

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

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

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

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

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

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

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

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

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

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

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

«إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا»

ح

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

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

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

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

(27) CHAPTER. The Statement of Allāh تعالى :

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

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

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

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

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

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

(٢٨) بَابٌ مَثَلِ الْبَخِيلِ وَالْمُتَصَدِّقِ

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

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

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

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

1444. See 1443.

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

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

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

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

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

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

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

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

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

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

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

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

(32) CHAPTER. The *Zakāt* of silver.

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

(٣٢) بَابُ زَكَاةِ الْوَرَقِ

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

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

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

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

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

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

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

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

(٣٣) بَابُ الْعَرْضِ فِي الزَّكَاةِ،

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

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

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

١٤٥٣، ١٤٥٤، ١٤٥٥، ٢٤٨٧، ٣١٠٦،

[٥٨٧٨، ٦٩٥٥]

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

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

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

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

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

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

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

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

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

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

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

(36) CHAPTER. The *Zakāt* of camels.

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

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

بَيْنَ مُجْتَمِعِ حَشِيَّةِ الصَّدَقَةِ».

[راجع: ١٤٤٨]

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

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

١٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

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

[راجع: ١٤٤٨]

(٣٦) بَابُ زَكَاةِ الْإِبِلِ،

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

١٤٥٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

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

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

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

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

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

١٤٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

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

## (38) CHAPTER. The Zakāt of sheep.

## (٣٨) بَابُ زَكَاةِ الْغَنَمِ

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

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

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

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

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