

24 - THE BOOK OF ZAKĀT (1)

٢٤ - كتاب الزكاة

(1) CHAPTER. The obligation of Zakāt⁽¹⁾.

(١) بَابُ وُجُوبِ الزَّكَاةِ،

And the Statement of Allāh تعالى: “And perform *Aṣ-Ṣalāt* (*Iqamat-aṣ-Ṣalāt*) and give *Zakāt*.” (V.2:43) Ibn ‘Abbās رضي الله عنهما said: Abū Sufyān رضي الله عنه narrated to me the *Ḥadīth* about the Prophet ﷺ [the conversation which happened between him (Abū Sufyān) and Heraclius] and quoted from it: “He (the Prophet ﷺ) ordered us to offer *Aṣ-Ṣalāt* (the prayers) to pay the *Zakāt*, to keep good relations with kith and kin, and to be chaste.” (See H.No. 7, Vol.1).

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ [البقرة: ٤٣] وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: حَدَّثَنِي أَبُو سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ فَقَالَ: يَا مُرْنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَةِ وَالْعَفَافِ.

1395. Narrated Ibn ‘Abbās رضي الله عنهما: رضي الله عنه sent Mu‘adh رضي الله عنه to Yemen and said, “Invite the people to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and I am Allāh’s Messenger (Islāmic Monotheism), and if they obey you to do so, then inform them that Allāh has enjoined on them five *Ṣalāt* (prayer) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allāh has made it obligatory for them to pay the *Sadaqā*⁽²⁾

١٣٩٥ - حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ ابْنُ مَخْلَدٍ، عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبْدِ اللَّهِ بْنِ صَبِيئٍ، عَنْ أَبِي مَعْبُدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: «ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا

(1) *Zakāt*: A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory, as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. *Zakāt* is meant for eight types of people, as mentioned in the Noble Qur’an: *Aṣ-Ṣadaqa* (here it means *Zakāt*) are only for the (1) *Fuqārā* (poor), (2) and *Al-Masākīn* (poor), (3) and those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islām); (5) and to free the captives; (6) and for those in debt; (7) and for Allāh’s Cause (i.e. for *Mujāhidūn* - those fighting in a holy battle), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. (V.9:60).

(2) (H.1395) *Ṣadaqa*: Whatever is given in charity is called in Arabic, *Ṣadaqa*. *Zakāt* is one specific kind of *Ṣadaqa* which is to be collected, according to certain rules and regulations, from the rich Muslims and distributed among the poor ones. The *Ḥadīth*

(Zakāt) from their properties, and it is to be taken from the wealthy among them and given to the poor among them.” [See *Hadīth* No.1496].

لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ
خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ،
فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ
اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي
أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَعْيَانِهِمْ وَتُرَدُّ
عَلَى فُقَرَائِهِمْ». [انظر: ١٤٥٨، ١٤٩٦،

٢٤٤٨، ٤٣٤٧، ٧٣٧١، ٧٣٧٢]

1396. Narrated Abū Ayyūb رَضِيَ اللهُ عَنْهُ A man said to the Prophet ﷺ, “Inform me of such a deed as will make me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” The Prophet ﷺ said, “He has something to ask. (What he needs greatly)”. The Prophet said, “(In order to enter Paradise) you should worship Allāh (Alone, and none else) and do not ascribe any partners to Him, perform *Iqāmat-aṣ-Ṣalāt*⁽¹⁾ (prayer), pay the *Zakāt* and keep good relations with your kith and kin.” (See *Hadīth* No. 5983 Vol. 8).

١٣٩٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ عُثْمَانَ بْنِ عَبْدِ
اللَّهِ ابْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ
طَلْحَةَ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ
أَنْ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَخْبِرْنِي
بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ. قَالَ: مَا لَهُ مَا
لَهُ؟ وَقَالَ النَّبِيُّ ﷺ: «أَرَبْتَ مَا لَهُ؟
تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا. وَتُقِيمُ
الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ وَتَصِلُ
الرَّحِمَ». وَقَالَ بَهْزٌ: حَدَّثَنَا شُعْبَةُ
قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ وَأَبُو
عُثْمَانَ بْنُ عَبْدِ اللَّهِ أَنَّهُمَا سَمِعَا مُوسَى
بْنَ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ
ﷺ بِهَذَا. قَالَ أَبُو عَبْدِ اللَّهِ: أَخَشَى
أَنْ يَكُونَ مُحَمَّدٌ غَيْرَ مَحْفُوظٍ، إِنَّمَا
هُوَ عَمْرٌو. [انظر: ٥٩٨٢، ٥٩٨٣]

1397. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin came to the Prophet ﷺ and said, “Inform me of such a deed as will make me

١٣٩٧ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
الرَّحِيمِ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ

of this part= =of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islāmic Faith. Wherever *Ṣadaqa* occurs with the meaning of *Zakāt*, the '*Zakāt*' has been used; otherwise, “giving in charity” is used to stand for the general meaning of *Ṣadaqa*.

(1) (H.1396) *Iqāmat-aṣ-Ṣalāt*: See glossary.

enter Paradise, if I do it." The Prophet ﷺ said, "(In order to enter Paradise) you should worship Allah (Alone and none else) and do not ascribe any partners to Him, perform *Iqāmat-aṣ-Ṣalāt*, pay the compulsory *Zakāt*, and observe *Ṣaum* (fast) in the month of *Ramaḍān*." The bedouin said, "By Him, in Whose Hands my soul (life) is, I will not do more than this." When he (the bedouin) left, the Prophet ﷺ said, "Whoever likes to see a man of Paradise, then he may look at this man."

قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ يَحْيَى بْنِ سَعِيدِ ابْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا. وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ». قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا أَزِيدُ عَلَى هَذَا. فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا». حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي حَيَّانَ قَالَ: أَخْبَرَنِي أَبُو زُرْعَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا.

1398. Narrated Ibn ‘Abbās رضي الله عنهما: A delegation of the tribe of ‘Abdul Qais came to the Prophet ﷺ and said, “O Allāh’s Messenger! We are from the tribe of Rabī’a, and the infidels of the tribe of Muḍar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may take it from you (carry out); and also invite to it our people whom we have left behind.” The Prophet ﷺ said, “I order you to do four things and forbid you four others: (I order you) to have faith in Allāh, and confess that *Lā ilāha illallāh* [none has the right to be worshipped but Allāh] [and the Prophet ﷺ gestured with his hand like this (i.e., one knot)] and to perform *Iqāmat-aṣ-Ṣalāt* and to pay the compulsory *Zakāt*, and to pay one-fifth of the booty in Allāh’s Cause. And I forbid you to use *Dubbā’*, *Hantam*, *Naqīr* and

١٣٩٨ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَدِمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا هَذَا الْحَيِّ مِنْ رَيْبَعَةٍ قَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كِفَارٌ مُضَرٌّ، وَلَسْنَا نَخْلُصُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ. فَمُرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا. قَالَ: «أَمُرُّكُمْ بِأَرْبَعٍ وَأَنْهَأَكُمْ عَنْ أَرْبَعٍ: الْإِيمَانَ بِاللَّهِ، وَشَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَعَقْدَ يَدَيْهِ هَكَذَا. وَإِقَامَ الصَّلَاةِ، وَإِتْيَاءَ الزَّكَاةِ، وَأَنْ تُوَدُّوا خُمْسَ مَا غَنِمْتُمْ. وَأَنْهَأَكُمْ عَنِ

Muzaffat (all these are the names of utensils used for preparing alcoholic drinks).”

1399. Narrated Abū Hurairah عنه الله رضي الله عنه: When Allāh’s Messenger ﷺ died and Abū Bakr عنه الله رضي الله عنه became the caliph, some Arabs renegaded (reverted to disbelief) (Abū Bakr decided to fight against them), ‘Umar Bakr said to Abū Bakr, “How can you fight with these people although Allāh’s Messenger ﷺ said, ‘I have been ordered (by Allāh) to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said it, then he will save his life and property from me except on trespassing (Islamic) law (rights and conditions for which he will be punished justly), and his accounts will be with Allāh.’” (See H.No. 25).

1400. In continuation of the narration of Abū Hurairah (No. 1399) Abū Bakr said, “By Allāh! I will fight those who differentiate between *Aṣ-Ṣalāt* (the prayer) and the *Zakāt*; as *Zakāt* is the compulsory right to be taken from the property (according to Allāh’s Orders). By Allāh! If they refuse to pay me even a she-kid which they used to pay at the time of Allāh’s Messenger ﷺ, I will fight with them for withholding it”. Then ‘Umar said, “By Allāh, it was nothing, but Allāh opened Abū Bakr’s chest towards the decision (to fight) and I came to know that his decision was right.”

الدُّبَابِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُرْفَتِ». وَقَالَ سُلَيْمَانُ وَأَبُو التُّعْمَانِ عَنْ حَمَّادٍ: «الإيمان بالله: شهادة أن لا إله إلا الله». [راجع: ٥٣]

١٣٩٩ - حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تُوْفِّي رَسُولُ اللَّهِ ﷺ، وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ فَقَالَ عُمَرُ: فَكَيْفَ تُقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُيْرُثُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ». [انظر: ١٤٥٧، ٦٩٢٤،

[٧٢٨٤

١٤٠٠ - فَقَالَ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللَّهُ لَوْ مَنَعُونِي عِنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَعَرَفْتُ أَنَّهُ الْحَقُّ. [انظر: ١٤٥٦،

[٧٢٨٥، ٦٩٢٥

(2) CHAPTER. To give Bai'ah (pledge) for paying Zakāt.

And Allāh's Statement: 'But if they repent, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*, then they are your brethren in religion...' (V.9:11)

1401. Narrated Jarir bin 'Abdullāh رضي الله عنه: I gave the *Bai'ah* (pledge) to the Prophet ﷺ for (1) *Iqāmat-aṣ-Ṣalāt* [offering *Aṣ-Ṣalāt* (prayer)], (2) giving *Zakāt* and (3) to be sincere and true to every Muslim [i.e., to order them for *Al-Ma'rūf* (i.e., Islamic Monotheism and all that Islām orders one to do) and forbid them from *Al-Munkar* (i.e., disbelief, polytheism and all that Islām has forbidden), to help them, to be kind and merciful to them etc.]. [See *Hadīth* No. 57, vol. I, along with its chapter 42].

(3) CHAPTER. The sin of a person who does not pay Zakāt.

And the Statement of Allāh تعالى: "...And those who hoard up gold and silver (*Al-Kanz* – money, gold and silver, the *Zakāt* of which has not been paid) and spend them not in the Way of Allāh, announce unto them a painful torment. On the Day when that (*Al-Kanz*) will be heated in the fire of Hell and with it will be branded their foreheads and their flanks, and their backs (and it will be said to them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.' (V.9:34-35)

1402. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "(On the Day of Resurrection) camels will come to their owners in the best state of health they have ever had (in the world), and if he had not paid their *Zakāt* (in the world) then they

(٢) بَابُ الْبَيْعَةِ عَلَى إِيْتَاءِ الزَّكَاةِ،
﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾
[التوبة: ٥].

١٤٠١ - حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ:
حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ
عَنْ قَيْسٍ قَالَ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى
إِقَامِ الصَّلَاةِ، وَإِيْتَاءِ الزَّكَاةِ، وَالنُّصْحِ
لِكُلِّ مُسْلِمٍ. [راجع: ٥٧]

(٣) بَابُ إِنْ مَنَعَ الزَّكَاةَ،
وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَتَأْتِيهَا
الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِمَّنِ الْأَخْبَارِ
وَالرَّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطِيلِ
وَصُدُّوا عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ
يَكْفُرُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا
فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتُكْوَفُ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَبُطُونُهُمْ هَذَا مَا كَفَرْتُمْ لِأَنْفُسِكُمْ
فَذُوقُوا مَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾﴾ [التوبة:
٣٤ - ٣٥].

١٤٠٢ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ،
أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الرِّبَادِ أَنَّ
عَبْدَ الرَّحْمَنِ ابْنَ هُرَيْرَةَ الْأَعْرَجِ حَدَّثَهُ
أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

would tread him with their feet; and similarly, sheep will come to their owners in the best state of health they have ever had in the world, and if he had not paid their *Zakāt*, then they would tread him with their hooves and would butt him with their horns." The Prophet ﷺ added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet ﷺ added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muḥammad! (please intercede for me),' I will say to him, 'I can't help you, for I conveyed Allāh's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say, 'O Muḥammad! (please intercede for me),' I will say to him, 'I can't help you for I conveyed Allāh's Message to you.'"

يَقُولُ: قَالَ النَّبِيُّ ﷺ: «تَأْتِي الْإِبِلُ عَلَى صَاحِبِهَا عَلَى خَيْرٍ مَا كَانَتْ، إِذَا هُوَ لَمْ يُعْطَ فِيهَا حَقَّهَا، تَطْوُؤُهُ بِأَخْفَافِهَا. وَتَأْتِي الْغَنَمُ عَلَى صَاحِبِهَا عَلَى خَيْرٍ مَا كَانَتْ، إِذَا لَمْ يُعْطَ فِيهَا حَقَّهَا، تَطْوُؤُهُ بِأَظْلَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا. قَالَ: وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى الْمَاءِ. قَالَ: وَلَا يَأْتِي أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارُ، فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ: لَا أُمَلِّكَ لَكَ شَيْئًا، قَدْ بَلَّغْتُ. وَلَا يَأْتِي بِبَعِيرٍ يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُغَاءٌ فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ: لَا أُمَلِّكَ مِنْ اللَّهِ لَكَ شَيْئًا، قَدْ بَلَّغْتُ». [انظر:

[٢٣٧٨، ٣٠٧٣، ٦٩٥٨]

1403. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:

Allāh's Messenger ﷺ said, "Whoever is made wealthy by Allāh and does not pay the *Zakāt* of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth)⁽¹⁾. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.' Then the Prophet ﷺ recited the holy Verses: "Let not those who covetously withhold..." (to the end of the Verse). (V.3:180).

١٤٠٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَيْبَتَانِ، يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ، يَعْنِي بِشِدْقَيْهِ، ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ». ثُمَّ تَلَا ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ﴾ الْآيَةَ [آل عمران: ١٨٠].

[انظر: ٤٥٦٥، ٤٦٥٩، ٦٩٥٧]

(1) (H.1403) See *Fath Al-Bārī*.

(4) CHAPTER. A property from which the *Zakāt* is paid is not a *Al-Kanz* (hoarded-money).

According to the statement of the Prophet ﷺ: “There is no *Zakāt* on property mounting to less than five *Uqiyā* (of silver)” – (one *Uqiyā* equals 128 grams.)

1404. Narrated *Khālid bin Aslam*: We went out with ‘*Abdullāh bin ‘Umar* رَضِيَ اللهُ عَنْهُ and a bedouin said (to ‘*Abdullāh*), “Tell me about Allāh’s Saying: “And those who hoard up gold and silver (*Al-Kanz* – money, gold, silver etc., the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh (V.9:34).” Ibn ‘*Umar* said, “Whoever hoarded them and did not pay the *Zakāt* thereof, then woe to him. But these holy Verses were revealed before the Verses of *Zakāt*. So when the Verses of *Zakāt* were revealed Allāh made *Zakāt* a purifier of the property.”

1405. Narrated *Abū Sa’id* رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “No *Zakāt* is due on property mounting to less than five *Uqiyā* (of silver), and no *Zakāt* is due on less than five camels, and there is no *Zakāt* on less than five *Wasq*.” (A *Wasq* equals 60 *Šā’*) & (1 *Šā’* = 3 kgms approx.)⁽¹⁾ [See *Nisāb* in the Glossary]

(٤) بَابُ مَا أُدِّيَ زَكَاتُهُ فَلَيْسَ بِكَنْزٍ،

لِقَوْلِ النَّبِيِّ ﷺ: «لَيْسَ فِيهَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ».

١٤٠٤ - وَقَالَ أَحْمَدُ بْنُ شَيْبِ بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي: عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ، عَنْ خَالِدِ بْنِ أَسْلَمَ قَالَ: خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ أَعْرَابِيٌّ: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ: ﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُمْفِقُونَهَا فِي سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤] قَالَ ابْنُ عَمْرٍو: مَنْ كَتَمَهَا فَلَمْ يُؤَدِّ زَكَاتَهَا فَوَيْلٌ لَهُ. إِنَّمَا كَانَ هَذَا قَبْلَ أَنْ تَنْزَلَ الزَّكَاةُ فَلَمَّا أَنْزَلَتْ جَعَلَهَا اللَّهُ طَهْرًا لِلْأَمْوَالِ. [انظر: ٤٦٦١]

١٤٠٥ - حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ، أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ: قَالَ الْأَوْزَاعِيُّ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَمْرُوَ بْنَ يَحْيَى بْنِ عُمَارَةَ، أَخْبَرَهُ عَنْ أَبِيهِ يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي الْحَسَنِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيهَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ». وَلَيْسَ فِيهَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ. وَلَيْسَ فِيهَا دُونَ خَمْسِ أَوْسُقٍ

(1) (H.1405) See *Nisāb*: in the glossary.

1406. Narrated Zaid bin Wahab: "I passed by a place called Ar-Rabadha and by chance I met Abū Dhār رَضِيَ اللهُ عَنْهُ and asked him, "What has brought you to this place?" He said, "I was in Sham and differed with Mu'āwiya on the meaning of (the following Verses of the Qur'ān): 'And those who hoard up gold and silver (*Al-Kanz* - money, the *Zakāt* of which is not paid) and spend it not in the Way of Allāh.' (V.9:34).

Mu'āwiya said, "This Verse is revealed regarding the people of the Scriptures." I said, "It was revealed regarding us and also the people of the Scriptures." So we had a quarrel and Mu'āwiya sent a complaint against me to 'Uthmān رَضِيَ اللهُ عَنْهُ. 'Uthmān wrote to me to come to Al-Madīna, and I came to Al-Madīna. Many people came to me as if they had not seen me before. So, I told this to 'Uthmān who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him.

1407. Narrated Al-Aḥnaf bin Qais: While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders, and then put on the bones of their shoulders till it comes through the nipples of their breasts, the stone will be

صَدَقَةٌ. [انظر: ١٤٤٧، ١٤٥٩، ١٤٨٤]

١٤٠٦ - حَدَّثَنَا عَلِيٌّ، سَمِعَ هُشَيْمًا، أَخْبَرَنَا حُصَيْنٌ، عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: مَرَرْتُ بِالرَّبَدَةِ فَإِذَا أَنَا بِأَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ، فَقُلْتُ لَهُ: مَا أَنْزَلَكَ مَنْزِلَكَ هَذَا؟ قَالَ: كُنْتُ بِالشَّامِ فَاخْتَلَفْتُ أَنَا وَمُعَاوِيَةُ فِي: ﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقُونَهَا فِي سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤] قَالَ مُعَاوِيَةُ: نَزَلَتْ فِي أَهْلِ الْكِتَابِ. فَقُلْتُ: نَزَلَتْ فِيْنَا وَفِيهِمْ. فَكَانَ بَيْنِي وَبَيْنَهُ فِي ذِيكَ، وَكَتَبَ إِلَى عُثْمَانَ رَضِيَ اللهُ عَنْهُ يَشْكُونِي، فَكَتَبَ إِلَيَّ عُثْمَانُ: أَنْ أَقْدِمَ الْمَدِينَةَ، فَقَدِمْتُهَا. فَكَثُرَ عَلَيَّ النَّاسُ حَتَّى كَانَهُمْ لَمْ يَرُونِي قَبْلَ ذَلِكَ. فَذَكَرْتُ ذَلِكَ لِعُثْمَانَ فَقَالَ لِي: إِنْ شِئْتَ تَنَحَّيْتَ فَكُنْتَ قَرِيبًا. فَذَلِكَ الَّذِي أَنْزَلَنِي هَذَا الْمَنْزِلَ، وَلَوْ أَمَرُوا عَلَيَّ حَبَشِيًّا لَسَمِعْتُ وَأَطَعْتُ.

[انظر: ٤٦٦٠]

١٤٠٧ - حَدَّثَنَا عِيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلَاءِ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: جَلَسْتُ. ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْجُرَيْرِيُّ، حَدَّثَنَا أَبُو الْعَلَاءِ ابْنُ

moving and hitting.” After saying that, that person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, “I think the people disliked what you had said.” He said, “These people do not understand anything.”

السَّحِيرِ أَنَّ الْأَخْتَفَ بْنَ قَيْسٍ حَدَّثَهُمْ قَالَ: جَلَسْتُ إِلَى مَلَأٍ مِنْ قُرَيْشٍ فَجَاءَ رَجُلٌ حَشِينُ الشَّعْرِ وَالثِّيَابِ وَالهِئَةِ حَتَّى قَامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قَالَ: بَشِّرِ الْكَانِزِينَ بِرَضْفِ يُحْمَى عَلَيْهِمْ فِي نَارِ جَهَنَّمَ ثُمَّ يُوضَعُ عَلَى حَلْمَةِ نَذِي أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُعْضِ كَتِفِهِ وَيُوضَعُ عَلَى نُعْضِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلْمَةِ نَذِيهِ يَتَزَلَّزَلُ. ثُمَّ وَلَّى فَجَلَسَ إِلَى سَارِيَةٍ وَتَبِعْتُهُ وَجَلَسْتُ إِلَيْهِ وَأَنَا لَا أَدْرِي مَنْ هُوَ. فَقُلْتُ لَهُ: لَا أَرَى الْقَوْمَ إِلَّا قَدْ كَرِهُوا الَّذِي قُلْتَ. قَالَ: إِنَّهُمْ لَا يَعْقِلُونَ شَيْئًا.

1408. Abū D̤har added: “My friend told me.” I asked, “Who is your friend?” He said, “The Prophet ﷺ said (to me), ‘O Abū D̤har! Do you see the mountain of Uḥud?’ And on that I (Abū D̤har) started looking towards the sun to judge how much remained of the day, as I thought that Allāh’s Messenger ﷺ wanted to send me to do something for him and I said, ‘Yes!’ He said, ‘I do not love to have gold equal to the mountain of Uḥud unless I spend it all (in Allāh’s Cause) except three Dīnārs. These people do not understand and collect worldly wealth. No, by Allāh, neither I ask them for worldly benefits nor am I in need of their religious verdicts and advices till I meet Allāh, the Honourable, the Majestic.’”

١٤٠٨ - قَالَ لِي خَلِيلِي - قَالَ: قُلْتُ: وَمَنْ خَلِيلُكَ؟ قَالَ: النَّبِيُّ ﷺ - يَا أَبَا ذَرٍّ، أَنْبِصِرْ أَحَدًا؟ قَالَ: فَتَنَظَرْتُ إِلَى الشَّمْسِ مَا بَقِيَ مِنَ النَّهَارِ وَأَنَا أَرَى أَنَّ رَسُولَ اللَّهِ ﷺ يُرْسِلُنِي فِي حَاجَةٍ لَهُ، قُلْتُ: نَعَمْ. قَالَ: «مَا أَحَبُّ أَنْ لِي مِثْلَ أُحُدٍ ذَهَبًا أَنْفَعَهُ كُلَّهُ إِلَّا ثَلَاثَةَ دِنَانِيرٍ». وَإِنَّ هَؤُلَاءِ لَا يَعْقِلُونَ، إِنَّمَا يَجْمَعُونَ الدُّنْيَا. وَلَا وَاللَّهِ لَا أَسْأَلُهُمْ دُنْيَا وَلَا أَسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّى أَلْقَى اللَّهَ عَزَّ وَجَلَّ.

[راجع: ١٢٣٧]

(5) CHAPTER. To spend money in the right way.

1409. Narrated Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ I

(٥) بَابُ إِنْفَاقِ الْمَالِ فِي حَقِّهِ (٥) ١٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

heard the Prophet ﷺ saying, “There is no envy (or not to wish to be the like of) except in two: a person whom Allāh has given wealth and he spends it in the right way, and a person whom Allāh has given wisdom (i.e. religious knowledge of the Qur’ān and *Sunna* – legal way of Prophet Muhammad ﷺ) and he gives his decisions accordingly and teaches it to the others.”

(6) CHAPTER. Giving alms for showing off.

And the Statement of Allāh تعالى: “O you who believe! Do not render in vain your *Ṣadaqa* (charity) by reminders of your generosity or by injury.. up to.. And Allāh does not guide the disbelieving people.” (V.2:264).

(7) CHAPTER. No charity is accepted from what is grabbed from the war booty in an illegal way.

And charity is accepted only from honestly-earned money, as Allāh’s Statement:

“Kind words and forgiving of faults are better than *Ṣadaqa* (charity) followed by injury.. up to.. (He is) Most Forbearing.” (V.2:263)

(8) CHAPTER. *Aṣ-Ṣadaqa* (Charity must be from money earned honestly.

As Allāh’s Statement asserts: “Allāh will destroy *Riba* (usury) and will give increase for *Ṣadaqāt* (deeds of charity, alms, etc.). And Allāh likes not the disbelievers, sinners. Truly those who believe and do deeds of righteousness, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, they will

المُتْنَى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالًا فَاسْلَطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ. وَرَجُلٍ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا». [راجع: ٧٣]

(٦) بَابُ الرِّيَاءِ فِي الصَّدَقَةِ،

لِقَوْلِهِ تَعَالَى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْتَاطُونَ صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى﴾ إِلَى قَوْلِهِ: ﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ [البقرة: ٢٦٤]. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿صَلَدًا﴾: لَيْسَ عَلَيْهِ شَيْءٌ. وَقَالَ عِكْرِمَةُ: ﴿وَإِبِلٌ﴾: مَطَرٌ شَدِيدٌ. (وَالظَّلُّ): النَّدَى.

(٧) بَابٌ: لَا تُقْبَلُ صَدَقَةٌ مِنْ غُلُولٍ، وَلَا يَقْبَلُ إِلَّا مِنْ كَسْبٍ طَيِّبٍ لِقَوْلِهِ: ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَى﴾ إِلَى قَوْلِهِ: ﴿حَلِيمٌ﴾ [البقرة: ٢٣٦].

(٨) بَابُ الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ. لِقَوْلِهِ: ﴿يَمْحُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ (٧٧) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ

have their reward with their Lord. On them shall be no fear, nor shall they grieve.” (V.2: 276, 277)

1410. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “If one gives in charity what equals one date-fruit from the honestly earned money – and Allāh accepts only the honestly earned money – Allāh takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”

وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٦﴾ [البقرة: ٢٧٦ - ٢٧٧].

١٤١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ. ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ فَلَوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ». تَابَعَهُ سُلَيْمَانُ عَنِ ابْنِ دِينَارٍ. وَقَالَ وَرَقَاءُ، عَنِ ابْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ مُسْلِمٌ بِنِ أَبِي مَرْيَمَ، وَزَيْدُ بْنُ أَسْلَمَ، وَسُهَيْلٌ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٧٤٣٠]

(9) CHAPTER. To practise charity (as early as possible) before such time comes when nobody would accept it.

1411. Narrated Hāritha bin Wahab رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, “O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, ‘If you had brought it yesterday, I would have taken it, but today I am not in need of it.’”

(٩) بَابُ الصَّدَقَةِ قَبْلَ الرَّدِّ

١٤١١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَعْبُدُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ ابْنَ وَهْبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا. يَقُولُ الرَّجُلُ: لَوْ جِئْتُ بِهَا بِالْأَمْسِ

لَقَمَلَتْهَا، فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِي

بِهَا». [انظر: ١٤٢٤، ٧١٢٠]

1412. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :
The Prophet ﷺ said, “The Hour (the Day of
Judgement) will not be established till your
wealth increases so much so that one will be
worried, for no one will accept his Zakāt and
the person to whom he will give it, will reply,
‘I am not in need of it.’”

١٤١٢ - حَدَّثَنَا أَبُو الْيَمَانِ،
أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَقُومُ
السَّاعَةُ حَتَّى يَكْتُرَ فِيكُمْ الْمَالُ فَيَفِضُ
حَتَّى يُهَمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ.
وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ
عَلَيْهِ: لَا أَرَبَ لِي». [راجع: ٨٥]

1413. Narrated ‘Adī bin Hātim رَضِيَ اللهُ عَنْهُ :
While I was sitting with Allāh’s Messenger
ﷺ, two persons came to him; one of them
complained about his poverty and the other
complained about the prevalence of
robberies. Allāh’s Messenger ﷺ said, “As
regards stealing and robberies, there will
shortly come a time when a caravan will go to
Makkah (from Al-Madīna) without any
guard. And regarding poverty, The Hour
(the Day of Judgement) will not be
established till one of you wanders about
with his object of charity and will not find
anybody to accept it. And (no doubt) each
one of you will stand in front of Allāh تعالى
and there will be neither a screen nor an
interpreter between him and Allāh, and
Allāh تعالى will ask him, ‘Did not I give you
wealth?’ He will reply in the affirmative.
Allāh تعالى will further ask, ‘Didn’t I send a
Messenger to you?’ And again that person
will reply in the affirmative. Then he will look
to his right and he will see nothing but Hell-
fire, and then he will look to his left and will
see nothing but Hell-fire. So, let each one of
you save himself from the Hell-fire even by
giving half of a date-fruit (in charity). And if

١٤١٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مُحَمَّدٍ، حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ،
أَخْبَرَنَا سَعْدَانُ بْنُ بَشِيرٍ، حَدَّثَنَا أَبُو
مُجَاهِدٍ، حَدَّثَنَا مُجَلُّ بْنُ خَلِيفَةَ
الطَّائِي قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ
رَضِيَ اللهُ عَنْهُ يَقُولُ: كُنْتُ عِنْدَ رَسُولِ
اللهِ ﷺ فَجَاءَهُ رَجُلَانِ: أَحَدُهُمَا
يَسْكُو الْعَيْلَةَ، وَالْآخَرُ يَسْكُو قَطْعَ
السَّبِيلِ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا
قَطْعُ السَّبِيلِ فَإِنَّهُ لَا يَأْتِي عَلَيْكَ إِلَّا
قَلِيلٌ حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ
خَفِيرٍ. وَأَمَّا الْعَيْلَةُ فَإِنَّ السَّاعَةَ لَا
تَقُومُ حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لَا
يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ. ثُمَّ لَيَقْفَنَ أَحَدُكُمْ
بَيْنَ يَدَيِ اللهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ
وَلَا تَرْجَمَانُ يُتْرَجَمُ لَهُ، ثُمَّ لَيَقُولَنَّ
لَهُ: أَلَمْ أُوتِكَ مَا لَمْ أَلَمْ أَرْسِلْ إِلَيْكَ رَسُولًا؟
ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولًا؟

you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother).” (See *Hadith* No.3595, Vol.4).

فَلَيَقُولَنَّ: بلى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلَا يَرَى إِلَّا النَّارَ. فَلْيَتَيَّمَنَّ أَحَدَكُمْ النَّارَ فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ.

[انظر: ١٤١٧، ٣٥٩٥، ٦٠٢٣، ٦٥٣٩،

[٦٥٤٠، ٦٥٦٣، ٧٤٤٣، ٧٥١٢]

1414. Narrated Abū Mūsā رضي الله عنه: The Prophet ﷺ said, “A time will come upon the people when a person will wander about with gold as *Zakāt* and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women.”

١٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ. وَيَرَى الرَّجُلَ الْوَاحِدَ يَتَّبِعُهُ أَرْبَعُونَ امْرَأَةً يُلْدَنَ بِهِ مِنْ قَلْبِهِ الرَّجَالِ وَكَثْرَةِ النِّسَاءِ».

(10) CHAPTER. “Protect yourself from Hell-fire even with a half date, or with a little object of charity.”

And Allāh’s Statement :

“And the likeness of those who spend their wealth ..up to.. all kinds of fruits for him therein.” (V.2:265, 266).

(١٠) **بَابُ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالْقَلِيلِ مِنَ الصَّدَقَةِ،**
﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ﴾
إلى قوله: ﴿فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾
[البقرة: ٢٦٥ - ٢٦٦].

1415. Narrated Abū Mas’ūd رضي الله عنه: When the Verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in a great amount. And they (the people) said, “He is showing off.” And another man came and gave a *Šā’* (a small measure of food grains); they said, “Allāh is not in need of this small amount of charity.” And then the Divine Revelation came: “Those who defame such of the believers who give in charity (in Allāh’s Cause) voluntarily, and such who could not

١٤١٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو التُّعْمَانِ هُوَ الْحَكَمُ بْنُ عَبْدِ اللَّهِ الْبَصْرِيُّ، حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ أَبِي وَاثِلٍ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نَحْمِلُ، فَجَاءَ رَجُلٌ فَتَصَدَّقَ بِشَيْءٍ كَثِيرٍ، فَقَالُوا: مُرَائِي. وَجَاءَ رَجُلٌ فَتَصَدَّقَ بِصَاعٍ، فَقَالُوا:

find to give in charity (in Allāh's Cause) except what is available to them..." (V.9:79).

إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَاعِ هَذَا. فَتَزَلَّتْ
﴿الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا
يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ [الآية: التوبة:

[٧٩]. [انظر: ١٤١٦، ٤٦٦٨، ٤٦٦٩]

1416. Narrated Abū Mas'ūd Al-Ansārī رضي الله عنه: Whenever Allāh's Messenger ﷺ ordered us to give in charity, we used to go to the market and work as porters and get a *Mudd* (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

١٤١٦ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى،
حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، عَنْ
شَقِيقٍ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ إِذَا أَمَرَنَا بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا
إِلَى السُّوقِ فَيَحَامِلُ فَيُصِيبُ الْمُدَّ.
وَإِنَّ لِبَعْضِهِمُ الْيَوْمَ لِمِائَةَ أَلْفٍ.

[راجع: ١٤١٥]

1417. Narrated 'Adī bin Hātim رضي الله عنه: I heard the Prophet ﷺ saying: "Save yourself from Hell-fire even by giving half a date-fruit in charity."

١٤١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي
إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
مَعْقِلٍ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ
تَمْرَةٍ». [راجع: ١٤١٣]

1418. Narrated 'Aishah رضي الله عنها: A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date-fruit which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet ﷺ came and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him

١٤١٨ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ
قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ،
عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
أَبِي بَكْرٍ بْنُ حَزْمٍ عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتِ
امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا تَسْأَلُ. فَلَمْ تَجِدْ
عِنْدِي شَيْئاً غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا إِيَّاهَا،
فَقَسَمْتُهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا.

from Hell-fire.” (See *Hadīth* No.5995, Vol.8).

ثُمَّ قَامَتْ فَحَرَجَتْ . فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا فَأَخْبَرْتُهُ فَقَالَ النَّبِيُّ : «مَنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ كُنَّ لَهُ سِتْرًا مِنْ النَّارِ» . [انظر: ٥٩٩٥]

(11) CHAPTER. What kind of *Aṣ-Sadaqa* (charity etc.) is superior? The superiority of charity practised by a niggardly healthy person, as is said in the Statement of Allāh تعالى:

“And spend (in charity) of that with which We have provided you, before death comes to one of you...” (V.63:10) And Allāh’s Statement: “O you who believe! Spend of that with which We have provided for you, before the Day comes when there will be no bargaining...” (V.2:254)

(١١) بَابُ فَضْلِ صَدَقَةِ الصَّحِيحِ الصَّحِيحِ لِقَوْلِهِ تَعَالَى: ﴿وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ﴾ الْآيَةَ [المنافقون: ١٠] وَقَوْلِهِ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ﴾ الْآيَةَ [البقرة: ٢٥٤].

1419. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and asked, “O Allāh’s Messenger! What kind of *Aṣ-Sadaqa* (charity etc.) is the most superior in reward?” He replied, “The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, ‘Give so much to such and such, and so much to such and such.’ And it has already belonged to such and such (his heirs).”

١٤١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، حَدَّثَنَا أَبُو زُرْعَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ أَيُّ الصَّدَقَةِ أَكْبَرُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ، وَتَأْمَلُ الْغِنَى وَلَا تُنْهَلُ حَتَّى إِذَا بَلَغْتَ الْحُلُقُومَ قُلْتَ: لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ» . [انظر: ٢٧٤٨]

CHAPTER

بَابُ:

1420. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Some of the wives of the Prophet ﷺ asked him, “Who amongst us will be the first to follow you (i.e., die after you)?” He said, “Whoever has the longest hand.” So, they started measuring their hands with a stick and

١٤٢٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ بَعْضَ

Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practising charity, so, she was the first to follow the Prophet ﷺ and she used to love to practise charity. (Sauda died later in the caliphate of Mu'awiya).

أَزْوَاجَ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: «أَيْنَا أَسْرَعُ بِكَ لِحُوقًا؟» قَالَ: «أَطْوَلُكُمْ يَدًا»، فَأَخَذُوا قَصَبَةً يَذْرَعُونَهَا فَكَانَتْ سَوْدَةَ أَطْوَلَهُنَّ يَدًا. فَعَلِمْنَا بَعْدَ أَنَّمَا كَانَتْ طَوَّلَ يَدِهَا الصَّدَقَةَ، وَكَانَتْ أَسْرَعَنَا لِحُوقًا بِهِ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

(12) CHAPTER. To give in charity openly.

And the Statement of Allāh:

“Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public ... up to ... on them shall be no fear, nor shall they grieve.” (V.2:274).

(١٢) بَابُ صَدَقَةِ الْعَلَانِيَةِ، وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِأَيْدِيٍّ وَاللَّهَارِ سِرًّا وَعَلَانِيَةً﴾ إِلَى قَوْلِهِ: ﴿وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: ٢٧٤].

(13) CHAPTER. To give in charity secretly.

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said, “A person who gives in charity so secretly that his left hand does not know what his right hand has given (then he will be under the shade of Allāh on the Day of Resurrection).” [See *Hadīth* No. 1423].

And the Statement of Allāh تعالى: “If you disclose your *Sadaqāt* (alms-giving) it is well, but if you conceal them, and give them to the poor, that is better for you...” (V.2:271)

(١٣) بَابُ صَدَقَةِ السِّرِّ، وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ». وَقَوْلُهُ تَعَالَى: ﴿إِنْ بُشِدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفَوْهَا وَتُؤْتَوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ﴾ الْآيَةَ [البقرة: ٢٧١].

(14) CHAPTER. If one gives an object of charity to a wealthy person unknowingly (one's act of charity is accepted by Allāh).

1421. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning, the people said that he had given his object of charity to a thief. (On hearing that) he said, ‘O Allāh! All the praises and thanks are for You. I will give alms again.’

(١٤) بَابُ: إِذَا تَصَدَّقَ عَلَى غَنِيٍّ وَهُوَ لَا يَعْلَمُ

١٤٢١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَالَ رَجُلٌ: لَا تَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ

And so, he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning, the people said that he had given his alms to an adulteress last night. The man said, 'O Allāh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So, he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allāh! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allāh has given him, in Allāh's Cause.'"

فَأُصْبِحُوا يَتَحَدَّثُونَ: تُصَدِّقَ عَلَى سَارِقِي. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ. لَا تُصَدِّقَنَّ بِصَدَقَتِي، فَخَرَجَ بِصَدَقَتِي فَوَضَعَهَا فِي يَدِ زَانِيَةٍ. فَأُصْبِحُوا يَتَحَدَّثُونَ: تُصَدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ. لَا تُصَدِّقَنَّ بِصَدَقَتِي، فَخَرَجَ بِصَدَقَتِي فَوَضَعَهَا فِي يَدِ غَنِيِّ فَأُصْبِحُوا يَتَحَدَّثُونَ: تُصَدِّقَ عَلَى غَنِيِّ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقِي، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيِّ. فَأَتَيْ قَبِيلَ لَهُ: أَمَا صَدَقْتُكَ عَلَى سَارِقِي، فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ. وَأَمَا الزَّانِيَةَ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا. وَأَمَا الْغَنِيُّ فَلَعَلَّهُ أَنْ يَعْتَبَرَ فَيَنْفِقَ مِمَّا أَعْطَاهُ اللَّهُ».

(15) CHAPTER. If a person gives something in charity to his own son unknowingly.

(١٥) بَابُ: إِذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لَا يَشْعُرُ

1422. Narrated Ma'n bin Yazīd رَضِيَ اللهُ عَنْهُ: My grandfather, my father and I gave the Bai'ah (pledge) to Allāh's Messenger. The Prophet ﷺ got me engaged and then got me married. One day I went to the Prophet ﷺ with a complaint. My father Yazīd had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and then brought them to him (my father). My father said, "By Allāh! I did not intend to give them to you." I took (the case) to Allāh's Messenger ﷺ. On that Allāh's Messenger ﷺ said, "O Yazīd! You will be rewarded for what you intended. O Ma'n! Whatever you

١٤٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو الْجَوْوَرِيَّةِ أَنَّ مَعْنَ بْنَ يَزِيدَ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ، قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ أَنَا وَأَبِي وَجَدِّي، وَخَطَبَ عَلَيَّ فَأَنْكَحَنِي. وَخَاصَمْتُ إِلَيْهِ وَكَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَابِيرَ يَتَصَدَّقُ بِهَا. فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا. فَقَالَ: وَاللَّهِ مَا إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى

have taken is yours.”

(16) CHAPTER. To give objects of charity with the right hand.

1423. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Seven people will be shaded by Allāh under His Shade on the Day (of Resurrection) when there will be no shade except His. They are :

- (1) a just ruler;
- (2) a young man who has been brought up in the worship of Allāh, (i.e. worships Allāh (Alone) sincerely from his childhood),
- (3) a man whose heart is attached to the mosques [who offers the five compulsory congregational *Ṣalāt* (prayers) in the mosques].
- (4) two persons who love each other only for Allāh's sake and they meet and part in Allāh's Cause only;
- (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allāh;
- (6) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).
- (7) a person who remembers Allāh in seclusion and his eyes become flooded with tears.”

1424. Narrated Hāritha bin Wahab Al-Khuzā'ī رضي الله عنه: I heard the Prophet ﷺ saying, “(O people!) Give in charity (for Allāh's Cause), because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it); and any person whom he shall request to take it, will reply, ‘If you had brought it yesterday I would have taken it,

رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَكَ مَا نَوَيْتَ يَا زَيْدٌ، وَلَكَ مَا أَخَذْتَ يَا مَعْنٌ».

(١٦) بَابُ الصَّدَقَةِ بِالْيَمِينِ

١٤٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي حُثَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ. وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينَهُ. وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ». [راجع: ٦٦٠]

١٤٢٤ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مَعْبُدُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُرَاعِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فَسَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ

but today I am not in need of it.’”

(17) CHAPTER. Whoever ordered his servant to give something in charity and did not give it himself.

Narrated Abū Mūsa that the Prophet ﷺ said, “He is one of the charitable persons.”⁽¹⁾

1425. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Allah’s Messenger ﷺ said, “When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others.”

(18) CHAPTER. The wealthy only are required to give in charity.

Whoever gives in charity and he himself or his family are in need or in debt, the payment of debts has precedence over giving in charity or setting a slave free, or giving presents to others, for in this case his act of charity is not acceptable and that person has no right to waste the people’s property. And the Prophet ﷺ said, “Allah will destroy the person who takes other’s wealth with the intention of wasting it.” But if one is known for his patience and prefers others to himself while he himself is in need, as Abū Bakr did

بِصَدَقَتِهِ فَيَقُولُ الرَّجُلُ: لَوْ جِئْتُ بِهَا
بِالْأَمْسِ لَقَبِلْتُهَا مِنْكَ، فَأَمَّا الْيَوْمَ فَلَا
حَاجَةَ لِي فِيهَا». [راجع: ١٤١١]

(١٧) **بَابٌ** مَنْ أَمَرَ خَادِمَهُ بِالصَّدَقَةِ
وَلَمْ يُنَاوِلْ بِنَفْسِهِ،

وقال أبو موسى عَنِ النَّبِيِّ ﷺ:
«هُوَ أَحَدُ الْمُتَصَدِّقِينَ».

١٤٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ
ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ
بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا
أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ
وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ
بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا». [انظر:
١٤٣٧، ١٤٣٩، ١٤٤٠، ١٤٤١، ٢٠٦٥]

(١٨) **بَابٌ: لَا صَدَقَةَ إِلَّا عَنِ ظَهْرِ
غَنَى،**

وَمَنْ تَصَدَّقَ وَهُوَ مُحْتَاجٌ، أَوْ
أَهْلُهُ مُحْتَاجٌ، أَوْ عَلَيْهِ دَيْنٌ فَالِدَيْنُ
أَحَقُّ أَنْ يُقْضَى مِنَ الصَّدَقَةِ وَالْعِنَقِ
وَالهَيْبَةِ، وَهُوَ رَدٌّ عَلَيْهِ، لَيْسَ لَهُ أَنْ
يُتْلَفَ أَمْوَالُ النَّاسِ، وَقَالَ النَّبِيُّ ﷺ:
«مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ إِتْلَافَهَا
أَتْلَفَهُ اللهُ» إِلَّا أَنْ يَكُونَ مَعْرُوفًا
بِالصَّبْرِ، فَيُؤْتَرُ عَلَى نَفْسِهِ وَلَوْ كَانَ بِهِ

(1) (Ch.17) This is a part of another *Hadīth*. See *Hadīth* No.1438.

when he gave all his property in charity, it is permissible. Similarly, the *Anṣār* gave preference to the emigrants over themselves. And the Prophet ﷺ had forbidden the wasting of wealth, so, a person has no right to waste other's wealth, by spending it in charity.

And Ka'b (bin Mālik) رَضِيَ اللهُ عَنْهُ said, "I said to Allāh's Messenger ﷺ, 'O Allāh's Messenger! As a part of my repentance I would like to give up all my property in the Cause of Allāh and His Messenger ﷺ.' He said, 'You would better keep some of your property.' On that I said, 'I will keep my share that is in Khaibar.'"

1426. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best charity is that which is practised by a wealthy person. And start giving first to your dependents."

1427. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The upper hand is better than the lower hand (i.e., he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allāh will give him and save him from asking others; and whosoever is satisfied with what Allāh has given him, Allāh will make him self-sufficient."

خَصَاصَةٌ كَفَعَلَ أَبِي بَكْرٍ حِينَ تَصَدَّقَ بِمَالِهِ، وَكَذَلِكَ آتَرَ الْأَنْصَارُ الْمُهَاجِرِينَ. وَنَهَى النَّبِيُّ ﷺ عَنِ إِضَاعَةِ الْمَالِ فَلَيْسَ لَهُ أَنْ يُضَيِّعَ أَمْوَالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ، وَقَالَ كَعْبُ رَضِيَ اللهُ عَنْهُ: قُلْتُ: يَا رَسُولَ اللهِ إِنَّ مِنْ تَوَاتِي أَنْ أَنْخَلِجَ مِنْ مَالِي صَدَقَةً إِلَى اللهِ وَإِلَى رَسُولِهِ ﷺ. قَالَ: «أُمْسِكْ عَلَيْكَ بَعْضَ مَا لَكَ فَهُوَ خَيْرٌ لَكَ». قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرِ.

١٤٢٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى، وَإِبْدَأْ بِمَنْ تَعُولُ».

[انظر: ١٤٢٨، ٥٣٥٥، ٥٣٥٦]

١٤٢٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَإِبْدَأْ بِمَنْ تَعُولُ وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنَى، وَمَنْ يَسْتَعْفِ يُعْفَهُ اللهُ وَمَنْ يَسْتَعْنِ يُعْنِهِ اللهُ».

1428. Narrated Abū Hurairah like this.

1429. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا : Allāh’s Messenger ﷺ while on the pulpit mentioned about *Aṣ-Ṣadaqa* (charity), and to abstain from asking others for some financial help, and begging others, and said: “The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.”

(19) CHAPTER. The one who follows up his charitable gifts with reminders of generosity; as is referred to in Allāh’s Statement:

“Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury...” (V.2:262)

(20) CHAPTER. Whoever loves to give something in charity on the very day (on which he receives his earnings).

1430. Narrated ‘Uqba bin Al-Hārith رَضِيَ اللهُ عَنْهُ : Once the Prophet ﷺ offered the *Aṣr* prayers and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, “I left at home a piece of gold which was from the charity, and I disliked to let it remain a night in my house, so I got it distributed.”

١٤٢٨ - وَعَنْ وَهَيْبٍ قَالَ :

أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ بِهَذَا. [راجع: ١٤٢٦]

١٤٢٩ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ :

حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ ح وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالْمَسْأَلَةَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَالسُّفْلَى هِيَ السَّائِلَةُ».

(١٩) بَابُ الْمَتَانِ بِمَا أُعْطِيَ لِقَوْلِهِ :

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدْوَى﴾
الآيَةُ [البقرة: ٢٦٢].

(٢٠) بَابُ مَنْ أَحَبَّ تَعَجِيلَ الصَّدَقَةِ مِنْ يَوْمِهَا

١٤٣٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ عُقْبَةَ بْنَ الْحَارِثِ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الْعَصْرَ فَأَسْرَعَ ثُمَّ دَخَلَ الْبَيْتَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ، فَقُلْتُ أَوْ قِيلَ لَهُ فَقَالَ: «كُنْتُ خَلَفْتُ

فِي الْبَيْتِ نَبْرًا مِّنَ الصَّدَقَةِ فَكَرِهَتْ أَنْ
أُيَيْبَتْ فَقَسَمَتْهُ». [راجع: ٨٥١]

(٢١) بَابُ التَّحْرِيصِ عَلَى الصَّدَقَةِ
وَالشَّفَاعَةِ فِيهَا

(21) CHAPTER. To exhort one to give in charity and to intercede for the same purpose.

1431. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ went out for *Ṣalāt-ul-'Eid* on the 'Eid day and offered a two *Rak'āt* prayer; and he neither offered any *Ṣalāt* (prayer) before it nor after it. Then he went towards the women along with Bilāl. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and ear-rings.

١٤٣١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَدِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ فَصَلَّى رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلُ وَلَا بَعْدُ، ثُمَّ مَالَ عَلَى النِّسَاءِ وَمَعَهُ بِلَالٌ، فَوَعَّظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ الْمَرَأَةُ تُلْقِي الْقُلْبَ وَالْحُرْصَ.

[راجع: ٩٨]

1432. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ , "Whenever a beggar came to Allāh's Messenger ﷺ, or he was asked for something, he would intercede (and say to his Companions), "Help and recommend him and you will receive the reward for it; and Allāh will bring about what He will through His Prophet's ﷺ tongue."⁽¹⁾

١٤٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا جَاءَهُ السَّائِلُ أَوْ طَلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ: «اشْفَعُوا تُؤَجَّرُوا وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ مَا شَاءَ». [انظر: ٦٠٢٧، ٦٠٢٨، ٧٤٧٦]

1433. Narrated Asmā رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said to me, "Do not withhold your money, (for if you did so) Allāh would

١٤٣٣ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ،

(1) (H.1432) The Prophet ﷺ, urged his Companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet ﷺ prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allāh and could not be changed in any circumstances.

withhold His Blessings from you.”

Narrated ‘Abda رضي الله عنه: The Prophet ﷺ said, “Do not withhold your money by counting and hoarding it, being afraid that it (money) may be exhausted (by spending in Allāh’s Cause) lest Allāh should withhold His Blessings from you.” [See *Fath Al-Bārī*].

(22) CHAPTER. To give in charity as much as you can afford.

1434. Narrated Asmā’ bint Abū Bakr رضي رضي الله عنها that she came to the Prophet ﷺ (for some problem) and he said, “Do not shut your money bag; otherwise Allāh too will withhold His Blessings from you. Spend (in Allāh’s Cause) as much as you can afford.”

(23) CHAPTER. *Aṣ-Ṣadaqa* (charity) expiates sins.

1435. Narrated Abū Wā’il: Ḥudhaifa رضي رضي الله عنه said, “Umar رضي رضي الله عنه said, ‘Who amongst you remembers the statement of Allāh’s Messenger ﷺ about the *Al-Fitnah* (trial and affliction)?’ I said, ‘I know it exactly as the Prophet ﷺ said.’ ‘Umar said, ‘No doubt, you are bold. How did he say it?’ I said, ‘A man’s *Al-Fitnah* caused by his wife, children and neighbours is expiated by (his) *Ṣalāt* (prayer), charity, and enjoining *Al-Ma’rūf* (Islāmic Monotheism and all that

عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي النَّبِيُّ ﷺ: «لَا تُوَكِّي فَيُوكَى عَلَيْكَ».

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللَّهِ، وَقَالَ: «لَا تُحْصِي فَيُحْصِي اللَّهُ عَلَيْكَ». [انظر: ١٤٣٤، ٢٥٩٠،

[٢٥٩١]

(٢٢) بَابُ الصَّدَقَةِ فِيمَا اسْتَطَاعَ

١٤٣٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ: أَخْبَرَهُ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهَا جَاءَتْ النَّبِيَّ ﷺ فَقَالَ: «لَا تُوعِي فَيُوعِي اللَّهُ عَلَيْكَ، ارْضِخِي مَا اسْتَطَعْتِ».

[راجع: ١٤٣٣]

(٢٣) بَابُ: الصَّدَقَةُ تُكَفِّرُ الْحَطِيئَةَ

١٤٣٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ عَنِ الْفِتْنَةِ؟ قَالَ: قُلْتُ: أَنَا أَحْفَظُهُ كَمَا قَالَ. قَالَ: إِنَّكَ عَلَيْهِ لَجَرِيءٌ، فَكَيْفَ قَالَ؟

Islām ordains).' (The subnarrator Sulaimān added that he said, 'The *Ṣalāt* (prayer), charity, enjoining *Al-Ma'rūf* and forbidding *Al-Munkar* (disbelief, polytheism, and all that Islām has forbidden).' 'Umar said, 'I did not mean that, but I ask about that *Al-Fitnah* which will spread like the waves of the sea.' I said, 'O chief of the believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.'" We were afraid to ask him about that door, so we asked Masrūq to inquire, and he asked Ḥudhaifa regarding it. Ḥudhaifa said, "The door was 'Umar رضي الله عنه." We further asked Ḥudhaifa whether 'Umar knew what that door meant. Ḥudhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning."

(24) CHAPTER. Whoever gave things in charity while he was a *Mushrik*⁽¹⁾ and then embraced Islām.

1436. Narrated Ḥakīm bin Ḥizām رضي الله عنه: I said to Allāh's Messenger ﷺ, "Before embracing Islām, I used to do good deeds like giving in charity, manumission of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The Prophet ﷺ replied, "You became Muslim with all those good deeds (without losing their reward)."

قُلْتُ: فَتَنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهُ الصَّلَاةُ وَالصَّدَقَةُ وَالْمَعْرُوفُ. قَالَ سَلِيمَانٌ: قَدْ كَانَ يَقُولُ: الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالتَّهْيِي عَنِ الْمُنْكَرِ. قَالَ: لَيْسَ هَذَا أُرِيدُ، وَلَكِنِّي أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ: قُلْتُ: لَيْسَ عَلَيْكَ بِهَا يَا أَمِيرَ الْمُؤْمِنِينَ بَأْسٌ، بَيْنَكَ وَبَيْنَهَا بَابٌ مُغْلَقٌ. قَالَ: فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحُ؟ قَالَ: قُلْتُ: لَا، بَلْ يُكْسَرُ. قَالَ: فَإِنَّهُ إِذَا كُسِرَ لَمْ يُغْلَقْ أَبَدًا. قَالَ: قُلْتُ: أَجَلٌ. قَالَ: فَهَبْنَا أَنْ نَسْأَلَهُ مِنَ الْبَابِ. فَقُلْنَا لِمَسْرُوقٍ: سَلُهُ. قَالَ: فَسَأَلَهُ، فَقَالَ: عَمْرُ رَضِيَ اللَّهُ عَنْهُ. قَالَ: قُلْنَا: فَعَلِمَ عَمْرٌ مَنْ تَعْنِي؟ قَالَ: نَعَمْ، كَمَا أَنَّ دُونَ عِدِّ لَيْلَةً، وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَغَالِيطِ. [راجع: ٥٢٥]

(٢٤) بَابٌ مَنْ تَصَدَّقَ فِي الشَّرْكِ ثُمَّ أَسْلَمَ

١٤٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَتَحَنَّنُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عِتَاقَةٍ أَوْ صِلَةٍ رَحِمٍ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ

(1) (Ch.24) *Mushrikūn* : See glossary.

النَّبِيِّ ﷺ: «أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ». [انظر: ٢٢٢٠، ٢٥٣٨، ٥٩٩٢]

(25) CHAPTER. The servant gets a reward for giving charity when ordered by the owner of the property, as long as the servant has no intention of spoiling it (his master's property).

1437. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "When a woman gives in charity from her husband's meals with no intention of spoiling it (the property of her husband), she will get a reward for it and her husband too will get a reward for what he earned, and the trustee (store-keeper) will have the reward likewise."

(٢٥) بَابُ أَجْرِ الْخَادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيْرَ مُفْسِدٍ

١٤٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ طَعَامِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا، وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ».

1438. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An honest Muslim trustee (store-keeper) who carries out the orders of his master, and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

١٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُنْفِذُ - وَرَبِّمَا قَالَ: يُعْطِي - مَا أَمَرَ بِهِ كَامِلًا مُوقِرًا طَيِّبًا بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أَمَرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ». [انظر: ٢٢٦٠، ٢٣١٩]

(26) CHAPTER. The reward of the lady who gives in charity, or provides somebody with food from her husband's house for Allāh's sake without spoiling her husband's property.

(٢٦) بَابُ أَجْرِ الْمَرْأَةِ إِذَا تَصَدَّقَتْ أَوْ أَطْعَمَتْ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ

1439. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "If a woman gives in charity from her husband's house..." (See H. No.1440).

١٤٣٩ - حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَنْصُورٌ وَالْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ بَعْنِي:

«إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا»

ح

1440. The Prophet ﷺ further said, “If a lady gives meals (in charity) from her husband’s house without spoiling her husband’s property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending.”

١٤٤٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ ، عَنْ شَقِيقٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ النَّبِيُّ ﷺ : «إِذَا أَطْعَمَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ لَهَا أَجْرُهَا ، وَلَهُ مِثْلُهُ ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ ، لَهُ بِمَا اكْتَسَبَ وَلَهَا بِمَا أَنْفَقَتْ» .

1441. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ said, “When a woman gives in charity from her house meals in Allāh’s Cause without spoiling her husband’s property, she will get a reward for it; and her husband will also get the reward for his earnings and the trustee (store-keeper) will get a reward likewise.”

١٤٤١ - حَدَّثَنَا يَحْيَى بْنُ يَحْيَى ، أَخْبَرَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ شَقِيقٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ : «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ فَلَهَا أَجْرُهَا ، وَلِلزَّوْجِ بِمَا اكْتَسَبَ ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ» .

(27) CHAPTER. The Statement of Allāh تعالى :

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husna* [The Best (i.e., *Lā ilāha illallāh* or a reward from Allāh (i.e. Allāh will compensate him for what he will spend in Allāh’s Cause or bless him with Paradise)]. We will make smooth for him the path of ease (goodness). But he who is a greedy, miser and thinks himself self-sufficient, and belies *Al-Husna*, We will make smooth for him the path for evil.’ (V.92 :5-10)

And the saying of the angels: “O Allāh, compensate a person who spends in Your Cause for what he has spent.”

(٢٧) **بَابُ قَوْلِ اللَّهِ تَعَالَى :** ﴿فَأَمَّا مَنْ آعطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنِ ﴿٦﴾ فَسَنبَرُهُ لِلْسُرَى ﴿٧﴾ وَأَمَّا مَنْ يَخْلُ وَاسْتَفْتَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنِ ﴿٩﴾ فَسَنبَرُهُ لِلْعُسْرَى ﴿١٠﴾﴾ [الليل : ٥ - ١٠] اللَّهُمَّ أَعْطِ مُتَّقٍ مَالِ خَلْفًا .

1442. Narrated Abū Hurairah رضي الله عنه:
The Prophet ﷺ said, "Every day two angels
come down (from the heaven) and one of
them says, 'O Allāh! Compensate every
person who spends in Your Cause,' and the
other (angel) says, 'O Allāh! Destroy every
miser.'"

١٤٤٢ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي أَحْيَى، عَنْ سُلَيْمَانَ، عَنْ
مُعَاوِيَةَ بْنِ أَبِي مُرَّرٍ، عَنْ أَبِي
الْحُبَابِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ يَوْمٍ
يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ
فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا
خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ
مُنْسِكًا تَلْفًا».

(28) CHAPTER. The examples of an alms-giver and a miser.

(٢٨) بَابُ مَثَلِ الْبَخِيلِ وَالْمُتَصَدِّقِ

1443. Narrated Abū Hurairah رضي الله عنه:
The Prophet ﷺ said, "The example of a
miser and an alms-giver is like the example of
two persons wearing two iron cloaks." (In
another narration Abū Hurairah narrates:)
Allāh's Messenger ﷺ said, "The example of
an alms-giver and a miser is like the example
of two persons wearing two iron cloaks from
their breasts to their collar bones; and when
the alms-giver gives in charity, the cloak
becomes capacious till it covers his whole
body to such an extent that it hides his
fingertips and covers his footprints
(obliterates his tracks).⁽¹⁾ And when the
miser wants to spend, it (the iron cloak)
sticks and (its) every ring gets stuck to its
place, he tries to widen it, but it does not
become wide."

١٤٤٣ - حَدَّثَنَا مُوسَى، حَدَّثَنَا
وَهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ النَّبِيُّ ﷺ: «مَثَلُ الْبَخِيلِ
وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا
جُبَّتَانِ مِنْ حَدِيدٍ» ح وَحَدَّثَنَا أَبُو
الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو
الرَّزَادِ أَنْ عَبْدَ الرَّحْمَنِ حَدَّثَهُ أَنَّهُ سَمِعَ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الْبَخِيلِ
وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ
مِنْ حَدِيدٍ مِنْ تُدْبِيهِمَا إِلَى تَرَاقِيهِمَا،
فَأَمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَعَتْ أَوْ
وَقَرَّتْ عَلَى جِلْدِهِ حَتَّى تُخْفِي بَنَانَهُ
وَتَعْفُو أَثْرَهُ. وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ
يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا

(1) (H.1443) His sins will be forgiven.

فَهُوَ يُوسِّعُهَا وَلَا تَنْسِعُ». تَابَعَهُ
الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ فِي
الْجُبَّتَيْنِ. [انظر: ١٤٤٤، ٢٩١٧،
٥٢٩٩، ٥٧٩٧]

1444. See 1443.

١٤٤٤ - وَقَالَ حَنْظَلَةُ عَنْ
طَاوُسٍ: «جُنَّتَانِ». وَقَالَ اللَّيْثُ:
حَدَّثَنِي جَعْفَرٌ عَنِ ابْنِ هُرْمَزٍ سَمِعْتُ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ: «جُنَّتَانِ». [راجع: ١٤٤٣]

(29) CHAPTER. Giving in charity from the earnings and trade, as is referred to in the Statement of Allāh تعالى:

“O you who believe! Spend of the good things which you have (legally) earned... (up to) ... and Worthy of all praise.” (V.2:267)

(30) CHAPTER. Every Muslim has to give in charity; and whoever does not find anything to give, should do all that is good [i.e. enjoin *Al-Ma'rūf* (Islāmic Monotheism, and all that Islām has ordained)].

1445. Narrated Abū Musa: The Prophet ﷺ said, “Every Muslim has to give in charity.” The people asked, “O Allāh’s Prophet! If someone has nothing to give, what will he do?” He said, “He should work with his hands and benefit himself and also give in charity (from what he earns).” The people further asked, “If he cannot do even that?” He replied, “He should help the needy who appeal for help.” Then the people asked, “If he cannot do that?” He replied, “Then he should perform all that is good [i.e. enjoin *Al-Ma'rūf* (Islāmic Monotheism, and all that Islām has ordained)] and keep away from all that is evil (i.e. disbelief, polytheism, and all that Islām has forbidden) and this will be regarded as charitable deeds.”

(٢٩) بَابُ صَدَقَةِ الْكَسْبِ وَالتَّجَارَةِ
لِقَوْلِهِ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ آمَنُوا
أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ﴾ الْآيَةَ،
إِلَى قَوْلِهِ: ﴿﴾ [البقرة: ٢٦٧].

(٣٠) بَابُ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ،
فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بِالْمَعْرُوفِ

١٤٤٥ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ
بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ
النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ
صَدَقَةٌ». فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ
يَجِدْ؟ قَالَ: «يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ
وَيَتَصَدَّقُ». قَالُوا: فَإِنْ لَمْ يَجِدْ؟
قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ».
قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: «فَلْيَعْمَلْ
بِالْمَعْرُوفِ وَلْيُمْسِكِ عَنِ الشَّرِّ فَإِنَّهَا لَهُ
صَدَقَةٌ». [انظر: ٦٠٢٢]

(31) CHAPTER. How much is *Zakāt*, and how much may be given in charity? And whoever gave a sheep in charity.

1446. Narrated Umm 'Atīyyā رضي الله عنها: A sheep was sent to Nusaiba Al-Anṣāriya (as charity) and she gave some of it to 'Āishah رضي الله عنها. The Prophet ﷺ asked 'Āishah for something to eat. 'Āishah replied that there was nothing except what Nusaiba had sent of that sheep. The Prophet ﷺ said to her, "Bring it as it has reached its place."⁽¹⁾

(٣١) بَابُ: قَدْرُ كَمْ يُعْطَى مِنَ الرِّزْقَةِ وَالصَّدَقَةِ؟ وَمَنْ أُعْطِيَ شَاةً

١٤٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: بُعِثَ إِلَى نُسَيْبَةَ الْأَنْصَارِيَّةِ بِشَاةٍ فَأُرْسِلَتْ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: «عِنْدَكُمْ شَيْءٌ؟» فَقَالَتْ: لَا، إِلَّا مَا أُرْسِلَتْ بِهِ نُسَيْبَةُ مِنْ تِلْكَ الشَّاةِ. فَقَالَ: «هَاتِ فَقَدْ بَلَغَتْ مَجْلَهَا». [انظر: ١٤٩٤، ٢٥٧٩]

(32) CHAPTER. The *Zakāt* of silver.

1447. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "There is no *Zakāt* on less than five camels, and also there is no *Zakāt* on less than five *Awāq* (of silver). (5 *Awāq* = 22 Fransa Riyāls of Yemen or 200 Dirhams i.e., approx. 640 Grams.) And there is no *Zakāt* on less than five *Awsuq*.⁽²⁾ (A special measure of food-grains, and one *Wasq* equals 60 *Sa'*.) [For gold, 20 *Mithqāl*, i.e., approx. 94 grams, i.e., equal to 12 Guinea English. No *Zakāt* for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyāls of Yemen, i.e., 200 Dirhams, i.e., approx. 640 grams of silver. (This is called *Niṣāb*)⁽³⁾].

(٣٢) بَابُ زَكَاةِ الْوَرَقِ

١٤٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيهَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ مِنَ الْإِبِلِ، وَلَيْسَ فِيهَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيهَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ». حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ

(1) (H.1446) For further details see *Hadīth* No.1494 and 1495.

(2) (H.1447) Five *Awsuq* (i.e., approx. 675 Kilograms of dates or fruits or food grain. [1 *Wasq* 60 *Sa'* 135 Kilograms.]

(3) (H.1447) *Niṣāb*: Minimum amount of property liable to payment of the *Zakāt*. e.g. *Niṣāb* of Gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Niṣāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Niṣāb* of food-grains and fruit is 5 *Awsuq*, i.e., 673.5 Kilograms. *Niṣāb* of camels is 5 camels; *Niṣāb* of cows is 5 cows; and *Niṣāb* of sheep is 40 sheep, etc.

(33) CHAPTER. *Zakāt* may be paid in kind (and not in cash).

Ṭawūs said: Mu'ādh رضي الله عنه said to the people of Yemen, "Bring me small, or used garments in charity in place of barley and millet as it will be easy for you and useful for the Companions of the Prophet ﷺ in Al-Madīna." The Prophet ﷺ said, "Khālid has kept his shield and arms for Allāh's Cause." And the Prophet ﷺ said to the ladies, "Give in charity, even from your ornaments." The Prophet ﷺ did not differentiate between the *Zakāt* and other kinds of *Ṣadaqa* in this respect. And so the women donated their ear-rings and necklaces. And the Prophet ﷺ did not specify that what might be paid in kind should be silver or gold.

1448. Narrated Anas رضي الله عنه: Abū Bakr رضي الله عنه wrote to me what Allāh had instructed His Messenger ﷺ to do regarding the one who had to pay one *Bint Makḥāḍ* (i.e. one-year-old she-camel) as *Zakāt*, and he did not have it but had got *Bint Labūn* (two-year-old she-camel). (He wrote that) it could be accepted from him as *Zakāt*, and the collector of *Zakāt* would return him 20 Dirhams⁽¹⁾ or two sheep; and if the *Zakāt* prayer had not a *Bint Makḥāḍ*, but he had *Ibn Labūn* (a two-year-old he-camel) then it could be accepted as his *Zakāt*, but he would not be paid anything.

قال: أَخْبَرَنِي عَمْرُو: سَمِعَ أَبَاهُ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ بِهَذَا. [راجع، ١٤٠٥]

(٣٣) بَابُ الْعَرْضِ فِي الزَّكَاةِ،

وَقَالَ طَاوُوسٌ: قَالَ مُعَاذٌ رَضِيَ اللَّهُ عَنْهُ لِأَهْلِ الْيَمَنِ: اثْنُونِي بَعْرَضِ ثِيَابِ حَمِيصٍ أَوْ لَيْسِ فِي الصَّدَقَةِ مَكَانَ الشَّعِيرِ وَالذَّرَّةِ، أَهْوَنُ عَلَيْكُمْ وَخَيْرٌ لِأَصْحَابِ النَّبِيِّ ﷺ بِالْمَدِينَةِ. وَقَالَ النَّبِيُّ ﷺ: «وَأَمَّا خَالِدٌ فَقَدْ احْتَبَسَ أَدْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ اللَّهِ». وَقَالَ النَّبِيُّ ﷺ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ» فَلَمْ يَسْتَنْ صَدَقَةَ الْفَرَضِ مِنْ غَيْرِهَا، فَجَعَلَتِ الْمَرْأَةُ تَلْقِي خُرْصَهَا وَسِخَابَهَا، وَلَمْ يَحْصَ الذَّهَبَ وَالْفِضَّةَ مِنَ الْعُرُوضِ.

١٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ أَنَّ أَسَا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ النَّبِيُّ أَمَرَ اللَّهُ رَسُولَهُ «وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتُ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخَاضٍ عَلَى وَجْهِهَا وَعِنْدَهُ ابْنُ لَبُونٍ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ». [انظر: ١٤٥٠، ١٤٥١]

(1) (H.1448) One Dirham equals about $3\frac{1}{5}$ grams of silver.

١٤٥٣، ١٤٥٤، ١٤٥٥، ٢٤٨٧، ٣١٠٦

[٥٨٧٨، ٦٩٥٥]

1449. Narrated Ibn 'Abbās رضي الله عنهما : I am a witness that Allāh's Messenger ﷺ offered the 'Eid prayer before delivering the *Khutba* (religious talk), and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilāl who was spreading his garment. The Prophet ﷺ advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The subnarrator Ayyūb pointed towards his ears and neck meaning that they gave ornaments from those places such as ear-rings and necklaces.)

١٤٤٩ - حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ عَطَاءِ بْنِ أَبِي رَبِيعٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ لَصَلَّى قَبْلَ الْخُطْبَةِ فَرَأَى أَنَّهُ لَمْ يَسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ وَمَعَهُ بِلَالٌ نَاشِرٌ ثَوْبِهِ فَوَعَّظَهُنَّ وَأَمَرَهُنَّ أَنْ يَصَدَّقْنَ فَجَعَلَتِ الْمَرْأَةُ تَلْفِي. وَأَشَارَ أَيُّوبُ إِلَى أُذُنِهِ وَإِلَى حَلْقِهِ. [راجع: ٩٨]

(34) CHAPTER. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the *Zakāt*.

Narrated Sālim : Ibn 'Umar رضي الله عنهما said: The Prophet ﷺ stated a similar narration.

(٣٤) بَابٌ: لَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ، وَيُذَكَّرُ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1450. Narrated Anas رضي الله عنه : Abū Bakr رضي الله عنه wrote to me what was made compulsory by Allāh's Messenger ﷺ and that was (regarding the payments of *Zakāt*, and there was mentioned in it): Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) *Zakāt*.⁽¹⁾

١٤٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي ثُمَامَةُ أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ الْبَيِّنَاتِ فَرَضَ رَسُولُ اللَّهِ ﷺ: «وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ. وَلَا يُفْرَقُ

(1) (H.1450) e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the *Zakāt*. This *Hadith* may also mean that the *Zakāt* collector should not do the same with the intention of collecting more *Zakāt*. He should not divide the property of one person or gather the property of different persons when collecting *Zakāt*.

(35) CHAPTER. If a property is equally owned by two partners, its *Zakāt* is to be paid as a whole, and each partner is to pay the same amount.

Tāwūs and 'Aṭā' say that if two partners know their shares separately, their property will not be collected together. And Sufyān says that *Zakāt* will not be due till one partner has forty sheep and the other partner also has the same number of sheep.

1451. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what Allāh's Messenger ﷺ has made compulsory (regarding *Zakāt*) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined *Zakāt* and it will be considered that both of them have paid their *Zakāt* equally.

(36) CHAPTER. The *Zakāt* of camels.

And this was narrated by Abū Bakr, Abū Dhar and Abū Hurairah رَضِيَ اللهُ عَنْهُ on the authority of the Prophet ﷺ

1452. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A bedouin asked Allāh's Messenger ﷺ about the emigration. The Prophet ﷺ said, "May Allāh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their *Zakāt*?" The bedouin said, "Yes, I have camels and I pay their *Zakāt*." The Prophet ﷺ said, "Work beyond the seas and Allāh will not decrease (waste the reward of) any of your good deeds." (See *Hadīth* No. 3923, Vol.5).

بَيْنَ مُجْتَمِعِ حَشِيَّةِ الصَّدَقَةِ».

[راجع: ١٤٤٨]

(٣٥) بَابُ: مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاكِعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ،

وَقَالَ طَاوُوسٌ وَعَطَاءٌ: إِذَا عَلِمَ الْخَلِيطَانِ أَمْوَالَهُمَا فَلَا يُجْمَعُ مَالُهُمَا، وَقَالَ سُفْيَانٌ: لَا تَجِبُ حَتَّى يَتِمَّ لِهَذَا أَرْبَعُونَ شَاةً وَلِهَذَا أَرْبَعُونَ شَاةً.

١٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ «وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاكِعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ».

[راجع: ١٤٤٨]

(٣٦) بَابُ زَكَاةِ الْإِبِلِ،

ذَكَرَهُ أَبُو بَكْرٍ وَأَبُو ذَرٍّ وَأَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ.

١٤٥٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْهَجْرَةِ، فَقَالَ: «وَيْحَكَ، إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُوَدِّي صَدَقَتِهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ

(37) CHAPTER. Whoever has to pay a *Bint Makhād* (one-year-old she-camel) as *Zakāt* and has not got it.

1453. Narrated Anas رَضِيَ اللهُ عَنْهُ : Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me about the *Zakāt* which Allāh had ordered His Messenger ﷺ to observe: Whoever had to pay *Jadh'a* (*Jadh'a* means a four-year-old she-camel) as *Zakāt* from his herd of camels and he had not got one, and he had *Hiqqa* (three-year-old she-camel), that *Hiqqa* should be accepted from him along with two sheep if they were available or twenty Dirhams and whoever had to pay *Hiqqa* as *Zakāt* and he had no *Hiqqa* but had a *Jadh'a*, the *Jadh'a* should be accepted from him, and the *Zakāt* collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay *Hiqqa* as *Zakāt* and he had not got one, but had a *Bint Labūn* (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay *Bint Labūn* and had a *Hiqqa*, that *Hiqqa* should be accepted from him and the *Zakāt* collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay *Bint Labūn* and he had not got one but had a *Bint Makhād* (one-year-old she-camel), that *Bint Makhād* should be accepted from him along with twenty Dirhams or two sheep.

البحار، فَإِنَّ اللَّهَ لَنْ يَبْرِكَ مِنْ عَمَلِكَ
شَيْئاً». [انظر: ٢٦٣٣، ٣٩٢٣، ٦٦٦٥]

(٣٧) بَابُ مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةٌ
بِنْتِ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ

١٤٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي
ثُمَامَةُ أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ:
أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ
فَرِيضَةَ الصَّدَقَةِ الَّتِي أَمَرَ اللَّهُ رَسُولُهُ
ﷺ: «مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ
صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ
وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ،
وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَبَسَّرَتَا لَهُ،
أَوْ عَشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ
صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ
وَعِنْدَهُ الْجَذَعَةُ فَإِنَّهَا تُقْبَلُ مِنْهُ
الْجَذَعَةُ، وَيُعْطِيهِ الْمُصَدَّقُ عَشْرِينَ
دِرْهَمًا أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ عِنْدَهُ
صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلَّا بِنْتُ
لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ وَيُعْطِي
شَاتَيْنِ أَوْ عَشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ
صَدَقَتُهُ بِنْتُ لَبُونٍ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا
تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُعْطِيهِ الْمُصَدَّقُ
عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ
صَدَقَتُهُ بِنْتُ لَبُونٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ
بِنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ
مَخَاضٍ وَيُعْطِي مَعَهَا عَشْرِينَ دِرْهَمًا
أَوْ شَاتَيْنِ». [راجع: ١٤٤٨]

(38) CHAPTER. The Zakāt of sheep.

(٣٨) بَابُ زَكَاةِ الْغَنَمِ

1454. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Abū Bakr رَضِيَ اللهُ عَنْهُ sent me to (collect the Zakāt from) Bahrain, he wrote to me the following:

(In the Name of Allāh, the Most Gracious, the Most Merciful).

These are the orders for Zakāt which Allāh's Messenger ﷺ had made obligatory for every Muslim, and which Allāh had ordered His Messenger ﷺ to observe: Whoever amongst the Muslims is asked to pay Zakāt accordingly, he should pay it (to the Zakāt collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four (24) camels or less, sheep are to be paid as Zakāt; for every five (5) camels one (1) sheep is to be paid, and if there are between twenty-five (25) to thirty-five (35) camels, one (1) *Bint Makhād* (one-year-old she-camel) is to be paid; and if they are between thirty-six (36) to forty-five (45) (camels), one (1) *Bint Labūn* (two-years-old she-camel) is to be paid; and if they are between forty-six (46) to sixty (60) (camels), one (1) *Hiqqa* (three-years-old she-camel) is to be paid; and if the number is between sixty-one (61) to seventy-five (75) (camels), one (1) *Jadh'a* (four-years-old she-camel) is to be paid; and if the number is between seventy-six (76) to ninety (90) (camels), two (2) *Bint Labūn* are to be paid; and if they are from ninety-one (91) to one hundred and twenty (120) (camels), two (2) *Hiqqas* are to be paid; and if they are over one hundred and twenty (120) (camels), for every forty (40) [over one hundred and twenty (120)] one (1) *Bint Labūn* is to be paid, and for every fifty (50) camels [over one hundred and twenty (120)], one (1) *Hiqqa* is to be paid; and whoever has got only four (4) camels, has to pay nothing as Zakāt, but if

١٤٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ الْمُثَنَّى الْأَصَارِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ هَذَا الْكِتَابَ لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ، وَالتِّي أَمَرَ اللَّهُ بِهَا رَسُولُهُ، فَمَنْ سَأَلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْههَا فَلْيُعْطَهَا، وَمَنْ سَأَلَ فَوْقَهَا فَلَا يُعْطُ: «فِي كُلِّ أَرْبَعٍ وَعِشْرِينَ مِنَ الْإِبِلِ فَمَا دُونَهَا مِنَ الْغَنَمِ، مِنْ كُلِّ خَمْسٍ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى خَمْسٍ وَثَلَاثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أَنْتَى، فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أَنْتَى، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْجَمَلِ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَعْبِينَ فَفِيهَا جَذَعَةٌ، فَإِذَا بَلَغَتْ يَغْنِي سِتًّا وَسَعْبِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتُ لَبُونٍ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْجَمَلِ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي

the owner of these four (4) camels, wants to give something, he can.

If the number of camels increases to five (5), the owner has to pay one (1) sheep as *Zakāt*. As regards the *Zakāt* for the (flock) of sheep; if they are between forty (40) and one hundred and twenty (120) (sheep), one (1) sheep is to be in *Zakāt*; and if they are between one hundred and twenty (120) to two hundred (200) (sheep), two (2) sheep are to be paid; and if they are between two hundred (200) to three hundred (300) (sheep), three (3) sheep are to be paid; and for over three hundred (300) sheep, for every extra one hundred (100) sheep, one (1) sheep is to be paid as *Zakāt*.

[No *Zakāt* for sheep less the forty (40)]

And if somebody has got less than forty (40) sheep, no *Zakāt* is required, but if he wants to give, he can. For silver: the *Zakāt* is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred (200) Dirhams [i.e. approx. six hundred and forty (640) Grams] there is no *Zakāt* but if the owner wants to pay he can.⁷

(39) CHAPTER. Neither an old, nor a defective animal, nor a male-goat may be taken as *Zakāt* except if the *Zakāt* collector wishes (to take it).

1455. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what Allāh had ordered His Messenger ﷺ (about *Zakāt*) which goes: Neither an old nor a defective animal, nor a male-goat may be taken as *Zakāt* except if the *Zakāt* collector wishes (to take it)⁽¹⁾.

كُلُّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ. وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَتْ خَمْسًا مِنَ الْإِبِلِ فَفِيهَا شَاةٌ. وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عَشْرِينَ وَمِائَةً: شَاةٌ. فَإِذَا زَادَتْ عَلَى عَشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ: شَاتَانِ. فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلَاثِمِائَةٍ فَفِيهَا ثَلَاثٌ. فَإِذَا زَادَتْ عَلَى ثَلَاثِمِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ. فَإِذَا كَانَتْ سَائِمَةً الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي الرِّقَّةِ رُبْعُ العُشْرِ. فَإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا». [راجع: ١٤٤٨]

(٣٩) بَابٌ: لَا يُؤْخَذُ فِي الصَّدَقَةِ هَرَمَةٌ وَلَا ذَاتُ عَوَارٍ، وَلَا تَيْسٌ إِلَّا مَا شَاءَ الْمُصَدِّقُ

١٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ أَنَّ أَنَسَ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي أَمَرَ اللهُ رَسُولَهُ ﷺ: «وَلَا يُخْرَجُ

(1) (H.1455) The Arabic word which means '*Zakāt*-collector' when slightly modified may mean 'the *Zakāt* payer'. In this case the *Hadīth* will mean: The male-goat may not be taken as *Zakāt* if the owner does not want to give it up. If we regard the '*Zakāt*-collector' as the proper word then the meaning is: The *Zakāt*-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.

فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ،
وَلَا تَيْسٌ إِلَّا مَا شَاءَ الْمُصَدِّقُ».

(40) CHAPTER. To accept a she-kid as *Zakāt*.

1456. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ said, "By Allāh! If they (pay me the *Zakāt* and) withhold even a she-kid which they used to pay during the lifetime of Allāh's Messenger ﷺ, I will fight with them for it."

١٤٥٦ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا. [راجع: ١٤٥٠]

1457. 'Umar said, "It was nothing but Allāh Who opened Abū Bakr's رَضِيَ اللهُ عَنْهُ chest towards the decision to fight, and I came to know that his decision was right."

١٤٥٧ - قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَمَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِالْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ. [راجع: ١٣٩٩]

(41) CHAPTER. "Do not take the best from the property of the people as *Zakāt*."

(٤١) بَابٌ: لَا تُؤَخَذُ كَرَائِمُ أَمْوَالِ النَّاسِ فِي الصَّدَقَةِ

1458. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When Allāh's Messenger ﷺ sent Mu'adh to Yemen, he said (to him), "You are going to a nation (from) the people of the Scripture (Divine Book - Jews, Christians etc.) First of all invite them to worship Allāh (Alone - Islamic Monotheism i.e. to testify *Lā ilāha illallāh Muḥammad* ﷺ *Ar-Rasūl Allāh* - none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh) and when they (testify) Allāh, then inform them that Allāh has enjoined on them, five

١٤٥٨ - حَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذًا عَلَى الْيَمَنِ قَالَ: «إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا

Ṣalāt (prayers) in every day and night (24 hours); and if they start offering these *Ṣalāt*, inform them that Allāh has enjoined on them, the *Zakāt*. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take *Zakāt* from them but avoid (don't take) the best property of the people as *Zakāt*.”

تَدْعُوهُمْ إِلَيْهِ عِبَادَةَ اللَّهِ، فَإِذَا عَرَفُوا
اللَّهُ فَأَخْبِرُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ
خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ،
فَإِذَا فَعَلُوا الصَّلَاةَ فَأَخْبِرُهُمْ أَنَّ اللَّهَ قَدْ
فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَمْوَالِهِمْ
وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا
فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ
النَّاسِ». [راجع: ١٣٩٥]

(42) CHAPTER. There is no *Zakāt* for less than five camels.

(٤٢) بَابٌ: لَيْسَ فِيهَا دُونَ خَمْسِ
ذَوْدٍ صَدَقَةٌ

1459. Narrated Abū Sa'īd (Al-Khudrī) رضي الله عنه: Allāh's Messenger ﷺ said, "No *Zakāt* is imposed on less than five *Awsuq* of dates; no *Zakāt* is imposed on less than five *Awāq* of silver, and no *Zakāt* is imposed on less than five camels." [See *Niṣāb* footnote No. 3, *Ḥadīth* No. 1447].

١٤٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ مُحَمَّدِ بْنِ
عَبْدِ الرَّحْمَنِ ابْنِ أَبِي صَعْصَعَةَ
الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ
رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «لَيْسَ فِيهَا دُونَ خَمْسَةِ أَوْسُقٍ
مِنَ التَّمْرِ صَدَقَةٌ. وَلَيْسَ فِيهَا دُونَ
خَمْسِ أَوْاقٍ مِنَ الْوَرِقِ صَدَقَةٌ. وَلَيْسَ
فِيهَا دُونَ خَمْسِ ذَوْدٍ مِنَ الْإِبِلِ
صَدَقَةٌ». [راجع: ١٤٥٥]

(43) CHAPTER. The *Zakāt* of cows.⁽¹⁾

Abū Ḥumaid told that the Prophet ﷺ said, "I do not want a person to come to Allāh with a mooing cow (on the Day of Resurrection)."

(٤٣) بَابُ زَكَاةِ الْبَقَرِ،
وقال أبو حميد: قال النبي ﷺ:
«لَا أَعْرِفَنَّ، مَا جَاءَ اللَّهَ رَجُلٌ بِبَقْرَةٍ لَهَا
حُوَارٌ». ويُقال: حُوَارٌ، ﴿تَجْعُرُونَ﴾
[النحل: ٥٣]: أَي تَرْفَعُونَ أَصْوَاتَكُمْ
كَمَا تَجَارُّ الْبَقْرَةَ.

(1) (Ch. 42) For every thirty cows there is (to be paid as *Zakāt*) one *Tabiy'ā* (one-year-old cow) and no *Zakāt* for less than thirty cows. For every forty cows there is (to be paid as *Zakāt*) one *Mussinā'* (two-years-old cow).

1460. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Once I went to him (the Prophet ﷺ) and he said, "By Allāh in Whose Hands my life is (or probably said, 'By Allāh, except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their *Zakāt*, those animals will be brought on the Day of Resurrection far bigger and fatter than before; and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allāh has finished the Judgement amongst the people."

١٤٦٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: انْتَهَيْتُ إِلَيْهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، أَوْ وَالَّذِي لَا إِلَهَ غَيْرُهُ، أَوْ كَمَا حَلَفَ، مَا مِنْ رَجُلٍ تَكُونُ لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْ غَنَمٌ لَا يُؤَدِّي حَقَّهَا إِلَّا أَتَيْتُ بِهَا يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا تَكُونُ وَأَسْمَنَهُ، تَطَوُّهُ بِأَحْفَافِهَا وَتَنْظَحُهُ بِقُرُونِهَا، كُلَّمَا جَارَتْ أُخْرَاهَا رَدَّتْ عَلَيْهِ أَوْلَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ».

رَوَاهُ بُكَيْرٌ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٦٦٣٨]

(44) CHAPTER. The giving of *Zakāt* to relatives.

And the Prophet ﷺ said, "The one who gives *Zakāt* to kith and kin shall get double reward; one for fulfilling the rights of kith and kin, and the other for paying the *Zakāt*."

1461. Narrated Ishāq bin 'Abdullāh bin Abī Ṭalḥa: I heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ saying, "Abū Ṭalḥa had more property of date-palm trees (gardens) than any other amongst the *Anṣār* in Al-Madīna, and the most beloved of them to him was Bairuḥā' garden, and it was in front of the mosque of the Prophet ﷺ. Allāh's Messenger ﷺ used to go there and used to drink its nice water." Anas added, "When these Verses were revealed:

'By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allāh's reward i.e., Paradise) unless you

(٤٤) بَابُ الزَّكَاةِ عَلَى الْأَقَارِبِ،

وَقَالَ النَّبِيُّ ﷺ: «لَهُ أَجْرَانِ: أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ».

١٤٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَحْلِ. وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسٌ رَضِيَ

spend (in Allāh's Cause) of that which you love...' (V.3:92)

Abū Ṭalḥa said to Allāh's Messenger ﷺ 'O Allāh's Messenger! Allāh, the Blessed, the Superior says: By no means shall you attain *Al-Birr* unless you spend (in Allāh's Cause) of that which you love. And no doubt, *Bairuḥā'* garden is the most beloved of all my property to me. So, I want to give it in charity in Allāh's Cause. I expect its reward from Allāh. O Allāh's Messenger ﷺ! Spend it where Allāh makes you think it feasible.' On that Allāh's Messenger ﷺ said, 'Bravo! It is useful property. I have heard what you have said (O Abū Ṭalḥa), and I think it would be proper if you gave it to your kith and kin.' Abū Ṭalḥa said, I will do so, O Allāh's Messenger.' Then Abū Ṭalḥa distributed that garden amongst his relatives and his cousins."

الله عنه: فَلَمَّا أُنزِلَتْ هَذِهِ الْآيَةُ ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا حُبَبْنَا﴾ قَامَ أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ يَقُولُ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا حُبَبْنَا﴾ [آل عمران: ٩٢] وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَدُخْرَهَا عِنْدَ اللَّهِ، فَصَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْحٌ، ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَىٰ أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ». فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللَّهِ. فَفَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

تَابَعَهُ رُوْحٌ. وَقَالَ يَحْيَىٰ بْنُ يَحْيَىٰ وَإِسْمَاعِيلُ عَنْ مَالِكٍ: «رَابِحٌ».

[انظر: ٢٣١٨، ٢٧٥٢، ٢٧٥٨، ٢٧٦٩،

٤٥٥٤، ٤٥٥٥، ٥٦١١]

1462. Narrated Abū Sa'īd Al-Khudri رضي الله عنه: Once on the day of *Eid-ul-Fitr* or *Eid-ul-Adha*, Allāh's Messenger ﷺ went out to the *Muṣallā* (praying place). After finishing the *Ṣalāt* (prayer), he delivered the *Khuṭba* (religious talk) and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-fire were you (women)." The women asked, "O Allāh's Messenger! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your

١٤٦٢ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَىٰ أَوْ فَطْرٍ إِلَى الْمُصَلَّى، ثُمَّ انْصَرَفَ فَوَعظَ النَّاسَ وَأَمَرَهُمْ بِالصَّدَقَةِ، فَقَالَ: «أَيُّهَا النَّاسُ تَصَدَّقُوا»، فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي

husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray.” Then he left. And when he reached his house, Zainab, the wife of Ibn Mas‘ūd, came and asked permission to enter. It was said, “O Allāh’s Messenger! It is Zainab.” He asked, “Which Zainab?” The reply was that she was the wife of Ibn Mas‘ūd. He said, “Yes, allow her to enter.” And she was admitted. Then she said, “O Prophet of Allāh! Today, you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas‘ūd said that he and his children deserved it more than anybody else.” The Prophet ﷺ replied, “Ibn Mas‘ūd had spoken the truth. Your husband and your children had more right to it than anybody else.”

رَأَيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ. فَقُلْنَا: وَمِمَّ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرُونَ اللَّعْنَ، وَتَكْفُرُونَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلْبَّبِ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ يَا مَعْشَرَ النِّسَاءِ». ثُمَّ أَنْصَرَفَ. فَلَمَّا صَارَ إِلَى مَنْزِلِهِ جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ تَسْتَأْذِنُ عَلَيْهِ، فَقِيلَ: يَا رَسُولَ اللَّهِ هَذِهِ زَيْنَبُ فَقَالَ: «أَيُّ الزَّيَانِبِ؟» فَقِيلَ: امْرَأَةُ ابْنِ مَسْعُودٍ، قَالَ: «نَعَمْ، ائْذِنُوا لَهَا»، فَأْذِنَ لَهَا. قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ وَكَانَ عِنْدِي حُلِيِّ لِي فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَزَعَمَ ابْنُ مَسْعُودٍ أَنَّهُ وَوَلَدُهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ. فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ ابْنُ مَسْعُودٍ، زَوْجُكَ وَوَلَدُكَ أَحَقُّ مَنْ تَصَدَّقْتَ بِهِ عَلَيْهِمْ». [راجع: ٣٠٤]

(45) CHAPTER. No Zakāt is imposed on the horse of a Muslim.

(٤٥) بَابُ: لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ صَدَقَةٌ

1463. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “There is no Zakāt either on a horse or a slave belonging to a Muslim.”

١٤٦٣ - حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَعُغْلَامِهِ صَدَقَةٌ». [انظر: ١٤٦٤]

(46) CHAPTER. No *Zakāt* is imposed on the slave belonging to a Muslim.

1464. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Zakāt* either on a slave or on a horse belonging to a Muslim."

(٤٦) بَابُ: لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ صَدَقَةٌ

١٤٦٤ - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ خُثَيْمِ بْنِ عِرَاكِ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ ح وَحَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا خُثَيْمُ بْنُ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ». [راجع: ١٤٦٣]

(47) CHAPTER. Giving in charity to orphans.

1465. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said, "O Allāh's Messenger! Can the good bring forth evil?" The Prophet ﷺ remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet ﷺ while he is not talking to you." Then we noticed that he ﷺ was being inspired Divinely. Then the Prophet ﷺ wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet ﷺ liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal

(٤٧) بَابُ الصَّدَقَةِ عَلَى الْيَتَامَى

١٤٦٥ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ: أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ: أَنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ: «إِنَّ وَمَا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَرَبِينِهَا»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، أَوْ يَأْتِي الْحَيْرَ بِالشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ، فَقِيلَ لَهُ: مَا شَأْنُكَ تُكَلِّمُ رَسُولَ اللهِ ﷺ وَلَا يُكَلِّمُكَ؟ فَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ، قَالَ: فَمَسَحَ عَنْهُ الرَّحْضَاءَ، فَقَالَ: «أَيْنَ

eats its fill the *Khadirā* (a kind of vegetable) and then faces the sun, and then passes out dung and urine, and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers (Or the Prophet ﷺ said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection.”

السَّائِلُ؟» وَكَأَنَّهُ حَمِدَهُ، فَقَالَ: «إِنَّهُ لَا يَأْتِي الْخَيْرُ بِالشَّرِّ وَإِنَّ مِمَّا يَنْبَغُ الرَّيْبُ يَقْتُلُ أَوْ يَلْمُ إِلَّا أَكَلَةَ الْخَضِيرِ، أَكَلْتُ حَتَّى إِذَا امْتَدَّتْ خَاصِرَاتُهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَلَطَطَتْ وَبَالَتْ وَرَنَعَتْ. وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمُسْكِينِ وَالْيَتِيمِ وَابْنَ السَّبِيلِ» أَوْ كَمَا قَالَ النَّبِيُّ ﷺ «وَإِنَّهُ مَنْ يَأْخُذْهُ بَغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَيَكُونُ شَهِيداً عَلَيْهِ يَوْمَ الْقِيَامَةِ». [راجع: ٩٢١]

(48) CHAPTER. The giving of *Zakāt* to one's husband and to orphans under one's protection.

And this was narrated by Abū Sa'īd on the authority of the Prophet ﷺ.

(٤٨) بَابُ الزَّكَاةِ عَلَى الزَّوْجِ وَالْأَيْتَامِ فِي الْحَجْرِ،

قَالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

1466. Narrated 'Amr bin Al-Hārith: Zainab, the wife of 'Abdullāh (bin Mas'ūd) said, "I was in the mosque and saw the Prophet ﷺ saying, 'O women! Give alms even from your ornaments.'" Zainab used to provide for 'Abdullāh and those orphans who were under her protection. So she said to 'Abdullāh, "Will you ask Allāh's Messenger ﷺ whether it will be sufficient for me to spend part of the *Zakāt* on you and the orphans who are under my protection?" He said: "You yourself ask Allāh's Messenger ﷺ (about it)." (Zainab added): So, I went to the Prophet ﷺ and I saw there an *Anṣārī* woman who was standing at the door (of the Prophet ﷺ) with a similar problem as mine. Bilāl passed by us and we asked him, 'Ask the Prophet ﷺ whether it is permissible for me to

١٤٦٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَحَدَّثَنِي إِبْرَاهِيمُ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بِمِثْلِهِ سَوَاءً. قَالَتْ: كُنْتُ فِي الْمَسْجِدِ فَرَأَيْتُ النَّبِيَّ ﷺ فَقَالَ: «تَصَدَّقِي وَلَوْ مِنْ حُلِيِّكِ». وَكَانَتْ زَيْنَبُ تُنْفِقُ عَلَى عَبْدِ اللَّهِ وَأَيْتَامٍ فِي حَجْرِهَا، فَقَالَتْ:

spend in charity on my husband and the orphans under my protection.' And we requested Bilāl not to inform the Prophet ﷺ about us. So Bilāl went inside and asked the Prophet ﷺ regarding our problem. The Prophet ﷺ asked, "Who are those two?" Bilāl replied that she was Zainab. The Prophet ﷺ asked, "Which Zainab?" Bilāl said, "The wife of 'Abdullāh (bin Mas'ūd)." The Prophet ﷺ said, "Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving *Aṣ-Ṣadaqa* (charity etc.)."

لِعَبْدِ اللَّهِ: سَلِ رَسُولَ اللَّهِ ﷺ: أَيْجِزِي عَنِّي أَنْ أَنْفِقَ عَلَيْكَ وَعَلَى أَيْتَامِي فِي حَجْرِي مِنَ الصَّدَقَةِ؟ فَقَالَ: سَلِي أَنْتَ رَسُولَ اللَّهِ ﷺ، فَاظْلُقْتُ إِلَى النَّبِيِّ ﷺ فَوَجَدْتُ امْرَأَةً مِنَ الْأَنْصَارِ عَلَى الْبَابِ، حَاجَتُهَا مِثْلُ حَاجَتِي. فَمَرَّ عَلَيْنَا بِإِلَّاءٍ فَقُلْنَا: سَلِ النَّبِيَّ ﷺ: أَيْجِزِي عَنِّي أَنْ أَنْفِقَ عَلَى زَوْجِي وَأَيْتَامِ لِي فِي حَجْرِي؟ وَقُلْنَا: لَا تُحْبِرْ بِنَا، فَدَخَلَ فَسَأَلَهُ فَقَالَ: «مَنْ هُمَا؟» قَالَ: زَيْنَبُ، قَالَ: «أَيُّ الرَّيَابِ؟» قَالَ: امْرَأَةٌ عَبْدِ اللَّهِ، قَالَ: «نَعَمْ وَلَهَا أَجْرَانِ: أَجْرُ الْقَرَابَةِ، وَأَجْرُ الصَّدَقَةِ».

1467. Narrated Zainab, the daughter of Umm Salama رَضِيَ اللهُ عَنْهَا: My mother said, "O Allāh's Messenger! Shall I receive a reward if I spend for the sustenance of Abū Salama's offspring, and in fact they are also my sons?" The Prophet ﷺ replied, "Spend on them and you will get a reward for what you spend on them."

١٤٦٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلِي أَجْرٌ أَنْ أَنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ، إِنَّمَا هُمْ بَنِيَّ. فَقَالَ: «أَنْفِقِي عَلَيْهِمْ، فَلَكَ أَجْرٌ مَا أَنْفَقْتِ عَلَيْهِمْ».

[انظر: ٥٣٦٩]

(49) CHAPTER. The Statement of Allāh

تعالى: "(Zakāt should be spent)... to free the captives; and for those in debt; and for Allāh's Cause..." (V.9:60)

It is said that Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا had said (the above Verses mean) that one may spend (*Zakāt*) for manumission (of slaves) and also (for helping the poor) to perform

(٤٩) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَفِي

الرِّقَابِ وَالْقَدِيرِينَ وَفِي سَبِيلِ اللَّهِ﴾

[النوبة: ٦٠]

وَيُذَكِّرُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يُعْتَقُ مِنْ زَكَاةِ مَالِهِ، وَيُعْطَى فِي الْحَجِّ. وَقَالَ الْحَسَنُ: إِنْ اشْتَرَى

Hajj. And Al-Ḥasan said, "It is permissible to manumit one's father with one's *Zakāt*, and also to give from it to *Mujāhidīn* (Muslims fighting in holy battles) and to those who have not performed *Hajj*." Then he recited this holy Verse: *Aṣ-Ṣadaqāt* (*Zakāt*) are only for the poor....' (V.9:60) [8 types of people - (see footnote 1 of Chap.1. The Book of *Zakāt*, before H. No.1395)] Al-Ḥasan went on, "And if you give *Zakāt* to any of them, you will receive its reward." And the Prophet ﷺ said, "No doubt, *Khalid* has kept his armour for Allāh's Cause." And Abū Lās said, "The Prophet ﷺ made us ride on camels given as *Zakāt*, for the purpose of performing *Hajj*."

1468. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered (a person) to collect *Zakāt*, and that person returned and told him that Ibn Jamīl, *Khalid bin Al-Walid*, and 'Abbās bin 'Abdul Muṭṭalib had refused to give *Zakāt*." The Prophet ﷺ said, "What made Ibn Jamīl refuse to give *Zakāt*; though he was a poor man, and was made wealthy by Allāh and His Messenger ﷺ? But you are unfair in asking *Zakāt* from *Khalid* as he is keeping his armour for Allāh's Cause (for *Jihād*)⁽¹⁾. As for 'Abbās bin 'Abdul Muṭṭalib, he is the uncle of Allāh's Messenger ﷺ and *Zakāt* is compulsory on him and he should pay it and a similar amount along with it (i.e. double)."

أَبَاهُ مِنَ الزَّكَاةِ جَارًا، وَيُعْطِي فِي الْمُجَاهِدِينَ وَالَّذِي لَمْ يَحُجَّ. ثُمَّ تَلَا ﴿إِنَّمَا الصَّدَقَتُ لِلْمُفْرَأِ﴾ [التوبة: ٦٠] الْآيَةَ. فِي أَيُّهَا أُعْطِيَتْ جَزَتْ. وَقَالَ النَّبِيُّ ﷺ: «إِنَّ خَالِدًا أَحْتَبَسَ أَدْرَعَهُ فِي سَبِيلِ اللَّهِ» وَيُذَكِّرُ عَنْ أَبِي لَاسٍ: حَمَلْنَا النَّبِيُّ ﷺ عَلَيَّ إِبِلَ الصَّدَقَةِ لِلْحُجِّ.

١٤٦٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِصَدَقَةٍ فَقِيلَ: مَنَّعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ النَّبِيُّ ﷺ: «مَا يَنْفَعُ ابْنَ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللهُ وَرَسُولُهُ. وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلُمُونَ خَالِدًا، قَدْ أَحْتَبَسَ أَدْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ اللهِ. وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَعَمَّ رَسُولِ اللهِ ﷺ فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا». تَابَعَهُ ابْنُ أَبِي الزُّنَادِ عَنْ أَبِيهِ. وَقَالَ ابْنُ إِسْحَاقَ، عَنْ أَبِي الزُّنَادِ: «هِيَ عَلَيْهِ

(1) (H. 1468) From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for *Jihād* from the *Zakāt*. (See *Fath Al-Bārī*).

وَمِثْلَهَا مَعَهَا». وَقَالَ ابْنُ جُرَيْجٍ:
حَدَّثْتُ عَنِ الْأَعْرَجِ مِثْلَهُ.

(50) CHAPTER. To abstain from begging.

1469. Narrated Abū Sa'īd Al-Kh̄udrī رضي الله عنه: Some *Anṣārī* persons asked for (something) from Allāh's Messenger ﷺ and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allāh will make him contented, and whoever tries to make himself self-sufficient, Allāh will make him self-sufficient. And whoever remains patient, Allāh will make him patient. Nobody can be given a blessing better and greater than patience."⁽¹⁾

(٥٠) بَابُ الْإِسْتِعْفَافِ عَنِ الْمَسْأَلَةِ

١٤٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: إِنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفَدَ مَا عِنْدَهُ، فَقَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ. وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ. وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ». [انظر: ٦٤٧٠]

1470. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living), rather than to ask a person for something and that person may or may not give him."

١٤٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ أَبِي الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا فَيَسْأَلَهُ، أَعْطَاهُ أَوْ مَنَعَهُ». [انظر: ١٤٨٠، ٢٠٧٤،

[٢٣٧٤

1471. Narrated Az-Zubair bin Al-'Awwām رضي الله عنه: The Prophet ﷺ said,

١٤٧١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا

(1) (H.1469) The Arabic word *Sabar* which means patience conveys also the meaning of perseverance, constancy and endurance.

“It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it; and Allāh will save his face (from the Hell-fire) because of that, rather than to ask the people who may or may not give him.”

1472. Narrated ‘Urwa bin Aḏ-Ḍubair and Sa‘īd bin Al-Musaiyyab: Ḥakīm bin Ḥizām said, “(Once) I asked Allāh’s Messenger ﷺ (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, “O Ḥakīm! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it. And he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.” Ḥakīm added, “I said to Allāh’s Messenger ﷺ, ‘By Him (Allāh) Who sent you with the Truth, I shall never ask or take anything from anybody after you, till I leave this world.’” Then Abū Bakr رَضِيَ اللهُ عَنْهُ (during his caliphate) called Ḥakīm to give him his share from the war booty (like the other Companions of the Prophet ﷺ), but he refused to accept anything. Then ‘Umar رَضِيَ اللهُ عَنْهُ (during his caliphate) called him to give him his share, but he refused (to take). On that ‘Umar said, “O Muslims! I would like you to witness that I offered Ḥakīm his share from this booty and he refused to take it.” So Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

وَهَيْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الرَّبْرِ بْنِ الْعَوَامِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُزْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكْفَأَ اللهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ

مَنْعَوْهُ». [انظر: ٢٠٧٥، ٢٣٥٣]

١٤٧٢ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الرَّبْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ حَكِيمَ بْنَ جِرَامٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بَسْخَاوَةً نَفْسٌ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِأَشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ. الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى». فَقَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أُرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْتِي أَنْ يَقْبَلَهُ مِنْهُ. ثُمَّ إِنَّ عَمَرَ رَضِيَ اللهُ عَنْهُ دَعَا لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. فَقَالَ: إِنِّي أَشْهَدُكُمْ مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ

عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَيْءِ فَيَأْبَى أَنْ
يَأْخُذَهُ. فَلَمْ يَزْرَأْ حَكِيمٌ أَحَدًا مِنَ
النَّاسِ بَعْدَ رَسُولِ اللَّهِ حَتَّى تُؤْفَى.

[انظر: ٢٧٥٠، ٣١٤٣، ٦٤٤١]

(51) CHAPTER. The one whom Allāh gives something without his asking for it, or without avarice for it. (And Allāh's Statement): "And those in whose wealth there is a recognised right, for the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened)." (V.70:24-25).

(٥١) بَابٌ مَنْ أَعْطَاهُ اللَّهُ شَيْئًا مِنْ
غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافٍ نَفْسٍ. ﴿وَفِي
أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمَحْرُورِ﴾ [٦]

1473. Narrated 'Umar (bin Al-Khaṭṭab) رضي الله عنه: Allāh's Messenger ﷺ used to give me something but I would say to him, "Would you give it to a poorer and more needy one than me?" The Prophet ﷺ said to me, "Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it."

١٤٧٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ، عَنِ
الرُّهْرِيِّ، عَنْ سَالِمٍ أَنَّ عَبْدَ اللَّهِ بْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ
عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ
يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطَهُ مَنْ هُوَ
أَفْقَرُ إِلَيْهِ مِنِّي. فَقَالَ: «خُذْهُ، إِذَا
جَاءَكَ مِنْ هَذَا الْمَالِ شَيْءٌ وَأَنْتَ غَيْرُ
مُشْرَفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا
تَتَّبِعْهُ نَفْسَكَ». [انظر: ٧١٦٣، ٧١٦٤]

(52) CHAPTER. Whoever asks the people (for something) so as to increase his wealth.

(٥٢) بَابٌ مَنْ سَأَلَ النَّاسَ تَكْثُرًا

1474. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face."

١٤٧٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي
جَعْفَرٍ قَالَ: سَمِعْتُ حَمْرَةَ بِنْتُ عَبْدِ اللَّهِ
بِنْتِ عُمَرَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَا زَالَ الرَّجُلُ يَسْأَلُ النَّاسَ

حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ
مُرْزَعَةٌ لَحْمٍ».

1475. The Prophet ﷺ added, “On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Ādam for help, and then Moses, and then Muḥammad ﷺ.” The subnarrator added “Muḥammad ﷺ will intercede with Allāh to judge amongst the people. Then he will proceed on till he will hold the ring of the door (of Paradise); and then Allāh will exalt him to *Maqām Maḥmūd* (i.e. the Honour of intercession on the Day of Resurrection). And all the people of the gathering will thank him ﷺ.

١٤٧٥ - وَقَالَ: «إِنَّ الشَّمْسَ
تَذْنُو يَوْمَ الْقِيَامَةِ حَتَّى يَبْلُغَ العَرَقُ
نِصْفَ الأُذُنِ، فَبَيْنَمَا هُمْ كَذَلِكَ
اسْتَعَاثُوا بِآدَمَ، ثُمَّ بِمُوسَى، ثُمَّ
بِمُحَمَّدٍ ﷺ، وَرَادَ عَبْدُ اللَّهِ بْنُ
صَالِحٍ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي
ابْنُ أَبِي جَعْفَرٍ: «فَيَسْمَعُ لِقْضَى بَيْنَ
الْخَلْقِ، فَيَمْشِي حَتَّى يَأْخُذَ بِحَلَقَةِ
البَابِ فَيَوْمئِذٍ يَبْعَثُهُ اللَّهُ مَقَامًا
مَخْمُودًا، يَحْمَدُهُ أَهْلُ الجَمْعِ كُلُّهُمْ».

وَقَالَ مُعَلَّى: حَدَّثَنَا وَهْبٌ، عَنِ
الثُّعْمَانِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ
مُسْلِمٍ أَخِي الزُّهْرِيِّ، عَنْ حَمْرَةَ:
سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ
النَّبِيِّ ﷺ فِي الْمَسْأَلَةِ. [انظر: ٤٧١٨]

(53) CHAPTER. The Statement of Allāh عزَّ وجلَّ
وجلَّ:

“...They do not beg of people at all...”

(V.2:273) And who may be considered to have enough substance to make him contended and to abstain from begging?” And the statement of the Prophet ﷺ: “The person who does not find enough substance to make him contended.”

And the Statement of Allāh عزَّ وجلَّ
“(Charity) is for *Fuqara* (the poor), who in Allāh’s Cause are restricted (from travel), and cannot move about in the land (for trade or work)... (up to)... Surely Allāh knows it well.” (V.2:273)

1476. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “*Al-Miskīn* (the poor) is

(٥٣) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿لَا

يَسْتَأْتُونَ النَّاسَ إِلْحَاقًا﴾ [البقرة:

٢٧٣] وَكَمْ الغِنَى، وَقَوْلِ النَّبِيِّ ﷺ:

«وَلَا يَجِدُ غِنَى يُغْنِيهِ» لِقَوْلِ اللَّهِ عَزَّ

وَجَلَّ: ﴿لِلْمُفْرَأِ الَّذِينَ أَتَحْرَمُوا

فِي سَبِيلِ اللَّهِ لَا يَسْتَظْهِرُونَ ضَرْبًا

فِي الأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿فَإِنَّ اللَّهَ

يَعْلَمُ﴾ [البقرة: ٢٧٣]

١٤٧٦ - حَدَّثَنَا حَجَّاجُ بْنُ

not the one who asks a morsel or two (of meals) from the others, but *Al-Miskīn* is the one who has nothing and is ashamed to beg from others.”

منهال: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْمَسْكِينُ الَّذِي تَرُدُّهُ الْأَكْلَةُ وَالْأَكْلَتَانِ. وَلَكِنَّ الْمَسْكِينُ الَّذِي لَيْسَ لَهُ غَنَى وَيَسْتَحْيِي أَوْ لَا يَسْأَلُ النَّاسَ إِحْفَافًا». [انظر: ١٤٧٩،

[٤٥٣٩

1477. Narrated *Ash-Sha‘bī*: The clerk of *Al-Mughīra bin Shu‘ba* narrated, “*Muāwiyya* wrote to *Al-Mughīra bin Shu‘ba*: Write to me something which you have heard from the Prophet ﷺ. So *Al-Mughīra* wrote, ‘I heard the Prophet ﷺ saying: Allāh has hated for you three things:

١٤٧٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ ابْنِ أَسْوَعٍ، عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي كَاتِبُ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةَ بْنِ شُعْبَةَ أَنْ اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ. فَكَتَبَ إِلَيْهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ».

[راجع: ٨٤٤]

1. *Qīl* and *Qāl* (sinful and useless talk like backbiting etc. or that you talk too much or talk about others.)

2. Wasting of wealth (by extravagance with lack of wisdom and thinking etc.).

3. And asking too many questions (in disputed religious matters etc.) or asking others for something (except in great need).

(See *Ḥadīth* No. 2408, Vol. 3)

1478. Narrated *Sa‘d* (bin *Abī Waqqāṣ*) *Raḍī Allāh ‘anhumā*: Allāh’s Messenger ﷺ distributed something amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allāh’s Messenger ﷺ and asked him secretly, “Why have you left that person? By Allāh! I consider him a believer.” The Prophet ﷺ said, “Or merely a Muslim.” I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, “O Allāh’s Messenger! Why have you left that person? By Allāh! I consider him a

١٤٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غُرَيْرٍ الرَّهْرِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أُعْطِيَ رَسُولُ اللَّهِ ﷺ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ. قَالَ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ فِيهِمْ رَجُلًا لَمْ يُعْطِهِ وَهُوَ أَعْجَبُهُمْ إِلَيَّ. فَكُنْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَزْتُهُ فَقُلْتُ:

believer.” The Prophet ﷺ said, “Or merely a Muslim.” I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, “O Allāh’s Messenger! Why have you left that person? By Allāh! I consider him a believer.” The Prophet ﷺ said, “Or merely a Muslim.” Then Allāh’s Messenger ﷺ said, “(O Sa’d!) I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by renegating from Islām).”

مَا لَكَ عَنْ فُلَانٍ؟ وَاللَّهِ إِنِّي لَأُرَاهُ مُؤْمِنًا، قَالَ: «أَوْ مُسْلِمًا». قَالَ: فَسَكَتُ قَلِيلًا ثُمَّ عَلَّنِي مَا أَعْلَمُ فِيهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا لَكَ عَنْ فُلَانٍ؟ وَاللَّهِ إِنِّي لَأُرَاهُ مُؤْمِنًا قَالَ: «أَوْ مُسْلِمًا». قَالَ: فَسَكَتُ قَلِيلًا ثُمَّ عَلَّنِي مَا أَعْلَمُ مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا لَكَ عَنْ فُلَانٍ؟ وَاللَّهِ إِنِّي لَأُرَاهُ مُؤْمِنًا، قَالَ: «أَوْ مُسْلِمًا»: «إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ حَشِيَّةً أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ». وَعَنْ أَبِيهِ، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ بِهَذَا فَقَالَ فِي حَدِيثِهِ: فَضْرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ فَجَمَعَ بَيْنَ عُنُقِي وَكَتْفِي ثُمَّ قَالَ: «أَقْبِلْ أَيُّ سَعْدٍ، إِنِّي لَأُعْطِي الرَّجُلَ». قَالَ أَبُو عَبْدِ اللَّهِ ﴿مُكَبِّيًا﴾ [الإسراء: ٩٤]: قُلِيُوا، ﴿مُكَبِّيًا﴾ يُقَالُ: أَكَبَّ الرَّجُلُ إِذَا كَانَ فِعْلُهُ غَيْرَ وَاقَعَ عَلَى أَحَدٍ، فَإِذَا وَقَعَ الْفِعْلُ قُلْتُ: كَبَّهُ اللَّهُ لِيُوجِهُهُ، وَكَبَيْتُهُ أَنَا. [راجع: ٢٧]

1479. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, *Al-Maskīn* (the poor) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but *Al-Maskīn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity,

١٤٧٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمَسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّقْمَةُ وَاللُّقْمَتَانِ،

and who does not beg of people.” (See H. No. 1476).

1480. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something.”

وَالتَّمْرَةَ وَالتَّمْرَتَانِ. وَلَكِنَّ الْمِسْكِينَ
الَّذِي لَا يَجِدُ غَنَى يُغْنِيهِ. وَلَا يُقْطَنُ
لَهُ فَيَتَّصِدُّ عَلَيْهِ، وَلَا يَقُومُ فَيَسْأَلُ
النَّاسَ». [راجع: ١٤٧٦]

١٤٨٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ
بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ ثُمَّ
يَعْدُو، أَحْسَبُهُ قَالَ: إِلَى الْجَبَلِ
فِيحْتَطِبَ فَيَبِيعَ فَيَأْكُلَ وَيَتَّصِدَّقَ خَيْرٌ لَهُ
مَنْ أَنْ يَسْأَلَ النَّاسَ».

قَالَ أَبُو عَبْدِ اللَّهِ: صَالِحُ بْنُ
كَيْسَانَ أَكْبَرُ مِنَ الرَّهْرِيِّ وَهُوَ قَدْ
أَدْرَكَ ابْنَ عُمَرَ. [راجع: ١٤٧٠]

(54) CHAPTER. (The lawfulness of) estimating the amount of the date-fruits while they are still on the palms for the sake of taking the Zakāt.

(٥٤) بَابُ حَرْصِ التَّمْرِ

1481. Narrated Abū Ḥumaid As-Sā'idi رَضِيَ اللهُ عَنْهُ: We took part in the Ghazwa (holy battle) of Tabūk in the company of the Prophet ﷺ, and when we arrived at the Wādī Al-Qurā, there was a woman in her garden. The Prophet ﷺ asked his Companions to estimate the amount of the fruits in the garden, and Allāh's Messenger ﷺ estimated it at ten Awsuq (One Wasq = 60 Šā' and 1 Šā' = 3 kg. approximately). The Prophet ﷺ said to that lady, “Check what your garden will yield.” When we reached Tabūk, the Prophet ﷺ said, “There will be a strong wind tonight and so no one should stand and whoever has camel, should fasten it.” So, we

١٤٨١ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ:
حَدَّثَنَا وَهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى،
عَنْ عَبَّاسِ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ
السَّاعِدِيِّ قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ
غَزْوَةَ تَبُوكَ، فَلَمَّا جَاءَ وَادِي الْقُرَى
إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا، فَقَالَ النَّبِيُّ
ﷺ لِأَصْحَابِهِ: «اخْرُصُوا»، وَخَرَّصَ
رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسُقٍ، فَقَالَ
لَهَا: «أَحْصِي مَا يَخْرُجُ مِنْهَا». فَلَمَّا
أَتَيْنَا تَبُوكَ قَالَ: «أَمَا إِنَّهَا سَتَهَبُ

fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Ṭāiy. The king of 'Aila sent a white mule and a sheet for wearing to the Prophet ﷺ as a present, and wrote to the Prophet ﷺ that his people would stay in their place (and will pay *Jizya* taxation.)⁽¹⁾

When the Prophet ﷺ reached Wādī Al-Qurā he asked that woman how much her garden had yielded. She said, "Ten *Awsuq*," and that was what Allāh's Messenger ﷺ had estimated. Then the Prophet ﷺ said, "I want to reach Al-Madīna quickly, and whoever among you wants to accompany me should hurry up."

The subnarrator Ibn Bakkār said something which meant: When the Prophet ﷺ saw Al-Madīna he said, "This is Ṭāba." And when he saw the mountain of Uḥud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the families of the *Anṣār*?" We replied in the affirmative. He said, "The family of Bani An-Najjār and then the family of Banī Abdul-Ashhal, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of *Anṣār*."

1482. And Sulaiman bin Bilal said, then the family of Banī Al-Harith and then the family of Banī Sa'ida.

Narrated Ibn Abbas رضي الله عنهما: The Prophet ﷺ said, "This is Uḥud mountain, it loves us and we love it."

اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلَا يَقُومَنَّ أَحَدٌ. وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ» فَعَقَلْنَاهَا. وَهَبَتْ رِيحٌ شَدِيدَةٌ فَفَاقَ رَجُلٌ فَأَلْفَتَهُ بِجَبَلٍ طَمِيٍّ. وَأَهْدَى مَلِكٌ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيْضَاءَ وَكَسَاهُ بُرْدًا وَكَتَبَ لَهُ بِبَحْرِهِمْ. فَلَمَّا أَتَى وَادِي الْقُرَى قَالَ لِلْمَرَأَةِ: «كَمْ جَاءَ حَدِيثُكَ؟» قَالَتْ: عَشْرَةٌ أَوْسُقٍ خَرَصَ رَسُولُ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ». فَلَمَّا قَالَ ابْنُ بَكَّارٍ كَلِمَةً مَعْنَاهَا أَشْرَفَ عَلَى الْمَدِينَةِ، قَالَ: «هَذِهِ طَابَةٌ». فَلَمَّا رَأَى أَحَدًا قَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلَا أَخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟» قَالُوا: بَلَى. قَالَ: «دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ أَوْ دُورُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَفِي كُلِّ دُورِ الْأَنْصَارِ - يَغْنِي - خَيْرًا». [انظر: ١٨٧٢، ٣١٦١،

[٤٤٢٢، ٣٧٩١]

١٤٨٢ - وَقَالَ سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عَمْرُو: «ثُمَّ دَارُ بَنِي الْحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ». وَقَالَ سُلَيْمَانُ، عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبَّاسٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أُحُدُ جَبَلٌ

(1) (H.1481) *Jizya* is a head tax imposed by Islām on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.

يُحِبُّنَا وَنُحِبُّهُ». وَقَالَ أَبُو عَبْدِ اللَّهِ: كُلُّ بُسْتَانٍ عَلَيْهِ حَائِظٌ فَهُوَ حَدِيقَةٌ، وَمَا لَمْ يَكُنْ عَلَيْهِ حَائِظٌ لَمْ يُقَلَّ: حَدِيقَةٌ.

(55) CHAPTER. *‘Ushr* (i.e., one-tenth of the yield be levied as *Zakāt*) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

‘Umar bin ‘Abdul-‘Azīz did not consider *‘Ushr* compulsory on honey.

(٥٥) بَابُ الْعُشْرِ فِيمَا يُسْقَى مِنْ مَاءِ السَّمَاءِ وَالْمَاءِ الْجَارِي،

وَلَمْ يَرَ عُمَرُ بْنُ عَبْدِ الْعَرِيزِ فِي الْعَسَلِ شَيْئًا.

1483. Narrated ‘Abdullāh (bin Umar) رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “On a land irrigated by rain water or by natural water channels, or if the land is wet due to a nearby water channel, *‘Ushr* (i.e. one-tenth) is compulsory (as *Zakāt*); and on the land irrigated by the well, half of an *‘Ushr* (i.e. one-twentieth) is compulsory (as *Zakāt* on the yield of the land).”

١٤٨٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيَمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فِيمَا سَقَّتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَشْرِيًّا: الْعُشْرُ. وَمَا سُقِيَ بِالنَّضْحِ: نِصْفُ الْعُشْرِ». قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا تَفْسِيرُ الْأَوَّلِ، لِأَنَّهُ لَمْ يُوقَّتْ فِي الْأَوَّلِ، يَعْنِي حَدِيثَ ابْنِ عُمَرَ: «فِيمَا سَقَّتِ السَّمَاءُ الْعُشْرُ». وَبَيَّنَّ فِي هَذَا وَوَقَّتْ، وَالزِّيَادَةُ مَقْبُولَةٌ وَالْمُفَسَّرُ يَقْضِي عَلَى الْمُتَّبِعِ إِذَا رَوَاهُ أَهْلُ الثَّبَاتِ كَمَا رَوَى الْفَضْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ فِي الْكَعْبَةِ. وَقَالَ بِلَالٌ: «قَدْ صَلَّى» فَأَخَذَ بِقَوْلِ بِلَالٍ، وَتَرَكَ قَوْلَ الْفَضْلِ.

(56) CHAPTER. There is no *Zakāt* on less than five *Awsuq* [i.e., approx. 675 kilograms

(٥٦) بَابُ: لَيْسَ فِيمَا دُونَ خَمْسَةِ

(of dates, fruits or food-grains etc.).

1484. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no Zakāt on less than five *Awsuq* (i.e. approx. 675kg of dates, fruits, or food-grains, etc.), or on less than five camels, or on less than five *Awāq* of silver (i.e., 200 Dirhams, i.e., approx. 640 grams of silver [or less than 20 *Mithqals* of gold, i.e., approx. 94 grams of gold].

أَوْسُقٍ صَدَقَةٌ

١٤٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيمَا أَقَلَّ مِنْ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَا فِي أَقَلِّ مِنْ خَمْسَةِ مِنَ الْإِبِلِ الذَّوْدِ صَدَقَةٌ. وَلَا فِي أَقَلِّ مِنْ خَمْسِ أَوْاقٍ مِنَ الْوَرَقِ صَدَقَةٌ». [راجع: ١٤٠٥]

(57) CHAPTER. Zakāt of dates should be taken during their plucking season. Can a child touch the dates collected as Zakāt?

1485. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Dates used to be brought to Allāh's Messenger ﷺ immediately after being plucked. Different persons would bring their dates till a big heap was collected (in front of the Prophet ﷺ). Once Al-Ḥasan and Al-Ḥusain رَضِيَ اللهُ عَنْهُمَا were playing with these dates. One of them took a date and put it in his mouth. Allāh's Messenger ﷺ looked at him and took it out from his mouth and said, "Don't you know that Muḥammad's offspring do not eat what is given in charity?"

(٥٧) بَابُ أَخْذِ صَدَقَةِ التَّمْرِ عِنْدَ صِرَامِ النَّخْلِ وَهَلْ يُتْرَكُ الصَّبِيُّ فَيَمَسُّ تَمْرَ الصَّدَقَةِ

١٤٨٥ - حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْأَسَدِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتَى بِالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ فَيَجِيءُ هَذَا بِتَمْرِهِ وَهَذَا مِنْ تَمْرِهِ حَتَّى يَصِيرَ عِنْدَهُ كَوْمٌ مِنْ تَمْرٍ، فَجَعَلَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا يَلْعَبَانِ بِذَلِكَ التَّمْرِ، فَأَخَذَ أَحَدُهُمَا تَمْرَةً فَجَعَلَهُ فِي فِيهِ، فَتَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَأَخْرَجَهَا مِنْ فِيهِ، فَقَالَ: «أَمَا عَلِمْتَ أَنَّ آلَ مُحَمَّدٍ ﷺ لَا يَأْكُلُونَ الصَّدَقَةَ؟». [انظر: ١٤٩١، ٣٠٧٢]

(58) CHAPTER. Whoever sold his fruits, his date-palm trees, his land or his crops and the *Uṣṣhr* or *Zakāt* was due on them, and gave *Zakāt* from some other property, or sold his fruits when *Zakāt* was due.

And the statement of the Prophet ﷺ: "Don't sell the fruits till they are ripe (free from blight)." So, the Prophet ﷺ did not stop anyone from selling the fruits after they are ripe (free from blight), and he did not differentiate between those on whom the *Zakāt* was due and those on whom it was not due (in this respect.).

1486. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ had forbidden the sale of dates till they were good (ripe), and when it was asked what is meant by that; the Prophet said, "Till there is no danger of blight."

1487. Narrated Jābir bin 'Abdullāh رضي الله عنهما: The Prophet ﷺ had forbidden the sale of fruits till they were ripe (free from blight).

1488. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ forbade the selling of fruits until they were ripe. The Prophet ﷺ

(٥٨) بَابُ: مَنْ بَاعَ ثِمَارَهُ أَوْ نَخْلَهُ أَوْ أَرْضَهُ أَوْ زَرْعَهُ، وَقَدْ وَجَبَ فِيهِ الْعُشْرُ أَوْ الصَّدَقَةُ فَأَدَّى الزَّكَاةَ مِنْ غَيْرِهِ، أَوْ بَاعَ ثِمَارَهُ وَلَمْ تَجِبْ فِيهِ الصَّدَقَةُ

وَقَوْلُ النَّبِيِّ ﷺ: «لَا تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُو صَلَاحُهَا». فَلَمْ يَحْظُرِ الْبَيْعَ بَعْدَ الصَّلَاحِ عَلَى أَحَدٍ، وَلَمْ يُحْصَ مَنْ وَجِبَتْ عَلَيْهِ الزَّكَاةُ مِمَّنْ لَمْ تَجِبْ.

١٤٨٦ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرَةِ حَتَّى يَبْدُو صَلَاحُهَا. وَكَانَ إِذَا سُئِلَ عَنْ صَلَاحِهَا قَالَ: «حَتَّى تَذَهَبَ عَاهَتُهُ». [انظر: ٢١٨٣، ٢١٩٤، ٢١٩٩،

[٢٢٤٩، ٢٢٤٧

١٤٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَارِ حَتَّى يَبْدُو صَلَاحُهَا. [انظر: ٢١٨٩،

[٢٣٨١، ٢١٩٦

١٤٨٨ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ

added, "It means that they become red."

مالك رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى تُرْهَى قَالَ: حَتَّى تُحْمَارَ. [انظر: ٢١٩٥،

٢١٩٧، ٢١٩٨، ٢٢٠٨]

(59) CHAPTER. Can one buy the thing which he has given in charity? There is no harm in buying what was given as *Zakāt* by someone else, for the Prophet ﷺ forbade the alms-giver (particularly) to buy what he himself had given in charity, but he did not forbid others to buy it.

(٥٩) بَابٌ: هَلْ يَشْتَرِي صَدَقَتَهُ؟ وَلَا بَأْسَ أَنْ يَشْتَرِيَ صَدَقَةَ غَيْرِهِ لِأَنَّ النَّبِيَّ ﷺ إِنَّمَا نَهَى الْمُتَصَدِّقَ خَاصَّةً عَنِ الشِّرَاءِ، وَلَمْ يَنْهَ غَيْرَهُ

1489. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Umar bin Al-Khattāb رضي الله عنهما gave a horse in charity in Allāh's Cause, and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet ﷺ and asked his permission. The Prophet ﷺ said, "Do not take back what you have given in charity." (The subnarrator added,) "For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

١٤٨٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَ يُحَدِّثُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ تَصَدَّقَ بِفَرَسٍ فِي سَبِيلِ اللهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَشْتَرِيَهُ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَاسْتَأْمَرَهُ فَقَالَ: «لَا تَعُدْ فِي صَدَقَتِكَ». فَبِذَلِكَ كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا لَا يَتْرُكُ أَنْ يَتَنَاعَ شَيْئًا تَصَدَّقَ بِهِ إِلَّا جَعَلَهُ صَدَقَةً. [انظر: ٢٧٧٥، ٢٩٧١، ٣٠٠٢]

1490. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: Once I gave a horse in Allāh's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet ﷺ about it. He said, "Neither buy, nor take back your alms which you have given, even if it is given to you (or the seller were willing to sell it) for one Dirham; for he who takes back his alms is like the one who swallows his own vomit."

١٤٩٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللهِ فَأُضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ فَظَنَنْتُ أَنَّهُ يُبِيعُهُ بِرُخْصٍ. فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «لَا تَشْتَرِ

وَلَا تَعُدُّ فِي صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ
بِدِرْهِمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ
كَالْعَائِدِ فِي قَيْئِهِ». [انظر: ٢٦٢٣،
٢٦٣٦، ٢٩٧٠، ٣٠٠٣]

(60) CHAPTER. What is said regarding what is given to the Prophet ﷺ and his offspring in charity.

1491. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Al-Ḥaṣan bin ‘Alī رضي الله عنهما took a date from the dates given in charity and put it in his mouth. The Prophet ﷺ said, “Expel it from your mouth. Don’t you know that we do not eat a thing which is given in charity?”

(٦٠) بَابُ مَا يُذَكَّرُ فِي الصَّدَقَةِ لِلنَّبِيِّ ﷺ وَآلِهِ

١٤٩١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «يَخُجُ كَيْخُ» لِيَطْرَحَهَا، ثُمَّ قَالَ: «أَمَا شَعَرْتُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ؟». [راجع: ١٤٧٥]

(61) CHAPTER. *Aṣ-Ṣadaqa* (alms) for the freed slave-girls of the wives of the Prophet ﷺ (do they accept things given in charity)?

1492. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ saw a dead sheep which had been given in charity to a freed slave-girl of Maimūna, the wife of the Prophet ﷺ. The Prophet ﷺ said, “Why don’t you get the benefit of its hide?” They said, “It is dead.” He replied, “Only to eat (its meat) is illegal.”

(٦١) بَابُ الصَّدَقَةِ عَلَى مَوَالِي أَرْوَاجِ النَّبِيِّ ﷺ

١٤٩٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: وَجَدَ النَّبِيُّ ﷺ شَاةً مَيِّتَةً أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، قَالَ النَّبِيُّ ﷺ: «هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا؟» قَالُوا: إِنَّهَا مَيِّتَةٌ. قَالَ: «إِنَّمَا حَرَمَ أَكْلُهَا». [انظر: ٢٢٢١، ٥٥٣١، ٥٥٣٢]

1493. Narrated Al-Aswad: ‘Aishah رضي الله عنها intended to buy Barira (a slave-girl) in order to manumit her, and her masters

١٤٩٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ،

intended to put the condition that her *Al-walā* would be for them. 'Aishah mentioned that to the Prophet ﷺ who said to her, "Buy her, as the *Walā* is for the manumitter." Once some meat was presented to the Prophet ﷺ and 'Aishah said to him, "This (meat) was given in charity to Barīra." He said, "It is an object of charity for Barīra but a gift for us."

عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا أَرَادَتْ أَنْ تُشْتَرِيَ بَرِيرَةَ لِلْعَتِيقِ، وَأَرَادَ مَوَالِيهَا أَنْ يَشْتَرِطُوا وَلَاءَهَا، فَذَكَرَتْ عَائِشَةُ لِلنَّبِيِّ ﷺ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «اشْتَرِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». قَالَتْ: وَأَتَى النَّبِيُّ ﷺ بِلَحْمٍ فَقُلْتُ: هَذَا مَا تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ. فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [راجع: ٤٥٦]

(62) CHAPTER. When alms is transferred. (It will be legal for the Prophet's folk to accept it as a gift.)

1494. Narrated Umm 'Afiyya Al-Anṣāriyya رضي الله عنها: The Prophet ﷺ went to 'Aishah رضي الله عنها and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Umm 'Afiyya) had sent to us (Barīra) in charity." The Prophet ﷺ said, "It has reached its place (and now it is not a thing of charity but a gift for us)."

(٦٢) بَابُ: إِذَا تَحَوَّلَتِ الصَّدَقَةُ

١٤٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةِ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقَالَتْ: لَا، إِلَّا شَيْءٌ بَعَثْتُ بِهِ إِلَيْنَا نُسَبِيَهُ مِنَ الشَّاةِ الَّتِي بَعَثْتُ بِهَا مِنَ الصَّدَقَةِ. فَقَالَ: «إِنَّهَا قَدْ بَلَغَتْ مَجْلَهَا». [راجع: ١٤٤٦]

1495. Narrated Anas رضي الله عنه: Some meat was presented to the Prophet ﷺ and it had been given to Barīra (the freed slave-girl of 'Aishah) in charity. He ﷺ said, "This meat is a thing of charity for Barīra but it is a gift for us."

١٤٩٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ». وَقَالَ أَبُو دَاوُدَ: أُنْبَأْنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ أَنَسًا

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ .

[انظر: ٢٥٧٧]

(63) CHAPTER. *Zakāt* should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

1496. Narrated Abū Ma'bad, the slave of Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ said to Mu'ādh when he sent him to Yemen, "You will go to the people of the Scripture (Jews and Christians). So, when you reach there, invite them to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and that Muḥammad is Allāh's Messenger (Islāmic Monotheism). And if they obey you in that, tell them that Allāh has enjoined on them five *Ṣalāt* (prayer) in each day and night (24 hours). And if they obey you in that, tell them that Allāh has made it obligatory on them to pay the *Ṣadaqā* (*Zakāt*) which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allāh." (See H. No. 1395).

(٦٣) بَابُ أَخْذِ الصَّدَقَةِ مِنَ الْأَغْنِيَاءِ . وَتُرْدُ فِي الْفُقَرَاءِ حَيْثُ كَانُوا
١٤٩٦ - حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا

عَبْدُ اللَّهِ: أَخْبَرَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مُعَبَّدٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: «إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُوْخَذُ مِنْ أَعْيَانِهِمْ. فَتُرْدُ عَلَى فُقَرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَآتِقْ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ». [راجع: ١٣٩٥]

(64) CHAPTER. The invoking and supplicating Allāh of the *Imām* for the one who gives in charity. And the Statement of Allāh تعالى: "Take *Sadaqa* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them..." (V.9:103)

(٦٤) بَابُ صَلَاةِ الْإِمَامِ . وَدُعَائِهِ لِصَاحِبِ الصَّدَقَةِ، وَقَوْلِهِ تَعَالَى: ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾

[التوبة: ١٠٣]

1497. Narrated 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُ: Whenever a person brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, "O Allāh! Send Your Blessings upon so-and-so." My father went to the Prophet ﷺ with his alms and the Prophet ﷺ said, "O Allāh! Send Your Blessings upon the offspring of Abū Aūfā."

(65) CHAPTER. (Is Zakāt imposed on) what is taken out of the sea (or not)?

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُ said, "Ambergris (a special kind of perfume), is not Rikāz⁽¹⁾, but a thing which is thrown out by the sea." And Al-Ḥasan said, "Kḥumus (i.e. one-fifth) is imposed on Ambergris and pearls." The Prophet ﷺ fixed Kḥumus⁽²⁾ on Rikāz but not on the things taken out of the water.

1498. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man from Banī Isrāel asked someone from Banī Isrāel to give him a loan of one thousand Dinar, and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 Dinar in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See *Hadīth* No. 2291, Vol. 3)

And the Prophet ﷺ mentioned the narration (and said), "When he sawed the wood, he found his money."

١٤٩٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَنَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ صَلِّ عَلَى فُلَانٍ». فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى». [انظر: ٤١٦٦، ٦٣٣٢، ٦٣٥٩]

(٦٥) بَابُ مَا يُسْتَخْرَجُ مِنَ الْبَحْرِ،

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: لَيْسَ الْعَنْبُرُ بِرِكَازٍ إِنَّمَا هُوَ شَيْءٌ دَسَرَهُ الْبَحْرُ. وَقَالَ الْحَسَنُ: فِي الْعَنْبُرِ وَاللُّؤْلُؤِ الْخُمْسُ، فَإِنَّمَا جَعَلَ النَّبِيُّ ﷺ فِي الرِّكَازِ الْخُمْسَ لَيْسَ فِي الَّذِي يُصَابُ فِي الْمَاءِ.

١٤٩٨ - وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: «أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسَلِّفَهُ أَلْفَ دِينَارٍ، فَدَفَعَهَا إِلَيْهِ، فَخَرَجَ فِي الْبَحْرِ فَلَمْ يَجِدْ مَرَكَبًا، فَأَخَذَ خَشَبَةً فَنَقَرَهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ فَرَمَى بِهَا فِي الْبَحْرِ فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ إِذَا بِالْخَشَبَةِ فَأَخَذَهَا لِأَهْلِهِ حَطْبًا - فَذَكَرَ الْحَدِيثَ - فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ».

(1) (Ch. 65) Rikāz: Burried treasure or wealth.

(2) (Ch. 65) 1/5th of the Rikāz is to be paid to the Muslim treasury.

[انظر: ٢٠٦٣، ٢٢٩١، ٢٤٠٤، ٢٤٣٠،

٢٧٣٤، ٦٢٦١]

(66) CHAPTER. There is *Khumus* on *Rikāz*.

And Mālik and Ibn Idrīs said, “*Rikāz* is the buried treasures in the Pre-Islāmic Period and *Khumus* is compulsory on it whether the treasure is small or large, but the mines are not considered as *Rikāz*.” No doubt, the Prophet ﷺ had said, “There is no *Zakāt* on minerals. And *Khumus* is compulsory on minerals. And Al-Ḥasan said, “*Khumus* is compulsory on *Rikāz* found in the land owned by non-Muslims, but if found in the Muslim territory there is only *Zakāt* on it. If one finds a *Luqaṭa* (fallen property) in the territory of the enemy, he must announce it publicly. And if it belongs to the enemy, then *Khumus* is compulsory on it. Some people considered minerals as *Rikāz* similar to the buried treasures of pre-Islāmic period.

(٦٦) بَابُ: فِي الرَّكَازِ الْخُمْسُ،

وَقَالَ مَالِكٌ وَابْنُ إِدْرِيسَ: الرَّكَازُ دَفْنُ الْجَاهِلِيَّةِ، فِي قَلِيلِهِ وَكَثِيرِهِ: الْخُمْسُ. وَلَيْسَ الْمَعْدِنُ بِرَكَازٍ. وَقَدْ قَالَ النَّبِيُّ ﷺ: «فِي الْمَعْدِنِ جُبَارٌ». وَفِي الرَّكَازِ الْخُمْسُ». وَأَخَذَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنَ الْمَعَادِنِ مِنْ كُلِّ مِائَتَيْنِ خَمْسَةَ. وَقَالَ الْحَسَنُ: مَا كَانَ مِنْ رَكَازٍ فِي أَرْضِ الْحَرْبِ فَفِيهِ الْخُمْسُ وَمَا كَانَ مِنْ أَرْضِ السَّلْمِ فَفِيهِ الزَّكَاةُ. وَإِنْ وَجَدْتَ اللَّقْطَةَ فِي أَرْضِ الْعَدُوِّ فَعَرِّفْهَا. وَإِنْ كَانَتْ مِنَ الْعَدُوِّ فَفِيهَا الْخُمْسُ. وَقَالَ بَعْضُ النَّاسِ: الْمَعْدِنُ رَكَازٌ مِثْلُ دَفْنِ الْجَاهِلِيَّةِ لِأَنَّهُ يُقَالُ: أَرْكَزَ الْمَعْدِنُ إِذَا أُخْرِجَ مِنْهُ شَيْءٌ، قِيلَ لَهُ: قَدْ يُقَالُ لِمَنْ وَهَبَ لَهُ شَيْءٌ أَوْ رِبْحٌ كَثِيراً أَوْ كَثُرَ ثَمَرُهُ: أَرْكَزَتْ. ثُمَّ نَاقَصَ. وَقَالَ: لَا بَأْسَ أَنْ يَكْتُمَهُ فَلَا يُؤَدِّي الْخُمْسَ.

1499. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ

Allāh's Messenger ﷺ said, “There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikāz* (i.e. buried treasure or wealth). [*Khumas*] i.e. 1/5th of *Rikāz* wealth is to be paid to the Muslim treasury]

١٤٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعَجْمَاءُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ وَفِي الرَّكَازِ

الْحُمْسُ». [انظر: ٢٣٥٥، ٦٩١٢،

[٦٩١٣

(67) CHAPTER. The Statement of Allāh (ﷻ): "...And those employed to collect (the funds)... (V.9:60) (Those employees working for the collection of Zakāt, compulsory funds, etc., are to be paid officially.) And the Imām is to supervise and check the work of the collectors.

1500. Narrated Abū Ḥumaid As-Sā'idī رضي الله عنه: Allāh's Messenger ﷺ appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect Zakāt from Banī Sulaim. When he returned, (after collecting the Zakāt) the Prophet ﷺ checked the account with him.

(٦٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَالْعَمَلِينَ عَلَيْهِمْ﴾ [التوبة: ٦٠] وَمُحَاسَبَةِ الْمُصَدِّقِينَ مَعَ الْإِمَامِ

١٥٠٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسَدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنَ اللَّثَبِيِّ. فَلَمَّا جَاءَ حَاسِبَهُ. [راجع: ٩٢٥]

(68) CHAPTER. The use of the camels given as Zakāt and their milk for travellers.

1501. Narrated Anas رضي الله عنه: Some people from 'Uraina tribe came to Al-Madīna and its climate did not suit them. So Allāh's Messenger ﷺ allowed them to go to the herd of camels (given as Zakāt); and they drank their milk and urine (as medicine), but they killed the shepherd and drove away all the camels. So, Allāh's Messenger ﷺ sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Ḥarra (a stony place at Al-Madīna) biting the stones. (See Ḥadīth No. 233, Vol. 1)

(٦٨) بَابُ اسْتِعْمَالِ إِبِلِ الصَّدَقَةِ وَأَبْنَائِهَا لِأَبْنَاءِ السَّبِيلِ

١٥٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنِي يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا مِنْ عُرَيْنَةَ اجْتَوَوْا الْمَدِينَةَ، فَرَحَّصَ لَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَتَقَتَلُوا الرَّاعِيَ وَاسْتَأْفَوْا الذَّوْدَ. فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ فَأَتَى بِهِمْ فَفَقَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَتَرَكَهُمْ بِالْحَرَّةِ يَعْضُونَ الْحِجَارَةَ. تَابِعَهُ أَبُو قِلَابَةَ وَحُمَيْدٌ وَثَابِتٌ عَنْ أَنَسٍ.

[راجع: ٢٣٣]

(69) CHAPTER. Branding the camels given in *Aṣ-Ṣadaqa (Zakāt)* by the *Imām* with his own hands.

1502. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I took ‘Abdullāh bin Abū Ṭalḥa to Allāh’s Messenger ﷺ to perform *Tahnik* for him. (*Tahnik* was a custom among the Muslims that whenever a child was born they used to take it to the Prophet ﷺ who would chew a piece of date and put a part of its juice in the child’s mouth). I saw the Prophet ﷺ, and he had an instrument for branding in his hands and was branding the camels of *Zakāt*.

(70) CHAPTER. Obligation of *Ṣadaqat-ul-Fiṭr*. [It is also called *Zakāt-ul-Fiṭr*, and is obligatory. It should be paid by the Muslims at the end of the month of *Ramaḍān (Fasting)* before the prayer of ‘*Eid-ul-Fiṭr*’].

And Abū Al-‘Āliya, ‘Aṭā and Ibn Sīrīn considered *Ṣadaqāt-ul-Fiṭr* as obligatory.

1503. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ made it the payment of one *Ṣā’* of dates or one *Ṣā’* of barley as *Zakāt-ul-Fiṭr* on every Muslim slave or free, male or female, young or old; and he ordered that it be paid before the people went out to offer ‘*Eid*. (One *Ṣā’* = 3 kilograms approx.)

(٦٩) بَابٌ وَسَمِ الْإِمَامِ إِبِلَ الصَّدَقَةِ بِيَدِهِ

١٥٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُثَنَّرِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَدَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ بَعْدَ اللَّهِ بْنِ أَبِي طَلْحَةَ لِيَحْتَكَهُ فَوَافِقْتُهُ وَفِي يَدِهِ الْيَسْمُ يَسْمُ إِبِلِ الصَّدَقَةِ. [انظر: ٥٥٤٢، ٥٨٢٤]

(٧٠) بَابٌ فَرَضِ صَدَقَةِ الْفِطْرِ،

ورأى أبو العالِيَّةِ وَعَطَاءٌ وَابْنُ سِيرِينَ صَدَقَةَ الْفِطْرِ فَرِيضَةً.

١٥٠٣ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ. وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ. [انظر: ١٥٠٤، ١٥٠٧، ١٥٠٩، ١٥١١،

(71) CHAPTER. *Ṣadaqat-ul-Fiṭr* is compulsory on the free or the slave Muslims.

1504. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا : Allāh’s Messenger ﷺ made it obligatory on all the slave or free Muslims, male or female, to pay one *Ṣā’* of dates or barley as *Zakāt-ul-Fiṭr*.

(72) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā’* of barley. (1 *Ṣā’* = 3 kilograms approx.)

1505. Narrated Abū Sa‘īd رَضِيَ اللهُ عَنْهُ : We used to give one *Ṣā’* of barley as *Ṣadaqat-ul-Fiṭr* (per head).

(73) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā’* of meal (per head).

1506. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللهُ عَنْهُ : We used to give one *Ṣā’* of meal, or one *Ṣā’* of barley or one *Ṣā’* of dates, or one *Ṣā’* of *Iqṭ* (dried yoghurt or cottage cheese), or one *Ṣā’* of raisins (dried grapes) (per head) as *Zakāt-ul-Fiṭr*.

(٧١) بَابُ صَدَقَةِ الْفِطْرِ عَلَى الْعَبْدِ وَغَيْرِهِ مِنَ الْمُسْلِمِينَ

١٥٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ. [راجع: ١٥٠٤]

(٧٢) بَابُ صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ شَعِيرٍ

١٥٠٥ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُطْعِمُ الصَّدَقَةَ صَاعًا مِنْ شَعِيرٍ. [انظر: ١٥٠٦، ١٥٠٨، ١٥١٠]

(٧٣) بَابُ صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ طَعَامٍ

١٥٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ الْعَامِرِيِّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ.

[راجع: ١٥٠٥]

(74) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of dates (per head).

1507. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered (Muslims) to give one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr*. The people regarded two *Mudd* of wheat as equal to that.

(75) CHAPTER. (*Ṣadaqat-ul-Fiṭr* is) one *Ṣā'* of raisins (dried grapes) (per head).

1508. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ we used to give one *Ṣā'* of meal or one *Ṣā'* of dates, or one *Ṣā'* of barley, or one *Ṣā'* of raisins (dried grapes) (per head) as *Ṣadaqat-ul-Fiṭr*. And when Mu'āwiya became the caliph and the wheat was (available in abundance) he said, "I think (observe) that one *Mudd* (of wheat) equals two *Mudd* (of any of the above-mentioned things).

(76) CHAPTER. *Ṣadaqat-ul-Fiṭr* is to be given before the 'Eid prayers.

1509. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ ordered the people to pay *Zakāt-ul-Fiṭr* before going to the 'Eid prayers.

(٧٤) بَابُ صَدَقَةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ

١٥٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ؛ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ النَّبِيُّ ﷺ بِزَكَاةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ. قَالَ عَبْدُ اللَّهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[راجع: ١٥٠٣]

(٧٥) بَابُ صَاعٍ مِنْ زَبِيبٍ

١٥٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ بْنَ أَبِي حَكِيمٍ الْعَدَنِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُعْطِيهَا فِي زَمَانِ النَّبِيِّ ﷺ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ فَلَمَّا جَاءَ مُعَاوِيَةُ وَجَاءَتِ السَّمْرَاءُ قَالَ: أَرَى مُدًّا مِنْ هَذَا يَعْدِلُ مُدَّيْنِ.

[راجع: ١٥٠٥]

(٧٦) بَابُ الصَّدَقَةِ قَبْلَ الْعِيدِ

١٥٠٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا حَفْصُ بْنُ مِسْرَةَ: حَدَّثَنِي مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ

الله عَنْهُمَا: «أَنَّ النَّبِيَّ ﷺ أَمَرَ بِزَكَاةِ
الْفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إِلَى
الصَّلَاةِ». [راجع: ١٥٠٣]

1510. Narrated Abū Sa'īd Al-Kh̄udrī رَضِيَ اللهُ عَنْهُ: In the lifetime of Allāh's Messenger ﷺ, we used to give one Ṣā' of meal (per head) as *Ṣadaqat-ul-Fiṭr* (to the poor). Our food used to be either of barley, raisins (dried grapes), *lqṭ* (dried yoghurt or cottage cheese) or dates.

١٥١٠ - حَدَّثَنَا مُعَاذُ بْنُ فَصَّالَةَ:
حَدَّثَنَا أَبُو عُمَرَ، عَنْ زَيْدٍ، عَنْ
عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
«كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ
يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ. وَقَالَ أَبُو
سَعِيدٍ: وَكَانَ طَعَامَنَا الشَّعِيرُ وَالرَّيْبُ
وَالْأَيْطُ وَالتَّمْرُ». [راجع: ١٥٠٥]

(77) CHAPTER. *Ṣadaqat-ul-Fiṭr* (is compulsory) on a slave as well as on a free Muslim.

And Az-Zuhrī says that it is also compulsory on the slaves for sale; both the prescribed *Zakāt* on wealth as well as *Ṣadaqat-ul-Fiṭr* are to be paid.

(٧٧) بَابُ صَدَقَةِ الْفِطْرِ عَلَى الْحُرِّ
وَالْمَمْلُوكِ،

وَقَالَ الزُّهْرِيُّ فِي الْمَمْلُوكِينَ
لِلتَّجَارَةِ: يُزَكَّى فِي التَّجَارَةِ، وَيُزَكَّى
فِي الْفِطْرِ.

1511. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The Prophet ﷺ made obligatory on every male or female, free man or slave, the payment of one Ṣā' of dates or barley as *Ṣadaqat-ul-Fiṭr* (or said *Ṣadaqat-ur-Ramaḍān*)." The people then substituted one-half Ṣā' of wheat for that. Ibn 'Umar used to give dates (as *Ṣadaqat-ul-Fiṭr*).

Nāfi' added: Once there was scarcity of dates in Al-Madīna and Ibn 'Umar gave barley (instead). And Ibn 'Umar used to give *Ṣadaqat-ul-Fiṭr* for every young and old person. He even used to give on behalf of my children.

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to give *Ṣadaqat-ul-Fiṭr* to those who had been officially appointed for its collection. People used to give *Ṣadaqat-ul-Fiṭr* (even) a

١٥١١ - حَدَّثَنَا أَبُو التُّعْمَانِ:
حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ
الْفِطْرِ، أَوْ قَالَ: رَمَضَانَ، عَلَى الذَّكَرِ
وَالْأُنثَى، وَالْحُرِّ وَالْمَمْلُوكِ، صَاعًا
مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، فَعَدَلَ
النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ. فَكَانَ
ابْنُ عُمَرَ يُعْطِي التَّمْرَ فَأَعْوَزَ أَهْلُ
الْمَدِينَةِ مِنَ التَّمْرِ فَأَعْطَى شَعِيرًا.
فَكَانَ ابْنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ
وَالكَبِيرِ حَتَّىٰ إِنْ كَانَ يُعْطَى عَنْ نَبِيٍّ.

day or two before the 'Eid.

(78) CHAPTER. *Ṣadaqat-ul-Fiṭr* is obligatory on the young and the old.

1512. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا : Allāh's Messenger ﷺ has made the payment of *Ṣadaqat-ul-Fiṭr* obligatory, (and it was), either one *Ṣā'* of barley or one *Ṣā'* of dates (per head) (and it was enjoined) on young and old people, and on free men as well as on slaves.

وكان ابنُ عمرَ رضيَ اللهُ عنهُما يُعطيها لِلذَّيْنِ يَقبَلونَها وكانوا يُعطونَ قَبْلَ الفِطْرِ يَومٍ أو يَومَينِ .

[راجع: ١٥٠٣]

(٧٨) بَابُ صَدَقَةِ الفِطْرِ عَلَى الصَّغِيرِ وَالكَبِيرِ

١٥١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الفِطْرِ صَاعاً مِنْ شَعِيرٍ أو صَاعاً مِنْ تَمْرٍ عَلَى الصَّغِيرِ وَالكَبِيرِ، وَالْحُرِّ وَالْمَمْلُوكِ. [راجع: ١٥٠٣]