* where both partners qualify to become official representatives. Thus they should run the *mufawadhah* company complying with how the *mufawadhah* company was formed between the Muslim and non-Muslim. Subsequently, both parties (Muslim and non-Muslim) qualify to carry out the work of the company on their own, even though they both differ on what is permissible and prohibited in carrying out an activity.

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According to the Islamic jurists, Muslims cannot carry out prohibited activities, such as those connected with *riba* and liquor trading, while there are no restrictions on the non-Muslims. The same religion need not be present in a *mufawadhah* company. Islam allows a *mufawadhah* company to be formed between *Majusians* and the *kitabīs* (Jews and Christians) although the religions of both parties differ. *Majusians* worshipped fire and their altar was considered mal, whereas the *kitabīs* did not have the same practice.

## Group of Islamic Jurists That Prohibit Mixed Companies

Imam Hanafi and Muhammad were from among the early generation of the Hanafi Mazhab who did not believe it was permissible for Muslims to collaborate with non-Muslims through *mufawadhah*. This was because Islamic and non-Islamic activities differ. What was permissible for non-Muslims was considered mal such as liquor and pork, which were prohibited for Muslims.

## RATIONALE PERMITTING THE INCLUSION OF MIXED COMPANIES IN THE LIST OF SHARIAH- COMPLIANT SECURITIES

## Views of Many Islamic Jurists Permitting

Based on the views of many Islamic jurists, the approach towards permitting Muslims to invest in the shares of companies with a mix of permissible and prohibited activities is justified. This is because the esteemed Islamic jurists did not prohibit such companies when evaluating the status of companies jointly owned by both good Muslims and *fajir* Muslims, even though the companies were later found to carry out prohibited activities, such as *riba* and the sale of liquor. Past Islamic jurists also discussed the issue of funding from both permissible and prohibited sources. The majority of the Islamic jurists allowed such transactions involving permissible and prohibited funding, provided the ratio of permissible funds is more.

Izz al-Din bin Abd Al-Salam said:

*Meaning: "If the permissible money is more, that is, one dirham of prohibited money is mixed with one thousands of permissible money, then the transaction is allowed"*

Al-Kasani also said:

*Meaning: "Everything will be tainted by what is prohibited, but if the larger part is halal, then trade is allowed."*

Ibnu Taimiyyah also gave the same view with regards to funds where permissible and prohibited assets are mixed:



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*Meaning: "Should the permissible be more, then a business transaction will not be judged as prohibited... and should one's wealth be found to have a mixture of the permissible and prohibited, then the permissible element will not be prohibited; on the contrary, the owner is allowed to take according to the permitted ratio."*

## Islamic Jurisprudence Accepts the Reality of *Gharar Yasir* and *Ghabn Yasir*

*Gharar* and *ghabn* are two negative elements that can ruin a contract. However, should it occur in a small amount, Islamic jurisprudence considers it normal and will not adversely affect the contract's goodwill. In other words, the miniscule presence of these two negative elements in a contract is excusable. The same situation can happen in a mixed company where the permitted activity is more than the prohibited activity. Therefore, the nature of such a company is within the permissible bounds of the Islamic jurisprudence and is excusable.

## The Principle of *'Umum Balwa*

Most of the small prohibited matters in today's business transactions can be categorised as *'umum balwa*. Such matters, as earlier explained, are included among those matters excusable under Islamic jurisprudence.

## The Principle of al-Dharuriyat al-Khamsah

With reference to the *masalih dharuriah*, Syara` has listed *hifz al-mal* as a *masalih dharuriah* that must be regarded very seriously. The question of the Muslims' economic strength and integrity is an important factor in the continuity and progress of Muslims. Large companies whose core activity is permissible, should not be cast aside by Muslims just because there is a small number of activities that do not comply with the Shariah requirements. If Muslims are involved in these companies, they can concentrate their capital in permissible activities that outweigh those which are prohibited. Besides, this will benefit Muslims as they can participate in the economy, especially in companies that are important and strategic to them.

## Change in Hukm (Ruling) Due to Change in Human Behaviour

Changes in environment and location greatly affect the consistency of rulings through the ages. This is because Islam is a religion that is suitable for meeting human needs at any time and any place. To meet these demands, changes in rulings always take place. Every ruling that is endorsed has a specific aim in meeting the call for justice, obtaining *maslahah*, and averting damage and destruction. Apart from the factors of time, place and environment, the change in ruling is also related to the changing morality of Muslims. Based on the history of Islamic jurisprudence, there were many rulings that were amended due to changes in time, place and environment. The Islamic jurisprudence states a maxim of Islamic jurisprudence as follows:



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*Meaning: "It cannot be denied that a change in ruling is caused by a change in time."*

Even then, changes are confined to rulings that are *ijtihadi* in nature.

A ruling can change as a result of a lack of abstinence and weak adherence to religious commandments as a whole at a place or what is known as *fasad al-zaman*. Besides that, a ruling can also change due to changes in the economic system or what is known as *asalib iqtisadiyah* because if rulings do not change with the times, it ceases to be practical. As a result, the lack of changes will make the Shariah appear static and obsolete because it cannot cope with the prevailing needs, whereas according to Imam Al-Syatibi, nothing is purposeless in Shariah.

The reason for deciding on a ruling that differs completely from its original ruling, which is from not permitting to permitting, is so that the religious *maslahah* will continue to be preserved. If the ruling is not updated in line with the changing times and environment, religious study and its propagation would almost certainly be completely neglected. This contradicts the requirement of the Shariah which wants such noble efforts to continue. Thus, maintaining an old ruling which has no *maslahah* is contradictory to Shariah principles.

## Response to Views Disputing the Permissibility of Mixed Companies

There are parties opposed to the inclusion of a mixed company in the list of Shariah-compliant securities due to its non-compliance with the maxim which means that if the permissible is mixed with the forbidden, then it should be ruled as forbidden. They are of the view that such a mixed company should not be at all included in list of Shariah-compliant securities.

An example of a change in ruling as a result of a change in environment for Muslims is provided by the ruling concerning the payment for teaching the Quran. The early generation of past Islamic jurists ruled that no payment should be given for teaching the Quran and religion. However, with changing times, such duties were required to be appropriately paid. Without such payment, religious education would be neglected because no one would be interested to teach. As a result, nobody would have a deep knowledge of the Quran and the religion, because specialist knowledge would not be available. Because of this, the Islamic jurists later took the approach of permitting the acceptance of payment, which was originally not permitted, in line with the changing times and environment.

It must be understood, however, that there are strong arguments to rebut the above viewpoint, as follows:

- Weakness of the above maxim.

The authenticity of the above maxim is also disputed. It cannot be denied that this maxim is suitable for certain cases, such as the mixing of slaughtered animals carried out by Muslims and the *Majusi* but it is not suitable in the case of mixed companies.

Al-Sayuti mentions that this maxim is based on a hadith of the Prophet (peace be upon him):

*Meaning: "Where there is a mix of the permissible and the forbidden, then it becomes forbidden."*

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However, Islamic scholars debated on the status of this hadith. According to al-Hafiz Abu Al-Fadhl al-`Iraqi, this hadith is of unknown origin. Meanwhile, al-Subki quoted al-Baihaqi that the hadith was conveyed by Jabir Al-Ja`fiy, someone of weak status who had conveyed it from al-Sya`biy who, in turn, conveyed it from Ibn Mas`ud in the form of a munqati` (hadith of a broken reporting sequence).

- Existence of an opposing maxim

There is an opposing maxim mentioned in Al-Asybah at the end of the discussion of the maxim. The maxim concerned is which means: *"That which is forbidden does not render forbidden that which is permissible."* This maxim was formulated based on the hadith *warid* found in Sunan Ibn Majah and Al-Darqutniy conveyed from Ibn Omar.

- *Maslahah*

Apart from the weakness of the maxim stated above, *maslahah* is also a strong argument for permitting mixed companies. It is further strengthened by arguments pertaining to the existence of the *`umum balwa*, *fasad al-zaman*, *`urf*, *asalib iqtisodiyah* situations and the recognised rights of non-Muslims.

Because of that, the maxim as presented by Izz al-Din `Abd al-Salam regarding the mix of good and bad should be applied:

*Meaning: "Where there is good and bad together, then it needs to be reviewed..."*

If such an action is taken, and hopes of achieving good are more positive, and the disadvantage can be overcome and averted, then such an action should continue. This takes into consideration the command of Allah s.w.t in Surah al-Taghbun, verse 16:

*Meaning: "So fear Allah Subhanahu wa Ta'ala as much as you can..."*

On the contrary, if the bad cannot be overcome and the good cannot be obtained because the bad outweighs the good, then the decision not to proceed with the planned action is wiser to avoid the bad.

## BASIS FOR ESTABLISHING THE BENCHMARK

To determine the status of a mixed company as a Shariah-compliant company/ securities, it is necessary to draw up specific benchmarks to ensure that prohibited elements are minimal and related to those excused by *Syara`*. In other words, the presence of prohibited elements do not affect the permissible part which is larger and more important.

The esteemed past Islamic jurists did not draw up a benchmark for determining the status of a mixed company. This, therefore, gives modern Islamic jurists the opportunity to think about such a benchmark.

The SAC considered a number of benchmarks as a basis that can be considered as *ihtiyat* (precautionary measure) that gives caution in classifying a mixed company under the permissible category as stated by Ibnu Subki in al-Asybah wa al-Naza'ir, that is, *"to rule as prohibited something that is a mix of the permissible and the prohibited is ihtiyat and it is not necessarily prohibited."*

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The SAC took into account additional elements like *masalahah*, *`umum balwa*, *`urf khas min asalib iqtisodiyah*, *fasad al-zaman* and *huquq ghair muslimin*. The SAC also looked at numerous *fatwa* (religious edict from a qualified scholar) which have become exceptions to the maxim which means, if there is a mix of the permissible and the prohibited, then it is ruled as prohibited.

For example, the mixing of slaughtered animals by Muslims and the *Majusi* is ruled to be totally prohibited. This *fatwa* is in line with the maxim because such a mixed item is prohibited in essence. Whereas if the essence of such an item is not prohibited, but is prohibited for other reasons, then it needs to be scrutinised differently.

Ibnu Qayyim in his *Bada'i` al-Fawa'id* divided the nature of prohibited assets into two groups:

1. Prohibited because of its *zat* (nature), for example liquor, pork, etc. This relates to the case of mixing slaughtered animals mentioned earlier; and
2. Prohibited due to other reasons, for example, the means by which money is earned is prohibited. Money, in essence is not prohibited, but if money is obtained as a result of theft, robbery, cheating, etc.; then this money is prohibited. This is similar to the securities of a mixed company, because securities in essence is not prohibited. It becomes prohibited because the activities of such companies produce profits which can be distributed through dividends.

An exception to the maxim is, for example, the *fatwa* concerning silk mixed with common thread. Silk cloth is prohibited to be worn by men as in the hadith of the Prophet (peace be upon him):

*Meaning: "The Prophet (peace be upon him). took a piece of silk and placed it on his right. He took some gold and placed it on his left. Then he said: Both these things are prohibited unto men among my followers, but permissible for the women."*

However, it can be worn by men if the ratio of silk thread mixed with the common thread does not exceed 50%. The benchmark concerning such a mixture is 50%. In other words, if the mixture of silk does not exceed 50%, the cloth may be worn by men. The question is whether such a benchmark is suitable for application in the context of mixed securities. However, from the viewpoint of asset characteristic, both cases are essentially similar, as they appear to be assets that are not prohibited in essence.

## Benchmark of One-third

The Prophet's (peace be upon him) condition of 1/3 (33.33%) is a very generous limit which can also be considered for use as the benchmark for mixed companies. This statement can be supported by the legacy of Sa`ad Ibn Abi Waqas who wanted to leave his assets as alms as in the following hadith:



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*Meaning: "One day, the Prophet (peace be upon him). visited Sa`ad bin Abi Waqas who was ill. Sa`ad expressed to the Prophet (peace be upon him). his feelings that his illness was entering the last phase and that death was near. He asked for the Prophet (peace be upon him).s opinion on giving his assets away as alms for he had only one daughter to inherit his wealth. Therefore, he wished to give as alms 2/3 of his property. However, the Prophet (peace be upon him). stated his objections. Then Sa`ad asked whether he could give away 1/2 of his property. The Prophet (peace be upon him). still said no. The Prophet (peace be upon him). then said: 1/3 (of Sa`ad's property to give away as alms) is enough, that too is still too much. Verily, to leave your heir wealthy is far better than to leave you heir impoverished and dependant on other people's charity."*

Based on the Prophet's (peace be upon him) words, 1/3 or 33.33% "is enough" and can be used as a guideline for the basis of formulating a benchmark. The question is whether this benchmark is suitable to be used for mixed companies, because it relates to the bequest of property and giving of alms. Even so, it cannot be denied that it can be used as a benchmark to set the upper limit of a mixture because an amount exceeding the percentage set will be considered excessive.

## Benchmark Based on *Ghabn Fahisy*

The practice of *ghabn fahisy* in trading is not allowed in Islam. However, if the *ghabn* is small then it is excused. The meaning of *ghabn* is making profits which exceeds market price. The theory of *ghabn fahisy* describes gains which exceed the market price achieved through cheating. If *ghabn* happens without any act of cheating, then it is permitted.

The activity of *tanajusy*, that is manipulation, if accompanied by the element of *ghabn fahisy* can give buyers the right to cancel the sale and purchase contract, according to the majority of Islamic jurists from the Maliki, Syafi'i and Hanbali Mazhab. This shows that if *ghabn fahisy* is accompanied by the element of *tanajusy*, then it is not permissible. However, if it occurs below the benchmark, it is excused. The Hanafi Mazhab ruled that the upper limits for *ghabn fahisy* are as follows:

1. 5 per cent for ordinary goods;
2. 10 per cent for animals, including those used for riding; and
3. 20 per cent for fixed assets.

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