

In the Name of Allâh, the Most
Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

8. The Chapters Regarding Zakât

(المعجم ٨) أَبْوَابُ الزَّكَاةِ (التحفة ٦)

Comments:

a: The word *Zakât* indicates literally 'increase and growth'.

The noble jurists of Islamic law explained *Zakât* by various definitions; one of these is: "It is an obligatory duty for a group possessing a specific amount of wealth at a specific time."

- b. *Zakât* was declared as an obligatory duty in the 2nd year of *Hijrah* in the month of *Shawwâl*.
- c. The kinds of wealth on which *Zakât* is due: Gold, silver, cash, commodities for trade, grains, fruits, (which can be stored like dates, raisin etc), minerals, cattle. Things other than these like: household utensils; vegetables are not subject to *Zakât*, and nor are modes of transport such as horses, cars, etc.
- d. The following are the recipients of *Zakât*: The poor, the needy, the collectors of it, those whose hearts are to be reconciled, to free the captives, in the debtors, the cause of Allâh and the wayfarer.

Chapter 1. The Obligation Of *Zakât*

(المعجم ١) - بَابُ فَرَضِ الزَّكَاةِ

(التحفة ١)

1783. It was narrated from Ibn 'Abbâs that the Prophet ﷺ sent Mu'âdh to Yemen, and said: "You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshiped but Allâh, and that I am the Messenger of Allâh. If they obey that, then tell them that Allâh has enjoined upon them five prayers every day and night. If they obey that, then tell them that Allâh has enjoined upon them charity (*Zakât*) from their wealth, to be taken from their rich and given to their poor.

١٧٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعُ ابْنُ الْجَرَّاحِ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ. فَأَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ. فَإِنْ هُمْ أَطَاعُوا لِنَدِّكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَطَاعُوا لِنَدِّكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ

If they obey that, then beware of (taking) the best of their wealth. And beware of the supplication of the oppressed, for there is no barrier between it and Allâh.” (Sahih)

أَغْنِيَانِهِمْ فَتَرَدُّ فِي فَقْرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوا
لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَأَتَى دَعْوَةَ
الْمُظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ
حِجَابٌ.

تخريج: أخرجه البخاري، المظالم، باب الانتفاء والحذر من دعوة المظلوم، ح: ٢٤٤٨ مختصرًا من حديث وكيع، وانظر، ح: ١٣٩٥ وغيره، ومسلم، الإيمان، باب الدعاء إلى الشهادتين وشرائع الإسلام، ح: ١٩ من حديث وكيع به.

Comments:

- Mu'âdh ؓ was appointed as a governor of Yemen in the 10th year of Hijrah before the Farewell Hajj. One part of Yemen was under the governorship of Mu'âdh bin Jabal ؓ and the other was under the governorship of Abu Musa Ash'ari ؓ.
- 'Among the People of Book' means Jews. The larger population of Yemen at that time was Jewish.
- Zakât is due only from Muslims; as for non-Muslims they pay a tax instead of Zakât which is a fixed, more or less amount, according to the financial condition of each individual, and this tax is called *Jizyah*.
- Zakât is distributed only among the Muslim beneficiaries. From among the non-Muslims, only that non-Muslim may be given some from Zakât if there is a hope that he/she comes close to the Muslims, will have interests in Islam, and eventually will embrace Islam, such people are called "those whose hearts are to be reconciled."

Chapter 2. What Was Narrated Concerning Withholding Zakât

(المعجم ٢) - بَابُ مَا جَاءَ فِي مَنَعِ
الزَّكَاةِ (التحفة ٢)

1784. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "There is no one who does not pay Zakât on his wealth, but a bald-headed snake^[1] will be made to appear to him on the Day of Resurrection, until it

١٧٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ
أَعْيَنَ، وَ جَامِعِ بْنِ أَبِي رَاشِدٍ، سَمِعَا شَقِيقَ
ابْنِ سَلَمَةَ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ لَا يُؤَدِّي

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

encircles his neck.” Then the Messenger of Allâh ﷺ recited the following Verse to us confirming that from the Book of Allâh the Most High: “And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them.”^[1]

(Sahih)

تخریج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب ومن سورة آل عمران، ح: ٣٠١٢ عن ابن أبي عمر العدني به، وقال: حسن صحيح، وقال الحميدي في مسنده ثنا سفيان ثنا جامع بن أبي راشد وعبد الملك بن أعين به، ح: ٩٣، وصححه ابن خزيمة، ح: ٢٢٥٦.

Comments:

- a. A sinful person will be inflicted punishment on the Day of Judgement before entering Hell.
- b. If there is a benefit in a worldly matter which is contrary to the *Shari'ah*, then one should reflect upon the loss of the Hereafter, so that the worldly benefit seems despicable, and due to this reflection, practising the *Shari'ah* becomes easier.

1785. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: “There is no owner of camels, sheep or cattle who does not pay *Zakât* on them, but they will come to him on the Day of Resurrection as big and as fat as they ever were, butting him with their horns and trampling him with their hooves. Every time the last of them has passed, the first of them will come back to him, until judgement is passed upon the people.” (Sahih)

١٧٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلَا خَنَمٍ وَلَا بَقَرٍ لَا يُؤَدِّي زَكَاتَهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَغْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَنْطَحُهُ بِقُرُونِهَا. وَتَطْوُهُ بِأُخْفَافِهَا. كُلَّمَا نَفَدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أَوْلَاهَا. حَتَّى يُفْضَى بَيْنَ النَّاسِ».

تخریج: أخرجه البخاري، الزكوة، باب زكوة البقر، ح: ١٤٦٠، ٦٦٣٨ من حديث الأعمش به، ومسلم، الزكوة، باب تغليظ عقوبة من لا يؤدي الزكوة، ح: ٩٩٠.

[1] *Al 'Imrân* 3:180.

Comments:

- a. Not paying *Zakât* is a very big sin.
 b. The cattle are also subject to *Zakât*; its elaborated description is coming in the following chapter.

1786. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The camels on which the dues (i.e., *Zakât*) were not paid will come, trampling their owners with their hooves. And cattle and sheep will come and trample their owners with their hooves and butt them with their horns. And hoarded treasure will come in the form of a bald-headed snake, and will meet its owner on the Day of Resurrection. Its owner will flee from it two times, then it will come to him and he will flee again, and will say: 'What do I have to do with you?' and it will say: 'I am your hoarded treasure, I am your hoarded treasure.' He will try to shield himself with his hand and it will devour it." (*Sahih*)

١٧٨٦ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُمَانَ
 الْعُمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ،
 عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ
 أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَأْتِي
 الْإِبِلُ النَّبِيَّ لَمْ تُعْطِ الْحَقَّ مِنْهَا، تَطَأُ صَاحِبَهَا
 بِأُخْفَافِهَا. وَتَأْتِي الْبَقَرُ وَالْعَمَمُ تَطَأُ صَاحِبَهَا
 بِأُظْلَافِهَا، وَتَنْطَعُهُ بِقُرُونِهَا. وَيَأْتِي الْكَنْزُ
 شُجَاعًا أَقْرَعَ فَيَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ. فَيَفِرُّ
 مِنْهُ صَاحِبُهُ مَرَّتَيْنِ. ثُمَّ يَسْتَقْبِلُهُ فَيَفِرُّ. فَيَقُولُ:
 مَا لِي وَلَكَ فَيَقُولُ: أَنَا كَنْزُكَ، أَنَا كَنْزُكَ.
 فَيَتَّقِيهِ بِيَدِهِ فَيَلْقَمُهَا».

تخریج: [صحيح] إسناده حسن، وله شواهد كثيرة، منها الحديثان السابقان.

Comments:

- a. Hoarded treasure means gold and silver etc., on which the owner failed to pay *Zakât*.
 b. A person takes wealth with his hand but does not give away with the same hand in the path of Allâh; therefore this hand will be punished such that his/her wealth turns into a snake which will bite this very hand. May Allâh ﷻ keep us in His refuge!

Chapter 3. Wealth On Which *Zakât* Is Paid Is Not 'Hoarded Treasure'

1787. Khâlid bin Aslam, the freed slave of 'Umar bin Khattâb, said: "I went out with 'Abdullâh bin

(المعجم ٣) - بَابُ مَا أَدَّى زَكَاتَهُ لَيْسَ
 بِكَنْزٍ (النحفة ٣)

١٧٨٧ - حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْمِصْرِيُّ:
 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ لَهَيْعَةَ،

'Umar, and a Bedouin met him and recited to him the words of Allâh: 'And those who hoard up gold and silver (the money, the *Zakâh* of which has not been paid) and spend them not in the way of Allâh.'^[1] Ibn 'Umar said to him: 'The one who hoards it and does not pay the *Zakât* due on it, woe to him. But this was before the (ruling on) *Zakât* was revealed. When it was revealed, Allâh made it a purification of wealth.' Then he turned away and said: 'I do not mind if I have (the equivalent of) Uhud in gold, provided that I know how much it is and I pay *Zakât* on it, and I use it in obedience of Allâh, the Mighty and Sublime.''' (*Sahih*)

عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي خَالِدُ بْنُ أَسْلَمَ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَلِحِقَهُ أُعْرَابِيٌّ. فَقَالَ لَهُ: قَوْلُ اللَّهِ: ﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقِدُونَهَا فِي سَبِيلِ اللَّهِ؟﴾ [التوبة: ٣٤] قَالَ لَهُ ابْنُ عُمَرَ: مَنْ كَتَرَهَا فَلَمْ يُؤَدِّ زَكَاتَهَا، فَوَيْلٌ لَهُ. إِنَّمَا كَانَ هَذَا قَبْلَ أَنْ تُنَزَّلَ الزَّكَاةُ. فَلَمَّا أُتِرَتْ جَعَلَهَا اللَّهُ طَهْرًا لِلْأَمْوَالِ. ثُمَّ انْتَفَتَ فَقَالَ: مَا أَبَالِي لَوْ كَانَ لِي أُحُدٌ ذَهَبًا، أَعْلَمُ عَدَدَهُ وَأَرْكَبُهُ، وَأَعْمَلُ فِيهِ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ.

تخریج: أخرجه البخاري، الزكوة، باب ما أدي زكاته فليس بكنز، ح: ٤٦٦١، ١٤٠٤. حديث يونس عن ابن شهاب به تعليقا، وأسندة أبوذر في روايته، ورواه الحافظ في تعليق التعليق: ٦٥٥/٣ من طرق عن أحمد بن شبيب به موصولاً.

Comments:

- Giving away as a charity in the path of virtue, other than paying *Zakât* and spending for other compulsory expenses, is a voluntary worship.
- Payment of *Zakât* purifies the rest of the wealth, otherwise all wealth remains impure.

1788. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When you pay *Zakât* on your wealth, then you have done what is required of you." (*Hasan*)

١٧٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ: حَدَّثَنَا عُمَرُو بْنُ الْحَارِثِ، عَنْ دَرَّاجِ أَبِي السَّمْحِ، عَنِ ابْنِ حُجَيْرَةَ، عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَدَيْتَ زَكَاةَ مَالِكَ، فَقَدْ قَضَيْتَ مَا عَلَيْكَ».

[1] At-Taubah 9:34.

تخريج: [إسناده حسن] أخرجه الترمذي، الزكوة، باب ماجاء إذا أدبت الزكوة فقد قضيت ما عليك، ح: ٦١٨ من حديث عمرو به، وقال: حسن غريب، وصححه ابن خزيمة، ح: ٢٤٧١، وابن حبان (موارد)، ح: ٧٩٧، والحاكم: ٣٩٠/١، والذهبي * دراج صدوق، في حديثه عن أبي الهيثم ضعف (تقريب)، وهو حسن الحديث عن غير أبي الهيثم، وزاد ابن حبان وغيره: ومن جمع مالاً حراماً ثم تصدق به، لم يكن له فيه أجر، وكان إصره عليه .

1789. It was narrated from Fâtimah bint Qais that she heard him, meaning the Prophet ﷺ say: "There is nothing due on wealth other than Zakât." (Da'if)

١٧٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ أَبِي حُمْزَةَ، عَنْ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ أَنَّهَا سَمِعَتْهُ، تَعْنِي النَّبِيَّ ﷺ، يَقُولُ: «لَيْسَ فِي الْمَالِ حَقٌّ سِوَى الزَّكَاةِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزكوة، باب ماجاء أن في المال حقاً سوى الزكوة، ح: ٦٥٩، ٦٦٠ من حديث شريك به، وقال: هذا حديث إسناده ليس بذلك، وأبو حمزة ميمون الأعرور يضعف * والأعور هذا ضعفه صاحب التقريب وغيره، وفيه علة أخرى.

Chapter 4. Zakât on Silver and Gold

(المعجم ٤) - بَابُ زَكَاةِ الْوَرِقِ وَالذَّهَبِ (التحفة ٤)

1790. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "I have exempted you from having to pay Zakât on horses and slaves, but bring one quarter of one-tenth of every forty Dirham: one Dirham." (Da'if)

١٧٩٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي فُدَّ عَفْوَتْ عَنْكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ وَلَكِنْ هَاتُوا رُبْعَ الْعُشْرِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا، دِرْهَمًا».

تخريج: [إسناده ضعيف] وانظر، ح: ٩٥ لعلته، وأخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح: ١٥٧٤ وغيره من حديث أبي إسحاق عن عاصم بن ضمرة عن علي رضي الله عنه نحوه، وصححه البخاري، وابن خزيمة وغيرهما * أبو إسحاق عنن تقدم، ح: ٤٦، وللحديث شواهد.

1791. It was narrated from Ibn 'Umar and 'Aishah that from every twenty Dinâr or more, the Prophet ﷺ used to take half a

١٧٩١ - حَدَّثَنَا بَكْرُ بْنُ حَلْفٍ وَ مُحَمَّدٌ بْنُ يَحْيَى. قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَنَّ أَبَانَا إِبْرَاهِيمَ بْنَ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ

Dinar, and from forty Dinâr, one Dinâr. (*Hasan*)

وَأَقِيدَ، عَنِ ابْنِ عُمَرَ وَ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْخُذُ مِنْ كُلِّ عِشْرِينَ دِينَارًا، فَصَاعِدًا، نِصْفَ دِينَارٍ. وَمِنْ الْأَرْبَعِينَ دِينَارًا، دِينَارًا.

تخريج: [حسن] وضعفه البوصيري * إبراهيم بن إسماعيل بن مجمع تقدم حاله، ح: ١٠٦٩، وله شواهد عند أبي داود، ح: ١٥٧٣ وغيره.

Comments:

- The horses kept for work, and the slaves for the service are not subject to *Zakât*. But if a person trades in horses and slaves, then he should pay *Zakât* after estimating their current value like other goods for trade.
- The quantity of gold on which *Zakât* is levied is twenty Dinâr, which is equal to 92 grams (as said by Shaikh Ibn Bâz, *Majmu'ah Fatâwa*, vol: 14, page: 99).
- The rates of *Zakât* levied on gold and silver is one fortieth. For example: If a person owns 100 grams of gold, he must pay two and a half grams of gold or its value in *Zakât*.
- The amount of cash money on which *Zakât* is levied is equal to that of gold, because the current system of currency is based on gold.

Chapter 5. One Who Acquires Wealth

(المعجم ٥) - بَابُ مَنْ اسْتَفَادَ مَالًا
(التحفة ٥)

1792. It was narrated that 'Āishah said: "I heard the Messenger of Allāh ﷺ say: "There is no *Zakât* on wealth until *Hawl* (one year) has passed.'" (*Hasan*)

١٧٩٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا شُعَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا حَارِثَةُ بْنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا زَكَاةَ فِي مَالٍ، حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ».

تخريج: [حسن] وانظر، ح: ٥٦ لعلته، وضعفه البوصيري، وله شواهد كثيرة.

Comments:

- Zakât* is due from a person who owns gold and silver etc, (equal to the *Nisâb* or more on which *Zakât* is levied) and the period of one whole year has passed.
- As for agricultural produce, *Zakât* becomes compulsory on it when the produce of a garden or field are harvested, and the elapse of a year is not a condition for it.

Chapter 6. Wealth On Which Zakât Is Required

1793. It was narrated from Abu Sa'eed Al-Khudri that he heard the Prophet ﷺ say: "There is no *Sadaqah* on anything less than five *Awsâq*^[1] of dates, five *Awâq*^[2] of silver and five camels." (*Sahih*)

(المعجم ٦) - بَابُ مَا تَحِبُّ فِيهِ الزَّكَاةُ
مِنَ الْأَمْوَالِ (التحفة ٦)
١٧٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
أَبُو أُسَامَةَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ، عَنْ
مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ
يَحْيَى بْنِ عُمَارَةَ، وَعَبَادِ بْنِ تَمِيمٍ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا
صَدَقَةَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنَ التَّمْرِ.
وَلَا فِيمَا دُونَ خَمْسِ أَوْاقٍ. وَلَا فِيمَا دُونَ
خَمْسِ مِنَ الْإِبِلِ».

تخریج: [صحیح] أخرجه السنائي: ٣٧/٥، الزكوة، باب زكوة الورق، ح: ٢٤٧٧ من حديث أبي أسامة به، أخرجه البخاري، ح: ١٤٠٥ وغيره، ومسلم، ح: ٩٧٩ وغيرهما من حديث يحيى بن عمارة عن أبي سعيد الخدري به.

Comments:

- When the date fruits become dry and can be stored, then if their weight is equal to five *Wasq*, *Zakât* must be levied. One *Wasq* is equal to sixty *Sâ'*, and *Sâ'* is a measurement. Five *Wasq* is equal to 750 Kilos.
- Five *Uqiyyah* is equal to two hundred Dirham, which means the amount of silver on which *Zakât* is levied is two hundred Dirham.
- If one has less than five camels they are not subject to *Zakât*. One goat is due for *Zakât* in the case of five camels. Further details of *Zakât* on camels will come in chapter 9.

1794. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "There is no *Sadaqah* on less than five camels; there is no *Sadaqah* on less than five *Awâq*; and there is no *Sadaqah* on less than five *Awsâq*." (*Sahih*)

١٧٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا
وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ
دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسِ دَوْدٍ
صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ.
وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ صَدَقَةٌ».

[1] *Awsâq* is plural of *Wasq*; a volume measurement equal to sixty *Sâ'*. (Sindi).

[2] *Awâq* is plural of *Uqiyyah* and they also say: *waqiyyah*. It is forty Dirham, and five *Awâq* is equal to two hundred Dirham. (Sindi).

تخريج: [صحيح] أخرجه أحمد: ٢٩٦/٣ من حديث محمد بن مسلم به، وحسنه البوصيري.

Chapter 7. Paying Zakât Before It Is Due

1795. It was narrated from 'Ali bin Abu Tâlib that 'Abbâs asked the Prophet ﷺ about paying his *Sadaqah* before it is due, and he granted him permission to do that. (*Da'if*)

(المعجم ٧) - بَابُ تَعْجِيلِ الزَّكَاةِ قَبْلَ مَحَلِّهَا (التحفة ٧)

١٧٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيْبِ بْنِ عَدِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ الْعَبَّاسَ سَأَلَ النَّبِيَّ ﷺ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ. فَرَخَّصَ لَهُ فِي ذَلِكَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب: في تعجيل الزكوة، ح: ١٦٢٤ عن سعيد بن منصور به، وصححه الحاكم، والذهبي * الحكم بن عتيبة عن تقدم، ح: ١١٩٢، وله شواهد كلها ضعيفة.

Comments:

Paying *Zakât* in advance means to pay before the completion of year; the fluctuation of the right amount of *Zakât* will be sorted out at its due time. Paying *Zakât* in advance is permissible.

Chapter 8. What Is To Be Said When Zakât Is Paid

1796. 'Abdullâh bin Abu Awfa said: "Whenever a man brought *Sadaqah* to the Messenger of Allâh ﷺ, he would bless him. I brought him the *Sadaqah* of my wealth and he said: '*Allâhumma, salli 'ala âli Abi Awfa* (O Allâh! Send blessing upon the family of Abu Awfa).'" (*Sahih*)

(المعجم ٨) - بَابُ مَا يُقَالُ عِنْدَ إِخْرَاجِ الزَّكَاةِ (التحفة ٨)

١٧٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْة. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا آتَاهُ الرَّجُلُ بِصَدَقَةٍ مَالِهِ، صَلَّى عَلَيْهِ. فَأَتَيْتُهُ بِصَدَقَةٍ مَالِي فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

تخريج: أخرجه البخاري، الزكوة، باب صلاة الإمام، ودعائه لصاحب الصدقة ... الخ، ح: ١٤٩٧ وغيره من حديث شعبة به، ومسلم، الزكوة، باب الدعاء لمن أتى بصدقة، ح: ١٠٧٨ من حديث وكيع به.

1797. It was narrated from Abu Hurairah that the Messenger of

١٧٩٧ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا

Allâh ﷻ said: "When you give Zakât, do not forget its reward, and say, 'Allâhummaj-'alha maghnaman wa lâ taj-'alha maghrama (O Allâh! Make it a gain and do not make it a loss).'" (Maudu')

الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْبُخْتَرِيِّ بْنِ عَبْدِ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَعْطَيْتُمُ الزَّكَاةَ فَلَا تَنْسُوا ثَوَابَهَا، أَنْ تَقُولُوا: اللَّهُمَّ اجْعَلْهَا مَغْنَمًا وَلَا تَجْعَلْهَا مَغْرَمًا».

تخريج: [إسناده موضوع] * البخاري بن عبيد ضعيف متروك (تقريب)، وقال البوصيري: متفق على ضعفه، وقال الحاكم، وأبو نعيم وغيرهما: روى عن أبيه عن أبي هريرة موضوعات، وجرحه ابن حبان وغيره.

Comments:

- A person possessing *Nisâb* of gold, silver and cash money, should personally make payment of the amount of *Zakât* at the local collecting place. As for the *Zakât* due on grain, crops and cattle, an appointed collecting officer of Islamic government will visit the person possessing the *Nisâb* and collect it.
- The relationship between public and government is of love and respect in an Islamic society. The *Zakât* collector should thank the person paying *Zakât* and pray for him.

Chapter 9. Sadaqah Due On Camels

(المعجم ٩) - بَابُ صَدَقَةِ الْإِبِلِ (التحفة ٩)

1798. Ibn Shihâb narrated from Sâlim bin 'Abdullâh, from his father, from the Prophet ﷺ. He (Ibn Shihâb) said: "Sâlim read to me a letter that the Messenger of Allâh ﷻ had written concerning *Sadaqât*, before Allâh caused him to pass away, in which it was said: 'For five camels one sheep; for ten, two sheep; for fifteen, three sheep; for twenty, four sheep. For twenty-five, a *Bint Makhâd* (a one-year-old she-camel), up to thirty-five; if there is no *Bint Makhâd*, then a *Bin Labun* (a two-year-old male camel). If there are more than thirty-five, even one, then a *Bint Labun* (a two-year-old she-camel) must be

١٧٩٨ - حَدَّثَنَا أَبُو بَشِيرٍ، بِكَرْبُ بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: أَقْرَأَنِي سَالِمٌ كِتَابًا كَتَبَهُ رَسُولُ اللَّهِ ﷺ فِي الصَّدَقَاتِ قَبْلَ أَنْ يَوَفَّاهُ اللَّهُ. فَوَجَدْتُ فِيهِ: «فِي خَمْسٍ مِنَ الْإِبِلِ شَاةٌ. وَفِي عَشْرِ شَاتَانِ. وَفِي خَمْسِ عَشْرَةَ ثَلَاثَ شِيَاهٍ. وَفِي عَشْرِينَ أَرْبَعَ شِيَاهٍ. وَفِي خَمْسِ وَعِشْرِينَ بِنْتُ مَخَاضٍ، إِلَى خَمْسِ وَثَلَاثِينَ. فَإِنْ لَمْ تَوْجَدْ بِنْتُ مَخَاضٍ، فَأَبْنُ لَبُونٍ، ذَكَرٌ. فَإِنْ زَادَتْ، عَلَى خَمْسِ وَثَلَاثِينَ، وَاحِدَةٌ، فَفِيهَا بِنْتُ

given, up to forty-five. If there are more than forty-five, even one, then a *Hiqqah* (a three-year-old she-camel), up to sixty camels. If there are more than sixty, even one more, then a *Jadha'ah* (a four-year-old she-camel) must be given, up to seventy-five. If there are more than seventy-five, even one more, then two *Bint Labun* must be given, up to ninety. If there are more than ninety, even one more, then two *Hiqqah* must be given, up to one hundred and twenty. If there are many camels, then for each fifty, one *Hiqqah* must be given and for each forty a *Bint Labun*." (Hasan)

تخریج: [حسن] أخرجه البيهقي: ٤/٨٨، ٨٩ من حديث ابن مهدي به * سليمان بن كثير: لا بأس به في غير الزهري (تقريب)، وتابعه سفیان بن الحسين عند أبي داود، ح: ١٥٦٨، وغيره، وحسنه الترمذي، ح: ٦٢١، وعلقه البخاري في صحيحه، وله شواهد.

1799. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'There is no *Sadaqah* on any less than five camels, or for four. If the number of camels reaches five then one sheep must be given, up to nine. If the number reaches ten, then two sheep must be given, up to fourteen. If the number reaches fifteen, then three sheep must be given, up to nineteen. If the number reaches twenty, then four sheep must be given, up to twenty-four. If the number reaches twenty-five, then a *Bint Makhâd* (a one-year-old she-camel), up to thirty-five; if there is no *Bint Makhâd*, then a *Bin Labun*

لَبُونٍ، إِلَى خَمْسَةِ وَأَرْبَعِينَ. فَإِنْ زَادَتْ، عَلَى خَمْسٍ وَأَرْبَعِينَ، وَاحِدَةً، ففِيهَا حِقَّةٌ إِلَى سِتِّينَ. فَإِنْ زَادَتْ، عَلَى سِتِّينَ، وَاحِدَةً، ففِيهَا جَذَعَةٌ، إِلَى خَمْسٍ وَسَبْعِينَ. فَإِنْ زَادَتْ، عَلَى خَمْسٍ وَسَبْعِينَ وَاحِدَةً، ففِيهَا ابْتْنَا لَبُونٍ إِلَى تِسْعِينَ. فَإِنْ زَادَتْ، عَلَى تِسْعِينَ، وَاحِدَةً، ففِيهَا حِقَّتَانِ، إِلَى عِشْرِينَ وَمِائَةٍ. فَإِذَا كَثُرَتْ، ففِي كُلِّ خَمْسِينَ، حِقَّةٌ. وَفِي كُلِّ أَرْبَعِينَ، بِنْتُ لَبُونٍ".

١٧٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَقِيلٍ بْنُ حَوْثِلَةَ النَّيْسَابُورِيُّ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ اللَّهِ السَّلْمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسٍ مِنَ الْإِبِلِ صَدَقَةٌ. وَلَا فِي الْأَرْبَعِ شَيْءٌ، فَإِذَا بَلَغَتْ خَمْسًا ففِيهَا شَاةٌ إِلَى أَنْ تَبْلُغَ تِسْعًا. فَإِذَا بَلَغَتْ عَشْرًا، ففِيهَا شَاتَانِ، إِلَى أَنْ تَبْلُغَ أَرْبَعِ عَشْرَةَ. فَإِذَا بَلَغَتْ خَمْسَ عَشْرَةَ، ففِيهَا ثَلَاثُ شِيَاءٍ، إِلَى أَنْ تَبْلُغَ تِسْعَ عَشْرَةَ. فَإِذَا بَلَغَتْ عِشْرِينَ، ففِيهَا أَرْبَعُ شِيَاءٍ، إِلَى أَنْ تَبْلُغَ أَرْبَعًا وَعِشْرِينَ. فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ، ففِيهَا

(a two-year-old male camel). If there are more camels, then a bint Labun (two-year-old she-camel) up to forty-five. If there are more camels, then a Hiqqah (a three-year-old she-camel) must be given, up to sixty. If there are more camels, then a Jadhā'ah (a five-year-old she-camel) must be given, up to seventy-five. If there are more camels, then two Bint Labun must be given, up to ninety. If there are more camels, then two Hiqqah should be given, up to one hundred and twenty. Then for each fifty, one Hiqqah, and for each forty, a Bint Labun.''' (Hasan)

بِنْتُ مَخَاضٍ، إِلَى خَمْسٍ وَثَلَاثِينَ. فَإِذَا لَمْ تَكُنْ بِنْتُ مَخَاضٍ فَابْنُ لَبُونٍ، ذَكَرٌ. فَإِنْ زَادَتْ بَعِيرًا، فَفِيهَا بِنْتُ لَبُونٍ، إِلَى أَنْ تَبْلُغَ خَمْسًا وَأَرْبَعِينَ. فَإِنْ زَادَتْ بَعِيرًا، فَفِيهَا حِقَّةٌ، إِلَى أَنْ تَبْلُغَ سِتِينَ. فَإِنْ زَادَتْ بَعِيرًا، فَفِيهَا جَذَعَةٌ. إِلَى أَنْ تَبْلُغَ خَمْسًا وَسَبْعِينَ. فَإِنْ زَادَتْ بَعِيرًا، فَفِيهَا بِنْتُ لَبُونٍ، إِلَى أَنْ تَبْلُغَ تِسْعِينَ. فَإِنْ زَادَتْ بَعِيرًا، فَفِيهَا حِقَّتَانِ، إِلَى أَنْ تَبْلُغَ عِشْرِينَ وَمِائَةً. ثُمَّ فِي كُلِّ خَمْسِينَ، حِقَّةٌ. وَفِي كُلِّ أَرْبَعِينَ، بِنْتُ لَبُونٍ.

تخریج: [حسن] أخرجه البخاري، ومسلم وغيرهما من حديث عمرو بن يحيى عن أبيه عن أبي سعيد به مختصراً جداً، الفقرة الأولى، وللباقي شواهد كثيرة.

Comments:

- Only female camels should be given and taken as Zakât on camels; a two-year-old male camel is allowed to be taken as Zakât if a female camel of one year of age does not exist in the herd, although the real due is a one year-old-female camel.
- In the case of possessing over one hundred and twenty camels, the camels will be divided into groups of either 40 or 50 and then accordingly two-year-old female camels and three-year-old female camels will be taken as Zakât. A two-year-old female camel is due for a group of 40 camels, and a three-year-old female camel for a group of 50 camels. For example: A herd of 130 camels would be divided into two groups of 40 camels and one group of fifty camels, $130=40+40+50$. So one female camel of two years of age is due for each group of forty camels, and one female camel of three years of age is due for the fifty.

Similarly, one hundred and forty camels will be divided into three groups as follows; $140=40+50+50$; so one two-year-old female camel is due for the forty camels and two three-year-olds are due for the two groups of fifty camels. As one three year old female camel is due for fifty camels, there will be three female camels of three years of age due for possessing one hundred and fifty ($50+50+50$) camels. Four two-year-old female camels are due in Zakât for one hundred and sixty camels ($40+40+40+40$), respectively one three years old female is due if the camels are increased by ten ($40+10$) and

became a group of 50.

If the number reaches two hundred, then the owner may give four female camels of three years of age, or five female camels of two years of age.

Chapter 10. When The Zakât Collector Receives An Animal That Is One Year Younger Or One Year Older Than Required

1800. Anas bin Mâlik narrated that Abu Bakr Siddiq wrote to him: "In the Name of Allâh, the Most Gracious, the Most Merciful. This is the obligation of *Sadaqah* which the Messenger of Allâh ﷺ enjoined upon the Muslims, as Allâh commanded the Messenger of Allâh ﷺ. The ages of camels to be given (in *Zakât*) may be made up in sheep. So if a man has camels on which the *Sadaqah* is a *Jadha'ah* (a four-year-old she-camel), and he does not have a *Jadha'ah* but he has a *Hiqqah* (a three-year-old she-camel), then the *Hiqqah* should be accepted from him, and two sheep should be given (in addition), if they are readily available, or twenty Dirham. If a man has camels on which the *Sadaqah* is a *Hiqqah*, and he only has a *Bint Labun* (a two-year-old she-camel), then the *Bint Labun* should be accepted from him, along with two sheep or twenty Dirhams. If a man has camels on which the *Sadaqah* is a *Bint Labun*, and he does not have one, but he has a *Hiqqah*, then it should be accepted from him, and the *Zakât* collector should give

(المعجم ١٠) - بَابُ: إِذَا أَخَذَ
الْمُصَدِّقُ سِنًا دُونَ سِنٍّ أَوْ فَوْقَ سِنٍّ
(التحفة ١٠)

١٨٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ
ابْنُ يَحْيَى، وَ مُحَمَّدُ بْنُ مَرْزُوقٍ. قَالُوا:
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى: حَدَّثَنِي
أَبِي، عَنْ ثُمَامَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ
أَبَا بَكْرٍ الصِّدِّيقَ كَتَبَ لَهُ: بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ. هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ
رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللَّهُ
بِهَا رَسُولَ اللَّهِ ﷺ. فَإِنْ مِنْ أَسْتَابِنِ الْإِبِلِ فِي
فَرَائِضِ الْعَتَمِ مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةٌ
الْجَذَعَةَ، وَلَيْسَ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ،
فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ. وَيَجْعَلُ مَكَانَهَا شَاتَيْنِ
إِنْ اسْتَيْسَرَتَا. أَوْ عَشْرَيْنِ دِرْهَمًا. وَمَنْ بَلَغَتْ
عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ إِلَّا بِنْتُ
لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطَى
مَعَهَا شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا. وَمَنْ بَلَغَتْ
صَدَقَتَهُ بِنْتُ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ
حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُعْطِيهِ الْمُصَدِّقُ
عَشْرَيْنِ دِرْهَمًا، أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ
صَدَقَتَهُ بِنْتُ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ
مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ ابْنَةُ مَخَاضٍ وَيُعْطَى
مَعَهَا عَشْرَيْنِ دِرْهَمًا، أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ

him back twenty Dirham or two sheep. If a man has camels on which the *Sadaqah* is a *Bint Labun*, and he does not have one, but he has a *Bint Makhâd* (a one-year-old she-camel), then the *Bint Makhâd* should be accepted from him, along with twenty Dirham or two sheep. If a man has camels on which the *Sadaqah* is a *Bint Makhâd*, and he does not have one, but he has a *Bint Labun*, then the *Bint Labun* should be accepted from him, and the *Zakât* collector should give him back twenty Dirhams or two sheep. Whoever does not have a *Bint Makhâd*, but he has a *Bin Labun* (a two-year-old male camel), then it should be accepted from him and nothing else need be given along with it." (*Sahih*)

صَدَقْتُهُ بِنْتِ مَخَاضٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا، أَوْ شَاتَيْنِ. فَمَنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ مَخَاضٍ عَلَى وَجْهِهَا، وَعِنْدَهُ ابْنٌ لَبُونٍ ذَكَرَ، فَإِنَّهُ يُقْبَلُ مِنْهُ، وَلَيْسَ مَعَهُ شَيْءٌ.

تخریج: أخرجه البخاري، الزكوة، باب زكوة الغنم، ح: ١٤٥٤ وغيره عن محمد بن عبد الله

Comments:

بن المثنى به.

- The ages of female camels given in *Zakât* due on camels are of the following: (a): *Bint Makhâdh*, i.e., one-year-old; (b): *Bint Laboon*, i.e., two-year-old; (c): *Hiqah*, i.e., three-year-old and (d): *Jadh'ah*, i.e., four-year-old.
- Only female camels are accepted for *Zakât*; however a two year old male camel may be taken in *Zakât* in replacement of a one-year-old female camel if such is not available.

Chapter 11. What Kind Of Camels Should Be Taken

1801. It was narrated that Suwaid bin Ghafalah said: "The *Zakâh* collector of the Prophet ﷺ came to us, and I took him by the hand and read in his order: 'Do not gather separate herds and do not separate a single herd for fear

(المعجم ١١) - بَابُ مَا يَأْخُذُ الْمُصَدِّقُ

مِنَ الْإِبِلِ (التحفة ١١)

١٨٠١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا شَرِيكٌ، عَنْ عَثْمَانَ التَّمِيمِيِّ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ سُؤَيْدِ بْنِ عَقْلَةَ قَالَ: جَاءَنَا مُصَدِّقُ النَّبِيِّ ﷺ فَأَخَذْتُ بِيَدِهِ وَقَرَأْتُ فِي عَهْدِهِ: لَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ. وَلَا

of *Sadaqah*.’ A man brought him a huge, fat she-camel, but he refused to accept it. So he brought him another of lower quality and he accepted it. He said: ‘What land would shelter me and what heaven would shade me, if I came to the Messenger of Allāh ﷺ having taken the best of a Muslim man’s camels?’ ” (*Da’if*)

يُفَرِّقُ بَيْنَ مُجْتَمِعٍ، خَشِيَّةَ الصَّدَقَةِ. فَأَنَاهُ رَجُلٌ بِنَاقَةٍ عَظِيمَةٍ مُلَمَّمَةٍ فَأَبَى أَنْ يَأْخُذَهَا. فَأَنَاهُ بِأُخْرَى دُونَهَا فَأَخَذَهَا، وَقَالَ: أَيُّ أَرْضٍ تُظِلُّنِي، وَأَيُّ سَمَاءٍ تُظِلُّنِي، إِذَا أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَقَدْ أَخَذْتُ خَيْرَ إِبِلٍ رَجُلٍ مُسْلِمٍ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب في زكوة السائمة، ح: ١٥٨٠ من حديث شريك به، انظر، ح: ١٤٩ لعلته، لم أجد تصريح سماع شريك فيه.

Comments:

- A moderate type of animal should be taken or given in *Zakât*; neither the best animal should be taken in *Zakât*, which will cause harm to the owner, nor should a useless animal be taken in *Zakât* that will not benefit a needy.
- The noble Companions ﷺ used to be extremely careful when appointed for an official duty.
- Separate herds should not be brought together and the joint herds should not be separated for the fear of *Zakât*; its explanation will come in the following chapter, *Hadith* 1805 and see the comments on it.

1802. It was narrated from Jarir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “The *Zakât* collector should not come back unless the people are pleased with him.”^[1] (*Sahih*)

١٨٠٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَرْجِعُ الْمُصَدِّقُ إِلَّا عَنِ رِضَا».

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٣٢٧/٢، ح: ٢٣٦٧ من حديث إسرائيل به * جابر تقدم، ح: ٣٥٦، وتابعه مجالد عند الطبراني، ح: ٢٣٦٢، وتابعهما داود بن أبي هند (صحيح مسلم، ح: ٩٨٩ وغيره) وغيره نحو المعنى.

Comments:

It guides that people should welcome the *Zakât* collector; they should cooperate with him for discharge of his duties and pay their *Zakât* happily.

[1] Meaning, welcomed by those who he collects from, and paid the *Zakât* willingly.

Chapter 12. *Sadaqah* Due On Cattle

(المعجم ١٢) - بَابُ صَدَقَةِ الْبَقَرِ

(التحفة ١٢)

1803. It was narrated that Mu'adh bin Jabal said: "The Messenger of Allāh ﷺ sent me to Yemen and commanded me; for every forty cows, to take a *Musinnah*,^[1] and for every thirty, a *Tabi*^[2] or *Tabi'ah*." (*Da'if*)

١٨٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرَّثَمِيُّ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيبٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، وَأَمَرَنِي أَنْ أَخَذَ مِنَ الْبَقَرِ، مِنْ كُلِّ أَرْبَعِينَ، مِئْتَةً. وَمِنْ كُلِّ ثَلَاثِينَ، تَبِيعًا أَوْ تَبِيعَةً.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح: ١٥٧٨ من حديث الأعمش به، وحسنه الترمذي، ح: ٦٢٣، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

1804. It was narrated from 'Abdullāh that the Prophet ﷺ said: "For every thirty cattle, a *Tabi*' or *Tabi'ah*, and for every forty a *Musinnah*." (*Da'if*)

١٨٠٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «فِي ثَلَاثِينَ مِنَ الْبَقَرِ، تَبِيعٌ أَوْ تَبِيعَةٌ. وَفِي أَرْبَعِينَ، مِئْتَةٌ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزكوة، باب: في زكوة البقر، ح: ٦٢٢ من حديث عبدالسلام به، وتكلم فيه، وانظر، ح: ١٦٠٦ و ١٤٧٨ * وخصيف ضعيف كما تقدم، ح: ١١٧٣، وللحديث شواهد منها الحديث السابق.

Comments:

- Less than thirty cows and bulls are not subject to *Zakât*.
- A two-year-old cow is called *Musinnah*, which has broken two front teeth.
- When making account of *Zakât* for cows and bulls, they should be divided into groups of thirty or forty, then accordingly one-year-old or two-year-old calves should be taken as *Zakât*, i.e., one-year-old for groups of thirty and two-year-olds for groups of forty is compulsory. Thereafter, the following are to be given as *Zakât*; two one-year-old calves for sixty; a one-year-old calf and a one two-year-old calf for seventy; two calves of two years of age for eighty; three one-year-old calves for ninety; one calf of two years of age, and two calves that are one-year-old for a group of one hundred.

[1] A female cow that has entered its third year.

[2] A male cow that has entered its second year, and *Tabi'ah* is the female.

Chapter 13. *Sadaqah* Due On Sheep

1805. It was narrated from Ibn Shihâb, from Sâlim bin 'Abdullâh, from his father, from the Messenger of Allâh ﷺ. He (Sâlim) said: "My father read to me a letter that the Messenger of Allâh ﷺ had written about *Sadaqât* before Allâh caused him to pass away. I read in it: 'For forty sheep, one sheep, up to one hundred and twenty. If there is more than that — even one — then two sheep, up to two hundred. If there is one more than that — even one — then three sheep, up to three hundred. If there are many sheep, then for each hundred, one sheep.' And I read in it: 'Separate flocks should not be combined, and a combined flock should not be separated.' And I read in it: 'And a male goat should not be taken for *Sadaqah*, nor a decrepit nor defective animal.'"^[1] (*Hasan*)

(المعجم ١٣) - بَابُ صَدَقَةِ الْعَنَمِ

(التحفة ١٣)

١٨٠٥ - حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: أَقْرَأَنِي سَالِمٌ كِتَابًا كَتَبَهُ رَسُولُ اللَّهِ ﷺ فِي الصَّدَقَاتِ قَبْلَ أَنْ يَمُوتَ اللَّهُ. فَوَجَدْتُ فِيهِ: «فِي أَرْبَعِينَ شَاةً، شَاةً، شَاةً، إِلَى عَشْرِينَ وَمِائَةٍ. فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا شَاتَانِ، إِلَى مِائَتَيْنِ. فَإِنْ زَادَتْ وَاحِدَةً، فَفِيهَا ثَلَاثُ شِيَاءٍ، إِلَى ثَلَاثِمِائَةٍ. فَإِذَا كَثُرَتْ، فَفِي كُلِّ مِائَةٍ، شَاةٌ. وَوَجَدْتُ فِيهِ: «لَا يُجْمَعُ بَيْنَ مُتَرَقِّ، وَلَا يُتَرَقَّى بَيْنَ مُجْتَمِعٍ». وَوَجَدْتُ فِيهِ: «لَا يُؤْخَذُ فِي الصَّدَقَةِ نَيْسٌ وَلَا هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ».

تخريج: [حسن] تقدم، ح: ١٧٩٨.

Comments:

- Only one goat as *Zakât* is due on anyone possessing between forty and one hundred and twenty goats.
- Two goats as *Zakât* are compulsory on a flock between a hundred and twenty one, and two hundred goats.
- Only three goats are due in *Zakât* from a flock between two hundred and one and three hundred and ninety-nine; when this number becomes a complete four hundred, then four goats will be given for *Zakât*.
- After four hundred, one goat is given in *Zakât* for each hundred goats; there is no *Zakât* on goats which are left over after hundreds.

^[1] See no. 1798.

- e. A male goat is a special goat and is kept in the flock for breeding purposes; it has such importance because of it being dearer in price to the owner. Similarly, if an old animal with defects is given to the needy; it will affect the right of the recipient because he/she will not get full benefits from it. The principle is laid so that both the payer of *Zakât* and the beneficiary should not lose out.

1806. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The *Sadaqât* of the Muslims should be taken at their watering places." (*Hasan*)

١٨٠٦ - حَدَّثَنَا أَبُو بَدْرِ، عَبَادُ بْنُ الْوَلِيدِ:
حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا ابْنُ
الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ
ابْنِ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُؤَخَذُ
صَدَقَاتُ الْمُسْلِمِينَ عَلَى مِيَاهِهِمْ».

تخریج: [حسن] * أسامة بن زيد بن أسلم ضعيف من قبل حفظه (تقريب)، ومحمد بن الفضل هو عارم السلوسي أبو النعمان، وأخرج أحمد: ١٨٤/٢، ١٨٥ وغيره بإسناد صحيح عن عبدالله بن المبارك عن أسامة بن زيد (الليثي، انظر، ح: ١٠٧٢) عن عمرو بن شعيب عن أبيه عن عبدالله بن عمرو نحوه، وإسناده حسن، وأخرج ابن الجارود، ح: ٣٤٦ وغيره من حديث عائشة رضي الله عنها قالت: قال رسول الله ﷺ: تؤخذ صدقات أهل البادية على مياههم وأفتيتهم وإسناده حسن، وحسنه الهيثمي.

Comments:

The *Hadith* legislates a rule that, for the collection of *Zakât*, a collector himself should go to places where people's herds of animals graze and pasture; and the people upon whom *Zakât* is due are not commanded to bring their animals to the collecting officer to pay the *Zakât*.

1807. It was narrated from Ibn 'Umar, from that the Prophet ﷺ: "For forty sheep, one sheep, up to one hundred and twenty. If there is one more, then two sheep, up to two hundred. If there is one more, then three sheep, up to three hundred. If there are more than that, then for every hundred one sheep. Do not separate a combined flock and do not combine separate flocks for fear of *Sadaqah*. Each partner (who has a share in a combined flock) should pay in proportion to his shares.

١٨٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ بْنِ حَكِيمِ
الْأَوْدِيِّ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ
ابْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِي هِنْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ، عَنِ النَّبِيِّ
ﷺ: «فِي أَرْبَعِينَ شَاةً، شَاةً، إِلَى عِشْرِينَ
وِمِائَةً. فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا سَاتَانِ، إِلَى
مِائَتَيْنِ. فَإِنْ زَادَتْ وَاحِدَةً، فَفِيهَا ثَلَاثُ
شِيَاهٍ، إِلَى ثَلَاثِمِائَةٍ. فَإِنْ زَادَتْ، فَفِي كُلِّ
مِائَةٍ شَاةً. لَا يَفْرُقُ بَيْنَ مُجْتَمِعٍ، وَلَا يُجْمَعُ
بَيْنَ مُتَفَرِّقٍ، خَشْيَةَ الصَّدَقَةِ. وَكُلُّ خَلِيطَيْنِ

And the *Zakât* collector should not accept any decrepit or defective animal, nor any male goat, unless he wishes to." (*Hasan*)

بِتَرَاجَعَانِ بِالسَّوِيَّةِ. وَلَيْسَ لِلْمُصَدِّقِ هَرِمَةٌ وَلَا دَاثٌ عَوَارٍ وَلَا تَيْسٌ، إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ».

تخريج: [حسن] وحديث: ١٨٠٥ شاهد له * أبوهند أحد المجاهيل (تحفة الأشراف: ٦/٢٥٥)، ويزيد بن عبدالرحمن أبوخالد الدالاني صدوق يخطيء كثيرًا وكان يلدس (تقريب).

Comments:

- a. Two persons joining their goats together as one flock will be considered reliable only if the shepherd of both of the flocks, their resting place, watering arrangement and male goat for breeding are shared. (*Muwatta Mâlik: 1/242*)
- b. If person paying *Zakât* is willing to give a better animal or big male (i.e., male goat or stallion) then it will be accepted otherwise the collector himself should not ask for it.

Chapter 14. What Was Narrated Concerning The Collectors Of Zakât

(المعجم ١٤) - بَابُ مَا جَاءَ فِي عَمَالِ الصَّدَقَةِ (التحفة ١٤)

1808. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: 'The one who is unjust in *Sadaqah* is like one who withholds it.'" (*Hasan*)

١٨٠٨ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ الْبَصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سَبَّانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُعْتَدِي فِي الصَّدَقَةِ كَمَا نِعَمَهَا».

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح: ١٥٨٥ من حديث الليث به، واستغربه الترمذي، ح: ٦٤٦، وصححه ابن خزيمة، ح: ٢٣٣٥.

Comments:

- a. This type of collector is given resemblance to that of a person who evades *Zakât* because this collector's injustice urges people not to pay *Zakât*, and subsequently they stop paying *Zakât* by making excuses.
- b. An unjust person in matters of *Zakât* also can be the one who distributes *Zakât* and charity among those who are not rightful beneficiaries.

1809. It was narrated that Râfi' bin Khadij said: "I heard the Messenger of Allâh ﷺ say: 'The person who is appointed to collect

١٨٠٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ بْنُ سَلِيمَانَ، وَ مُحَمَّدُ بْنُ فَضِيلٍ، وَ يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ

the *Sadaqah* – who does so with sincerity and fairness is like one who goes out to fight for the sake of Allâh, until he returns to his house.’” (*Hasan*)

عَمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَيْدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالغَارِي فِي سَبِيلِ اللَّهِ، حَتَّى يَرْجِعَ إِلَى بَيْتِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الخراج، باب: في السعاية على الصدقة، ح: ٢٩٣٦ من حديث ابن إسحاق به، وحسنه الترمذي، ح: ٦٤٥، وصححه ابن خزيمة، والحاكم، والذهبي وغيرهم.

Comments:

Collecting *Zakât* with full rights means the collector should take as much amount as compulsory according to *Shari’ah*; he should not ask for any extra beyond the fixed amount which would oppress those paying neither should he take any less than the amount due which will violate the right of the recipients.

1810. ‘Abdullâh bin Unais said that he and ‘Umar bin Khattâb were speaking about *Sadaqah* one day, and ‘Umar said: “Did you not hear the Messenger of Allâh ﷺ when he mentioned *Ghulul*^[1] with the *Sadaqah* (and said): ‘Whoever steals a camel or a sheep from it, he will be brought carrying it on the Day of Resurrection?’” ‘Abdullâh bin Unais said: “Yes.” (*Hasan*)

١٨١٠ - حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ مُوسَى بْنَ جُبَيْرٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحُبَابِ الْأَنْصَارِيَّ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ أُتَيْسٍ حَدَّثَهُ أَنَّهُ تَذَاكَّرَ هُوَ وَعَمَرُ ابْنُ الْخَطَّابِ، يَوْمًا، الصَّدَقَةَ. فَقَالَ عُمَرُ: أَلَمْ تَسْمَعْ رَسُولَ اللَّهِ ﷺ حِينَ يَذْكُرُ غُلُولَ الصَّدَقَةِ: «أَنَّهُ مَنْ غَلَّ مِنْهَا يَغِيرًا أَوْ شَاةً أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهَا؟» قَالَ: فَقَالَ عَبْدُ اللَّهِ ابْنُ أُتَيْسٍ: بَلَى.

تخريج: [حسن] أخرجه أحمد: ٤٩٨/٣، وأطراف المسند: ٦٨٢/٢ من حديث ابن وهب به، ومن طريق أحمد أخرجه المزني في تهذيب الكمال: ٢٠٣/١٥ * عبدالله بن عبدالرحمن لم يوثقه غير ابن حبان، موسى بن جبيرة روى عنه جماعة ووثقه الذهبي وغيره، وقال ابن يونس: قدم مصر وأقام بها، فحديثه لا ينزل عن درجة الحسن، وللحديث شواهد.

Comments:

a. Dishonesty is a very big crime in collective matters. Those who are responsible for financial matters of mosques, Islamic schools, province and

[1] Normally used to refer to goods pilfered from the spoils of war.

state must be mindful of this warning.

b. Dishonesty in *Zakât* may also mean that the owner of property does not disclose all his wealth, and thus he pays less than the compulsory amount due.

1811. Ibrâhim bin 'Atâ', the freed slave of 'Imrân bin Husain, said: "My father told me that 'Imrân bin Husain was appointed to collect the *Sadaqah*. When he came back, it was said to him: 'Where is the wealth?' He said: 'Was it for wealth that you sent me? We took it from where we used to take it at the time of the Messenger of Allâh ﷺ, and we distributed it where we used to distribute it.'" (*Hasan*)

١٨١١ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَادُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو عَتَّابٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَطَاءٍ، مَوْلَى عِمْرَانَ: حَدَّثَنِي أَبِي أَنَّ عِمْرَانَ بْنَ الْحُصَيْنِ اسْتَعْمَلَ عَلَى الصَّدَقَةِ. فَلَمَّا رَجَعَ قِيلَ لَهُ: أَيْنَ الْمَالُ؟ قَالَ: وَلِلْمَالِ أُرْسَلْتَنِي؟ أَخَذْنَاهُ مِنْ حَيْثُ كُنَّا نَأْخُذُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَوَضَعْنَاهُ حَيْثُ كُنَّا نَضَعُهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب: في الزكوة هل تحمل من بلد إلى بلد، ح: ١٦٢٥ من حديث إبراهيم بن عطاء به.

Comments:

- a. This conversation of 'Imrân bin Husain ﷺ was with 'Umar ﷺ; it was upon 'Umar's order that Imrân went to Basrah to collect *Zakât*.
- b. The poor people of the area from where the *Zakât* is being collected have more right to *Zakât*.
- c. The noble Companions ﷺ were very strict in following the *Sunnah* of the noble Prophet ﷺ.

Chapter 15. Sadaqah Due On Horses And Slaves

(المعجم ١٥) - بَابُ صَدَقَةِ الْخَيْلِ

وَالرَّقِيقِ (التحفة ١٥)

1812. It was narrated from Abu Hurairah that the Messenger of Allâh said: "The Muslim is not obliged to pay *Sadaqah* on his slave nor his horse." (*Sahih*)

١٨١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ بَسَّارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

تخريج: أخرجه البخاري، الزكوة، باب: ليس على المسلم في فرسه صدقة، ح: ١٤٦٣، ١٤٦٤، ومسلم، الزكوة، باب: لا زكوة على المسلم في عبده وفرسه، ح: ٩٨٢ من حديث ابن دينار به.

1813. It was narrated from 'Ali that the Prophet ﷺ said: "I have exempted you from having to pay *Sadaqah* on horses and slaves." (*Hasan*)

١٨١٣ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَجَوَّزْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ».

تخریج: [حسن] أخرجه الحميدي (ديوندية: ٥٤) عن سفيان به، وانظر، ح: ٩٥ لعلته، وله طريق آخر فيه عن عنة أبي إسحاق تقدم، ح: ٤٦، وله طرق أخرى، وللحديث شواهد من الحديث السابق.

Comments:

This forgiveness is from Allâh, and the Prophet ﷺ transmitted this commandment being a ruler.

Chapter 16. Wealth On Which Zakât Is Due

(المعجم ١٦) - بَابُ مَا تَجِبُ فِيهِ الزَّكَاةُ مِنَ الْأَمْوَالِ (التحفة ١٦)

1814. It was narrated from Mu'adh bin Jabal that the Messenger of Allâh ﷺ sent him to Yemen and said to him, "Take grains from grains, sheep from sheep, camels from camels and cows from cows." (*Da'if*)

١٨١٤ - حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ شَرِيكَ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ، وَقَالَ لَهُ: «خُذِ الْحَبَّ مِنَ الْحَبِّ. وَالشَّاةَ مِنَ الْغَنَمِ. وَالْبَعِيرَ مِنَ الْإِبِلِ. وَالْبَقَرَةَ مِنَ الْبَقَرِ».

تخریج: [إسناده ضعيف لانقطاعه] أخرجه أبو داود، الزكوة، باب صدقة الزرع، ح: ١٥٩٩ من حديث ابن وهب به * عطاء بن يسار لم يلق معاذًا رضي الله عنه كما قال الذهبي وغيره.

1815. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ only prescribed *Zakât* on these five things: wheat, barley, dates, raisins and corn." (*Da'if*)

١٨١٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَمْرُو بْنِ شَعْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «إِنَّمَا سَنَّ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ فِي هَذِهِ الْخَمْسَةِ: فِي الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّرْبِيبِ، وَالذُّرَّةِ».

تخریج: [إسناده ضعيف جدًا] انظر، ح: ٦٦٤ لعلته، وضعفه البوصيري، وفيه علة أخرى.

Comments:

- Agricultural produce (i.e., grain crops and fruits) on which *Zakât* is levied is five *Wasaq*. (See *Hadith* 1794)
- Wheat and barley will be weighed after being separated from the husk, then if the weight is equal to five *Wasq* or more, *Zakât* becomes compulsory.
- When the dates and raisins become dry and are able to be stored they should be measured and weighed.
- The *Zakât* due on these crops is mentioned in the following chapter.

Chapter 17. Sadaqah Due On Crops And Fruits**بابُ صَدَقَةِ الزُّرُوعِ وَالثَّمَارِ (التحفة ١٧)**

1816. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'For crops that are irrigated by the sky (i.e., rain) and springs, one-tenth. For those that are irrigated by watering, one half of one-tenth.'" (*Hasan*)

١٨١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، أَبُو مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا عَاصِمُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَاصِمٍ: حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي دُبَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَّارٍ، وَعَنْ بُشَيْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِيمَا سَقَّتِ السَّمَاءُ وَالْعُيُونُ، الْعُشْرُ. وَفِيمَا سَقَّى بِالنَّضْحِ، نِصْفُ الْعُشْرِ».

تخريج: [حسن] أخرجه الترمذي، الزكوة، باب ماجاء في الصدقة فيما يسقى بالأنهار وغيره، ح: ٦٣٩ عن إسحاق بن موسى به.

Comments:

- Ten percent as *Zakât* is due on the produce of land watered by rainfall.
- Twenty percent as *Zakât* is due on crops irrigated by water wells and tube wells. As for the areas that have a canal system for irrigation and they pay seasonal water tax for it; they shall pay one twentieth in *Zakât* on produce of land irrigated by a canal system if the quantity of produce reaches five *Wasq* or more, [which is nearly a little above 750 kilos]. Allâh knows best!

1817. It was narrated from Sâlim that his father said: "I heard the Messenger of Allâh ﷺ say: 'For whatever is irrigated by the sky, rivers and springs, or draws up water from deep roots, one-tenth. For whatever is irrigated by animals (i.e., by artificial means) one half of one-tenth.'" (*Sahih*)

١٨١٧ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَمَّصِيُّ، أَبُو جَعْفَرٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِيمَا سَقَّتِ السَّمَاءُ وَالْأَنْهَارُ وَالْعُيُونُ، أَوْ كَانَ بَغْلًا، الْعُشْرُ. وَفِيمَا سَقَّى بِالسَّوَانِي، نِصْفُ الْعُشْرِ».

تخريج: أخرجه البخاري، الزكوة، باب العشر فيما يسقى من ماء السماء والماء الجاري، ح: ١٤٨٣ من حديث ابن وهب به.

Comments:

The land watered by natural moisture which is not in need of rain or any other irrigation; like crops growing in land near a river; similarly the roots of date-palm trees go very deep into the earth so in some areas they do not need to be watered; such produce is subject to ten percent *Zakât*.

1818. It was narrated that Mu'adh bin Jabal said: "The Messenger of Allâh ﷺ sent me to Yemen and commanded me to take one-tenth of that which was irrigated from the sky and that which was irrigated by deep roots, and to take one half of one-tenth of that which was irrigated by means of buckets." (*Da'if*)

Yahyâ bin Âdam said: The *Ba'l* and *Athari* and *Adhyu* are (crops) irrigated by rain. *Athari* is the crop irrigated by the clouds and rain especially. It is only watered by rain. *Ba'l* is the garden (grapevine) whose roots have gone down in to the earth to the water. Hence it does not need irrigation, even if it is not watered for five or six years. This is *Ba'l*. *Sail* is the water of the valley when it flows (freely) and *Ghail* is a lesser *Sail*.

١٨١٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَمَانَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ. وَأَمَرَنِي أَنْ أَخَذَ مِمَّا سَقَّتِ السَّمَاءُ، وَمَا سَقَّتِي بَعْلًا، الْعُشْرَ. وَمَا سَقَّتِي بِالذُّوَالِي، نِصْفَ الْعُشْرِ. قَالَ يَحْيَى بْنُ أَدَمَ: الْبُغْلُ وَالْعَثْرِيُّ وَالْعَذْيُ هُوَ الَّذِي يُسْقَى بِمَاءِ السَّمَاءِ. وَالْعَثْرِيُّ مَا يُزْرَعُ بِالسَّحَابِ وَالْمَطَرِ خَاصَّةً. لَيْسَ يُصْبِيهِ إِلَّا مَاءُ الْمَطَرِ. وَالْبُغْلُ مَا كَانَ مِنَ الْكُرُومِ قَدْ ذَهَبَتْ عُرُوفُهُ فِي الْأَرْضِ إِلَى الْمَاءِ. فَلَا يَحْتَاجُ إِلَى السَّقْيِ. الْخُمْسَ سِنِينَ وَالسَّتَّ. يَحْتَمِلُ تَرَكَ السَّقْيِ. فَهَذَا الْبُغْلُ. وَالسَّيْلُ مَاءُ الْوَادِي إِذَا سَالَ. وَالغَيْلُ سَيْلٌ دُونَ سَيْلٍ.

تخريج: [إسناده ضعيف] انظر، ح: ٨٥٥ لعلته، وأخرج النسائي (المجتبى: ٤٢/٥)، ح: ٢٤٩٠، والكبرى، ح: ٢٢٦٩) من حديث أبي بكر عن عاصم عن أبي وائل عن معاذ به نحوه، وقال (كما في تحفة الأشراف: ٤٠٠/٨) ليس هذا الإسناد بذاك القوي... الخ، انظر الحديث السابق فهو نفي عنه.

Chapter 18. Assessment Of Date-Palms And Grapevines

(المعجم ١٨) - بَابُ حَرْصِ النَّخْلِ وَالْعِنَبِ (التحفة ١٨)

1819. It was narrated from 'Attâb

١٨١٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ

bin Asid that the Prophet ﷺ used to send to the people one who would assess their vineyards and fruits. (*Da'if*)

الدَّمْسُقِيُّ، وَ الزُّبَيْرُ بْنُ بَكَّارٍ. قَالَ: حَدَّثَنَا
ابْنُ نَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحِ التَّمَّارِ،
عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ
عَتَّابِ بْنِ أُسَيْدٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُ عَلَى
النَّاسِ مَنْ يَخْرُصُ عَلَيْهِمْ كُرُومَهُمْ وَثَمَارَهُمْ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب: في خرص العنب، ح: ١٦٠٤ من حديث ابن نافع به، وقال: سعيد لم يسمع من عتاب شيئاً، وحسنه الترمذي، ح: ٦٤٤، وصححه ابن خزيمة، وابن حبان، وقال المنذري: انقطاعه ظاهر... إلخ.

1820. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ conquered Khaibar, he stipulated that the land, and all the yellow and white, meaning gold and silver, belonged to him. The people of Khaibar said to him: "We know the land better, so give it to us so that we may work the land, and you will have half of its produce and we will have half." He maintained that, he gave it to them on that basis. When the time for the date harvest came, he sent Ibn Rawâhah to them. He assessed the date palms, and he said: "For this tree, such and such (amount)." They said: "You are demanding too much of us, O Ibn Rawâhah!" He said: "This is my assessment, and I will give you half of what I say." They said: "This is fair, and fairness is what heaven and earth are based on." They said: "We agree to take (accept) what you say." (*Hasan*)

١٨٢٠ - حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ:
حَدَّثَنَا عُمَرُ بْنُ أَبِيوب، عَنْ جَعْفَرِ بْنِ بُرْقَانَ،
عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ
عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ، حِينَ افْتَتَحَ خَيْبَرَ،
اشْتَرَطَ عَلَيْهِمْ أَنْ لَهُ الْأَرْضُ، وَكُلُّ صَفْرَاءَ
وَبَيْضَاءَ. يَعْنِي الذَّهَبَ وَالْفِضَّةَ. وَقَالَ لَهُ أَهْلُ
خَيْبَرَ: نَحْنُ أَعْلَمُ بِالْأَرْضِ. فَأَغْطَيْنَاهَا عَلَى
أَنْ نَعْمَلَهَا وَيَكُونَ لَنَا نِصْفُ الثَّمَرَةِ وَلَكُمْ
نِصْفُهَا. فَرَعِمَ أَنَّهُ أَغْطَاهُمْ عَلَى ذَلِكَ. فَلَمَّا
كَانَ حِينَ يَضْرُمُ النَّخْلَ، بَعَثَ إِلَيْهِمْ ابْنَ
رَوَاحَةَ. فَحَزَرَ النَّخْلَ. وَهُوَ الَّذِي يَدْعُونَهُ،
أَهْلَ الْمَدِينَةِ، الْخُرُصَ فَقَالَ: فِي ذَا، كَذَا
وَكَذَا. فَقَالُوا: أَكْثَرْتَ عَلَيْنَا يَا ابْنَ رَوَاحَةَ.
فَقَالَ: فَأَنَا أَحْزَرُ النَّخْلَ وَأَعْطِيكُمْ نِصْفَ
الَّذِي قُلْتُمْ. قَالَ، فَقَالُوا: هَذَا الْحَقُّ. وَبِهِ
تَقُومُ السَّمَاءُ وَالْأَرْضُ. فَقَالُوا: قَدْ رَضِينَا أَنْ
نَأْخُذَ بِالَّذِي قُلْتُمْ.

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب في المساقاة، ح: ٣٤١٠ من حديث عمر بن أيوب به.

Comments:

- The land captured during a war against disbelievers is the property of the Islamic state. A Muslim ruler has sole right to use the produce of this land for the benefit of the state and the people.
- Leasing out land on condition of sharing the produce; for example: instead of cultivating by himself the landlord gives the land to someone on contract that the produce of land will be shared between the landlord and the cultivator, fifty percent for each, or, less or more according to the agreed percentage.
- The aforementioned contract is allowed for date-palm orchards and vineyards.
- Trading deals and relations with a *Dhimi* (a non-Muslim who lives in a Muslim country and pays tax) and other non-Muslims, is allowed, provided no trading deal takes place contrary to Islamic law.
- The yield of fruits that are used fresh before being dried is estimated while the fruit is on the trees and plants; so after the fruits becomes dry the estimated amount of *Zakât* will be taken.
- Jews accused Ibn Rawâhah ؓ of over estimating with the intention of bribing him to reduce the estimate, but he denied giving up honesty.

Chapter 19. Prohibition Of Giving The Worst Of One's Wealth As *Sadaqah*

1821. It was narrated that 'Awf bin Mâlik Al-Ashja'i said: "The Messenger of Allâh ﷺ went out, and a man had hung up one or more bunches of dates. He (the Prophet ﷺ) had a stick in his hand and he started hitting that bunch of dates repeatedly, saying: 'If the owner of these dates wanted to give in charity, he should have given something better than these. The owner of this charity will eat rotten and shriveled dates on the Day of Resurrection.'" (Hasan)

(المعجم ١٩) - بَابُ النَّهْيِ أَنْ يَخْرُجَ فِي الصَّدَقَةِ شَرَّ مَا لَهُ (التحفة ١٩)

١٨٢١ - حَدَّثَنَا أَبُو بَشِيرٍ، بَكْرُ بْنُ خَلْفٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ، عَنْ كَثِيرِ بْنِ مَرَّةَ الْحَضْرَمِيِّ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، وَقَدْ عَلَّقَ رَجُلٌ أَفْئَاءَ أَوْ فِتْوَاءَ. وَيَبِيدُهُ عَصَاً. فَجَعَلَ يَطْعَنُ يَدْفُقُ فِي ذَلِكَ الْقِنْوِ وَيَقُولُ: «لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبِ مِنْهَا. إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب ما لا يجوز من الثمرة في الصدقة،

ح: ١٦٠٨ من حديث يحيى بن سعيد به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

- A rope was tied between two pillars of the Prophet's Mosque, and the people would hang bunches of date fruit on it; whoever was in need might eat as wished. The following *Hadith* is clear about it.
- It is not necessary that the charity be given in the hand of the needy, rather it may be placed somewhere in such a way that everyone is allowed to benefit from it.
- The owner who does not have something of better quality may give something of low quality in charity.

1822. It was narrated that Barâ' bin 'Âzib said concerning the Verse: "And of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it."^[1] "This was revealed concerning the *Ansâr*. At the time of the new date-palm harvest, they would take a bunch of dates that were beginning to ripen and hang it on a rope between two of the pillars in the mosque of the Messenger of Allâh ﷺ, and the poor Emigrants would eat from it. One of them deliberately mixed a bunch containing rotten and shriveled dates, and thought that this was permissible because of the large number of dates that had been put there. So the following was revealed about the one who did that: '...and do not aim at that which is bad to spend from it'. Meaning do not seek out the rotten and shriveled dates to give in charity: '(though) you would not accept it save if you close your eyes and tolerate therein.' Meaning, if you were given this

١٨٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى
ابن سَعِيدِ الْقَطَّانُ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ
الْعَتَقَرِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرِ. عَنِ
السُّدِّيِّ، عَنِ عَلِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ
عَازِبٍ، فِي قَوْلِهِ سُبْحَانَ: ﴿وَمِمَّا أَرْجَمْنَا لَكُمْ
مِنَ الْأَرْضِ وَلَا تَتَمَمُوا الْحَبِيبَ مِنْهُ تُنْفِقُونَ﴾
[البقرة: ٢٦٧] قَالَ: نَزَلَتْ فِي الْأَنْصَارِ.
كَانَتْ الْأَنْصَارُ تُخْرَجُ، إِذَا كَانَ جَدَادُ
النَّخْلِ، مِنْ حِطَابِهَا، أَقْنَاءَ الْبُسْرِ. فَيَعْلَقُونَهُ
عَلَى حَبْلِ بَيْنَ أُسْطُوَانَتَيْنِ فِي مَسْجِدِ رَسُولِ
اللَّهِ ﷺ. فَيَأْكُلُ مِنْهُ قُرَاءُ الْمُهَاجِرِينَ. فَيَعْمِدُ
أَحَدُهُمْ فَيُدْخِلُ فِتْوَا فِيهِ الْحَشْفُ. يَظُنُّ أَنَّهُ
جَائِزٌ فِي كَثْرَةِ مَا يُوَضَعُ مِنَ الْأَقْنَاءِ. فَتَرَلَّ
فِيْمَنْ فَعَلَ ذَلِكَ: ﴿وَلَا تَتَمَمُوا الْحَبِيبَ مِنْهُ
تُنْفِقُونَ﴾ يَقُولُ: لَا تَعْمِدُوا لِلْحَشْفِ مِنْهُ
تُنْفِقُونَ ﴿وَأَسْتَمُّ بِإِخْذِهِ إِلَّا أَنْ تُنْحَضُوا فِيهِ﴾
يَقُولُ: لَوْ أَهْدَيْتُ لَكُمْ مَا قَلْتُمُوهُ إِلَّا عَلَى
اسْتِحْيَاءٍ مِنْ صَاحِبِهِ، غَيْظًا أَنَّهُ بَعَثَ إِلَيْكُمْ مَا
لَمْ يَكُنْ لَكُمْ فِيهِ حَاجَةٌ. وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ
عَنْ صِدْقَاتِكُمْ.

[1] Al-Baqarah 2:267.

as a gift you would only accept it because you felt embarrassed, and you would be angry that he had sent you something of which you have no need. And know that Allâh has no need of your charity." (*Hasan*)

تخريج: [إسناده حسن] أخرجه الإمام ابن جرير الطبري الشنبي في تفسيره: ٨٢/٣، ح: ٦١٣٨، وتفسير ابن كثير: ٣٠٣/١ من حديث عمرو بن محمد به، وصححه الحاكم: ٢/٢٨٥، والذهبي، والبوصيري.

Comments:

- a. When fruit is plucked from the orchards, some of it should be given to the poor.
- b. A good quality thing, according to the best of one's ability, should be given in charity.
- c. Allâh is not in need of charity and alms; it is His favor that we give to our own friends and relatives, but Allâh counts it for Himself and bestows immense reward for it upon us.

Chapter 20. Zakâh Due On Honey

(المعجم ٢٠) - بَابُ زَكَاةِ الْعَسَلِ
(التحفة ٢٠)

1823. It was narrated that Abu Sayyârah Al-Muta'i said: "I said: 'O Messenger of Allâh! I have bees.' He said: 'Give one-tenth.' I said: 'O Messenger of Allâh! Protect it for me.' And he protected it for me."^[1] (*Hasan*)

١٨٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ سَلِيمَانَ بْنِ مُوسَى، عَنْ أَبِي سَيَّارَةَ الْمُتَعِيِّ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي نَحْلًا. قَالَ: «أَدُّ الْعُسْرَ» قُلْتُ: يَا رَسُولَ اللَّهِ اأَحْمِهَا لِي. فَحَمَاهَا لِي.

تخريج: [حسن] أخرجه ابن أبي شيبة: ١٤١/٣، والطبراني (الكبير): ٣٥١/٢٢، وغيرهم من حديث سعيد به، وسنده ضعيف، وقال البيهقي: ١٢٦/٤: هو منقطع، ونقل الترمذي عن البخاري قال: مرسل، وقال أبو حاتم: لم يلق سليمان بن موسى أبا سيارة والحديث مرسل، والحديث الآتي (١٨٢٤) شاهد له.

[1] Meaning, no one was to enter the area of the beehives given in charity except him, so he could care for it.

Comments:

- The Companion had honeybees, means that the honeybees would make hives in some of his trees.
- Protected means that he was allotted those hives and that none should take honey from the hives in his trees without his permission.
- One may collect honey from the beehives in the trees belonging to no one.
- Ten percent for *Zakât* is due on honey. If one has ten containers of honey he should give one container in *Zakât*.

1824. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ took one-tenth of honey (as *Zakât*). (*Hasan*)

١٨٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا نُعَيْمُ بْنُ حَمَادٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ أَنَّهُ أَخَذَ مِنَ الْعَسَلِ الْعُشْرَ.

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب زكوة العسل، ح: ١٦٠٢ من حديث أسامة به، وصححه ابن خزيمة * نعيم بن حماد: صدوق حسن الحديث، وأخطأ من ضعفه.

Chapter 21. Sadaqatul-Fitr**(المعجم ٢١) - بَابُ صَدَقَةِ الْفِطْرِ**

(التحفة ٢١)

1825. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined *Zakâtul-Fitr*, one *Sâ'* of dates or one *Sâ'* of barley.

Abdullâh said: The people made two *Mudd* (equal to half of a *Sâ'*) of wheat as its equivalent. (*Sahih*)

١٨٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ زُرَيْجٍ الْمِصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ. صَاعًا مِنْ تَمْرٍ. أَوْ صَاعًا مِنْ شَعِيرٍ. قَالَ عَبْدُ اللَّهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

تخريج: أخرجه البخاري، الزكوة، باب صدقة الفطر صاعًا من تمر، ح: ١٥٠٧ من حديث الليث به، ومسلم، الزكوة، باب زكوة الفطر على المسلمين من التمر والشعير، ح: ٩٨٤ عن محمد ابن رمح وغيره.

Comments:

- Sâ'* is a weight volume measurement. People's usual daily food should be given in *Sadaqatul-Fitr* by measuring a *Sâ'*.
- A *Sâ'* is approximately equal to two and a half kilos.
- 'Abdullâh bin 'Umar ﷺ did not agree to the juristic opinion that half a *Sâ'* of wheat is equal to a *Sâ'* of dry dates.

d. Half a Sâ' of wheat is enough as *Sadaqatul-Fitr* according to the opinion of Mu'âwiyah ؓ, as follows in *Hadith* 1829.

1826. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined *Sadaqatul-Fitr*, one Sâ' of barley or one Sâ' of dates for every Muslim, free or slave, male or female." (*Sahih*)

١٨٢٦ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ الْفِطْرِ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ عَلَى كُلِّ حُرٍّ، أَوْ عَبْدٍ، ذَكَرٍ أَوْ أَنْثَى، مِنَ الْمُسْلِمِينَ.

تخريج: أخرجه البخاري، الزكوة، باب صدقة الفطر على العبد وغيره من المسلمين، ح: ١٥٠٤، ومسلم، الزكوة، الباب السابق، ح: ٩٨٤ من حديث مالك به.

Comments:

- The usual daily food of the inhabitants of Al-Madinah was barley and dates; that is why only these two are mentioned.
- One Sâ' as *Sadaqatul-Fitr* is paid for each member of the family.
- Some scholars adopted the view of paying cash equal to the value of one Sâ' of food as *Sadaqatul-Fitr*, but the Prophetic sayings and good practice of the Companions tell us that *Sadaqatul-Fitr* should be the type of usual food of the family; for example: wheat, rice, dates etc.

1827. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ enjoined *Zakâtul-Fitr* as a purification for the fasting person from idle talk and obscenities, and to feed the poor. Whoever pays it before the ('Eid) prayer, it is an accepted *Zakâh*, and whoever pays it after the prayer, it is (ordinary) charity." (*Hasan*)

١٨٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرٍ ابْنِ ذَكْوَانَ، وَ أَحْمَدُ بْنُ الْأَزْهَرِيِّ. قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو يَزِيدَ الْخَوْلَانِيُّ، عَنْ سَيَّارِ بْنِ عَبْدِ الرَّحْمَنِ الصَّدَقِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ. وَطُعْمَةً لِلْمَسَاكِينِ. فَمَنْ آدَاَهَا قَبْلَ الصَّلَاةِ، فَهِيَ زَكَاةٌ مَقْبُولَةٌ. وَمَنْ آدَاَهَا بَعْدَ الصَّلَاةِ، فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ.

تخريج: [إسناده حسن] أخرجه أبوداود، الزكوة، باب زكاة الفطر، ح: ١٦٠٩ من حديث مروان بن محمد به، وصححه الحاكم، والذهبي، وحسنه النووي وغيره.

Comments:

Paying *Sadaqatul-Fitr* just before the 'Eid prayer is the last time for its payment. Paying it before the day of 'Eid is also correct. Nâfi,' may Allâh have mercy on him, said: "The noble Companions used to give *Sadaqatul-Fitr* one or two days prior to 'Eid.' (*Sahih Al-Bukhâri*: 1511) If *Sadaqatul-Fitr* could not be paid prior to the 'Eid prayer then it should be paid even after the 'Eid prayer; although it would not have the same particular reward for it, yet the reward for normal charity will be there, and thus the deprivation of reward for *Sadaqatul-Fitr* may be made up to a certain extent.

1828. It was narrated that Qais bin Sa'd said: "The Messenger of Allâh ﷺ enjoined *Sadaqatul-Fitr* upon us before (the command of) *Zakât* was revealed. When (the command of) *Zakât* was revealed, he neither ordered us (to pay) nor forbade us (from paying it), so we did it." (*Sahih*)

١٨٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ سَلْمَةَ بْنِ كُهَيْلٍ، عَنْ الْقَاسِمِ بْنِ مَخْيمِرَةَ، عَنْ أَبِي عَمَّارٍ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِصَدَقَةِ الْفِطْرِ قَبْلَ أَنْ تَنْزَلَ الزَّكَاةُ. فَلَمَّا نَزَلَتِ الزَّكَاةُ، لَمْ يَأْمُرْنَا، وَلَمْ يَنْهَنَا. وَنَحْنُ نَفْعَلُهُ.

تخریج: [صحیح] أخرجه النسائي: ٤٩/٥، الزكوة، باب فرض صدقة الفطر قبل نزول الزكوة، ح: ٢٥٠٩ من حديث وكيع به، و صححه الحاكم على شرط الشيخين: ٤١٠/١، ووافقه الذهبي * الثوري عنن، وتابعه شعبة في مشكل الآثار للطحاوي: ٨٥/٣، وللحديث طريق آخر صحيح عند النسائي وغيره، وعادة شعبة أن لا يروي عن المدلسين إلا بما صرحوا بالسماع.

Comments:

This *Hadith* apparently shows that giving *Sadaqatul-Fitr* is not obligatory; however, the collection of *Sadaqatul-Fitr* by Messenger of Allâh ﷺ and its distribution among the poor give emphasis that the legislation of rules of *Zakât* did not abrogate the obligation of *Sadaqatul-Fitr*.

1829. It was narrated that Abu Sa'eed Al-Khudri said: "We used to pay *Zakâtul-Fitr* when the Messenger of Allâh ﷺ was among us, one *Sâ'* of food, one *Sâ'* of dates, one *Sâ'* of barley, one *Sâ'* of sun-baked cottage cheese, one *Sâ'* of raisins. We continued to do that until Mu'awiyah came to us in Al-Madinah. One of the things he said to the people was: 'I think that two *Mudd* wheat from Shâm is equivalent to one *Sâ'* of this

١٨٢٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ دَاوُدَ بْنِ قَيْسِ الْفَرَّاءِ، عَنْ عِيَّاضِ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ إِذَا كَانَ مِنَّا رَسُولُ اللَّهِ ﷺ، صَاعًا مِنْ طَعَامٍ، صَاعًا مِنْ تَمْرٍ، صَاعًا مِنْ شَعِيرٍ، صَاعًا مِنْ أَقِطٍ، صَاعًا مِنْ زَبِيبٍ. فَلَمْ نَزَلْ كَذَلِكَ حَتَّى قَدِمَ عَلَيْنَا مُعَاوِيَةُ الْمَدِينَةَ. فَكَانَ فِيهَا كَلِمَةٌ بِهِ

(i.e., dates).’ So the people followed that.”

Abu Sa’eed said: “I will continue to pay it as I used to pay it at the time of the Messenger of Allâh ﷺ, for as long as I live.” (*Sahih*)

النَّاسَ أَنْ قَالَ: لَا أَرَى مُدَّيْنٍ مِنْ سَمَرَاءَ الشَّامِ إِلَّا يَغْلِبُ صَاعًا مِنْ هَذَا. فَأَخَذَ النَّاسُ بِذَلِكَ.

قَالَ أَبُو سَعِيدٍ: لَا أَرَأَى أَنْ أُخْرِجَهُ كَمَا كُنْتُ أُخْرِجُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، أَبَدًا، مَا عَشْتُ.

تخريج: أخرجه البخاري، الزكوة، باب صدقة الفطر صاع من شعير، ح: ١٥٠٥، ١٥٠٦، ١٥٠٨، ١٥١٠ من حديث عياض به، ومسلم، الزكوة، باب زكاة الفطر على المسلمين من التمر والشعير، ح: ٩٨٥ من حديث داود وغيره به.

Comments:

As Abu Sa’eed ؓ did not agree with Mu’âwiyah ؓ, likewise Abdullah bin ‘Umar ؓ disagreed with Mu’âwiyah ؓ; as mentioned in *Hadith* 1825.

1830. It was narrated from ‘Ammâr bin Sa’eed, the *Mu’adhdhin* of the Messenger of Allâh ﷺ, from his father, that the Messenger of Allâh ﷺ enjoined *Sadaqatul-Fitr*, one *Sâ’* of dates, one *Sâ’* of barley, or one *Sâ’* of *Sult* (a kind of barley without skin on it, resembling wheat). (*Sahih*)

١٨٣٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدِ بْنِ عَمَّارِ الْمُؤَدِّدِ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، عَنْ عَمَّارِ بْنِ سَعْدٍ، مُؤَدِّدِ رَسُولِ اللَّهِ ﷺ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِصَدَقَةِ الْفِطْرِ. صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ سُلْتٍ.

تخريج: [صحيح] انظر، ح: ١١٠١ لعلته * وعمر بن حفص فيه لين، من السابعة (تقريب)، وعمار بن سعد تابعي مستور، وله شواهد صحيحة.

Chapter 22. ‘Ushr And Kharâj

(المعجم ٢٢) - بَابُ الْعُشْرِ وَالْخَرَاجِ

(التحفة ٢٢)

1831. It was narrated that ‘Ala’ bin Hadrami said: “The Messenger of Allâh ﷺ sent me to Bahrain or Hajar. I used to go to a garden that was shared by some brothers, one of whom had become Muslim. I would take the

١٨٣١ - حَدَّثَنَا الْحُسَيْنُ بْنُ جَبْرِ الدَّامَغَانِيُّ: حَدَّثَنَا عَتَّابُ بْنُ زَيْدِ الْمُرُوزِيِّ: حَدَّثَنَا أَبُو حَمْرَةَ قَالَ: سَمِعْتُ مُعْبِرَةَ الْأَرْدِيَّ يَحَدِّثُ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ حَيَّانِ الْأَعْرَجِ، عَنِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى

'Ushr (one-tenth of the harvest) from the Muslim, and the Kharāj from the Mushrik." (Da'if)

الْبَحْرَيْنِ أَوْ إِلَى هَجَرَ. فَكُنْتُ آتِي الْحَائِطَ يَكُونُ بَيْنَ الْإِخْوَةِ. يُسَلِّمُ أَحَدُهُمْ. فَأَخَذَ مِنَ الْمُسْلِمِ الْعُسْرَ، وَمِنَ الْمُشْرِكِ الْحَرَاجَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٥٢/٥، والطبراني (الكبير: ٩٧/١٨، ح: ١٧٤) من حديث عتاب به، وقال البوصيري: إسناده ضعيف، لأن مغيرة الأزدي، ومحمد بن زيد مجهولان، وحيان الأعرج وإن وثقه ابن معين، وعده ابن حبان في الثقات، فإن روايته عن العلاء مرسله، قاله المزني في التمهيد.

Chapter 23. A Wasq Is Sixty Sâ'

(المعجم ٢٣) - بَابُ الْوَسْقِ سِتُّونَ

صَاعًا (التحفة ٢٣)

1832. It was narrated from Abu Sa'eed and attributed to the Prophet ﷺ: "A Wasq is sixty Sâ'." (Da'if)

١٨٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الطَّنَافِيسِيِّ، عَنْ إِدْرِيسَ الْأَوْدِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ. رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْوَسْقُ سِتُّونَ صَاعًا».

تخریج: [إسناده ضعيف لانقطاعه] أخرجه أبو داود، الزكوة، باب ما تجب فيه الزكوة، ح: ١٥٥٩، وقال: أبوالبختري لم يسمع من أبي سعيد وشك ابن خزيمة في صحته، وللحديث زيادة عند أبي داود وغيره، وهي صحيحة انظر سنن النسائي، والبيهقي، ح: ٢٤٨٥.

Comments:

According to modern measurements, one Wasq of Hijáz (Makkah, Al-Madinah and Tá'if) is approximately equal to 180 kilos (as Ibn Bâz said in his *Fatâwa*) and 629.856 kilograms (according to the research of Shaikh Fâruq Asghar Sâram Pakistani); and according to modern measurements, one Iraqi Wasq is equal to 189 kilograms (said by Shaikh Fâruq Sâram; and it is much bigger according to Ibn Bâz).

1833. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'A Wasq is sixty Sâ'.'" (Da'if)

١٨٣٣ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ أَبِي رِيَّاحٍ وَ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَسْقُ سِتُّونَ صَاعًا».

تخریج: [إسناده ضعيف جدًا] انظر، ح: ٦٦٤ لعلته.

Chapter 24. Giving Charity To Relatives

1834. It was narrated that Zainab the wife of 'Abdullâh said: "I asked the Messenger of Allâh ﷺ: 'Will it be accepted as charity on my part if I spend on my husband and the orphans in my care?' The Messenger of Allâh ﷺ said: 'She will have two rewards, the reward for charity and the reward for upholding the ties of kinship.'" (Sahih)

Another chain from Zainab the wife of 'Abdullâh, from the Prophet ﷺ, with similar wording.

(المعجم ٢٤) - بَابُ الصَّدَقَةِ عَلَى ذِي

قَرَابَةٍ (التحفة ٢٤)

١٨٣٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ، عَنِ ابْنِ أَخِي زَيْنَبَ، امْرَأَةَ عَبْدِ اللَّهِ، عَنْ زَيْنَبَ امْرَأَةَ عَبْدِ اللَّهِ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُجْزَى عَنِّي مِنَ الصَّدَقَةِ النَّقْمَةُ عَلَى زَوْجِي وَأَيْتَامٍ فِي حِجْرِي؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَهَا أَجْرَانِ: أَجْرُ الصَّدَقَةِ، وَأَجْرُ الْقَرَابَةِ».

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقِ، عَنْ عَمْرِو بْنِ الْحَارِثِ، ابْنِ أَخِي زَيْنَبَ، عَنْ زَيْنَبَ امْرَأَةَ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: أخرجه البخاري، الزكوة، باب الزكوة على الزوج والأيتام في الحجر، ح: ١٤٦٦، ومسلم، الزكوة، باب فضل النفقة والصدقة على الأقرين والزوج والأولاد والوالدين ولو كانوا مشركين، ح: ١٠٠٠ من حديث الأعمش به.

1835. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ enjoined charity upon us. Zainab, the wife of 'Abdullâh, said: 'Will it be accepted as charity on my part if I give charity to my husband who is poor, and to the children of a brother of mine who are orphans, spending such and such on them, and in all circumstances?' He said: 'Yes.'" (Sahih)

One of the narrators said: "She

١٨٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِالصَّدَقَةِ. فَقَالَتْ زَيْنَبُ امْرَأَةَ عَبْدِ اللَّهِ: أَيُجْزَانِي مِنَ الصَّدَقَةِ أَنْ أَتَصَدَّقَ عَلَى زَوْجِي وَهُوَ فَقِيرٌ، وَبَنِي أَخِي لِي، أَيْتَامٌ. وَأَنَا أَنْفُوقٌ عَلَيْهِمْ هَكَذَا وَهَكَذَا، وَعَلَى كُلِّ حَالٍ؟ قَالَ، قَالَ: «نَعَمْ».

used to prepare handicraft articles.”^[1]

قَالَ: وَكَانَتْ صَنَاعَ الْيَدَيْنِ.

تخریج: [صحيح] والحديث السابق شاهد له.

Comments:

- A husband is responsible for the expenses of his wife and children, whereas a wife does not bear responsibility for the expenses of her husband and children. Therefore the spending of a husband for his wife and children cannot be considered as *Zakât*, but the spending of a wife on her husband and on her children will be *Sadaqah* (charity).
- Giving financial support to the close relatives, if they deserve financial help, has more reward than giving in charity to others.

Chapter 25. Begging Is Disliked

(المعجم ٢٥) - بَابُ كَرَاهِيَةِ الْمَسْأَلَةِ

(التحفة ٢٥)

1836. It was narrated from Hishâm bin ‘Urwah, from his father, that his grandfather said: “The Messenger of Allâh ﷺ said: ‘If one of you were to take his rope (or ropes) and go to the mountains, and bring a bundle of firewood on his back to sell, and thus become independent of means, that would be better for him than begging from people who may either give him something or not give him anything.’” (*Sahih*)

١٨٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللَّهِ الْأَوْدِيُّ. قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ الْجَبَلَ، فَيُحْمِلَ بِحُرْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَسْتَعْنِيَ بِمَنْهَا - خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ. أَعْطَوْهُ أَوْ مَنَعُوهُ».

تخریج: أخرجه البخاري، البيهقي، باب كسب الرجل وعمله بيده، ح: ٢٠٧٥ من حديث وكيع به مختصراً، وله طريق آخر عن هشام به، ح: ١٤٧١، ٢٣٧٣ .

Comments:

- Begging is abhorrent in the sight of Islam.
- If a person is unable to find such a profession that is considered decent in the society, then one should not mind doing labor work.

1837. It was narrated from ‘Abdur-Rahmân bin Yazid, that Thawbân said: “The Messenger of

١٨٣٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ ابْنِ أَبِي ذُنُبٍ، عَنْ مُحَمَّدِ بْنِ

^[1] Meaning, she worked, and that is why she had wealth to give.

Allâh ﷻ said: 'Who will commit himself to one thing, I will guarantee him Paradise?' I said: 'I will.' He said: 'Do not ask people for anything.' So Thawbân would drop his whip while he was on his mount, and he would not say to anyone: 'Get that for me' rather he would dismount and grab it." (Sahih)

قَيْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَنْ يَتَّقِبْ لِي بِوَاحِدَةٍ أَتَقَبَّلُ لَهُ بِالْجَنَّةِ؟» قُلْتُ: أَنَا. قَالَ: «لَا تَسْأَلِ النَّاسَ شَيْئًا».

قَالَ: فَكَانَ ثَوْبَانُ يَمْعُ سَوْطُهُ، وَهُوَ رَاكِبٌ، فَلَا يَقُولُ لِأَحَدٍ: نَاوِلْنِيهِ. حَتَّى يَنْزِلَ فَيَأْخُذَهُ.

تخريج: [إسناده صحيح] أخرجه النسائي: ٩٦/٥، الزكوة، فضل من لا يسأل الناس شيئاً، ح: ٢٥٩١ من حديث ابن أبي ذئب به، وله شاهد عند أبي داود، ح: ١٦٤٣ وغيره، وإسناده صحيح، وصححه الحاكم، والذهبي، والمنذري.

Comments:

- Contentment is a source to enter Paradise.
- What a person is able to do by oneself, it is better not to ask other's help for it.

Chapter 26. One Who Asks When He Is Not In Need

(المعجم ٢٦) - بَابُ مَنْ سَأَلَ عَنْ ظَهْرِ غِنَى (التحفة ٢٦)

1838. It was narrated from Abu Hurairah that the Messenger of Allâh ﷻ said: "Whoever begs from people so as to accumulate more riches, he is asking for a live coal from Hell, so let him ask for a lot or a little." (Sahih)

١٨٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ عُمَارَةَ بْنِ الْأَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا، فَإِنَّمَا يَسْأَلُ جَمْرَ جَهَنَّمَ. فَلْيَسْتَقِلَّ مِنْهُ أَوْ لِيُكْحِرْ».

تخريج: [صحيح] أخرجه مسلم، الزكوة، باب كراهة المسألة للناس، ح: ١٠٤١ من حديث ابن فضيل به.

Comments:

- Begging without a dire and real need is such a big sin, that a person thus entitles himself to the burning coals of Hell.
- Avoiding unlawful earning is compulsory.

1839. It was narrated from Abu Hurairah that the Messenger of Allâh ﷻ said: "Charity is not permissible for a rich person, or

١٨٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنَّ أَبَا بَكْرٍ بْنَ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

for one who is strong and healthy." (Sahih)

رَسُولُ اللَّهِ ﷺ: «لَا تَجِلُّ الصَّدَقَةُ لِغَنِيِّ، وَلَا لِذِي مِرَّةٍ سَوِيٍّ».

تخريج: [صحيح] أخرجه النسائي: ٩٩/٥، الزكوة، - إذا لم يكن له دراهم وكان له عدلها، ح: ٢٥٩٧ من حديث أبي بكر بن عياش به، وللحديث شواهد كثيرة جداً، منها ما أخرجه أبو داود، ح: ١٦٣٤ من حديث عبد الله بن عمرو به، وحسنه الترمذي، ح: ٦٥٢.

Comments:

- a. 'A rich person,' means he who has enough resources to make do with. One being unable to have a lavish lifestyle does not entitle him to take Zakât or to declare him/her poor.
- b. A healthy person means someone who does not have such a physical disease or disability that he/she is unable to earn a livelihood.

1840. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "Whoever begs when he has enough to suffice him, his begging will come on the Day of Resurrection like lacerations on his face." It was said: "O Messenger of Allâh, what is sufficient for him?" He said: "Fifty Dirham, or their value in gold." (Da'if)

١٨٤٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ، وَلَهُ مَا يُغْنِيهِ، جَاءَتْ مَسْأَلَتُهُ يَوْمَ الْقِيَامَةِ خُدُوشًا أَوْ خُوشًا أَوْ كُدُوحًا فِي وَجْهِهِ» قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا يُغْنِيهِ؟ قَالَ: «خَمْسُونَ دِرْهَمًا، أَوْ قِيمَتُهَا مِنَ الذَّهَبِ».

Another chain of narrators for the Hadith has been discussed by Sufyân (one of the narrators).

فَقَالَ رَجُلٌ لِسُفْيَانَ: إِنَّ شُعْبَةَ لَا يُحَدِّثُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ. فَقَالَ سُفْيَانُ: قَدْ حَدَّثَنَا زُيَيْدٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب من يعطى من الصدقة وحد الغنى، ح: ١٦٢٦ عن الحسن بن علي به، وحسنه الترمذي، ح: ٦٥٠، وقال النسائي: حكيم ضعيف * وللتوري تديس عجيب لأنه حدث به عن زييد عن محمد بن عبدالرحمن بن يزيد مقطوعاً أو رسلاً، والله أعلم.

Comments:

- a. If one possesses a reasonable amount of resources then one should avoid begging.
- b. A rich person is allowed to ask for financial help (Zakât & charity) in some circumstances, these conditions are coming in the following chapter.

Chapter 27. For Whom Is Charity Permissible?

(المعجم ٢٧) - بَابُ مَنْ تَحِلُّ لَهُ

الصَّدَقَةُ (التحفة ٢٧)

1841. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allāh ﷺ said: "Charity is not permissible for a rich man except in five cases: One who is appointed to collect it, a warrior fighting in the cause of Allāh, a rich man who buys it with his own money, a poor man who receives the charity and gives it as a gift to a rich man, and a debtor." (*Sahih*)

١٨٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ إِلَّا لِخِمْسَةٍ: لِعَامِلٍ عَلَيْهَا، أَوْ لِنَاغِرٍ فِي سَبِيلِ اللَّهِ، أَوْ لِغَنِيِّ اشْتَرَاهَا بِمَالِهِ، أَوْ لْفَقِيرٍ تُصَدَّقَ عَلَيْهِ فَأَهْدَاهَا لِغَنِيِّ، أَوْ غَارِمٍ».

تخریج: [إسناده صحيح] أخرجه أبو داود، الزكوة، باب من يجوز له أخذ الصدقة وهو غني، ح: ١٦٣٦ من حديث عبدالرزاق به، وصححه ابن خزيمة، ح: ٢٣٧٤، والحاكم: ١/٤٠٧، ٤٠٨ على شرط الشيخين، ووافقه الذهبي، وأعل بما لا يقدرح.

Comments:

- When wealth of *Zakât* or charity is given away, and has been handed over to a valid recipient, its status of being charity changes.
- If a poor person offers something to someone rich as a gift, there is no need to find out if the poor got it by means of *Sadaqah*/charity or by another means. It is not a charity for the one who accepts it as a gift, so there is no harm in accepting it.

Chapter 28. The Virtue Of Charity

(المعجم ٢٨) - بَابُ فَضْلِ الصَّدَقَةِ

(التحفة ٢٨)

1842. It was narrated from Sa'eed bin Yasâr that he heard Abu Hurairah say: "The Messenger of Allāh ﷺ said: 'No one gives charity from good sources — for Allāh does not accept anything but that which is good — but the Most Merciful takes it in His Right Hand, even if it is a date, and it flourishes in the Hand of the Most Merciful until it

١٨٤٢ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تُصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً. فَتَرَبُّو فِي كَفِّ الرَّحْمَنِ حَتَّى

becomes bigger than a mountain, and He tends it as anyone of you would tend to his colt (i.e., young pony) or his young (weaned) camel.” (Sahih)

تَكُونُ أَكْثَرَ مِنَ الْجَبَلِ. وَيُرِيهَا لَهُ كَمَا يُرِي أَحَدَكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ.

تخريج: أخرجه مسلم، الزكوة، باب قبول الصدقة من الكسب الطيب وترتيبها، ح: ١٠١٤ من حديث الليث به، وأصله عند البخاري، ح: ١٤١٠، ٧٤٣٠ وغيره.

Comments:

- Sincerity near Allâh is more important than the quantity.
- A little amount of charity given out of sincerity is also a source of immense reward.

1843. It was narrated from ‘Adi bin Hâtim that the Messenger of Allâh ﷺ said: “Each one of you will be spoken to by his Lord, with no mediator between them. He will look in front of him and the Fire will be facing him. He will look to his right and will not see anything but something that he had sent on before. He will look to his left and will not see anything but something that he had sent on before. Whoever among you can save himself from the Fire, even with half a date, let him do so.” (Sahih)

١٨٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ. لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ. فَيَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ. وَيَنْظُرُ عَنْ أَيْمَنِ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ. وَيَنْظُرُ عَنْ أَشْأَمِ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ. فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْجِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ».

تخريج: [صحيح] تقدم، ح: ١٨٥.

Comments:

- Allâh Himself will judge every person on the Day of Reckoning. Speech is one of Allâh’s Attributes, the reality and condition of Allâh’s Speech is not known to us; however, it must not be given resemblance with the speech attributes of any creature. One should abstain from giving a metaphorical meaning to such Attributes of Allâh.
- Small good deeds should not be ignored on account of their being small. It is unknown if one will have an opportunity for a great good or not; and if a great good deed has been done, how much is the shortfall in it!!! Only Allâh knows whether it is worth being accepted or not!

1844. It was narrated from Salmân bin ‘Amir Dabbi that the Messenger of Allâh ﷺ said: “Charity given to the poor is

١٨٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنٍ، عَنْ حَفْصَةَ بِنْتِ سَبْرِينَ، عَنِ الرَّبَابِ

charity, and that given to a relative is two things: charity and upholding the ties of kinship.”
(*Sahih*)

أُمُّ الرَّائِحِ، بِنْتُ صُلَيْحٍ. عَنْ سَلْمَانَ بْنِ عَامِرٍ
الضَّبِّيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْصَّدَقَةُ
عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الْقَرَابَةِ
اِثْنَانِ: صَدَقَةٌ وَصِلَةٌ».

تخريج: [صحيح] تقدم، ح: ١٦٩٩، وهذا طرف منه.

Comments:

- One's close relatives and friends should be given more importance when giving charity.
- A person giving *Sadaqah*/charity; if he has a religious obligation to spend on dependents, spending on them is not that of *Zakât* and *Sadaqah*/charity, rather he should give *Zakât* and charity to those needy relatives who are not his dependents.