

Ruling Regarding Giving Two For The Price Of One Item For Promotion

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What do the islamic scholar say regarding the following: occasionally, for sake of promotion, we give two items for the price of one. Suppose price of a wallet is 500 rupees but we, for promotion, give two wallets for this price. Is this offer permissible?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The offer mentioned in the question is permissible from shariah perspective. There are two possible explanations for this contract to take place and each one of them will make this contract a permissible contract.

The first explanation is as follows: the seller informs the costumer beforehand that, for sake of promotion, he is giving two wallets for the price of one. In other words, the price of the entire subject of the sale is 500 Rupees. This sale is permissible.

The second explanation is as follows: Initially one wallet is offered for 500 Rupees, but the seller also gives away an additional wallet from his own. In other words the seller adds some thing in subject of the sale (مبيع) from his own and adding something in subject of the sale is permissible from Sharaiah perspective as per the sayings of the Fuqaha (i.e. Muslim Jurists).

Quotations from books of Fiqh regarding the first explanation:

The book Badayus Sanay while mentioning the conditions for the validity of a sale says:

”منها ان يكون المبيع معلوما و ثمنه معلوما علما يمنع من المنازعة“

Translation: One of the conditions of sale is that both the subject of the sale and price are known in such a way that this knowledge prevents the dispute.

(Badayus Sanay, Vol. 5, Page 156, Darul Kutubul Ilmiyah)

Sadrus Shariah Badrut Tariqah Mufti Amjad Ali Azami رحة الله عليه

while mentioning the conditions of sale writes in Bahar-e-Shariat:

”مبيع و ثمن دونوں اس طرح معلوم ہوں کہ نزاع پیدا نہ ہو سکے۔ اگر مجہول ہوں کہ نزاع ہو سکتی ہو، تو بیع صحیح

نہیں۔ مثلاً اس ریوڑ میں سے ایک بکری بیچی یا اس چیز کو واجبی دام پر بیچا یا اس قیمت پر جو فلاں شخص بتائے۔“

Translation: The subject of the sale and price are known in such a way that this knowledge prevents dispute. If they are unknown to the extent that it will cause a dispute then sale will not be valid. For instance, a seller says I have sold one goat from this herd or I have sold a thing on a reasonable price or on a price which so and so person would tell.

(Bahar-e-Shariat, Vol 02, Page 617, Maktabah Tul Madinah.)

Quotations from books of Fiqh regarding the second explanation:

It is permissible for a seller to give something in addition to the subject of the sale for free as it has been mentioned in the book Tanveer ul Absar and Durrul Mukhtar:

”(و) صح (الزيادة فى المبيع) ولزم البائع دفعها“

Translation: addition in subject of a sale is valid and giving it becomes incumbent upon the seller.

(Durrul Mukhtar ma Raddul Muhtar, Vol 5, Page 155, Beirut)

The world-renowned book of Hanafi Fiqh Al-Hidayah has also mentioned the permissibility of addition in subject of the sale from a seller's side.

”ويجوز للبائع ان يزيد للمشتري في المبيع“

Translation: and it is permissible for a seller to add something in subject of a sale for a buyer.

(Al-Hidayah, Vol. 03, Page 59, Beirut)

To add something in a sold item is permissible as mentioned by Sadrus Shariah Badrut Tariqah Mufti Amjad Ali Azami رحمه الله عليه:

”بائع نے مبيع میں اضافہ کر دیا، یہ جائز ہے۔“

Translation: if a seller adds something to the subject of a sale, it is allowed.

(Bahar-e-Shariat, Vol 02, Page 750, Maktabah Tul Madinah.)

والله اعلم عز وجل ورسوله اعلم صلى الله تعالى عليه وآله وسلم

Written by

Abu Muhammad Mufti Ali Asghar Attari Madani

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Translated by Maulana Abdul wajid madani