

(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
وَيَسُدُّونَ عَنِ سَبِيلِ اللَّهِ وَالَّذِينَ
يَكْفُرُونَ أَلْهَبَ وَالذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا
فِي سَبِيلِ اللَّهِ فَبِشْرِهِمْ بِعَذَابِ
الْإِيسْرِ ﴿٣٤﴾ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتُكْوَفُ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَبَطْنُهَا 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 أَحَدَكُمْ 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'īd* رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No *Zakāt* is due on property mounting to less than five *Uqiya* (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 فِيْمَا 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 يُفْقُونَهَا 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: ٤٦٦]

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 فِيْمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ». وَلَيْسَ فِيْمَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ. وَلَيْسَ فِيْمَا 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. فَذَكَ 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 Dhar added: “My friend told me.” I asked, “Who is your friend?” He said, “The Prophet ﷺ said (to me), ‘O Abū Dhar! Do you see the mountain of Uḥud?’ And on that I (Abū Dhar) 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 دَنَانِيرٍ». 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.

(٥) بَابُ إِنْفَاقِ الْمَالِ فِي حَقِّهِ

1409. Narrated Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ I

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

المُتَّقِينَ: 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: ﴿يَتَأْتِيَهَا الَّذِينَ ءَامَنُوا لَا يُبْطَلُوا صَدَقَتِكُمْ 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 الصَّدَقَتِ 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 بِعَدَلٍ تَمْرَةً 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
اللَّهُ 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 أَرْبَ 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 اللَّهِ بْنُ
مُحَمَّدٍ، حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ،
أَخْبَرَنَا سَعْدَانُ بْنُ بَشِيرٍ، حَدَّثَنَا أَبُو
مُجَاهِدٍ، حَدَّثَنَا مُجَلُّ بْنُ خَلِيفَةَ
الطَّائِي قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنْتُ عِنْدَ رَسُولِ
اللَّهِ ﷺ فَجَاءَهُ رَجُلَانِ: أَحَدُهُمَا
يَسْكُو الْعَيْلَةَ، وَالْآخَرُ يَسْكُو قَطْعَ
السَّبِيلِ. فَقَالَ رَسُولُ اللَّهِ 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 اللَّهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ
وَلَا تَرْجَمَانُ يُتْرَجَمُ لَهُ، ثُمَّ لَيَقُولَنَّ
لَهُ: أَلَمْ أُوتِكَ مَا لَا؟ فَلَيَقُولَنَّ: بَلَى.
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 أَحَدُكُمْ 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 وَائِلٍ، 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. فَتَزَلَتْ
﴿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 مَسْعُودٍ الْأَنْصَارِيِّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ إِذَا أَمَرَنَا بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا
إِلَى السُّوقِ فَيَحْمِلُ 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.