

TAFHEEM-US-SUNNAH SERIES-5

كتاب الزكاة

THE BOOK OF ZAKÂT

(Precepts Dealing with Poor Due)

Compiled by:
Muhammad Iqbal Kailani

Rendered
into English by:
A.K. Murtaza



دار السلام
DARUSSALAM
Publishers & Distributors
Riyadh, Saudi Arabia



كتاب الزكاة

THE BOOK OF ZAKAT

[Precepts dealing with Poor-Due]

قَالَ رَسُولُ اللَّهِ ﷺ :

« مَنْ أَدَّى زَكَاةَ مَالِهِ فَقَدْ ذَهَبَ عَنْهُ شَرُّهُ »

Allâh's Messenger ﷺ stated:

*Whoever has paid his Zakat,
the vice of his wealth is removed from him.*

[At-Tabarani]

Compiled by
Muhammed Iqbal Kailani

Rendered into English by
A.K. Murtaza



DARUSSALAM
Publishers & Distributors
Riyadh, Saudi Arabia

Copyright © 1998 by Muhammad Iqbal Kailani

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without written permission of the publisher.

First Edition Jan. 1998

الطبعة الأولى رمضان المبارك ١٤١٨ هـ

Supervised by:
ABDUL MALIK MUJAHID

Published by:

DARUSSALAM
Publishers & Distributors
P.O.Box 22743, Riyadh 11416 K.S.A
Tel: (00 966 1) 4033962
Fax:(00 966 1) 4021659

دار السلام
للنشر والتوزيع
ص.ب: ٢٢٧٤٣ - الرياض ١١٤١٦
ت ٤٠٣٣٩٦٢ (١ ٩٦٦ ٠٠) فاكس ٤٠٢١٦٥٩
المملكة العربية السعودية

Branches and Agents in other Countries

Al-Hidaayah Publishing And Distribution:

P.O.Box: 3332, Birmingham, B10 9 AW, United Kingdom,
Tel. 0044-121-753 1889, Fax: 753 2422, Mobile: 0044-973-343082

Al-Tawheed Book Shop, 40 Francis Road, Leyton, London E10 6PP
United Kingdom, Tel. 0044-181-539 0327, Fax: 0044-181-558 2984

Darussalam: 572-Atlantic Ave Brooklyn, Newyork 11217, U.S.A.,
Tel. 001-718-625 5925

Darussalam: P. O.Box: 79194, Houston, TX 77279 U.S.A.
Tel. 001-713-935 9206, Fax: 001-713-722 0431

Ibn Al-Qayyam Library: P.O.Box 17785
Al-Markhiah Market, Doha- Qatar, Tel. 00974-863533, Fax: 00974-821997

Maktaba Darussalam: 50 Lower Mall, Lahore, Pakistan
Tel. 0092-42-724 0024, Fax: 0092-42-735 4072

Maktaba Darussalam: Rahman Market, Ghazni St. Urdu Bazar, Lahore,
Pakistan, Tel. 0092-42-712 0054

Darussalam: 216 Bangshal Road, Dhaka-1100
Tel. 00880-2-9557214, Fax: 00880-2-9559738

CONTENTS IN BRIEF

	<u>Page</u>
Understanding the Prophet's (ﷺ) <i>Sunnah</i>	
Chapter I : PREFACE	9
1.1 Cultivation of High Moral Values	12
1.2 <i>Zakat</i> is the Foundation of a Model Economic Order	20
CONCISE TERMINOLOGY OF HADITH	28
Chapter II : PRECEPTS DEALING WITH INTENTION	29
Chapter III : <i>ZAKAT</i> IN THE LIGHT OF THE HOLY QUR'AN	30
Chapter IV : OBLIGATORY NATURE OF <i>ZAKAT</i>	36
Chapter V : EXCELLENCE OF <i>ZAKAT</i>	38
Chapter VI : IMPORTANCE OF <i>ZAKAT</i>	40
Chapter VII : CONDITIONS FOR PAYMENT OF <i>ZAKAT</i>	45
Chapter VIII : ETIQUETTE OF ACCEPTING AND OFFERING OF <i>ZAKAT</i>	47

Page

Chapter IX	: GOODS ON WHICH <i>ZAKAT</i> IS COMPULSORY	54
Chapter X	: GOODS ON WHICH <i>ZAKAT</i> IS NOT BINDING	64
Chapter XI	: PERSONS ENTITLED TO <i>ZAKAT</i>	66
Chapter XII	: PERSONS NOT ENTITLED TO <i>ZAKAT</i>	74
Chapter XIII	: CENSURE OF THOSE WHO BEG FOR <i>ZAKAT</i>	77
Chapter XIV	: PRECEPTS DEALING WITH SADAQA FITR (PROPITIATORY OFFERING)	79
Chapter XV	: PRECEPTS CONCERNING SUPEREROGATORY OFFERING	82
Chapter XVI	: MISCELLANEOUS PRECEPTS	90
	OUR INVITATION	96



In the Name of Allah, Most Gracious, Most Merciful

The Messenger of Allah (ﷺ) stated:

إلا إني أوتيت القرآن و مثله معه

(Oh Muslims!) Beware. The Holy Quran has been revealed to me and along with it another thing of the same status (i.e. Hadith) has also been given to me

(Transmitted by Abu Dawood with authentic transmissions)



Hadith Publications One Institution, One thought, One Movement.

The object of which is:

To spread the knowledge of Hadith (Traditions of the Messenger of Allah ﷺ) through ordinary and simple language intelligible to all

فَالرُّسُولَ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا حَدِيثًا فَلَبَّغَهُ -

May Allah bless him who heard a Tradition from us and communicated it to others

INTRODUCTION

UNDERSTANDING THE PROPHET'S (ﷺ) SUNNAH

Faith and righteous deed are pre-requisites for one's eternal salvation. But, what is meant by faith and eternal salvation? It means in fact a strict adherence to the Quranic injunctions and the norms of the Prophet's (ﷺ) holy *Practice*. Therefore, only that form of faith and righteous deeds are genuine and authentic which enjoy the sanction of the Quran and the Prophet's (ﷺ) holy *Practice (Sunnah)*. And, all those forms of faith and righteous deeds are unacceptable to Allah which have no basis in the Quran and the holy practice. The Prophet (ﷺ) has declared:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ -

If one innovates a practice in this matter of ours (i.e. Islam) as does not belong here (i.e. has no basis in Shariah), such a practice is condemnable.

(Bukhari & Muslim)

The greatest tragedy of our Muslim society is that the masses are simply ignorant of the teachings of the Quran and the Prophet (ﷺ). As a consequence, their faith and religious deeds are replete with such practices as are rooted in the habit of blindly following the ancestral or family traditions, social customs and rituals, innovations of the insincere *ulama* and concepts borrowed from non-Muslims. Faith or religious deeds of this sort, instead of earning them a reward on the Day of Judgement, will prove a source of incurring the wrath of Allah (ﷻ), gaining them nothing but an eternal loss. May Allah (ﷻ) save us from such a bad end.

Understanding the Prophet's (ﷺ) Practice is a comprehensive programme designed to provide the right, as well as much needed,

guidance to the common people. Under this programme, brief and attractive booklets are being published. The details of the titles already brought out can be seen on the back cover. By the grace of the Almighty (Allah ﷻ), thousands of such booklets, in Urdu, English and Telugu languages, have hitherto been distributed free of cost. The importance of Hindi is no little in the present Indian scenario. So, in spite of our limited resources, we have decided to publish these books in Hindi as well.

Propagating the message of the Quran and the Prophet's (ﷺ) *Practice* is assuredly an act of everlasting charity. We appeal to the well learned people to contribute to this noble cause. Your participation will thus witness the Prophetic saying:

بَلِّغُوا عَنِّي وَلَوْ آيَةً -

Communicate from me (i.e. my message) even if it be a single matter

Allah (ﷻ) will shower upon you His choicest blessings, everlasting rewards and mercy here in this world as well as in the hereafter.

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). (Sura 42. Ash-Shura, Part of the verse 13)

Contact Address:

- In India:

Ashfaq Maqsood
Hadith Publications,
H.No. 10-3-5, Mehdiapatnam,
Hyderabad - 500 028, (A. P.),
INDIA
Tel. (Res.) +91 (040) 3511942

- In Saudi Arabia:

Ashfaq Maqsood
College of Engineering,
P.O. Box - 800,
Riyadh - 11421,
Saudi Arabia
Tel./Fax +966 (01) 464-7601



CHAPTER I PREFACE

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين والعاقبة للمتقين اما بعد

Praise be to Allah (ﷻ) the Cherisher and Sustainer of the Worlds, and blessing and peace be upon the leader of all the Messengers of Allah and the Hereafter is for those who fear Allah (ﷻ) and are abstemious

Next to Prayers, *Zakat* is the most important rule of Islam and hence it has been repeatedly mentioned to wit 82 times in the Holy Quran. It was an obligatory payment too in the case of the followers of all the preceding prophets. In the Holy Quran, Allah (ﷻ) has designated those who pay *Zakat* as the true believers.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَئِكَ
هُمُ الْمُؤْمِنُونَ حَقًّا

Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance. Such in truth are the Believers.¹

Similarly, in *Sura Al-Baqara*, Allah (ﷻ) declares:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: On them shall be no fear, nor shall they grieve.²

¹ Sura 8. Anfaal, Verse 3 & 4

² Sura 2. Al-Baqara, Verse 277

Payment of *Zakat* is a good means of atonement of sins and increase in grades of dignity. The Merciful Allah (ﷻ) has commanded the Messenger of Allah (ﷺ):

حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

*Of their goods take alms, that so you mightest purify and sanctify them*³

By paying *Zakat* not only sins are forgiven but also increase in wealth is promised by Allah (ﷻ).

وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

*That which you lay out for charity, seeking the countenance of Allah (will increase): it is these who will get a recompense multiplied.*⁴

The literal meaning of *Zakat* is purity and enhancement. In other words by paying *Zakat* a person purifies his wealth and also obtains religious sanction for his possessions. And his soul too is cleansed of all sort of wickedness and filth. From another angle, there is increase in wealth as well as in divine reward.

Along with the blessings and bounties attached to the payment of *Zakat* it is worthwhile to keep in mind the ill-effects attendant upon its non-payment. Allah (ﷻ) has declared in the Holy Quran the non-payment of *Zakat* as a sign of heathenism and polytheism.

وَوَيْلٌ لِّلْمُشْرِكِينَ ۖ ٱلَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ

كٰفِرُونَ

*And woe to those who join gods with Allah, those who pay not Zakat and who even deny the Hereafter.*⁵

³ Sura 9. At-Tauba, Verse 103

⁴ Sura 30. Ar-Rum, Verse 39

⁵ Sura 41. Ham Mim Sajda, Verse 6-7

The Messenger of Allah (ﷺ) has stated that the wealth of those who do not pay *Zakat* is eventually destroyed. (Tabarani)

In another tradition is stated that such people are made to suffer famine. (Tabarani)

Apart from the misery and ruin faced in this world, the punishment that will be meted out to such people in the Hereafter is described in the Holy Quran as under:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ
 فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ
 بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ
 فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

*And there are those who bury gold and silver and spend it not in the way of Allah: Announce unto them a most grievous penalty on the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs - This is the (treasure) which you buried for yourselves: taste you, then, the (treasures) you buried.*⁶

The Messenger of Allah (ﷺ) has stated that on the Day of Judgement, the wealth of those who have not paid the *Zakat* will be turned into a bald snake (most venomous) which will bite them continuously and say: "I am your wealth" (Bukhari) For non-payment of *Zakat* in relation to animals, he (ﷺ) stated those animals will hit their masters with their horns and trample them under their feet continuously for fifty thousand years on the Day of Judgement. (Muslim)

In the Night of Ascension, the Messenger of Allah (ﷺ) saw some people in tatters and like animals, they were eating thorns and stones of hell. When asked, Gabriel (البراق) said these are people who failed to pay the *Zakat* on their wealth. (Baz'zaar) Be it noted that the punishment mentioned in the above verses of the Holy Quran and traditions applies not

⁶ Sura 9. At-Tauba, Verse 34 & 35

to the Heathens, but to the Muslims who do not pay the *Zakat*, their Prayer and Fasting notwithstanding said the Messenger of Allah (ﷺ): *Pay the Zakat so that your Islam becomes complete. (Baz'zaar)* In other words our default shows that our faith in Islam is feeble and we have not accepted it in all sincerity. For this reason, during his caliphate, Abu Bakr (رضي الله عنه) declared war against those people who refused to pay *Zakat*, although they believed in the Oneness of Allah, performed their prayers and kept their fasts. In the war so waged, all the companions of the Messenger of Allah (ﷺ) joined with full conviction and without any reservation. From this is evident that the person who is not paying *Zakat*, his faith, prayer and fasting etc. are all in vain.

In the light of the verses of the Holy Quran and the *Sunnah* of the Messenger of Allah (ﷺ), it is not difficult to conclude that it is ever so important to have faith in this pillar of Islam, i.e., *Zakat* and to act upon it. Further, it is also clear that when *Zakat* is the means of perfection of Islam, atonement of sins, purification of soul, attaining the pleasure of Allah (ﷻ) and nearness to Him, then it is by itself a great deed of virtue and a highly desirable mode of worship.

1.1 Cultivation of High Moral Values:

Of the weaknesses of human beings pointed out by the Creator in the Holy Quran, one is the love of wealth. See the lines below:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

*Your riches and your children may be but a trial.*⁷

وَتَحِبُّونَ الْمَالَ حُبًّا جَمًّا

*And you love wealth with inordinate love!*⁸

وَإِنَّهُ لِيَحِبَّ الْخَيْرَ لَشَدِيدٌ

*And violent is he in his love of wealth.*⁹

⁷ Sura 64. At-Taghabun, Verse 15

⁸ Sura 89. Al-Fajr, Verse 20

⁹ Sura 100. Aadiyaat, Verse 8

The Messenger of Allah (ﷺ) in one tradition stated, thus: *For each nation (Ummah) there is a test in a particular thing and such a thing is wealth in the case of my followers.* (Tirmidhi)

In Sura 68. *Al-Qalam*, of Holy Quran is narrated a parable about a virtuous and munificent person who had a garden. After deducting the household and the agricultural expenses from the income of the garden, he used to spend the balance in charity. Allah had granted abundance in his wealth. That person died and his sons deliberated among themselves to the effect that their father was a simpleton, in that he gave away such a big sum to the poor. If we kept the entire income to ourselves, we would very quickly become rich. Accordingly when the trees were laden with fruits and they were ripe and ready to be plucked, the sons vowed to make a pre-dawn swoop on the garden and quietly carry away all the produce to their home; with the result that none will notice the harvesting and they will be saved from having to give something to the needy. Next day as they approached the garden, they were aghast to see the fresh and blooming garden completely laid waste. When they recovered from the shock, they made sure that it was none other than their own garden which was in ruins. They regretted their folly and be moaned:

قَالُوا يَتَوَيْلَنَا إِنَّا كُنَّا طَائِفِينَ

*They said: Alas for us! We have indeed transgressed!*¹⁰

Allah (ﷻ) declares, thus:

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

*Such is the punishment (in this life); but greater is the punishment in the Hereafter - if only they knew!*¹¹

From the above-mentioned episode in the Holy Quran, it is not at all difficult to appreciate as to how trying is wealth for man. If we look around, it is not uncommon to notice so many people ruining their faith and fidelity in worldly life simply due to greed for wealth.

¹⁰ Sura 68. *Al-Qalam*, Verse 31

¹¹ Sura 68. *Al-Qalam*, Verse 33

This love of wealth creates in man such vile and mean instincts as miserliness, avarice, selfishness, hard-heartedness and arrogance, which in turn involve him in sins like falsehood, deceit, cruelty, depriving one of his rights and plunder. All this causes great disorder and destruction in this world and the Hereafter is lost too. By bracketing *Zakat* with obligatory Prayers, Allah (ﷻ) desires to decrease the love of wealth in man and to inculcate in him such sublime and humane values as humility, benefaction, generosity, brotherly affection, forgiveness and sacrificing one's own interest etc. In the earliest Islamic era, these attributes were found in such abundance that it looked as if all the companions of the Messenger of Allah (ﷺ) were cast in the same mould. In the battle of Yarmouk some of the companions of the Messenger of Allah (ﷺ) in severe heat and full of injuries were writhing in pain with extreme thirst. A Muslim brought water and placed it before the injured warriors. The first person to whom the water was offered, asked it to be given to the other and the other directed that it be given to the next one. The third person too was not prepared to accept in preference to the other two. The man once again turned to the first, but he was no more. Then to the second and the third but to no avail. Each one of them sacrificed his own life in order to save another. (*Ibne Katheer*)

There is a unique incident of its kind in the matter of benevolence and self-sacrifice as transmitted in *Bukhari* and *Muslim*. A person approached the Messenger of Allah (ﷺ) and submitted: Oh Messenger of Allah (ﷺ)! I am very hungry, please give me something to eat! The Messenger of Allah (ﷺ) first enquired from the people of his own household if they could offer some food, but the reply received was "we do not have anything to eat even for ourselves." Then the Messenger of Allah (ﷺ) asked the people present as to who was prepared to feed this man. Abu Talha (رضي الله عنه) stood up and said he would be his guest, so saying Abu Talha (رضي الله عنه) took the man to his house and informed his wife "This person is the guest of the Messenger of Allah (ﷺ) and hence we have to provide him with meals, no matter even if we have to go without food." His wife said "There are some bits of food kept for the children and nothing extra is available." Abu Talha (رضي الله عنه) said: "Somehow put the children to sleep and serve that food to us. When we sit for the meals, please put off the lamp so that our guest may not notice that I was not partaking the food and he will have his fill." In the morning when Talha (رضي الله عنه) visited the Messenger of Allah (ﷺ), he (ﷺ) stated that: *Allah was well*

pleased with the act of you two husband and wife and revealed the following verse:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

But give them preference over themselves, even though poverty was their (own lot).¹²

An incident reported in *Mustadrik Haakim* is also worthy of note. A companion of the Messenger of Allah (ﷺ) received as gift the head of a sheep. Thinking that another person needed that head more than himself, he passed it on to him. The second one for the same reason sent it to the third. This way after going round seven houses the sheep's head came back to the first (companion). During the early Islamic society such instances of mutual help, respect and sympathy are plenty, which was the natural outcome of the people's resolve to spend and to act according to Allah's (ﷻ) commands.

Not the last word:

No Muslim can get away from payment of *Zakat* which is a sort of compulsory annual levy on the wealth of a person. Though specifically prescribed in respect of each variety of wealth, the amount of *Zakat* bears a very small proportion of the total wealth. Yet this is not all and Muslims are exhorted to spend as much as they can afford in charity for the sake of Allah (ﷻ). This will be in addition to and besides *Zakat*. Allah (ﷻ) is much pleased with such charity for it is given out of one's free will and it helps alleviate the sufferings of the indigent, the orphans, the widows and the handicapped or imbecile. This is termed as a virtuous deed for which handsome reward is promised. Supererogatory charity has been mentioned with approval in the Holy Quran and the traditions of the Messenger of Allah (ﷺ). A few verses are quoted from the Holy Quran:

¹² Sura 59. Al-Hashr, Verse 9

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ
حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

- *The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: and Allah careth for all and He knoweth all things.*¹³

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ
حَلِيمٌ

- *If you loan to Allah a beautiful loan, He will double it to your (credit), and He will grant you forgiveness; for Allah is most ready to appreciate (service), most forbearing.*¹⁴

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

- *By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well.*¹⁵

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَهُ لَهُ
وَلَهُ أَجْرٌ كَرِيمٌ

- *Who is he that will loan to Allah a beautiful loan? For (Allah) will increase it manifold to his credit, and he will have (besides) a liberal reward.*¹⁶

¹³ Sura 2. Al-Baqara, Verse 261

¹⁴ Sura 64. Taghabun, Verse 17

¹⁵ Sura 3. Al-Imran, Verse 92

Herein below are a few traditions:

- *Charity cools down the anger of Allah and saves one from an ugly death.*¹⁷
- *Charity will act like a shade on the believer on the Day of Judgement.*¹⁸
- *Be quick with your charity, for it acts like a barrier before any misfortunes.*¹⁹
- *On the Day of Judgement charity will act like a shield against Hell.*²⁰
- *Whoever gives clothes to a naked Muslim, Allah will dress him in the green silk of Paradise. Whoever feeds a hungry Muslim, Allah will feed him with the fruits of Paradise. Whoever gives water to a thirsty Muslim, Allah will give him a tasty wine of Paradise to drink.*²¹
- *That person's faith in me is incomplete who slept belly full while his neighbour was starving and he knew about it.*²²
- *The guardian of an orphan whether a relative or not and myself will be so close in Paradise as the two fingers of a hand are.*²³

The Messenger of Allah (ﷺ) not only advised and encouraged the practice of charity but also by personal conduct set an example for others to follow. By his manners and methods in dealing with problems in practical life he (ﷺ) elucidated the meaning and spirit of Quranic teachings. A person approached the Messenger of Allah (ﷺ) and asked for alms. He (ﷺ) asked him to sit down saying Allah will provide. Then a second person and a third one approached. The Messenger of Allah (ﷺ) had nothing to offer and asked them also to sit down and wait. Presently a

¹⁶ Sura 57. Hadeed, Verse 11

¹⁷ Musnad Ahmed

¹⁸ Musnad Ahmed

¹⁹ Razeen

²⁰ Tabarani

²¹ Abu Dawood and Tirmidhi

²² Tabarani

²³ Sahih Muslim

man came and presented four *oqia* (4 ounces) silver to the Messenger of Allah (ﷺ) who distributed one ounce of silver each to the three persons and inquired if there was anyone else desiring to have the remaining one ounce of silver. There was no one. That night the Messenger of Allah (ﷺ) could not sleep, was constantly changing side in bed or would get up and pray. The mother of the faithful inquired if he (ﷺ) was feeling unwell or any special command had been revealed which made him restless. He (ﷺ) said 'No' to both the queries. The mother of the faithful asked: "Why are you not able to sleep then?" The Messenger of Allah (ﷺ) showed the one ounce of silver left with him and said: "This is what is disconcerting me. I am scared to contemplate if death comes to me before I give it away in charity." (*Rahmatul-lil-Aa'la'meen*)

In the battle of *Hunain*, the booty collected was (6000) prisoners, (24,000) camels, (40,000) sheep and (4000) *oqia* (ounces) of silver (125 kg). The Messenger of Allah (ﷺ) distributed the entire booty and he (ﷺ) himself returned home with nothing but the blessings of Allah (ﷻ). (*Rahmatul-lil-Aa'la'meen*)

A person approached the Messenger of Allah (ﷺ) and asked for alms. He (ﷺ) said: *At the moment I do not have anything to give you, but you can buy anything in my name and I shall pay off the debt.* Umar (رضي الله عنه) heard this and stated: "Oh Messenger of Allah (ﷺ), of that which you do not possess, Allah (ﷻ) has not made you responsible." This was disagreeable to the Messenger of Allah (ﷺ) but one Ansari submitted: "Oh Messenger of Allah (ﷺ) you go on giving and do not entertain any fear of poverty from Allah." On hearing this he (ﷺ) smiled and said: *This is the very thing that has been commanded to me.* (*Tirmidhi*)

Adapting the manner and mode of living of the Messenger of Allah (ﷺ), the people of the household of the prophet and the companions have left behind such glowing instances of charity in the way of Allah (ﷻ) that no other nation in the world can boast of. Once Abdullah bin Zubair (رضي الله عنه) presented one hundred thousand dirham to Ayesha (رضي الله عنها). She immediately distributed the whole of the amount among the poor and the destitute. That day she was fasting. The maid servant remarked that it was advisable to keep aside atleast a little for breaking the fast. Ayesha (رضي الله عنها) said: "If you had reminded me then, I would have kept it. (*Mustadrik Haakim*)

When the verse:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ وَأُضْعَافًا كَثِيرَةً

Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? 24

was revealed, one companion named Abu Dahda (رضي الله عنه) submitted: “Oh Messenger of Allah (ﷺ)! Is Allah asking us to give loan to Him? He (ﷺ) said: *Yes*. Whereupon the companion took the hand of the Prophet (ﷺ) in his own hands and declared: “Oh Messenger of Allah (ﷺ) I have given a loan of my garden bearing 600 date palm trees to Allah.” From there he straight made for the garden and called out his wife and children saying that he had given away the garden in the cause of Allah. (*Abi Hatim*)

Once during the time of caliph Abu Bakr Siddique (رضي الله عنه) people were very much concerned on account of famine. When approached by people, he said: “Your anxiety will pass off by tomorrow.” Next day early in the morning (1000) camels belonging to Usman (رضي الله عنه) loaded with grains reached Madina. The merchants of Madina contacted Usman (رضي الله عنه) and proposed to purchase the grains at the rate of 12 for 10 on the actual price. They raised it to 14 for 10. Usman (رضي الله عنه) still refused to oblige and asserted that he could get 10 dirhams for every one dirham and nobody could pay this much. Usman (رضي الله عنه) then called out, “Oh Merchants! Be witness, I am distributing this entire grain in charity among the poor and destitute in Madina.” (*Izalatul Khifa by Shah Waliullah*)

On hearing the verse of Sura 3. *Aal-Imran*:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

By no means shall you attain righteousness unless you give (freely) of that which you love; 25

Abu Talha (رضي الله عنه) donated his best garden in the way of Allah. Acting in the same vein, Abdullah bin Umar (رضي الله عنه) set free his favourite slave girl. (*Ibne Kather*)

²⁴ Sura 57. *Al-Hadeed*, Verse 11

²⁵ Sura 3. *Aal-Imran*, Verse 92

AbdulRahman bin Auf (رضي الله عنه) once gifted (700) grain-laden camels in the cause of Allah. During the caliphate of Umar (رضي الله عنه), the governor of Hams (Syria) was one Saeed bin Aamir (رضي الله عنه) who on receipt of his monthly salary, bought provisions for his household and disbursed the balance amount among the poor. (*Abu Naeem*)

This is the type and standard of charity, i.e., voluntary act on the part of the rich donating to the poor and needy, which Islam expects its followers to observe and strive purely to earn the pleasure of Allah (رضي الله عنه). A society with such motivated individuals will never permit a person to go hungry or unclad, no one will be in a distressed condition or without any shelter; nor will an orphan or widow have the feeling of being deprived. Such a state of things obtaining in a Muslim society has been likened by the Messenger of Allah (ﷺ) to a human body of which if one limb gets hurt, the entire body feels the pain and discomfort of it. (*Bukhari & Muslim*)

1.2 **Zakat is the Foundation of a Model Economic Order:**

Some 200 years back phrases like freedom of the individual and freedom of thought came into vogue as an offshoot of the capitalist ideology which drew support from the philosophy that every man was the owner of his wealth and invested with full authority over it. He can utilize it in any manner, anywhere and howsoever, no matter whatever be its consequences on the society. The individual is least bothered whether in the process his own character is ruined or the society as a whole is infected by the canker of shamelessness and immorality. In his ambition to amass unlimited wealth, he does not care to think whether his greed is destroying the peace and prosperity of few or many. In this cruel and selfish system, where there is no regard for humane values, wealth accumulates in the hands of a few capitalists and a large majority of have-nots are crushed under the burden of debt charges. When this economic order was found to be inadequate, a new doctrine by name communism was introduced under the guise of equality and justice, which was in total negation of the theory of freedom of individual and thought. In this the government acquires exclusive right to own all the resources of the country, landed property, factories, and all the produce, while the individual is deprived of it all. Practically a life of servitude is slapped on him, while the whole state machinery is controlled by a handful of persons who exercise absolute authority both over man and matters.

It will be noticed that both the above systems carried oppression and exploitation to the extreme limit. If the world despaired of the capitalist order within a century, it was equally disappointed with communist order within 100 years of its advent. The decade from 1981 - 90 witnessed the collapse of communism, for in this period several communist countries discarded communism and even in its strong hold Russia, the dissidents raised the banner of revolt. Experience has shown that man-made laws have never been infallible and can not vouchsafe salvation to mankind.

Unlike capitalism and socialism, the economic order of Islam rests on the principle that the Lord of the universe and everything therein is Allah (ﷻ). He (ﷻ) is the real owner of wealth of every kind and all its sources. The Holy Quran had made pointed reference to this aspect:

وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ

*Yea, give them something yourselves out of the means which Allah has given to you.*²⁶

وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ

*And spend (in charity) out of the (substance) whereof He has made you heirs.*²⁷

That Allah (ﷻ) is the sustainer of the whole world is revealed in the Holy Quran in more than 50 verses. Often we come across the words *Razaqna 'hum*, *Razaqna 'kum*, *Razaka 'hum*, and *Razaka 'kum*, which drive home the point that all this wealth and property which man in sheer ignorance thinks that he is the owner thereof, is in fact owned by Almighty Allah (ﷻ) and He (ﷻ) in His grace has given to man. So what man is holding in his hands apparently as his is actually Allah's and it is being held by man in trust for Allah (ﷻ). Man is merely a trustee and as such it is his bounden duty to utilize or spend all that wealth given to him by Allah (ﷻ) according to His command. Allah (ﷻ) has set limits, which we have to keep in mind, in the matter of earning as well as spending the

²⁶ Sura 24. Noor, Verse 33

²⁷ Sura 57. Hadeed, Verse 7

wealth. As regards earning, Allah (ﷻ) has forbidden the income arising from the following sources:

- | | |
|---|---|
| 1. Bribery and extortion | <i>Sura 2. Al-Baqara, Verse 188</i> |
| 2. Breach of Trust | <i>Sura 3. Aal-Imran, Verse 61</i> |
| 3. Making and Selling of Idols | <i>Sura 5. Al-Ma'ida, Verse 90</i> |
| 4. Gambling | <i>Sura 5. Al-Ma'ida, Verse 90</i> |
| 5. Wine (all dealings) | <i>Sura 5. Al-Mai'da, Verse 90</i> |
| 6. Divination by Arrows | <i>Sura 5. Al-Mai'da, Verse 90</i> |
| 7. Theft | <i>Sura 5. Al-Mai'da, Verse 38</i> |
| 8. Fraudulent Dealings on Weights and Measures | <i>Sura 83. Al-Mutaffee' feen, Verse 2, 3</i> |
| 9. Depriving the Orphan of his Property | <i>Sura 4. An-Nisa, Verse 2, 3</i> |
| 10. Spreading of Obscene Matters | <i>Sura 24. An-Noor, Verse 19</i> |
| 11. Income from Running a Brothel or Prostitution | <i>Sura 24. An-Noor, Verse 33</i> |
| 12. Dealings in Interest (Usury) | <i>Sura 2. Al-Baqara, Verse 278</i> |

Also all activities which are founded on falsehood and fraud are illegal in Islam. Similarly, hoarding of food grains with the motive of profiteering is held to be a serious crime.

Now coming to the heads of expenditure, the following categories are expressly cited as the most appropriate and praiseworthy:

1. To spend the wealth on parents, relations, orphans, destitutes and neighbours ²⁸
2. To give to those who ask and those who abstain ²⁹
3. To give loan ³⁰
4. To pay *Zakat* ³¹

²⁸ *Sura An-Nisa, Verse 36*

²⁹ *Sura 51. Ad-Daariyaat, Verse 19*

³⁰ *Sura 2. Al-Baqara, Verse 261 and Sura 64. At-Taghabun, Verse 17*

³¹ *Sura 2. Al-Baqara, Verse 277*

5. To give in charity ³²

6. To give succour to the traveller ³³

Allah (ﷻ) has also prohibited the hoarding of wealth ³⁴ and does not approve of extravagance or niggardliness. ³⁵ While the Muslim law strictly controls individual conduct both in private and public life, it does not place any restraint on the personal ownership of property. Any person could become the owner of millions, provided the means are lawful and permitted and there would be no objection to his acquiring such wealth.

In the light of the above one can confidently state that Islam does safeguard economic status of an individual and such abominable acts as usurping of rights and looting of wealth are barred.

It is not possible to discuss in detail at this stage all the items indicated above concerning wealth. However, it is proposed to briefly touch two of these viz. Payment of *Zakat* and illegality of usury.

We are well-acquainted with the phenomenon of "Horse trading" at the highest level, which is reported in the newspapers from time to time and from this it is not difficult to visualize that a Muslim country can now boast of not hundreds but thousands of multimillionaires. A person owning 100 million (10 crores) net is assessable for 2.5 million (25 lakhs) *Zakat*. If in one city there is only one citizen having 100 million (10 crores) and he pays the *Zakat* scrupulously, then within a short time most of the poor and destitute of that city will have achieved material well-being. In this way the whole country will turn a new leaf and become prosperous. According to one estimate the whole of Pakistan accounts for 5 billions by way of *Zakat*. If this amount is spent on house-building project, some two hundred thousand (2 lakh) houses can be constructed every year for the homeless. If the same amount is utilized for the upkeep and education of the orphan and vagrant children, it can cater to the needs

³² *Sura 2. Al-Baqara, Verse 271*

³³ *Sura 9. At-Tauba, Verse 60*

³⁴ *Sura 9. At-Tauba, Verse 34*

³⁵ *Sura 25. Al-Furqan, Verse 67*

of one hundred and seventy thousand (1,70,000) children through 300 centres.³⁶ You will appreciate that if *Zakat* administration proceeds on the right lines, within a few years it can bring about an economic revolution. There is yet another side of the blessings and bounties of *Zakat* in that such a substantial sum, i.e. P.Rs. Five billion (500 crores) will go into circulation, mostly it will be received by the labour class, small size business-men, teachers and other middle-income people. Thus, *Zakat* is such a multi-purpose project that it secures the well-being of not an individual alone but of the whole nation, apart from being a virtuous act in the sight of Allah (ﷻ). For this reason, within a few years the Islamic state of Madina was so prosperous that ever so many people were offering to pay *Zakat* but there were few takers.

We may now turn our attention to the subject of usury. Our banks and other organizations pay interest on deposits from six to ten, twenty and even thirty percent. Under certain schemes the deposit is doubled within 4 - 5 years. Under Defence Saving Certificates the principal amount is returned 4.26 times over after 10 years. Previously this rate was 3.9 times over. A person who pays Rs. 10,000 per month for 10 years, will be reimbursed at the end of that period at the rate of Rs. 42,600 per month for the next 10 years. It is a sort of unearned income which a capitalist effortlessly acquires. No need to set up any business, factory or workshop nor is there any risk of loss. The question is wherefrom this enormous quantity of interest comes? This comes from the pocket of small scale businessmen - industrialist, petty agriculturists, farmers and labourers. They are in crores and once they take loan, they never can cast off that yoke of indebtedness. This is a curse for the country's economy as bulk of the capital is locked up in banks or certificates, and sufficient funds are not available for trade, industry and production. Incidentally exports suffer set back and imports will be on the increase. This finally leads to an unfavourable balance of trade with minus foreign exchange and huge foreign debts. To meet the debt charges government goes on pegging up taxes and custom duties, which in turn give a boost to prices of all commodities. Thus, an ordinary citizen who is not directly involved in any interest transactions can not escape the impact of foreign debts and related interest. After all the Muslim law has not banned interest for no reason. In *Sura 2. Al-Baqara*, verse 279, Allah says:

³⁶ Economic Order of Quran - A challenge by Mohammed Abu AbdusSalam

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ط

Take notice of war from Allah and His Messenger if you do not give up usury.

The Messenger of Allah (ﷺ) has stated that there are seventy degrees in the illegality of usury and the lowest of them is equal to having intercourse with mother. (*Ibne Maaja*)

In the night of Ascension the Messenger of Allah (ﷺ) noticed certain people with their bellies as huge as houses and full of snakes. When asked, Gabriel (الملك) informed that they used to take usury.³⁷

In fact in the laws made by Allah (ﷻ), making the payment of *Zakat* obligatory and taking or charging of interest (usury) illegal, there is nothing but blessing and goodness for all the humanity. The people on the one hand have rejected the communist doctrine and on the other they are disillusioned with the capitalist economic order, not knowing which way to go. And it is tragic to note that the standard-bearers of the Islamic economic order who should have enlightened the world on the merits of our system, are themselves so captivated by the western thought that they are unable to see the shortcomings and contradictions in the western ideology. In future when the Muslims have the right leadership which will present the real and true face of Islam to the world, the oppressed the cheated, the exploited humanity will eagerly embrace Islam to enjoy the peace, equality and justice which necessarily follow strict enforcement of the code as laid down in the Holy Quran and the traditions of the Messenger of Allah (ﷺ).

Esteemed readers! The issues concerning *Zakat* are no doubt profound and subtle. We have therefore, endeavoured to seek help from several erudite scholars. Still we will feel obliged if we are favoured by their valuable opinion and advice by the learned. We have attempted to broach as many subjects as possible old and new, which are supported by genuine and accurate traditions of the Messenger of Allah (ﷺ), so that the public gets adequate guidance. To what extent we have succeeded in our effort is for the readers to judge.

³⁷ *Musnad Ahmed & Ibne Maaja*

Respectful readers! This mission of spreading the knowledge of Hadith has the following aims in view:

- People should have similar concern and regard for the traditions of the Messenger of Allah (ﷺ) as they feel for the Holy Quran.
- To prepare the mind so as to reflect on the tenets of religion purely from the twin angle of the Book of Allah (ﷻ) and the Traditions of the Messenger of Allah (ﷺ).
- To give up such of the customs and practices prevalent among us, which do not have the sanction of either the Book of Allah (ﷻ) or the Traditions of the Messenger of Allah (ﷺ).

You will certainly agree that considerable work has been done on the Holy Quran, but relatively much less has been said or written in respect of Hadith. Keeping this in view it is planned to bring out booklets dealing with the basic creed, commands, tenets, piety and elucidation of the Quranic verses, with reference to genuine traditions. Those gentlemen who approve of our plans are requested to come forward and lend a helping hand. One great service will be to see to it that these books reach out to the largest numbers.

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

Allah chooses to Himself those whom He pleases and guides to Himself those who turn (to Him).³⁸

We are grateful to respectful learned people who despite their heavy preoccupation have taken pains as a religious duty to review the manuscript of this book and also appended valuable notes. May Allah (ﷻ) reward them in this world and the Hereafter.

Finally, I have to thank those brothers in faith and elders who have been consistently and sincerely labouring in the cause of spread of Hadith. May Allah (ﷻ) in His mercy accept the poor efforts of all those weak people and bestow His bounties on them. *Aameen.*

³⁸ Sura 42. Ash-Shura, Verse 13

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Our Lord! Accept (this service) from us: For thou art the All-Hearing the All-Knowing.

Muhammed Iqbal Kailani
Riyadh, Saudi Arabia
10th October, 1990

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ



(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong

(Sura 22. Al-Haj, Verse 41)

النية

CHAPTER II

PRECEPTS DEALING WITH INTENTION

Precept 1: The recompense and reward of actions depend upon intention.

Precept 2: Intention is essential at the time of paying *Zakat*.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ رَوَاهُ الْبُخَارِيُّ

Umar bin Khattab (رضي الله عنه) transmits; I have heard the Messenger of Allah (ﷺ) saying: *Deeds depend upon intention. Everyone will get what he has intended. If one has migrated for worldly gain, he will get the reared in this world. One who migrates to marry a woman, will get his woman only. None of them will get the reward for having migrated.*¹

Precept 3: Prayer, Fasting and *Zakat* for show amount to Polytheism.

عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ رَوَاهُ أَحْمَدُ (حَسَنٌ)

Shaddad bin Aus (رضي الله عنه) transmits that the Messenger of Allah (ﷺ) stated: *Whoever prays for show commits polytheism. Whoever fasts for show commits polytheism, and whoever gives charity for show commits polytheism.*²

¹ Reported by Bukhari (*Sahih Al-Bukhari*, Arabic-English translation by Dr. Muhammed Mohsin Khan, Islamic University, Medina, Kingdom of Saudi Arabia), (Published by: *Al-Maktaba-tus-Salafiah*, n.d., Medina), Volume 1, p. 1, No. 1.

² Reported in *Mishkat-ul-Masabih* (English Trans.) by James Robson, (Published by: Sh. Muhammed Ashraf, 7-Aibak Road (New Anarkali) Lahore -7, Pakistan, Sept., 1981, Vol. 2, Chapter VI, Hypocrisy and Ostentation, III, 5th Hadith.

الزكاة في القرآن

CHAPTER III

ZAKAT IN THE LIGHT OF THE HOLY QURAN

Precept 4: Zakat was obligatory for the followers of the earlier prophets too.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

And remember we took a covenant from the children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need, speak fair to the people; be steadfast in prayer; and practice regular charity. Then did you turn back, except a few among you, and you backslide (even now).¹

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

He (Isma'il) used to enjoin on his people prayer and charity, and he was most acceptable in the sight of his Lord.²

وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

And He hath enjoined on me (Jesus) prayer and charity as long as I live.³

¹ Sura 2. Al-Baqara, Verse 83

² Sura 19. Maryam, Verse 55

³ Sura 19. Maryam, Verse 31

Precept 5: Payment of Zakat is a sign of faith and protection for life.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ فَإِخْوَانُكُمْ فِي
الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

*But (even so) if they repent, establish regular prayers, and practice regular charity - they are your brethren in faith: Thus do We explain the signs in detail, for those who understand.*¹

Precept 6: Zakat earns divine mercy.

وَأَقِيمُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

*So establish regular prayer and give regular charity; and obey the Messenger; that you may receive mercy.*²

Precept 7: Zakat serves as atonement for sins and is a means for purification of self desire.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

*Of their goods take alms, that so thou mightest purify and sanctify them; and pray on their behalf, verily thy prayers are a source of security for them: and Allah is one who heareth and knoweth.*³

Precept 8: Persons who pay Zakat are the true believers.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٠﴾ أُولَئِكَ
هُمُ الْمُؤْمِنُونَ حَقًّا

¹ Sura 9. At-Tauba, Verse 11

² Sura 24. An-Noor, Verse 56

³ Sura 9. At-Tauba, Verse 103

Who establish regular prayers and spend (freely) out of the gifts we have given them for sustenance: such in truth are the believers.¹

Precept 9: Payment of Zakat brings in good fortune and enhancement in wealth.

وَمَا آتَيْتُمْ مِّنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

But that which you lay out for charity, seeking the countenance of Allah, (will increase): it is these who will get a recompense multiplied.²

Precept 10: Payment of Zakat ensures happiness in the Hereafter.

الَّذِينَ هَدَىٰ وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Alif Lam Mim. These are verses of the wise book - a guide and a mercy to the doers of good - those who establish regular prayer, and give regular charity, and have (in their hearts) the assurance of the Hereafter. These are on (true) guidance from their Lord; and these are the ones who will prosper.³

¹ Sura 8. Anfal, Verse 3 & 4

² Sura 30. Ar-Rum, Verse 39

³ Sura 31. Luqman, Verse 1 - 5

Precept 11: When vested with power , it is their duty to enforce Zakat.

الَّذِينَ إِن مَّكَّنْتَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

(They are) those who, if We establish them in the land, establish regular prayer and give charity, enjoin the right and forbid wrong: with Allah rests the end and (decision) of (all) affairs. ¹

Precept 12: The believers alone who regularly pray and give Zakat get the Divine guidance to assemble and pray in the mosques.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَعَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance. ²

Precept 13: Those who pay the Zakat will be free of all fear and grief on the Last Day.

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear nor shall they grieve. ³

¹ Sura 22. Al-Haj, Verse 41

² Sura 9. At-Tauba, Verse 18

³ Sura 2. Al-Baqara, Verse 277

Precept 14: Not paying the *Zakat* amounts to rejecting of faith and is a sign of polytheism.

Precept 15: Not paying the *Zakat* is inviting self-destruction.

وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ

And woe to those who join gods with Allah - Those who practice not regular charity, and who even deny the Hereafter. ¹

Precept 16: Property on which *Zakat* is avoided, will be made into a yoke and put around their neck on the Day of Judgement.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا
لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ

And let not those who covetously withheld of the gifts which Allah hath given them of His grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withhold be tied to their necks like a twisted collar, on the Day of Judgement. ²

¹ Sura 41. Ha Meem, Sajdah, Verses 6 - 7

² Sura 3. Al-Imran, Verse 18

Precept 17: Those who fail to pay the *Zakat* will have their wealth in the form of precious metal, heated in Hell fire and their bodies will be branded therewith.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ

وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ

يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ

هَذَا مَا كُنْتُمْ تَكْنِزُونَ

*And there are those who bury gold and silver and spend it not in the way of Allah: Announce unto them a most grievous penalty - On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs - "This is the (treasure) which you buried for yourselves: taste you, then, the (treasures) you buried!"*¹

¹ Sura 9. At-Tauba, Verse 34 - 35

فَرُضِيَّةُ الزَّكَاةِ

CHAPTER IV

OBLIGATORY NATURE OF ZAKAT

Precept 18: *Zakat* is one of the five basic divine commands.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُنِيَ
الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ رَوَاهُ الْبُخَارِيُّ

Abdullah bin Umar (رضي الله عنه) says: The Messenger of Allah (ﷺ) described the following as the five pillars of Islam: ¹

- 1) *Formula of testimony: There is no one worthy of worship but Allah and Muhammed (ﷺ) is the Messenger of Allah.*
- 2) *To establish Prayer*
- 3) *To pay Zakat*
- 4) *To perform Haj*
- 5) *To fast in the month of Ramadan*

Precept 19: The Messenger of Allah (ﷺ) took an oath of allegiance for paying the *Zakat*.

قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ بَايَعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ رَوَاهُ الْبُخَارِيُّ

Jareer bin Abdullah (رضي الله عنه) relates that Messenger of Allah (ﷺ) took a covenant from him to establish prayer, to pay *Zakat* and to strive for the well-being of Muslims. ²

Precept 20: It is right to wage a holy war against those who refuse to pay *Zakat*.

¹ Transmitted by Bukhari (*Sahih Al-Bukhari*), (Arabic-English), Volume

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Volur

. *Zakat* has been ranked with obligatory prayers and it can not be substituted by any charity, alms or other such tax.

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ فَقَالَ وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤَدُّونَهَا إِلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَعَرَفْتُ أَنَّهُ الْحَقُّ رَوَاهُ الْبُخَارِيُّ

It is stated by Abu Huraira (رضي الله عنه) that on the death of the Messenger of Allah (ﷺ) when Abu Bakr (رضي الله عنه) became caliph, some of the Arabs became apostate and refused to pay *Zakat*. Umar (رضي الله عنه) said: "How can you wage a holy war against them when the Messenger of Allah (ﷺ) had declared that he would fight until they acknowledged that there was no god but Allah. After that he (رضي الله عنه) had no quarrel with them and rest of the matters lay with Allah." Abu Bakr (رضي الله عنه) was not satisfied and said: "By God, whoever makes a distinction between Prayers and *Zakat*, I will fight against him. If you own wealth, you owe *Zakat*. Even if they withhold a small lamb which they were giving as *Zakat* to the Messenger of Allah (ﷺ). I will fight." Umar (رضي الله عنه) remarked: "God had given Abu Bakr (رضي الله عنه) true insight and I instantly realized that he was right."¹

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Volume 2, p. 274, No. 483.

فصل الزكاة

CHAPTER V EXCELLENCE OF ZAKAT

Precept 22: One who pays the Zakat is sure to get into Heaven.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتَهُ دَخَلْتُ الْجَنَّةَ قَالَ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ
الْمَكْتُوبَةَ وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومُ رَمَضَانَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا أَزِيدُ
عَلَى هَذَا فَلَمَّا وُلِّي قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ
الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا رَوَاهُ الْبُخَارِيُّ

Abu Huraira (رضي الله عنه) relates that one Arab gentleman requested the Messenger of Allah (ﷺ) to teach him such a course of action which should ultimately enable him to enter Heaven. The Messenger of Allah (ﷺ) replied: *Worship Allah and do not join anyone else with Allah, establish regular prayers, give obligatory Zakat and observe fast in the month of Ramadan.* That man said, "By Allah, I shall do it - no more no less." When that man was retiring, the Messenger of Allah (ﷺ) remarked that if one desired to see a person destined to go to Heaven, he may look to this person.¹

Precept 23: One who pays Zakat scrupulously is a man of faith and right belief.

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِمْبَاغُ
الْوُضُوءِ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَالتَّسْبِيحُ وَالتَّكْبِيرُ يَمْلَأُ السَّمَوَاتِ
وَالْأَرْضَ وَالصَّلَاةُ نُورٌ وَالزَّكَاةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ
رَوَاهُ النَّسَائِيُّ
(صَحِيحٌ)

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Volume 2, p. 272-3, No. 480.

Abu Malik Ash'ari (رضي الله عنه) says, the Messenger of Allah (ﷺ) stated that to do ablution thoroughly is half of faith, to utter *Alhamdu'lillah, Subhan'allah and Alla'hu'akbar* is like filling the scale and the world with good deeds. Prayers and patience bring us into light from darkness. *Zakat* is proof of one's faith and Quran will give evidence for or against you. ¹

Precept 24: After paying *Zakat* the balance of wealth becomes cleansed and protected.

عَنْ خَالِدِ بْنِ أَسْلَمَ قَالَ خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ
أَعْرَابِيٌّ أَحْبَرَنِي عَنْ قَوْلِ اللَّهِ (وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ
اللَّهِ) قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا مَنْ كَتَمَهَا فَلَمْ يُؤَدِّ زَكَاتَهَا فَوَيْلٌ لَهُ إِنَّمَا كَانَ هَذَا
قَبْلَ أَنْ تَنْزَلَ الزَّكَاةُ فَلَمَّا أَنْزَلَتْ جَعَلَهَا اللَّهُ طَهْرًا لِلْأَمْوَالِ رَوَاهُ الْبُخَارِيُّ

Khalid bin Aslam (رضي الله عنه) narrates that he was with Abdullah bin Umar (رضي الله عنه) when one villager questioned him about the same verse mentioned above. *Ibne Umar* (رضي الله عنه) replied that if you own gold and silver and don't pay the *Zakat*, you are to blame. The verse, however, was revealed before the command for *Zakat* came down. So after *Zakat* was made obligatory, you were free to own gold and silver and your wealth was cleansed provided you had discharged the *Zakat*. ²

Precept 25: Paying *Zakat* increases the wealth.

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَقَصَتْ صَدَقَةٌ مِنْ
مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ رَوَاهُ مُسْلِمٌ

Abu Huraira (رضي الله عنه) transmits that the Messenger of Allah (ﷺ) said: *By spending in charity, the wealth does not decrease, one who forgives receives more honour from Allah and that who adapts humility rises higher in position.* ³

¹ Transmitted by An-Nisaai (*Sunan An-Nisaai*, (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan An-Nisaai Lil Albani*, (Beirut: Maktabul Islami, 1st Ed., 1988), Vol. 2, p. 511, No. 2286.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 277, No. Chapter 3.

³ Transmitted by Muslim (*Sahih Muslim* (English Translation by Abdul Hamid Siddiqi), (India: Kitab Bhavan, Darya Ganj, New Delhi - 110002, 7th Ed., 1987), Vol. 4, p. 1369, No. 6264

أهمية الزكاة

CHAPTER VI

IMPORTANCE OF ZAKAT

Precept 26: Gold and silver on which Zakat is not paid, will be turned into metal plates on the Day of Judgement and the owner will be branded on the forehead, on the back and on the thighs.

Precept 27: Animals on which Zakat is not paid, will trample on the Day of Judgement under their feet the owner for fifty thousand years.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحٌ مِنْ نَارٍ فَأُخِمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيَكْسُو بِهَا جَنْبَهُ وَجَبِينَهُ وَظَهْرَهُ كُلَّمَا رُدَّتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ قِيلَ يَا رَسُولَ اللَّهِ فَلِإِذِلُّ قَالَ: وَلَا صَاحِبُ إِبِلٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا وَمِنْ حَقَّهَا حَلَبَهَا يَوْمَ وَرَدَهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُطْحَ لَهَا بِقَاعٍ قَرَقِرَ أَوْفَرَ مَا كَانَتْ لَا يَفْقِدُ مِنْهَا فَصِيلًا وَاحِدًا تَطْوُهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا كُلَّمَا مَرَّ عَلَيْهِ أَوْلَاهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ قِيلَ يَا رَسُولَ اللَّهِ فَلِإِذِلُّ وَالْغَنَمُ قَالَ: وَلَا صَاحِبُ بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُطْحَ لَهَا بِقَاعٍ قَرَقِرَ لَا يَفْقِدُ مِنْهَا شَيْئًا لَيْسَ فِيهَا عَقْصَاءٌ وَلَا جِلْحَاءٌ وَلَا عَضْبَاءٌ تَنْطَحُهُ بِقُرُونِهَا وَتَطْوُهُ بِأُظْلَافِهَا كُلَّمَا مَرَّ عَلَيْهِ أَوْلَاهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ رَوَاهُ مُسْلِمٌ

Abu Huraira (رضي الله عنه) relates that the Messenger of Allah (ﷺ) stated: *Whoever owns gold and silver and does not pay the Zakat in respect of it, will be branded on the side, the back and the forehead with plates made of*

*the precious metal and heated in fire. This mode of punishment will apply on the Day of Judgement, the duration of which day will consist of fifty thousand years. Similarly the owner's of camels, cows or sheep who have defaulted in the matter of Zakat will be crushed under the feet of these animals on the Day of Judgement which will stand for 50 thousand years.*¹

عَنِ الْأَخْنَفِ ابْنِ قَيْسٍ قَالَ كُنْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَمَرَّ أَبُو ذَرٍّ وَهُوَ يَقُولُ بَشِّرِ الْكَافِرِينَ بِكَيْ فِي ظُهُورِهِمْ يَخْرُجُ مِنْ جُنُوبِهِمْ وَيَكِي مِنْ قِبَلِ أَفْقَائِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ قَالَ ثُمَّ تَنَحَّى فَقَعَدَ قَالَ قُلْتُ مَنْ هَذَا قَالُوا هَذَا أَبُو ذَرٍّ قَالَ فَقُمْتُ إِلَيْهِ فَقُلْتُ مَا شَيْءٌ سَمِعْتِكَ تَقُولُ قَبِيلُ قَالَ مَا قُلْتُ إِلَّا شَيْئًا قَدْ سَمِعْتُهُ مِنْ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ مُسْلِمٌ

Ahnaf bin Qais (رضي الله عنه) states that he was sitting in the company of some people of Quraish when Abu Zarr (رضي الله عنه) came over and warned the people that those who amass treasures will be marked on different parts of their body with hot iron. When I questioned Abu Zarr (رضي الله عنه) about this, he replied that he had merely conveyed what he had heard from the Messenger of Allah (ﷺ).²

Precept 28: The money on which *Zakat* was not paid will turn into a bald serpent and it will go on biting its owner on the Day of Judgement.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ نَهْمِ مَالِهِ يَوْمَ الْقِيَامَةِ شَجَاعًا أَقْرَعَ لَهُ زَبْيَتَانِ يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلَهْزَمَتَيْهِ يَغْنِي بِشِدْقَيْهِ ثُمَّ يَقُولُ أَنَا مَالِكٌ أَنَا كَنْزُكَ ثُمَّ تَلَا (لَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ) الْآيَةَ رَوَاهُ الْبُخَارِيُّ

Abu Huraira (رضي الله عنه) says he heard from the Messenger of Allah (ﷺ) that the defaulters of *Zakat* will be stung by a big serpent on the Day of Judgement. He (ﷺ) further warned that when Allah (ﷻ) bestowed wealth

¹ Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 2, p. 470, No. 2161).

² Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 2, p. 477, No. 2177).

and people showed miserliness, that will augur ill for them on the Day of Judgement. ¹

Precept 29: Wealth from which Zakat has not been paid tends to decrease and nullify itself.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
إِنَّ ثَلَاثَةَ فِي بَنِي إِسْرَائِيلَ أَبْرَصَ وَأَقْرَعَ وَأَعْمَى بَدَأَ لِلَّهِ عَزَّ وَجَلَّ أَنْ يَنْتَلِيَهُمْ فَبَعَثَ
إِلَيْهِمْ مَلَكًا فَأَتَى الْأَبْرَصَ فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ لَوْ نُحَسِّنَ وَجِلْدَ حَسَنٍ قَدْ
قَدَّرَنِي النَّاسُ قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ فَأَعْطِي لَوْنَا حَسَنًا وَجِلْدًا حَسَنًا فَقَالَ أَيُّ
الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ الْإِبِلُ فَأَعْطِي نَاقَةَ عَشْرَاءَ فَقَالَ يُبَارِكُ لَكَ فِيهَا وَآتَى الْأَقْرَعَ
فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ شَعْرٌ حَسَنٌ وَيَذْهَبُ عَنِّي هَذَا قَدْ قَدَّرَنِي النَّاسُ قَالَ:
فَمَسَحَهُ فَذَهَبَ وَأَعْطِي شَعْرًا حَسَنًا قَالَ فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ الْبَقْرُ قَالَ:
فَأَعْطَاهُ بَقْرَةً حَامِلًا وَقَالَ يُبَارِكُ لَكَ فِيهَا وَآتَى الْأَعْمَى فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟
قَالَ يَرُدُّ اللَّهُ إِلَيَّ بَصْرِي فَأُبْصِرُ بِهِ النَّاسَ قَالَ: فَمَسَحَهُ فَردَّ اللَّهُ إِلَيْهِ بَصْرَهُ قَالَ فَأَيُّ
الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ الْغَنَمُ فَأَعْطَاهُ شَاةً وَالِدًا فَأَنْبَجَ هَذَانِ وَوَلَدَ هَذَا فَكَانَ لِهَذَا
وَادٍ مِنْ إِبِلٍ وَلِهَذَا وَادٍ مِنْ بَقَرٍ وَلِهَذَا وَادٍ مِنَ الْغَنَمِ ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ
وَهَيْئَتِهِ فَقَالَ رَجُلٌ مَسْكِينٌ تَقَطَّعَتْ بِي الْحَبَالُ فِي سَفَرِي فَلَا بَلَغَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ
بِكَ أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللُّونَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالِ بَعِيرًا أَتَبَلَّغَ عَلَيْهِ فِي
سَفَرِي فَقَالَ لَهُ إِنَّ الْحُقُوقَ كَثِيرَةٌ فَقَالَ لَهُ كَأَنِّي أَعْرِفُكَ أَلَمْ تَكُنْ أَبْرَصَ يَقْدِرُكَ النَّاسُ
فَقِيرًا فَأَعْطَاكَ اللَّهُ فَقَالَ لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ فَقَالَ إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ
إِلَى مَا كُنْتَ وَآتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ لَهُ مِثْلُ مَا قَالَ لِهَذَا فَردَّ عَلَيْهِ مِثْلَ
مَا رَدَّ عَلَيْهِ هَذَا فَقَالَ إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ وَآتَى الْأَعْمَى فِي
صُورَتِهِ فَقَالَ رَجُلٌ مَسْكِينٌ وَابْنُ سَبِيلٍ وَتَقَطَّعَتْ بِي الْحَبَالُ فِي سَفَرِي فَلَا بَلَغَ الْيَوْمَ
إِلَّا بِاللَّهِ ثُمَّ بِكَ أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصْرَكَ شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي فَقَالَ قَدْ

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p.276-7, No. 486.

كُنْتُ أَعْمَى فَرَدَّ اللَّهُ بَصْرِي وَفَقِيرًا فَقَدْ أَغْنَانِي فَخُذْ مَا شِئْتَ فَوَاللَّهِ لَا أَجْهَدُكَ الْيَوْمَ
بِشَيْءٍ أَخَذْتَهُ لِلَّهِ فَقَالَ أَمْسِكْ مَا لَكَ فَإِنَّمَا ابْتَلَيْتُمْ فَقَدْ رَضِيَ اللَّهُ عَنْكَ وَسَخِطَ عَلَيَّ
صَاحِبِيكَ رَوَاهُ الْبُخَارِيُّ

Abu Huraira (رضي الله عنه) gives the following narrative as heard by him from the Messenger of Allah (ﷺ). There were three men of *Bani Israel*: One was having Leukoderma, another was bald and the third one total blind. Allah decided to test them. He (ﷻ) sent an angel who went over to each of them and questioned about the desires and other requirements. As per their wishes the first one was cured of Leukoderma and given - a pregnant she camel, the second one instantly got an exuberant tuft of hair over his bald pate and was given a pregnant cow; came the turn of the blind, he received back his sight and was also awarded a pregnant sheep. After the lapse of some period the breeding was so profuse that each one of them had big flocks of respective animals. The angel once again came to them separately in the form in which they were found previously. Addressing the first person he said: "I have turned a pauper due to loss of all my money and goods during the course of journey. In the name of Almighty God who has bestowed on you such good physique, complexion and abundant wealth, I beseech you to donate one camel to me so that I may reach my destination." That man replied that he had inherited all that wealth from his ancestors and in any case he had many an expenditure to mind and so unable to oblige. The angel then said: "You had Leukoderma, you were poor and people avoided you. I know you were lying and may God land you in your former position." Next the angel confronted the man who owned the cow herds and made a similar request, He gave an equally brusque reply and in turn the angel rebuked him in the same vein as earlier. It was now the ex-blind whom the angel (in human form) approached for a sheep in alms as the means to tide over his difficulties. That man said: "Yes, I was blind and it was through God's mercy and bounty my sight was restored and my wealth was continuously increasing. By God, you are free to pick and choose anything from my wealth and that will be agreeable to me." The angel then disclosed that Allah tried all three of you and in this trial you alone succeeded, whereas the other two lost and earned Allah's wrath.¹

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 4, p. 443-6, No. 670.

Precept 30: One who does not pay the Zakat shall dwell in Hell.

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَانِعُ الزَّكَاةِ يَوْمَ الْقِيَامَةِ فِي النَّارِ رَوَاهُ الطَّبْرَانِيُّ (حَسَنٌ)

Anas bin Malik (رضي الله عنه) relates that the Messenger of Allah (ﷺ) has stated that a defaulter of *Zakat* will burn in Hell fire on the Day of Judgement.¹

Precept 31: People who are reluctant or refuse to pay the Zakat are likely to face famines.

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مَنَعَ قَوْمَ
الزَّكَاةِ إِلَّا ابْتَلَاهُمُ اللَّهُ بِالسِّنِينَ رَوَاهُ الطَّبْرَانِيُّ (حَسَنٌ)

Buraida (رضي الله عنه) relates that the Messenger of Allah (ﷺ) said: *Those who neglect and do not pay Zakat will have to suffer calamities like famine.*²

Precept 32: The Messenger of Allah (ﷺ) has expressed indignation on such people who do not pay the Zakat.

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرَّبَا وَ
مُوكِلَهُ وَ شَاهِدَهُ وَ كَاتِبَهُ وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ وَ مَانِعَ الصَّدَقَةِ وَالْمُحَلَّلَ وَالْمُحَلَّلَ لَهُ
رَوَاهُ الْأَصْبَهَانِيُّ (حَسَنٌ)

Ali (رضي الله عنه) states: The Messenger of Allah (ﷺ) cursed the person who charges interest, who pays interest, the scribe and the witnesses of the document. While censuring those who evade paying *Zakat*, the prophet (ﷺ) also expressed strong disapproval of such practices as women mingling their own hair with false hair, and who tattoo or get themselves tattooed.³

¹ Transmitted by Tabarani (Arabic) and authenticated (*Hasan*) by Albani in *Sahih Targheeb wa Tarheeb Lil Albani*, Vol. 1, p. 320, No. 760.

² Transmitted by Tabarani (Arabic) and authenticated (*Hasan*) by Albani in *Sahih Targheeb wa Tarheeb Lil Albani*, Vol. 1, p. 320, No. 761.

³ Transmitted by Asbahani (Arabic) and authenticated (*Hasan*) by Albani in *Sahih Targheeb wa Tarheeb Lil Albani*, Vol. 1, p. 319, No. 756.

شروط الزكاة

CHAPTER VII

CONDITIONS FOR PAYMENT OF ZAKAT

Precept 33: Every man or woman whether major or minor, sane or insane¹ whose net aggregate wealth exceeds the prescribed minimum (such a person is called *Sahib -e- Nisaab*) is duty-bound to pay the *Zakat*; provided he is a free citizen not being a bonded slave.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ فَقَالَ: ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ رَوَاهُ الْبُخَارِيُّ

Abdullah bin Abbas (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) at the time of dispatching Mu'adh (رضي الله عنه) to Yemen commanded him like this: *First of all invite the people to bear witness to the formula that there is no one worthy of worship but Allah and I am His Messenger. After they testify to this, tell them that Allah has ordained five-times prayers during every twenty four hours. When they accept this also inform them of the divine command to pay the Zakat, which will be collected from the rich and distributed among their indigent.*²

¹ The *Zakat* on behalf of minor or insane will be paid out of their wealth by the guardians.

² Transmitted by Al-Bukhari (*Sahih-Al-Bukhari* (Arabic-English), Vol. 2, p. 271-2, No. 478.

Precept 34: The liability to pay *Zakat* arises on such wealth which has remained in the hands of its owner for one full (lunar) year.

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنِ اسْتَفَادَ مَالًا فَلَدَّ زَكَاةَ عَلَيْهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ رَوَاهُ التِّرْمِذِيُّ (صَحِيح)

Abdullah bin Umar (رضي الله عنه) explains that *Zakat* is payable on property (in the nature of wealth) which has remained in the hands of the person for one full year since the time it was acquired by him.¹

Precept 35: Allah (ﷻ) is pleased to accept only that *Zakat* which is paid out of lawful earnings.

عَنْ أُسَامَةَ بْنِ عُمَيْرِ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَقْبَلُ صَلَاةَ بِغَيْرِ طُهُورٍ وَلَا صَدَقَةَ مِنْ غُلُولٍ رَوَاهُ النَّسَائِيُّ (صَحِيح)

Usama bin Umair (رضي الله عنه) transmits from his father who says: I have heard the Messenger of Allah (ﷺ) saying: *Prayers without cleanliness are not accepted by Allah, similarly any charity from out of ill-gotten wealth is not accepted.*²

¹ Transmitted by Tirmidhi (*Sunan At-Tirmidhi* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan At-Tirmidhi Lil Albani*, Vol. 2, p. 196, No. 515.

² Transmitted by Nisaai (*Sunan An-Nisaai* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan An-Nisaai Lil Albani*, Vol. 2, p. 531, No. 2364.

اداب اخذ الزكاة وايتائها

CHAPTER VIII ETIQUETTE OF ACCEPTING AND OFFERING OF ZAKAT

Precept 36: Those who bring their contribution of *Zakat* deserve our benediction for their welfare and prosperity.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى مُتَّفَقٌ عَلَيْهِ

Abdullah bin Abi Aufa (رضي الله عنه) relates: The Messenger of Allah (ﷺ) used to pray for Allah's grace on those who brought their charities for distribution. When my father went to him with his charity he (ﷺ) invoked divine favour for the family of Abi Aufa. ¹

Precept 37: One is free to offer the *Zakat* more than the prescribed limit, in which the divine reward is greatly increased.

عَنْ أَبِي بِنِ كَعْبٍ قَالَ بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُصَدِّقًا فَمَرَرْتُ بِرَجُلٍ فَلَمَّا جَمَعَ لِي مَالَهُ لَمْ أَجِدْ عَلَيْهِ فِيهِ إِلَّا ابْنَةَ مَخَاضٍ فَقُلْتُ لَهُ أَدَّ ابْنَةَ مَخَاضٍ فَإِنِهَا صَدَقَتُكَ فَقَالَ ذَلِكَ مَا لَا لَبْنَ فِيهِ وَلَا ظَهَرَ وَلَكِنْ هَذِهِ نَاقَةٌ فَتِيَّةٌ عَظِيمَةٌ سَمِينَةٌ فَحَذَّهَا فَقُلْتُ لَهُ مَا أَنَا بِأَخِيذٍ مَا لَمْ أُوْمَرْ بِهِ وَهَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكَ قَرِيبٌ فَإِنِ أَحْبَبْتَ أَنْ تَأْتِيَهُ فَتَعْرِضْ عَلَيْهِ مَا عَرَضْتَ عَلَيَّ فَاذْعَلْ فَإِنِ قَبِلَهُ مِنْكَ قَبِلْتَهُ وَإِنِ رَدَّهُ عَلَيْكَ رَدَدْتَهُ قَالَ فَإِنِّي فَاعِلٌ فَخَرَجَ مَعِي وَخَرَجَ بِالنَّاقَةِ الَّتِي عَرَضَ عَلَيَّ حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ يَا نَبِيَّ اللَّهِ أَتَانِي رَسُولُكَ لِيَأْخُذَ مِنِّي صَدَقَةً

¹ Transmitted by Bukhari & Muslim (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 309, No. 535.

مَالِي وَإِيْمَ اللّٰهِ مَا قَامَ فِي مَالِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا رَسُوْلُهُ قَطَّ بِهِ فَجَمَعْتُ لَهُ مَالِي فَرَزَعَمَ اَنَّ مَا عَلَيَّ فِيْهِ ابْنَةٌ مَخَاضٍ وَذَلِكِ مَا لَا لَبْنَ فِيْهِ وَلَا ظَهَرَ وَقَدْ عَرَضْتُ عَلَيْهِ نَاقَةً فَيَتِيَّةً عَظِيْمَةً لِأُخِذَهَا فَأَبَى عَلَيَّ وَهِيَ ذِي قَدِّ جِئْتِكَ بِهَا يَا رَسُوْلَ اللّٰهِ خُذْهَا فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: ذَاكَ الَّذِي عَلَيْكَ فَإِنْ تَطَوَّعْتَ بِخَيْرٍ آجَرَكَ اللّٰهُ فِيْهِ وَقَبْلَنَا مِنْكَ قَالَ فَهِيَ ذِي قَدِّ جِئْتِكَ بِهَا فَخُذْهَا قَالَ فَأَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَبْضِهَا وَدَعَا لَهُ فِي مَالِهِ بِالْبَرَكَةِ رَوَاهُ أَبُو دَاوُدَ (حَسَنٌ)

Ubai bin Kaab (رضي الله عنه) states that the Messenger of Allah (ﷺ) sent him for collecting the *Zakat*. He went to a person who declared what all he owned and on that basis he was required to give a she-camel not more than one year old. That person was not prepared for it, his reason being one year old is neither a milch animal nor fit for riding. So he said: "Take my personal camel, she is matured and robust." Ubai (رضي الله عنه) however declined but suggested that the person could obtain the permission of the Messenger of Allah (ﷺ) and then he would not mind accepting his personal camel. Accordingly the permission was sought and the Messenger of Allah (ﷺ) while consenting to the offer remarked that in right measure he was liable to give only a one year old camel in *Zakat* but if he volunteered for an older animal, his reward was due from Allah.¹

Precept 38: Those deputized to collect *Zakat* should personally go to the houses and collect.

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا جَلْبَ وَلَا جَنْبَ وَلَا تُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ رَوَاهُ أَبُو دَاوُدَ (صَحِيحٌ)

Amr bin Sho'aib (رضي الله عنه) relates this tradition as having reached him through his father and grandfather that the Messenger of Allah (ﷺ) directed the *Zakat* collectors not to ask the people to bring their cattle

¹ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 414, No. 1578 and authenticated (*Hasan*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1401.

before them, but they should themselves visit the owners of cattle at their house and assess the *Zakat*.¹

Precept 39: Neither the best nor the worst type should be collected as *Zakat*, rather the middle course should be adopted.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ الَّتِي أَمَرَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يُخْرَجُ فِي الصَّدَقَةِ هَرْمَةٌ وَلَا ذَاتُ عَوَارٍ وَلَا تَيْسٌ مَا شَاءَ الْمُصَدِّقُ رَوَاهُ الْبُخَارِيُّ

Anas (رضي الله عنه) relates that Abu Bakr (رضي الله عنه) apprised him of the order which the Messenger of Allah (ﷺ) received from Allah. That a male or old animal or one with some defect should not be taken as *Zakat*; except if anyone is agreeable to receive it.²

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ عَلَى الْيَمَنِ قَالَ فِي أُخْرٍ الْحَدِيثِ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ رَوَاهُ الْبُخَارِيُّ

Ibne Abbas (رضي الله عنه) narrates that when Mu'az (رضي الله عنه) was appointed governor of Yemen by the Messenger of Allah (ﷺ) he was instructed not to pick out the best quality of goods as *Zakat*.³

Precept 40: Making pretense or false excuses to escape the levy of *Zakat* is unbecoming.

¹ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 417, No. 1587 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1406.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 303, No. 528 (part).

³ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 333-4, No. 573 (part).

Precept 41: At the time of assessing *Zakat*, property if it is in separate lots need not be joined together and if it is joint, it need not be separated.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ رَوَاهُ الْبُخَارِيُّ

Anas narrated (رضي الله عنه) saying that Abu Bakr (رضي الله عنه) showed him the scale of payment of *Zakat* which was determined by the Messenger of Allah (ﷺ) and in that it was also cautioned not to add up *Zakat* property if it is separate, and not to separate if it is combined.^{1,2}

Precept 42: In partnership business, the partners shall pay *Zakat* in proportion of their share.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاكِعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ رَوَاهُ الْبُخَارِيُّ

Anas (رضي الله عنه) narrates that Abu Bakr (رضي الله عنه) showed him the order which the Messenger of Allah (ﷺ) gave to the effect that in partnership the partners should pay according to the share held by them.^{3,4}

¹ **Explanation:** If there are 3 persons each owning 40 goats, then each one of them according to the scale is required to give one goat as *Zakat*. But if all the 3 make it a combined unit of 120 goats, then collectively viewed only one goat is required to be given. Similarly 2 persons jointly owning 240 goats are required to give 3 goats. But if they separately show their individual flock of 120 goats, then they are liable to give one goat each. All such manipulations are prohibited.

Same rule applies to those charged with the duty to collect *Zakat*, for example if there are 80 goats being common property of 2 persons, only one goat would be taken as *Zakat*. The collector has no right to treat it as two equal units of 40 goats each and demand 2 goats as *Zakat*.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 304, No. 530).

³ **Explanation:** 1) Where two persons are running the business with equal capital, at the end of the year they will bear the *Zakat* in equal measure. 2) Joint stock companies are liable to pay the *Zakat* directly, but for any reason it does not happen, the shareholders will be accountable in relation to their holdings.

⁴ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 305, No. 531).

Precept 43: In case of need *Zakat* can be paid before the expiry of one year.

عَنْ عَلِيٍّ أَنَّ الْعَبَّاسَ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيلِ صَدَقَتِهِ
قَبْلَ أَنْ تَحِلَّ فَرَخَّصَ لَهُ فِي ذَلِكَ رَوَاهُ التِّرْمِذِيُّ
(حَسَنٌ)

It is transmitted by Ali (رضي الله عنه) that Abbas (رضي الله عنه) desired to know if *Zakat* could be paid even before the year ended. The Messenger of Allah (ﷺ) replied in the affirmative.¹

Precept 44: *Zakat* collected from a particular region should be preferably distributed in the same region, but if the need arises it can be spent in another area also.

عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ اسْتُعْمِلَ عَلَى الصَّدَقَةِ فَلَمَّا رَجَعَ قِيلَ لَهُ أَيْنَ الْمَالُ؟ قَالَ
وَلِلْمَالِ أُرْسَلْتَنِي؟ أَخَذْنَاهُ مِنْ حَيْثُ كُنَّا نَأْخُذُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَوَضَعْنَاهُ حَيْثُ كُنَّا نَضَعُهُ رَوَاهُ أَبُو دَاوُدَ
(صَحِيحٌ)

Imran bin Husain (رضي الله عنه) narrates that he was appointed collector for *Zakat*. When he was asked about the *Zakat* collected, he replied that during the Prophet's life-time we used to distribute the *Zakat* in the same area from which we collected it.^{2,3}

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا رَضِيَ
اللَّهُ عَنْهُ إِلَى الْيَمَنِ فَقَالَ فَأَعْلِمْتُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تَأْخُذُ
مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ رَوَاهُ الْبُخَارِيُّ

Abdullah bin Abbas (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) sent a communication to governor of Yemen Mu'az (رضي الله عنه) to tell the

¹ Transmitted by Tirmidhi (*Sunan At-Tirmidhi* (Arabic), and authenticated (*Hasan*) by Albani in *Sahih Sunan At-Tirmidhi Lil Albani*, Vol. 1, p. nil, No. 545 .

² Explanation: The administrative zone for *Zakat* is same as the area over which a revenue official has jurisdiction.

³ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 425-6, No. 1621 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1431.

people that Allah has made the payment of *Zakat* compulsory and that it will be collected from your rich and distributed to your poor. ¹

Precept 45: Persons assigned to collect *Zakat* should commit no breach of trust or embezzlement, lest on the Day of Judgement they will be bearing the load of all those things on their head.

عَنْ عُبَادَةَ بْنِ صَامِتٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ عَلَى الصَّدَقَةِ فَقَالَ: يَا أَبَا الْوَلِيدِ إِيَّتِي اللَّهُ لَا تَأْتِي يَوْمَ الْقِيَامَةِ بَبَعِيرٍ تَحْمِلُهُ لَهُ رُغَاءٌ أَوْ بَقْرَةٌ لَهَا خُوَارٌ أَوْ شَاةٌ لَهَا تُغَاءٌ قَالَ يَا رَسُولَ اللَّهِ إِنَّ ذَلِكَ لَكَذَالِكَ؟ قَالَ: إِي وَالَّذِي نَفْسِي بِيَدِهِ قَالَ: فَوَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَعْمَلُ لَكَ عَلَى شَيْءٍ أَبَدًا رَوَاهُ الطَّبْرَانِيُّ

(صَحِيح)

Ubada bin Samit (رضي الله عنه) says he was appointed to collect *Zakat* by the Messenger of Allah (ﷺ) and also warned: *Fear Allah and do not appear on the Day of Judgement in such a condition that you are carrying a screaming camel or a cow or a sheep on your shoulders and you look to me for help.* Ubada (رضي الله عنه) shuddered to think of the consequences of misappropriation and begged to be relieved of such a responsibility. ²

عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ قُمْ عَلَى صَدَقَةِ بَنِي فُلَانٍ وَانظُرْ أَنْ تَأْتِيَ يَوْمَ الْقِيَامَةِ بِكُرٍ تَحْمِلُهُ عَلَى عَاتِقِكَ أَوْ كَاهِلِكَ لَهُ رُغَاءٌ يَوْمَ الْقِيَامَةِ قَالَ يَا رَسُولَ اللَّهِ إِصْرِفْهَا عَنِّي فَصَرَفَهَا عَنْهُ رَوَاهُ الطَّبْرَانِيُّ وَالْبَزَّازُ

(صَحِيح)

Similar situation arose in the case of Saad bin Ubada (رضي الله عنه) and he too requested the Messenger of Allah (ﷺ) to excuse him from such an assignment. ³

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 291-2, No. 478 (part).

² Transmitted by Tabarani (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Targheeb wa Tarheeb Lil Albani*, Vol. 1, No. 778.

³ Transmitted by Tabarani & Bazzar (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Targheeb wa Tarheeb Lil Albani*, Vol. 1, No. 775.

Precept 46: It is not permissible for anyone in charge of collecting the *Zakat* to accept any gift from any of his assesses.

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ اسْتَعْمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنْ الْأَسَدِ يُقَالُ لَهُ ابْنُ اللَّتْبِيَّةِ قَالَ عَمَرُو وَابْنُ أَبِي عُمَرَ عَلَى الصَّدَقَةِ فَلَمَّا قَدِمَ قَالَ هَذَا لَكُمْ وَهَذَا لِي أَهْدِي لِي قَالَ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: مَا بَالُ عَامِلٍ أَنْعَثَهُ فَيَقُولُ هَذَا لَكُمْ وَهَذَا أَهْدِي لِي أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّى يَنْظُرَ أَيُّهُدَى إِلَيْهِ أَمْ لَا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَنَالُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ بَعِيرٌ لَهُ رُغَاءٌ أَوْ بَقْرَةٌ لَهَا خَوَارٌ أَوْ شَاةٌ تَبْعُرُ ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتِي إِبْطِيهِ ثُمَّ قَالَ: اللَّهُمَّ هَلْ بَلَغْتَ مَرَّتَيْنِ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْمُسْلِمِ

Abu Humaid As-Sa'idi (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) deputized a person by name Ibnul Lutbiyya from the tribe of Banu Asad on a mission to collect *Zakat*. This person on his return did not deliver the whole of his collection but retained a portion of it saying that it was given to him by way of gift..... On hearing this the Messenger of Allah (ﷺ) went to the pulpit and after praising Allah sermonized on this incident. He (ﷺ) said: *But for his going on duty to collect Zakat he would not have received any gift. Had he remained at home who was interested in giving gifts to him. I swear in the name of that Being in whose hands is my life that whoever receives such gifts will carry the load of these whether goods or animals on his shoulder on the Day of Judgement. The Messenger of Allah (ﷺ) then raised his hands in the manner of supplication and twice uttered the words: Oh! Lord, I have conveyed Thy Command.*¹

¹ Transmitted by Bukhari & Muslim (*Sahih Muslim* (English Trans.), Vol. 3, p. 1019, No. 4509).

الأشياء التي تجب عليها الزكاة

CHAPTER IX

GOODS ON WHICH ZAKAT IS COMPULSORY

Precept 47: *Zakat* is payable on gold.

Precept 48: Where the quantity of gold is less than 7 1/2 *tolas* or 87 grams it is exempted from *Zakat*.

Precept 49: *Zakat* is payable on gold at the rate of 2 1/2 % either on its value or its weight.

عَنْ ابْنِ عُمَرَ وَعَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ كُلِّ عِشْرِينَ دِينَارًا فَصَاعِدًا نِصْفَ دِينَارٍ وَمِنَ الْأَرْبَعِينَ دِينَارًا دِينَارًا رَوَاهُ ابْنُ مَاجَةَ (صَحِيحٌ)

Ibne Umar (رضي الله عنه) and Ayesha (رضي الله عنها) both have transmitted that the Messenger of Allah (ﷺ) was taking *Zakat* at the rate of 1/2 Dinar on twenty or more Dinars and one Dinar on forty Dinars i.e. two and half per cent or fortieth part.^{1,2}

Precept 50: *Zakat* is payable on silver.

Precept 51: Where the quantity of silver is less than 52 1/2 *tolas* or 612 grams it is exempted from *Zakat*.

Precept 52: *Zakat* is payable on silver at the rate of 2 1/2 % either on its value or its weight.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِيمَا دُونَ خُمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خُمْسِ أَوْاقٍ مِنَ الْوَرَقِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خُمْسِ دُونَ مِنَ الْإِبِلِ صَدَقَةٌ رَوَاهُ الْبُخَارِيُّ

¹ **Explanation:** (1) Dinar was a gold coin, and twenty Dinars weighed seven and half *tolas* (87 grams). (2) *Zakat* may be paid (2 1/2 %) either in gold or its price. (3) The price may be worked out at the current market rate.

² Transmitted by Ibne Maaja (*Sunan Ibne Maaja* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan Ibne Maaja Lil Albani*, Vol. 1, p. nil, No. 1448.

Abu Saeed (رضي الله عنه) states the Messenger of Allah (ﷺ) declared that there is no *Zakat* payable if you possess less than five 'wasdaq' of dates, five 'ouqia' of silver or five camels.^{1, 2}

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي قَدْ عَفَوْتُ لَكُمْ عَنْ
صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ وَلَكِنْ هَاتُوا رُبْعَ الْعُشْرِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا رَوَاهُ
إِبْنُ مَاجَةَ (حَسَنٌ)

Ali (رضي الله عنه) transmits that the Messenger of Allah (ﷺ) has said: *You are exempted from Zakat in respect of horses and slaves. But you should pay fortieth part of silver, i.e. one dirham out of forty dirhams.*^{3, 4}

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَاتُوا رُبْعَ الْعُشْرِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا
وَلَيْسَ عَلَيْكُمْ شَيْءٌ حَتَّى تَتِمَّ مِائَتِي دِرْهَمٍ فَإِذَا كَانَتْ مِائَتِي دِرْهَمٍ فَفِيهَا خَمْسَةُ دَرَاهِمٍ
فَمَا زَادَ فَعَلَى حِسَابِ ذَلِكَ رَوَاهُ أَبُو دَاوُدَ (صَحِيحٌ)

In another transmission Ali (رضي الله عنه) says: You will have to pay fortieth part of silver as *Zakat*, i.e. the rate of one dirham on every forty dirhams.⁵

Precept 53: It is not borne out by any tradition that in the event of gold and silver being less than the respective prescribed limit, the two should be combined and then valued for the purpose of *Zakat*.

Precept 54: *Zakat* is payable also on the ornaments made of gold and silver.

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَمَعَهَا ابْنَةٌ لَهَا وَفِي يَدِ ابْنَتِهَا مَسْكَنَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ فَقَالَ لَهَا: أُتْعِطِينَ زَكَاةَ

¹ **Explanation:** 5 ouqia is equal to 52 1/2 tolas or 612 grams.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 302, No. 526.

³ **Explanation:** Dirham was a silver coin.

⁴ Transmitted by Ibne Maaja (*Sunan Ibne Maaja* (Arabic) and authenticated (*Hasan*) by Albani in *Sahih Sunan Ibne Maaja Lil Albani*, Vol. 1, p. nil, No. 1447.

⁵ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 410, No. 1567 (part) and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1390.

هَذَا؟ قَالَتْ لَا قَالَ: أَيَسْرُكَ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا يَوْمَ الْقِيَامَةِ سِوَارَتَيْنِ مِنْ نَارٍ قَالَ فَحَلَعَتْهُمَا فَأَلْقَتْهُمَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ هُمَا لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ رَوَاهُ أَبُو دَاوُدَ (حَسَنٌ)

Amr bin Shoaib (رضي الله عنه) records from his father and grandfather that once a woman came to the Messenger of Allah (ﷺ) along with her daughter who was wearing two gold bracelets. She was asked whether *Zakat* was being paid on the bracelets, and she replied in the negative. The Messenger of Allah (ﷺ) said: *Will you choose to wear two bracelets of fire on the Day of Judgement?* The woman immediately discarded the gold bracelets and gave it in alms. ^{1,2}

Precept 55: *Zakat* is paid on the stock - in - trade.

Precept 56: *Zakat* has to be calculated with reference to the trading stock together with the profit at the end of the year.

عَنْ أَبِي عَمْرٍو بْنِ حَمَّاسٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ أُبِيعُ الْأَدْمَ وَالْحُجْعَابَ فَمَرَّ بِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ أَدَّ صَدَقَةَ مَالِكَ، فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّمَا هُوَ الْأَدْمُ قَالَ: قَوْمُهُ ثُمَّ أَخْرَجَ صَدَقَتَهُ. رَوَاهُ الشَّافِعِيُّ وَأَحْمَدُ وَالِدَارَقُطْنِيُّ وَالْبَيْهَقِيُّ

Amr bin Hamas (رضي الله عنه) from his father narrates that he used to sell plain leather and quiver (case for arrows). Umar (رضي الله عنه) happened to pass by and remarked that *Zakat* was required to be paid. ^{3,4}

¹ **Explanation:** Metallic coins or currency notes are interchangeable with gold or silver. To find out the chargeability to *Zakat* the amount has to be compared with the price of 87 grams of gold or 612 grams of silver (whichever is lower) and on that basis if one year is over, *Zakat* will be payable @ 2 1/2 %.

² Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 405-6, No. 1558 and authenticated (*Hasan*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1382.

³ **Explanation:** (1) The ceiling for chargeability of *Zakat* in the case of trading stock has to be found in the same way as shown above (Footnote No. 1) in the case of coins and currency notes. (2) The value of the goods as obtaining at the close of the year is to be seen whether it exceeds the lower of the two values, i.e. 87 grams of gold or 612 grams of silver value. (3) Goods like building, furniture or transport means used in trading are excluded in calculating the *Zakat*.

Precept 57: From the agricultural produce, *Zakat* is exacted on wheat, barley, dates and raisins.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِنَّمَا سَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الزَّكَاةَ فِي هَذِهِ أَلْبَا رُبْعَةَ الْجِنْدَةِ وَالشَّعِيرِ وَالزَّرْبِيبِ وَالتَّمْرِ رَوَاهُ الدَّارِقُطْنِيُّ (صَحِيح)

Umar bin Khattab (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) directed to levy *Zakat* on the following produce: wheat, barley, raisins and dates. ¹

Precept 58: When the produce from land is less than five *wasdaq* (725 kilogram) *Zakat* is not payable.

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي حَبِّ وَلَا
تَمْرٍ صَدَقَةٌ حَتَّى تَبْلُغَ خَمْسَةَ أَوْسُقٍ رَوَاهُ النَّسَائِيُّ (صَحِيح)

Abu Saeed Khudri (رضي الله عنه) says the Messenger of Allah (ﷺ) declared that unless the quantity of grains and dates comes up to the minimum of five *wasdaq* (725 kg) *Zakat* is to be levied. ²

Precept 59: Produce from land which is irrigated by natural means, attracts levy of *Zakat* at one-tenth called *ushar*.

Precept 60: Produce obtained from land irrigated by artificial means like well, tube-well canal etc. is charged at half the rate, i.e. one-twentieth or half *ushar*.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
فِيمَا سَقَّتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَشْرِيًّا الْعُشْرُ وَمَا سَقِيَ بِالنُّضْحِ نِصْفُ الْعُشْرِ
رَوَاهُ الْبُخَارِيُّ

According to Abdullah bin Umar (رضي الله عنه) the Messenger of Allah (ﷺ) laid down the rate of *Zakat* at one-tenth of the produce from land

⁴ Transmitted by Shafii, Ahmed, Daarqutni & Baihaqi (*Daarqutni* (Arabic), Vol. 2, p 215, No. nil, Chapt. *Ta'jeel As-sadiqa Qab 'al Howl*).

¹ Transmitted by Daarqutni (Arabic) and authenticated (*Sahih*) by Albani in *Silsila-tu Ahadith As-Sahiha Lil Albani*, Vol. 2, p. nil, No. 879.

² Transmitted by Nisaai (*Sunan An-Nisaai* (Arabic) and authenticated (*Sahih*) by Alban in *Sahih Sunan An-Nisaai Lil Albani*, Vol. 2, p. nil, No. 2330.

which depends upon rain water, spring or is otherwise wet, whereas the rate is fixed at one-twentieth of the produce if water is supplied by drawing from well. ¹

Precept 61: *Zakat* on dates and grapes is to be levied under the 'Khars' system.

Precept 62: *Zakat* on dates will be collected when these are dry and on grapes too after drying.

عَنْ عَتَابِ بْنِ أُسَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي زَكَاةِ الْكُرُومِ إِنَّهَا تُغْرَصُ كَمَا يُغْرَصُ النَّخْلُ ثُمَّ تُؤَدَّى زَكَاتُهُ زَبِيًّا كَمَا تُؤَدَّى زَكَاةُ النَّخْلِ تَمْرًا رَوَاهُ التِّرْمِذِيُّ
(حَسَنٌ)

Attab bin Aseed (رضي الله عنه) states that the Messenger of Allah (ﷺ) ordered the levy of *Zakat* on grapes in the same manner as is done in the case of dates, i.e. on *khars* method. And just like dates are taken in the form of dry dates, grapes will be taken in *Zakat* when these turn into raisins on driage. ^{2,3}

Precept 63: *Ushar* (one-tenth) is required to be given as *Zakat* on the produce of honey.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَخَذَ مِنَ الْعَسَلِ الْعُسْرَةَ رَوَاهُ ابْنُ مَاجَهَ
(صَحِيحٌ)

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 327, No. 560.

² **Explanation:** (1) When the dates or grapes have ripened and are ready to be plucked, one has to consider approximately as to how much will be the weight of these fruits after driage has taken place. This is called *khars*, and these fruits are accepted as *Zakat* in the dry state. (2) There is no *Zakat* on land or landed property as such, but the income arising therefrom is liable for *Zakat*. Thus factory, workshop and such other projects together with all the machinery and equipment; cattle in a dairy farm and house property let out on rent are all exempt from *Zakat*. But income accruing or arising from all such sources, is subjected to *Zakat* as per rules therefore.

³ Transmitted by Tirmidhi (*Sunan At-Tirmidhi* (Arabic) and authenticated (*Hasan*) by Tirmidhi in *Sunan At-Tirmidhi*, The Book of *Zakat*, Chapter *Maa ja'a Fil Khars*, p. 48, No. nil.

Abdullah bin Umar (رضي الله عنه) narrates that during the time of the Messenger of Allah (ﷺ) *Zakat* was taken on honey at the rate of one-tenth of the produce. ¹

Precept 64: On the discovery of buried treasure (*rikaz*) *Zakat* is to be charged at 20%.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
الْعَجْمَاءُ جُبَارٌ وَالْبَنُرُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَفِي الرُّكَازِ الْخُمْسُ مُتَّفَقٌ عَلَيْهِ

As per Abu Huraira (رضي الله عنه) the Messenger of Allah (ﷺ) stated: *If one is wounded by an animal, there is no recompense for injury. If one digs a well and someone falls into it, no one can help it. If a person engages a labourer for wages to work in the mine and the labourer accidentally dies, the owner is not to blame. If you stumble upon a treasure trove, pay 20% of it by way of Zakat.* ^{2,3}

Precept 65: *Zakat* is payable on the income from mines and minerals.

عَنْ رَبِيعَةَ بْنِ أَبِي عُبَيْدٍ الرَّحْمَنِ عَنْ غَيْرِ وَاحِدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَ لِبِلَالِ بْنِ الْحَارِثِ الْمُزْنِيِّ مَعَادِنَ الْقَبِيلَةِ وَهِيَ مِنْ نَاحِيَةِ الْفُرْعِ فَفَلِكَ الْمَعَادِنُ لَا يُؤْخَذُ مِنْهَا إِلَّا الزَّكَاةُ إِلَى الْيَوْمِ رَوَاهُ أَبُو دَاوُدَ

Rabi'ah bin Abu Abdur Rehman (رضي الله عنه) states that the Messenger of Allah (ﷺ) granted mining rights to Bilal bin Harith Muzni at a place near Faraa. *Zakat* was duly collected in respect of these mines. ^{4,5}

¹ Transmitted by Ibne Maaja (*Sunan Ibne Maaja* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan Ibne Maaja Lil Albani*, Vol. 1, p. nil, No. 1477.

² **Explanation:** There is no proof in the traditions of any minimum exempt from levy.

³ Transmitted by Bukhari & Muslim (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 336, No. 575.

⁴ **Explanation:** There is no mention in the traditions of any taxable minimum or scale of levy. The Jurists, however, keeping in mind the scheme of *Zakat* have prescribed the rate of recovery at 2 1/2 % in respect of mines.

⁵ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 869, No. 3055.

Precept 66: There is no Zakat upto four camels.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ
فِي مَا دُونَ خَمْسِي ذُوْدٍ صَدَقَةٌ رَوَاهُ الْبُخَارِيُّ

Abu Saeed Khudri (رضي الله عنه) transmits that the Messenger of Allah (ﷺ) has said: *No Zakat need be paid if you have less than five, i.e. four camels only.*¹

The following scale of Zakat is laid down for camels:

- Precept 67: From 5 to 24 camels one goat for every 5 camels.
Precept 68: From 25 to 35 camels one she-camel (one year old).
Precept 69: From 36 to 45 camels one she-camel (two-year old).
Precept 70: From 46 to 60 camels one she-camel (three-year old).
Precept 71: From 61 to 75 camels one she-camel (four-year old).
Precept 72: From 76 to 90 camels two she-camels (two-year old).
Precept 73: From 91 to 120 camels two she-camels (three-year old).
Precept 74: If the number exceeds 120, then on each lot of 40 camels one she-camel two-year old and on the next lot of 50 camels one she-camel (three-year old).
Precept 75: One can pay Zakat of his own free will even if his wealth is below the taxable minimum.
Precept 76: No Zakat if you own less than 40 goats.
Precept 77: From 40 to 140 goats Zakat is one goat
Precept 78: From 121 to 200 goats Zakat is two goats.
Precept 79: From 201 to 300 goats Zakat is three goats.
Precept 80: Beyond 300 on each lot of 100 goats one goat.²

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 328, No. 561).

Precept 81: Even if one is not liable to Zakat, he can pay of his own accord.

عَنْ أَنَسٍ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَسَبَ لَهُ هَذَا الْكِتَابَ لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُسْلِمِينَ وَالَّتِي أَمَرَ اللَّهُ بِهَا رَسُولُهُ فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا وَمَنْ سُئِلَ 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 أُتِيَتْ ، فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُتِيَتْ ، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةٌ الْحَمَلِ ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ فَإِذَا بَلَغَتْ يِعْنِي سِتًّا وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتُ لَبُونٍ فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْحَمَلِ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا فَإِذَا بَلَغَتْ خَمْسًا مِنَ الْإِبِلِ فَفِيهَا شَاةٌ وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ شَاةٌ ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ شَاتَانِ فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلَاثِ مِائَةٍ فَفِيهَا ثَلَاثُ شِيَاهٍ ، فَإِذَا زَادَتْ عَلَى ثَلَاثِ مِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا وَفِي الرَّقَّةِ رُبْعُ الْعُشْرِ فَإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا رَوَاهُ الْبُخَارِيُّ

The above particulars contained in precepts 67 to 81 are extracted from the letter which Abu Bakr (رضي الله عنه) wrote to Anas (رضي الله عنه) appointing him governor of Bahrain and communicating the scale of Zakat concerning camel and sheep according to the Messenger of Allah (ﷺ).¹

Precept 82: No Zakat if there are less than 30 cows.

Precept 83: On 30 cows the Zakat is one calf (one-year old)

² The scale is same both for goats and sheep.

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 307-8, No. 534.

Precept 84: On 40 cows the Zakat is one calf (two-year old)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي ثَلَاثِينَ مِنْ الْبَقَرِ
تَبِيعَ أَوْ تَبِيعَةً وَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ رَوَاهُ التِّرْمِذِيُّ (صَحِيحٌ)

According to Abdullah bin Mas'ood (رضي الله عنه) the Messenger of Allah (ﷺ) had fixed on 30 cows one calf (more than one-year old) and on 40 cows one calf (more than two-year old) as *Zakat*.¹

Precept 85: On 60 cows the Zakat is two calves (more than one-year old)

Precept 86: On more than 60 cows, on a lot of 30 cows one calf one year old and on the lot of 40 cows one calf two-year old.

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَأَمَرَنِي أَنْ
أَخُذَ مِنْ كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعًا أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةٌ رَوَاهُ التِّرْمِذِيُّ (صَحِيحٌ)

Mu'adh (رضي الله عنه) relates that when he was appointed governor of Yemen by the Messenger of Allah (ﷺ), he was directed to recover as *Zakat* one-calf (one-year old and running its second year) on 30 cows and one calf (two-year old and has entered into its third year) on 40 cows.^{2, 3}

Precept 87: The above-mentioned scale of Zakat is in relation to such cattle which are fed for more than half the year by pasturing in fields.

عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
فِي كُلِّ سَائِمَةٍ إِبِلٍ فِي أَرْبَعِينَ بَنَتْ لُبُونٍ رَوَاهُ أَبُو دَاوُدَ (حَسَنٌ)

Bah'zibni Hakeem (رضي الله عنه) states from his father and he from his grand father that the Messenger of Allah (ﷺ) declared: *For every 40 camels which drain their sustenance from grazing in fields or forest, one*

¹ Transmitted by Tirmidhi (*Sunan At-Tirmidhi* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan At-Tirmidhi Lil Albani*, Vol. 1, p. nil, No. 508

² Note: Same scale applies for both cows and buffaloes.

³ Transmitted by Tirmidhi (*Sunan At-Tirmidhi* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan At-Tirmidhi Lil Albani*, Vol. 1, p. nil, No. 509.

she-camel (two-year old and running its third year) will be taken as Zakat.
1, 2

¹ Explanation: 1) Cattle stall-fed by the owner and meant for personal use are exempt from *Zakat*. 2) Cattle stall-fed by the owner and tended for commercial purpose are not exempt, that is to say the income arising from such animals will be liable for *Zakat*.

² Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 408-9, No. 1563 (part), and authenticated (*Hasan*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, 1393.

الاشياء التي لا تجب عليها الزكاة

CHAPTER X

GOODS ON WHICH ZAKAT IS NOT BINDING

Precept 88: Articles of personal use are not counted from *Zakat*.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَغُلَامِهِ صَدَقَةٌ رَوَاهُ الْبُخَارِيُّ

Abu Huraira (رضي الله عنه) relates that the Messenger of Allah (ﷺ) stated: *There is no Zakat in respect of horses and slaves.*^{1, 2}

Precept 89: Animals meant for agriculture are exempt from *Zakat*.

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثٍ طَوِيلٍ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ رَوَاهُ ابْنُ حَزِيمَةَ (حَسَنٌ)

Ali (رضي الله عنه) narrates in a lengthy Hadith that no *Zakat* is payable in respect of animals which are put to some use or other.³

Precept 90: There is no *Zakat* on vegetables.

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِي الْخَضِرَاوَاتِ صَدَقَةٌ وَلَا فِي الْعَرَايَا صَدَقَةٌ وَلَا فِي أَقْلٍ مِنْ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ وَلَا فِي الْعَوَامِلِ صَدَقَةٌ وَلَا فِي الْجَبْهَةِ صَدَقَةٌ قَالَ الصَّقْرُ الْجَبْهَةُ الْخَيْلُ وَالْبَعَالُ وَالْعَيْدُ رَوَاهُ الدَّارُ قُطَيْبِيُّ

¹ **Explanation:** Residential house, plot of land for house construction, motor car, furniture, fridge, personal weapons or animals regardless of their value are exempt from *Zakat*.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 314, No. 542).

³ Transmitted by Ibne Khuzaima (Arabic) and authenticated (*Sahih*) by Dr. Mustafa Al-Azmi in *Sahih Ibne Khuzaima Lil Daktoor Mustafa Al-Azmi*, Vol. 4, p. nil, No. 292.

Ali (عليه السلام) relates that the Messenger of Allah (ﷺ) stated: *There is no Zakat on:*

1. *Vegetables*
2. *'Aariyat' trees*
3. *Grains less than 5 wasaq (725 kg)*
4. *Animals kept for personal service*
5. *'Jabah'* ^{1,2}

¹ **Explanation:** 'Aariyat' trees means such fruit-bearing tree which a man of means may temporarily put at the disposal of a poor man to obtain benefit from it. 'Jabah' refers to a horse, donkey or even a slave.

² Transmitted by Daarqutni (Arabic), Vol. 2, p. 95, No. nil.

مصارف الزكاة

CHAPTER XI

PERSONS ENTITLED TO ZAKAT

Precept 91: There are eight classes of people among whom *Zakat* has to be distributed.

عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهُ فَذَكَرَ حَدِيثًا طَوِيلًا قَالَ فَأَتَاهُ رَجُلٌ فَقَالَ أَعْطِنِي مِنَ الصَّدَقَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَ بِحُكْمِ نَبِيٍِّ وَلَا غَيْرِهِ فِي الصَّدَقَاتِ حَتَّى حَكَمَ فِيهَا هُوَ فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْزَاءِ أَعْطَيْتَكَ حَقَّكَ رَوَاهُ أَبُو دَاوُدَ

Ziad bin Harith (رضي الله عنه) narrates that a person came to the Messenger of Allah (ﷺ) and asked for some alms. The Messenger of Allah (ﷺ) replied: *Allah has not consulted any prophet or any other man but has Himself designed the rules concerning Zakat. He has Himself specified eight categories for distributing Zakat; if your case falls under any one of them. I will surely give you otherwise not.*¹

Precept 92: Persons appointed to effect recovery of *Zakat* have to be remunerated even if they are well-off.

عَنْ ابْنِ السَّاعِدِيِّ قَالَ اسْتَعْمَلَنِي عُمَرُ رَضِيَ اللَّهُ عَنْهُ عَلَى الصَّدَقَةِ فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَيْتُهَا إِلَيْهِ أَمَرَنِي بِعَمَالَةٍ فَقُلْتُ إِنَّمَا عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ قَالَ خُذْ مَا أُعْطِيتَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَمَلْتَنِي فَقُلْتُ مِثْلَ قَوْلِكَ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَهُ فَكُلْ وَتَصَدَّقْ رَوَاهُ أَبُو دَاوُدَ (صَحِيحٌ)

¹ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 427-8, No. 1626.

Ibne Saa'idi (رضي الله عنه) states he was appointed recovery officer by Umar (رضي الله عنه) and after doing his round when he went to hand over the recoveries, Umar (رضي الله عنه) issued orders that he be compensated for his services. Ibne Sa'a'idi (رضي الله عنه) said he had done the job for the cause of Allah and he would be rewarded for it by Allah. Umar (رضي الله عنه) said: You may take what you are given. I too had done this job and was awarded compensation by the Messenger of Allah (ﷺ). Like you I was hesitant but the Messenger of Allah (ﷺ) advised me to accept what is given unsolicited and to eat it and also spend in charity.¹

Precept 93: The Poor, the indigent and pauper have the right-ful title to *Zakat*.

Precept 94: *Zakat* can also be utilized for giving relief to one in distress, or for liquidating his debts or for furnishing security or bail money.

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَذَكَرَ الْحَدِيثَ وَفِيهِ إِنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبَحَارِيِّ

Abdullah bin Abbas (رضي الله عنه) refers to a long Hadith communication to Mu'adh (رضي الله عنه) on his way to Yemen wherein it was mentioned that Allah has made *Zakat* compulsory, it has to be exacted from the rich and given to the Poor.²

عَنْ قَبِيصَةَ بِنِ مُحَمَّدِ بْنِ مُخَارِقِ الْهَلَالِيِّ قَالَ تَحَمَّلْتُ حَمَالَه فَاتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُهُ فِيهَا فَقَالَ أَقِمِ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا قَالَ ثُمَّ قَالَ يَا قَبِيصَةُ إِنَّ الْمَسْأَلَةَ لَا تَجِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةَ رَجُلٍ تَحْمَلُ حَمَالَه فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصَيِّبَهَا ثُمَّ يُمْسِكُ وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَا حَتَّى مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصَيِّبَ قَوْمًا مِنْ عَيْشٍ أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةَ مِنْ ذَوِي الْحِجَا

¹ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 432-3, No. 1643 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1449.

² Transmitted by Bukhari & Muslim (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 271, No. 478.

مِنْ قَوْمِهِ لَقَدْ أَصَابَتْ فُلَانًا فَاقَّةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشٍ أَوْ
 قَالَ سِدَادًا مِنْ عَيْشٍ فَمَا بِيَوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَيْصَةَ سُخْتٌ يَأْكُلُهَا صَاحِبُهَا سُخْتًا
 رَوَاهُ مُسْلِمٌ

Qabisa bin Makhariq (رضي الله عنه) transmits: I was under debt and went to the Messenger of Allah (ﷺ) for help. He asked me to wait and if some one brings some alms or makes a gift, you will be rendered necessary relief. The Messenger of Allah (ﷺ) then addressed Qabisa as follows: *To crave or to beg is not allowable and has no religious sanction behind it except in three cases, one who has stood surety and has no way to discharge his burden may seek aid to the extent of his bond and thereafter he must stop, second will be that person who has met with some calamity and in that all his goods and property are destroyed. Well, he may be justified in soliciting succour till such time he overcomes the difficulties. Third is that person who is reduced to starvation and three respectable people vouchsafe his miserable condition. This is also a fit case for all out help enabling him to eke out his living. Other than these three situations, it is forbidden and most undignified to beg for alms.*¹

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوا عَلَيْهِ فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفِرْمَانِهِ خُدُّوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ رَوَاهُ مُسْلِمٌ

Abu Saeed Khudri (رضي الله عنه) relates that a trader in fruits suffered immense loss due to damage to his fruits and he became heavily indebted. The Messenger of Allah (ﷺ) exhorted people and they came forward with their offering, yet the debts could not be redeemed in full. The Messenger of Allah (ﷺ) urged the creditors to take whatever is given to them and write off the balance.²

¹ Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 2, p. 498, No. 2271.

² Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 3, p. 820, No. 3777.

Precept 95: It is also valid to spend the *Zakat* on Muslim converts to facilitate their reconciliation with the new Faith and on such non-Muslims who have a soft corner for Islam. Winning their hearts and uniting in friendship is considered as a desirable object.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ بَعَثَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَهُوَ بِالْيَمَنِ بِذَهَبَةٍ فِي تَرْبَتِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَسَمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَرْبَعَةِ نَفَرٍ الْأَقْرَعُ بْنُ حَابِسٍ الْحَنْظَلِيُّ وَعَيْسَةَ بْنُ بَدْرِ الْفَزَارِيُّ وَعَلْقَمَةَ بْنَ عُلَاثَةَ الْعَامِرِيَّ ثُمَّ أَحَدُ بَنِي كِلَابٍ وَزَيْدُ الْخَيْرِ الطَّائِي ثُمَّ أَحَدُ بَنِي نُبَهَانَ قَالَ فَغَضِبَتْ قُرَيْشٌ فَقَالُوا أَنْعِطِي صَنَادِيدَ نَجْدٍ وَتَدْعُنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي إِنَّمَا فَعَلْتُ ذَلِكَ لِأَتَأَلَّفَهُمُ الْحَدِيثَ رَوَاهُ مُسْلِمٌ

Abu Saeed Khudri (رضي الله عنه) says that Ali (رضي الله عنه) sent some freshly mined gold particles which were not yet sifted from earth to the Messenger of Allah (ﷺ) who distributed the same among four persons from the tribes of Bani Kilaab and Bani Nabham. People of Quraish felt hurt at this and complained that they were being ignored while the chiefs of Najed were favoured at their expense. The Messenger of Allah (ﷺ) indicated that this was done so as to generate feelings of affection and attachment in the hearts of the people of Najed.¹

Precept 96: Spending *Zakat* for obtaining release of bonded slaves⁶ and captives of war is also warranted.

عَنِ الْبَرَاءِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دُلَّنِي عَلَى عَمَلٍ يُقَرِّبُنِي مِنَ الْجَنَّةِ وَيُبْعِدُنِي مِنَ النَّارِ فَقَالَ لَهُ: أَعْتَقِ النَّسْمَةَ وَفُكِّ الرِّقَبَةَ فَقَالَ يَا رَسُولَ اللَّهِ أَوْلَيْسَا وَاحِدًا قَالَ: لَا عِتْقُ الرِّقَبَةِ أَنْ تَفْرَدَ بِعِتْقِهَا وَفُكِّ الرِّقَبَةَ أَنْ تُعِينَ بِشِمْلِهَا رَوَاهُ أَحْمَدُ وَالِدَارُقُطْنِيُّ (حَسَنٌ)

Baraa (رضي الله عنه) states that a person came to the Messenger of Allah (ﷺ) and asked to be guided on such a course which should bring him nearer to Paradise and take away from Hell. He was told to set free a life.

¹ Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 2, p. 510, No. 2318).

and liberate a slave. The distinction between the two objects was too delicate to discover and that person wondered whether both were one and the same thing. The Messenger of Allah (ﷺ) said no, one is to set free on your own, i.e., exclusively and the other is to help liberate the man, i.e., to collaborate with others in getting the man freed. ¹

Precept 97: Those who are struggling⁷ and striving in the cause of Allah by teaching or fighting or performing duties assigned to them by the righteous *Imam*, have a claim to *Zakat*.

عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمَا تَحِلُّ الصَّدَقَةُ لِلْفَنِيِّ إِلَّا لِخَمْسَةٍ لِفَازٍ فِي سَبِيلِ اللَّهِ أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِعَارِمٍ أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مِسْكِينٌ فَتُصَدَّقَ عَلَى الْمِسْكِينِ فَأَهْدَاهَا الْمِسْكِينُ لِلْفَنِيِّ رَوَاهُ أَبُو دَاوُدَ (صَحِيحٌ)

Ata bin Yasar (رضي الله عنه) recounts the Messenger of Allah (ﷺ) having said: *A rich person does not deserve to be given out of Zakat funds except in five cases i.e., (1) one who is fighting or striving in the cause of Allah (Jihad), (2) one who is administering the Zakat funds, (3) one who is encumbered by damages, (4) one who wants to buy from a poor man certain things which has been given him as Zakat, and (5) an indigent who receives something by way of Zakat makes it over to his neighbour; that neighbour although a rich person is allowed to accept as gift the offering made by his poor neighbour.* ^{2,3}

¹ Transmitted by Ahmed & Daarqutni (Arabic) and authenticated (*Hasan*) by Shaukani in *Nail ul Awtaar*: (Published by *Ansar us-Sunnah Al-Mohammadia*, Lahore, Pakistan), Vol. 4, *Kitaab uz Zakat*, p. 177, No. 2.

² **Explanation:** 1) Striving in the cause of Allah (Jihad) includes apart from fighting in a holy war *Hajj & Umra* also. According to some *Ulema* striving in the cause of Allah also include all such works as are conducive to the glory, propagation and diffusion of knowledge about Faith, e.g., establishing and running religious schools, publication of religious books and distribution. Allah knows best. (2) Accumulated funds for the cause of Allah are not chargeable to *Zakat*. (3) In the fourth instance it has been clarified that any thing given to a poor man by way of *Zakat* can be bought by a rich person (other than the one who gave it in *Zakat*). One more doubt is cleared in the 5th instance in that the rich man who has given a thing in *Zakat* to a poor man is free to receive the same in gift from the poor man. Strictly speaking the first-mentioned three persons only are qualified for *Zakat* even if they be well-off.

Precept 98: It is justified ⁸ to give *Zakat* to way farers who are stranded in the course of journey and being strangers and out of pocket deserve to be relieved, even though at home in their own place they may be worthy people

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ
 إِلَّا فِي سَبِيلِ اللَّهِ أَوْ ابْنِ السَّبِيلِ أَوْ جَارٍ فَقِيرٍ يُتَصَدَّقُ عَلَيْهِ فَيُهْدِي لَكَ أَوْ يَدْعُوكَ
 رَوَاهُ أَبُو دَاوُدَ
 (حَسَنٌ)

Abu Saeed Khudri (رضي الله عنه) states that the Messenger of Allah (ﷺ) has said: *It is not lawful to give Zakat to a rich person, but there is exception for three persons, one who is engrossed in the cause of Allah, second a wayfarer stranded on the way and third an indigent making an offering or entertaining to feast a rich person out of the Zakat received by him.*¹

Precept 99: *Zakat* is meant for Muslims only, it is not admissible to non-Muslims.

عَنْ ابْنِ عَبَّاسٍ أَنَّ مُعَاذًا قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكَ
 تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ
 هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خُمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ
 فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَتُرَدُّ
 فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَأَتَقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ
 لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْمُسْلِمِ

Ibne Abbas (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) instructed Mu'adh (رضي الله عنه) on his way to Yemen, thus: *You are going to the people of the Book; first of all you present them the formula of testimony,*

³ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 429, No. 1631 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1440.

¹ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 429, No. 1633 and authenticated (*Hasan*) by Shaukani in *Nail ul Awtaar*, Vol. 4, *Kitab uz Zakat*, p. 179, No. 1.

that Allah is one and He alone is worthy of worship and Muhammed (ﷺ) is the servant and Messenger of Allah. If they accept this, then tell them that Allah has ordained 5 time prayers during day and night. If they accept this, then tell them that Allah has ordained payment of Zakat once a year, which will be taken from your rich and given to your poor. If all this is agreeable to them, remember! Do not touch the best of their possessions and fear the curse of one wronged or oppressed for there is neither any screen nor distance between God and one treated tyrannically.¹

Precept 100: According to Sunnah, Zakat has been used at times outside the eight classified heads.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ مَا لَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تُغْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ قَالَ لَا فَقَالَ فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا قَالَ لَا قَالَ فَمَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ وَالْعَرَقُ الْمِكْكَلُ قَالَ أَيْنَ السَّائِلُ فَقَالَ أَنَا قَالَ خُذْهَا فَتَصَدَّقْ بِهِ فَقَالَ الرَّجُلُ أَعْلَى أَفْقَرٍ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا يُرِيدُ الْحَرَّتَيْنِ أَهْلُ بَيْتِ أَفْقَرٍ مِنْ أَهْلِ بَيْتِي فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ نَسَمٌ قَالَ أَطْعَمْتَهُ أَهْلَكَ مُتَفَقَّ عَلَيْهِ وَاللَّفْظُ لِلْبَحَارِيِّ

Abu Huraira (رضي الله عنه) narrates: We were present before the Messenger of Allah (ﷺ) when a companion approached and exclaimed that he was ruined. The Messenger of Allah (ﷺ) inquired as to what happened and he revealed that he had sexual intercourse with his wife while he was fasting. The Messenger of Allah (ﷺ) put to him three queries one after the other, i.e., 1) Can you free a slave, 2) Can you fast continuously for two months, and 3) Can you feed sixty needy persons? To each of these, that companion replied in the negative. The Messenger of Allah (ﷺ) then

¹ Transmitted by Bukhari and Muslim (*Sahih Muslim* (English Trans.), Vol. 1, p. 14-5, No. 27.

paused and asked him to wait. Shortly after an “*Araq*” a big basketful of *Zakat* dates was brought and the Messenger of Allah (ﷺ) called out the companion and said: *Take these dates and distribute them in charity.* The companion then asked: Oh Messenger of Allah (ﷺ) should I give these dates by way of charity to people who are more needy than myself? By Allah, there is no house in the entire Medinah poorer than my house. The Messenger of Allah (ﷺ) was moved to laughter, so much so that his teeth were visible. The Messenger of Allah (ﷺ) remarked: *All right, give these dates to the members of your household.*¹

¹ Transmitted by Bukhari and Muslim (*Sahih Al-Bukhari* (Arabic-English), Vol. 3, p. 89, No. 157).

من لا تحل له الزكاة

CHAPTER XII

PERSONS NOT ENTITLED TO ZAKAT

Precept 101: The Messenger of Allah (ﷺ) and his descendants can not be given *Zakat*, they can not accept it.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيقِ قَالَ لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ

Anas (رضي الله عنه) states: The Messenger of Allah (ﷺ) passed by a date on the way and remarked: *but for the apprehension that this date might be of charity, I would have eaten it.*¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ كَيْفَ لِيَطْرَحَهَا نَمَّ قَالَ أَمَا ضَمَرْتِ أَنَا لَا نَأْكُلُ الصَّدَقَةَ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ

Abu Huraira (رضي الله عنه) relates that Hassan bin Ali (رضي الله عنه) as a child once picked up a date and put it in his mouth. The Messenger of Allah (ﷺ) noticing this said: *Spit it out, give it up. Do not you know that it is not befitting us to take anything out of charity.*²

عَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ هَذِهِ الصَّدَقَاتُ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا لِآلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ مُسْلِمٌ

Abdul Mutallib bin Rabi'ah (رضي الله عنه) says: The Messenger of Allah (ﷺ) called charities or alms as the dirt which people discard and it is not acceptable for Muhammed (ﷺ) or Muhammed's descendants.^{3,4}

¹ Transmitted by Bukhari & Muslim (*Sahih Al-Bukhari* (Arabic-English), Vol. 3, p. 363, No. 612a.

² Transmitted by Bukhari & Muslim (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 331, No. 568.

³ Descendants of Muhammed (ﷺ) includes wives of Muhammed (ﷺ) and the descendants of Ali, Aqeel, Jaafer, Abbas and Haarith (رضي الله عنهم).

Precept 102: It is not lawful to give Zakat to non-Muslims.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ فَقَالَ..... فَأَعْلِمَهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُوْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ رَوَاهُ الْبُخَارِيُّ

According to Ibne Abbas (رضي الله عنه) the Messenger of Allah (ﷺ) told Mu'adh (رضي الله عنه) when he was sent to Yemen: *Let the people know that Muslims owe compulsory levy of Zakat which will be taken from their rich and given to their Poor.*¹

Precept 103: It is not just and proper to give Zakat to a rich or healthy (able-bodied) person.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ رَوَاهُ التِّرْمِذِيُّ (صَحِيح)

Abdullah bin Amr (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) never approved of Zakat being given to a person well-off and with sound body.²

Precept 104, 105 & 106: It is not lawful to extend any assistance by way of Zakat to parents, to own children, or to wife.

عَنْ عَمْرٍو ابْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا وَوَلَدًا وَإِنَّ وَالِدِي يَحْتَاجُ مَالِي قَالَ أَنْتَ وَمَالُكَ لِوَالِدِكَ إِنَّ أَوْلَادَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ كَسْبِ أَوْلَادِكُمْ رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ (صَحِيح)

Amr bin Shoaib transmits from his father and he from his grandfather (رضي الله عنه) that a person came to the Messenger of Allah (ﷺ) and mentioned that he owned wealth and children whereas his father had nothing. The Messenger of Allah (ﷺ) informed him: *You and all your*

⁴ Transmitted by Muslim (*Sahih Muslim (English Trans.)*, Vol. 2, p. 518-9, No. 2347.

¹ Transmitted by Bukhari (*Sahih Al-Bukhari (Arabic-English)*, Vol. 2, p. 273-4, No. 478 (part).

² Transmitted by Tirmidhi (*Sunan At-Tirmidhi (Arabic)* and authenticated (*Sahih*) by Albani in *Sahih Sunan At-Tirmidhi Lil Albani*, Vol. 1, p. nil, No. 527.

*wealth belongs to your father. Only your progeny is the thing chaste acquired by you whom you can claim to own and whose wealth you can make use of.*¹

عَنْ أَبِي هُرَيْرَةَ قَالَ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّدَقَةِ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ عِنْدِي دِينَارٌ فَقَالَ تَصَدَّقْ بِهِ عَلَيَّ نَفْسِكَ قَالَ عِنْدِي آخَرَ قَالَ تَصَدَّقْ بِهِ عَلَيَّ وَلَدِكَ قَالَ عِنْدِي آخَرَ قَالَ تَصَدَّقْ بِهِ عَلَيَّ زَوْجَتِكَ أَوْ قَالَ زَوْجِكَ قَالَ عِنْدِي آخَرَ قَالَ تَصَدَّقْ بِهِ عَلَيَّ خَادِمِكَ قَالَ عِنْدِي آخَرَ قَالَ أَنْتَ أَبْصَرُ رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ
(حَسَنٌ)

Abu Huraira (رضي الله عنه) relates that when the Messenger of Allah (ﷺ) ordered *Zakat* a person said he had one dinar. The Messenger of Allah (ﷺ) advised him to spend it on himself. He said he had one more dinar, the advice given was to spend it on his son. He again said he had one more, this time he was asked to spend on his wife. And yet he said he had one more, he was told to spend on his servant, when he reported that he had one more dinar. The Messenger of Allah (ﷺ) addressed the man saying he could spend it as he liked.^{2,3}

¹ Transmitted by Abu Dawood & Ibne Maaja (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 1002, No. 3523 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 2, p. nil, No. 3051.

² Transmitted by Abu Dawood & Nisaai (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 444, No. 1687 and authenticated (*Hasan*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1483.

³ *Zakat* can not be given to those relatives whose expenses of living rests on a person. For example, parents, grandfather, great grandfather, son, nephew, great grand son, and wife, etc. Allah knows best.

ذم المسئلة

CHAPTER XIII

CENSURE OF THOSE WHO BEG FOR ZAKAT

Precept 107: It is strictly forbidden to beg without any need whatsoever.

Precept 108: One is prohibited from living on the wages of iniquity.

عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْيَدُ
الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَأَبْدَأُ بِمَنْ تَعُولُ وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنَى وَمَنْ
يَسْتَعْفِفُ يُعْفِهِ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ رَوَاهُ الْبُخَارِيُّ

Hakeem bin Hizaam (رضي الله عنه) relates that the Messenger of Allah (ﷺ) stated: *The hand above is better than the hand below. The first priority is to spend on the members of one's own household and relations. That charity is admirable which is a blessing for his wealth. Whoever seeks to shun begging and adapts contentment, Allah will fulfill his intentions.*¹

وَعَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنْ
يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُرْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ
خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ رَوَاهُ الْبُخَارِيُّ

Zubair bin Aw'am (رضي الله عنه) states the Messenger of Allah (ﷺ) has said: *If any of you goes to the forest and brings a head-load of fuel wood and sells it in the market, Allah will confer dignity on him and that is decided by better than living with a begging bowl. It is no knowing whether anybody gives him alms or not.*²

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 292, No. 508.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 319, no. 550.

Precept 109: One who begs to amass wealth is actually amassing burning charcoal.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ
أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ رَوَاهُ مُسْلِمٌ

Abu Huraira (رضي الله عنه) states: The Messenger of Allah (ﷺ) has said: *The craving for other's wealth to add to one's own is like asking for embers. It is now up to him to go for it or not.*¹

Precept 110: Begging without any justification will manifest itself on the Day of Judgement in the form of a wound on the face of the beggar.

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَلَهُ مَا
يُغْنِيهِ جَاءَتْ يَوْمَ الْقِيَامَةِ خُمُوشٌ أَوْ خُدُوشٌ أَوْ كُدُوحٌ فِي وَجْهِهِ فَقَالَ يَا رَسُولَ اللَّهِ
وَمَا الْغِنَى؟ قَالَ خَمْسُونَ دِرْهَمًا أَوْ قِيمَتُهَا مِنَ الذَّهَبِ رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ
وَالنَّسَائِيُّ وَابْنُ مَاجَهَ (صَحِيحٌ)

Abdullah bin Mas'ood (رضي الله عنه) narrates the Messenger of Allah (ﷺ) admonished people who in spite of having means stretch their hand for alms. They will carry a bleeding wound on their face on the Day of Judgement. On the query as to who is to be considered as a man of means, the Messenger of Allah (ﷺ) said one who possesses 50 dirhams or so much worth of gold.^{2,3}

¹ Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 2, p. 497, No. 2266.

² 50 dirhams is equivalent to 175 grams of silver.

³ Transmitted by Abu Dawood, Tirmidhi, Nisaai & Ibne Maaja (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 426, No. 1622 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1432.

صَدَقَةُ الْفِطْرِ

CHAPTER XIV

PRECEPTS DEALING WITH SADAQA FITR

(PROPITIATORY OFFERING)

- Precept 111: *Sadaqa Fitr* or *Fitr* Charity is obligatory.
Precept 112: The object of providing *Sadaqa Fitr* is to cleanse oneself of sins committed in the state of fasting.
Precept 113: *Sadaqa Fitr* has to be given before leaving for the Ramadhan *Eid* prayers. Otherwise it will count as ordinary charity.
Precept 114: Those who are entitled to receive *Zakat* are the people that deserve to be given *Sadaqa Fitr*.

عَنِ ابْنِ عَبَّاسٍ قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَةً
لِلصَّائِمِ مِنَ اللِّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ فَمَنْ آدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ
وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ (حَسَنُ)

Ibne Abbas (رضي الله عنه) relates: The Messenger of Allah (ﷺ) has said: *The underlying idea in imposing 'sadaqa fitr is two-fold, one to arrange for feeding the indigent, and secondly it propitiates for any sinister or indecent acts of persons observing fast. If it is given before the Eid prayers it amounts to sadaqa fitr, and after the prayers it is treated merely as charity.*¹

- Precept 115: The quantity of *Fitr* charity is one 'saa' which is equivalent to two and a half kilograms per head.

¹ Transmitted by Ahmed & Ibne Maaja (*Sunan Ibne Maaja* (Arabic) and authenticated (*Hasan*) by Albani in *Sahih Sunan Ibne Maaja Lil Albani*, Vol. 1, p. nil, No. 1480.

Precept 116: *Fitr* charity is obligatory on every Muslim, slave or free, man or woman, minor or major. One who was fasting or not, one who possesses *Nisab* (minimum standard) or not.

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أَنْثَى مِنَ الْمُسْلِمِينَ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْمُسْلِمِ

Ibne Umar (رضي الله عنه) transmits that the Messenger of Allah (ﷺ) has prescribed one *saa* (2 1/2 kg) of dates or maize as *Fitr* charity for each Muslim, slave or free, man or woman, minor or major.^{1,2}

Precept 117: *Fitr* charity may be distributed preferably in the shape of grains.

Precept 118: *Fitr* charity should be distributed out of such commodities as are in daily use like wheat, rice, maize, date, raisin or cheese.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ زَبِيبٍ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْمُسْلِمِ

Abu Saeed Khudri (رضي الله عنه) relates: We used to distribute as *Fitr* charity any one of the above items in the measure of one '*saa*' or 2 1/2 kg per head.³

¹ One who does not hold food supply for one day and night is exempt from *Fitr* charity.

² Transmitted by Bukhari & Muslim (*Sahih Muslim* (English Trans.), Vol. 2, p. 469, No. 2153.

³ Transmitted by Bukhari & Muslim (*Sahih Muslim* (English Trans.), Vol. 2, p. 469, No. 2154.

Precept 119: The time to distribute *Fitr* charity commences after breaking the last fast, but it can also be done a day or two before the *Eid*.

Precept 120: The head of the family should distribute *Fitr* charity on behalf of all the members of his household such as wife, children and servants.

عَنْ نَافِعٍ فَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُعْطِي عَنِ الصَّغِيرِ وَالْكَبِيرِ
حَتَّىٰ إِنْ كَانَ لِيُعْطِيَ عَنِ بَنِيٍّ وَكَانَ ابْنُ عُمَرَ يُعْطِيهَا الَّذِينَ يَقْبَلُونَهَا وَكَانُوا يُعْطُونَ قَبْلَ
الْفِطْرِ يَوْمٍ أَوْ يَوْمَيْنِ رَوَاهُ الْبُخَارِيُّ

Naafe (رضي الله عنه) transmits: Ibne Umar (رضي الله عنه) distributed *Fitr* charity on behalf of the members, young and old, of his household and even on behalf of my sons. Ibne Umar (رضي الله عنه) distributed it among people who accepted it and it was a day or two before *Eid-ul-Fitr*.¹

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 342, No. 587.

صدقة التطوع

CHAPTER XV

PRECEPTS CONCERNING SUPEREROGATORY OFFERING

Precept 121: *Zakat* or any charity given out of earnings from unlawful means is not acceptable to Allah (ﷻ).

عَنْ أُسَامَةَ بْنِ عُمَيْرِ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَقْبَلُ صَلَاةَ بِغَيْرِ طَهُورٍ وَلَا صَدَقَةَ مِنْ غُلُولٍ رَوَاهُ النَّسَائِيُّ (صَحِيح)

Usama bin Umair bin Aamir (رضي الله عنه) transmits from his father who says: I have heard the Messenger of Allah (ﷺ) saying: *Prayers without cleanliness are not accepted by Allah, similarly any charity from out of ill-gotten wealth is not accepted.*¹

Precept 122: From lawful earnings even the least amount of charity which may not be worth more than a date is duly accepted by Allah (ﷻ).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
تَصَدَّقَ بِعَدَلٍ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ
ثُمَّ يُرِيهَا لِصَاحِبِهِ كَمَا يُرِي أَوَّلَ كَبِدِ الْفُلْوَءِ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ رَوَاهُ الْبُخَارِيُّ

Abu Huraira (رضي الله عنه) states: The Messenger of Allah (ﷺ) said: *Charity worth even a date is accepted by Allah provided it is from lawful earning. Allah takes it in the right hand and nurtures it for its owner (in the same way as you bring up your horse's young one) until that tiny piece of charity becomes as big as a mountain.*²

¹ Transmitted by Nisaii (*Sunan An-Nisaii* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan An-Nisaii Lil Albani*, Vol. 2, p. nil, No. 2364.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 281, No. 491.

Precept 123: Charity provides an occasion for special grace and bounty of Allah (ﷻ).

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا رَجُلٌ بِفَلْسَاءٍ مِنَ الْأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ اسْتَقَى حَدِيقَةَ فُلَانٍ فَتَحَى ذَلِكَ السَّحَابَ فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشَّرَاحِ قَدْ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ فَتَبَعَ الْمَاءَ فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمَسْحَاتِهِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ مَا اسْمُكَ قَالَ فُلَانٌ لِلِاسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ لِمَ تَسْأَلُنِي عَنِ اسْمِي فَقَالَ إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَأْوُهُ يَقُولُ اسْتَقَى حَدِيقَةَ فُلَانٍ لِاسْمِكَ فَمَا تَصْنَعُ فِيهَا قَالَ أَمَا إِذْ قُلْتَ هَذَا فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا فَأَتَصَدَّقُ بِبُلْغِهِ وَأَكُلُ أَنَا وَعِيَالِي ثُلثًا وَأَرُدُّ فِيهَا ثُلثَهُ رَوَاهُ مُسْلِمٌ

Abu Huraira (رضي الله عنه) narrates this from the Messenger of Allah (ﷺ): *A person was in the forest with clouds in the sky. He heard a voice telling the cloud to cause rain in the garden of a particular person. The clouds started moving and very soon poured out rain on a dry patch of land. That person who was following the cloud found that a man was standing in the garden and distributing water which had collected there into different furrows. The person asked the gardener his name and it was the same which he had heard in the forest. The gardener asked the person as to why he wanted to know his name. Then he related to him what all happened in the forest, somebody uttering his name and the clouds proceeding towards his garden and pouring water over there. He questioned him as to what was the secret behind it. The gardener said if you were so inquisitive, I might reveal to you that whatever grows in my garden I divide it into three parts. One part I give in charity, another part I keep for myself and my household. And the third part I invest it in the garden.*¹

Precept 124: Charity saves us from the wrath of Allah (ﷻ) and also from an hideous death.

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَةٌ

¹ Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 4, p. 1537, No. 7112.

السَّرُّ تَطْفِئِي غَضَبَ الرَّبِّ وَصَلَةَ الرَّحْمِ تَزِيدُ فِي الْعُمُرِ وَفِعْلُ الْمَعْرُوفِ يَقِي مَصَارِعَ
السُّوءِ رَوَاهُ الْبَيْهَقِيُّ
(صَحِيحٌ)

Abu Saeed (رضي الله عنه) relates: The Messenger of Allah (ﷺ) stated: *Spending in the way of Allah secretly abates the wrath of Allah, charity with kind words is an aid to long life and good deeds annul evil deeds.*¹

Precept 125: On the Day of Judgement the charity given by the faithful will furnish shade to him.

عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ رَوَاهُ أَحْمَدُ
(صَحِيحٌ)

Marsad bin Abdullah (رضي الله عنه) narrates on the authority of some of the companions of the prophet who have heard the Messenger of Allah (ﷺ) saying that charity given by you in this world will provide shelter on the Day of Judgement.²

Precept 126: Charity even if trivial like a piece of date is worth making for it may save you from fire.

عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ رَوَاهُ الْبُخَارِيُّ

Adi bin Hatim (رضي الله عنه) relates: The Messenger of Allah (ﷺ) exhorted people to be charitable so much so that he said: *May be a small morsel or fraction of a date given may protect you from Fire.*³

Precept 127: To offer free drinking water is the most excellent charity.

عَنْ سَعْدِ بْنِ عُبَادَةَ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ

¹ Transmitted by Baihaqi (Arabic) and authenticated (Sahih) by Albani in *Sahih Jaame As-Sagheer Lil Albani*, Vol. 3, p. nil, No. 3654.

² Transmitted by Ahmed (Musnad Ahmed (Arabic) and authenticated (Sahih) by Albani in *Mishkat Lil Albani*, Vol. 1, p. 601, No. 1925

³ Transmitted by Bukhari (Sahih Al-Bukhari (Arabic-English), Vol. 2, p. 284-5, No. 498.

قَالَ الْمَاءُ قَالَ فَحَفَرَ بِنْرًا وَقَالَ هَذِهِ لِيَّ سَعْدٍ رَوَاهُ أَبُو دَاوُدَ (حَسَنٌ)

Saad bin Ibada (رضي الله عنه) said: O Messenger of Allah (ﷺ), Saad's mother has died, so what will be an appropriate charity for her. The Messenger of Allah (ﷺ) said: *You arrange for supply of drinking water.* Accordingly, Saad (رضي الله عنه) had one well dug up newly and bequeathed it for public use and as a virtuous act for the future benefit of his mother.¹

Precept 128: To recommend one for charity as a fit person is also an act of virtue.

عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَهُ السَّائِلُ أَوْ طَلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ اشْفَعُوا تُوجَرُوا وَيَقْضِي اللَّهُ عَلَيَّ لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ رَوَاهُ الْبُخَارِيُّ

Abu Burda transmits from his father Abu Musa Ashari (رضي الله عنه) that when anyone came to the Messenger of Allah (ﷺ) asking for alms or some other assistance, he (ﷺ) desired the companions to lend their support to the petitioner for Allah will give them also recompense through his Prophet.²

Precept 129: By giving in charity there is no diminution in one's wealth.

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ رَوَاهُ مُسْلِمٌ

As per Abu Huraira (رضي الله عنه) the Messenger of Allah (ﷺ) said: *By spending in charity, the wealth does not decrease, one who forgives receives more honour from Allah and that who adapts humility rises higher in position.*³

Precept 130: It is excellent to give charity when you are in good health and also covet property.

¹ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 441, No. 1677 and authenticated (*Hasan*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1474.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 294, No. 512.

³ Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 4, p. 1369, No. 6264.

Precept 131: You should make haste to give forth charity before the event of impending death takes place.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمَلُ الْفَنَى وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتِ الْخُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ رَوَاهُ الْبُخَارِيُّ

Abu Huraira (رضي الله عنه) states a person came to the Messenger of Allah (ﷺ) and requested him to elucidate as to which kind of charity is excellent from the point of reward. The Messenger of Allah (ﷺ) referred to *that charity which is given in a healthy state and when you fear poverty as well as aspire to become rich. And further do not delay in giving charity lest you miss the opportunity; when the end suddenly draws near, there is no good disclosing your intentions for very soon property which is your is going to pass into the hands of others.*¹

Precept 132: From a garden or field belonging to a Muslim whosoever reaps an advantage or avails of any benefit whether a human being or a bird or animal will be termed as charity.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بِهِمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ

Anas (رضي الله عنه) reports that the Messenger of Allah (ﷺ) said: *A Muslim who cultivates his land or plants trees and then the birds and animals or needy persons partake of the produce or fruits, it amounts to charity on behalf of that farm owner.*²

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 286, No. 500.

² Transmitted by Bukhari & Muslim (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 290, No. 506.

Precept 133: A woman out of house expenses given by her husband can set aside a portion for charity.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ وَلِلْخَازِنِ مِثْلُ ذَلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا رَوَاهُ الْبُخَارِيُّ

Ayesha (رضي الله عنها) transmits from the Messenger of Allah (ﷺ): *A woman giving a portion from the provisions in the house by way of charity and this is agreeable also to others, will have her reward. The husband and the treasurer too will be rewarded without curtailing the reward of the wife.*¹

Precept 134: After conferring charity it is unbecoming to take it back or to purchase it from the donee.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ فَأَرَدْتُ أَنْ أَشْتَرِيَهُ وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَشْتَرِي وَلَا تَعْزُذِي فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْهِ رَوَاهُ الْبُخَارِيُّ

Umar bin Khattab (رضي الله عنه) relates that once he gave a horse in the name of Allah to a person to ride. That person however, did not look after his mount well and so he was moved to possess it again by purchasing it from the donee and incidentally, looking to the condition of the animal he thought he would succeed in obtaining it cheap. He went to seek the advice of the Messenger of Allah (ﷺ) and he said: *Do not purchase nor recover what you have already given by way of charity, even if it is offered back to you for one dirham. When the property is handed over in charity; it is like a deal concluded - revoking it is like lapping the vomit.*²

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 290, No. 506.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 331, No. 567.

Precept 135: To make charity for the sake of a dead body has merit in it.

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّي تُوُفِّيتُ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ قَالَ فَإِنَّ لِي مَخْرَفًا فَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهَا عَنْهَا رَوَاهُ التِّرْمِذِيُّ

(صَحِيح)

Ibne Abbas (رضي الله عنه) relates that a person came and asked: O Messenger of Allah (ﷺ): My mother has died., If I do some charity on her behalf will it benefit her. The Messenger of Allah (ﷺ) replied in the affirmative. He said: I have a garden, you be witness to my declaration that I am giving this garden in charity for my mother. ¹

Precept 136: A poor man can make a gift out of any charity received by him to a rich person or descendant's of Hashim.

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِلَحْمٍ قَالَ مَا هَذَا ؟ قَالُوا شَيْءٌ تَصَدَّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ رَوَاهُ أَبُو دَاوُدَ (صَحِيح)

Anas (رضي الله عنه) says: Some meat was brought to the Messenger of Allah (ﷺ) and he asked as to what was it about! He was informed that Barera (freed slave) has received it as charity. The Messenger of Allah (ﷺ) stated that it was charity for her but for us it was in the nature of gift. ²

Precept 137: To speak or boast of favours conferred is reprehensible. Any references or reminders to the act of charity divests it of its innate virtue.

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ الْمَنَانُ بِمَا أُعْطِيَ وَالْمُسْبِلُ إِزَارَهُ وَالْمُنْفِقُ سِلْعَتُهُ بِالْحَلْفِ الْكَاذِبِ رَوَاهُ النَّسَائِيُّ (صَحِيح)

¹ Transmitted by Tirmidhi (*Sunan At-Tirmidhi* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan At-Tirmidhi Lil Albani*, Vol. 1, p. nil, No. 537.

² Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Tans.), Vol. 2, p. 434, No. 1651 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1457.

Abu Zarr (رضي الله عنه) transmits from the Messenger of Allah (ﷺ): On the Day of Judgement there will be three such people, Allah will not speak to, will not look at them and will not cleanse them of their sins. One, those who follow up their charity with reminders of their generosity. Two, who wear their apparel on the lower body hanging down below the ankle. Three, such persons as sell their goods by swearing falsely. ¹

Precept 138: Every act of righteousness is in the nature of charity.

عَنْ حُدَيْفَةَ قَالَ قَالَ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوفٍ صَدَقَةٌ رَوَاهُ مُسْلِمٌ

Hudhaifa (رضي الله عنه) states: The Prophet (ﷺ) has declared every virtuous deed as charity. ²

Precept 139: By giving in charity there is no diminution in one's wealth.

Precept 140: Allah (ﷻ) opens the door of deprivation for that person who begs without any reason.

عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ثَلَاثٌ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاخْفُظُوهُ قَالَ: مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ وَلَا ظَلِمَ عَبْدٌ مَظْلِمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ الحديث رَوَاهُ التِّرْمِذِيُّ (صَحِيحٌ)

It is transmitted by Abi Kabsha Al-Anmari (رضي الله عنه) that he heard the Messenger of Allah (ﷺ) saying: *I testify to the accuracy of three things which you will do well to remember:*

- (1) Acts of charity do not really decrease wealth of a person,
- (2) If oppression is borne steadfastly with patience, and,
- (3) Once a person takes to begging, he is in for a life of privation, so wills Allah. ³

¹ Transmitted by Nisaai (*Sunan An-Nisaai* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan An-Nisaai Lil Albani*, Vol. 2, p. nil, No. 2404.

² Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 1, p. 482, No. 2197.

³ Transmitted by Tirmidhi (*Sunan At-Tirmidhi* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan At-Tirmidhi Lil Albani*, Vol. 2, p. nil, No. 1894.

مسائل متفرقة

CHAPTER XVI MISCELLANEOUS PRECEPTS

Precept 141: When government agencies have collected the *Zakat* payable by you, there is no further responsibility on you.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ أَتَى رَجُلٌ مِنْ بَنِي تَمِيمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِذَا أَدَيْتُ الرِّكَاتَةَ إِلَى رَسُولِكَ فَقَدْ بَرَيْتُ مِنْهَا إِلَى اللَّهِ وَرَسُولِهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ إِذَا أَدَيْتَهَا إِلَى رَسُولِي فَقَدْ بَرَيْتَ مِنْهَا فَلَكَ أَجْرُهَا وَإِثْمُهَا عَلَيَّ مَنْ بَدَّلَهَا رَوَاهُ أَحْمَدُ (حَسَنٌ)

Says Anas (رضي الله عنه): Some one asked the Messenger of Allah (ﷺ) when I have handed over my *Zakat* to your courier, have I discharged my burden? The Messenger of Allah (ﷺ) replied: *Yes, you have done your duty by Allah and His Messenger and you will duly get your reward. Whoever misappropriates, the blame will be on him.*¹

Precept 142: Wife can allocate *Zakat* in respect of her own estate to poor husband. It is admissible and even praiseworthy.

عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ كُنْتُ فِي الْمَسْجِدِ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تَصَدَّقْنِ وَلَوْ مِنْ حُلِيِّكُنَّ وَكَانَتْ زَيْنَبُ تُنْفِقُ عَلَى عَبْدِ اللَّهِ وَأَيْتَامٍ فِي حَجْرِهَا قَالَتْ لِعَبْدِ اللَّهِ سَلْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَجْزِي عَنِّي أَنْ تُنْفِقَ عَلَيْكَ وَعَلَى أَيْتَامٍ فِي حَجْرِي مِنَ الصَّدَقَةِ فَقَالَ سَلِي أَنْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُ امْرَأَةً مِنَ الْأَنْصَارِ عَلَى الْبَابِ حَاجَتُهَا مِثْلُ حَاجَتِي فَمَرَّ عَلَيْنَا بِبَلَاءٍ فَقُلْنَا سَلِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَجْزِي

¹ Transmitted by Ahmed (*Musnad Ahmed* (Arabic) and authenticated (*Hasan*) by Shaukani in *Nail ul Awtar*, Vol. 4, *Kitaab uz Zakat*, p. 164, No. 1.

عَنِّي أَنْ أُنْفِقَ عَلَى زَوْجِي وَأَيْتَامِي فِي حَجْرِي وَقُلْنَا لَا تُحْبِرْ بِنَا فَدَخَلَ فَسَأَلَهُ فَقَالَ مَنْ هُمَا؟ قَالَ زَيْنَبُ قَالَ أَيُّ الزَّيْنَابِ؟ قَالَ امْرَأَةُ عَبْدِ اللَّهِ قَالَ نَعَمْ لَهَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ رَوَاهُ الْبُخَارِيُّ

Zainab (رضي الله عنها) wife of Abdullah (رضي الله عنه) transmits she saw the Messenger of Allah (ﷺ) in the mosque saying: Give charity even if it comes to parting with your ornaments. Zainab (رضي الله عنها) used to spend on Abdullah (رضي الله عنه) and also supported some orphans. She suggested to Abdullah (رضي الله عنه) to ask the Messenger of Allah (ﷺ) whether it will be proper for her to give the *Zakat* to her husband and some orphan children who are maintained by her? Abdullah (رضي الله عنه) said: You have better, go yourself and inquire. So Zainab (رضي الله عنها) herself proceeded to seek clarification to her query and when she reached the place, she found an Ansari woman also waiting there with an identical problem. At that moment Bilal (رضي الله عنه) appeared on the scene and Zainab (رضي الله عنها) mentioned to him that she wanted to know from the Messenger of Allah (ﷺ) whether it was lawful for her to pass on her *Zakat* to her husband, and some orphans under her tutelage. Bilal (رضي الله عنه) carried the issue to the Messenger of Allah (ﷺ) saying there are two women interested in this question. When asked as to who were these women, Bilal (رضي الله عنه) named Zainab (رضي الله عنها) as one of them, and on further query identified Zainab (رضي الله عنها) as the wife of Abdullah bin Masood (رضي الله عنه). It is perfectly right, said the Messenger of Allah (ﷺ). Their reward will be doubled, because it will be on two counts, one for duly paying the *Zakat* and the other for paying to a close relation. ¹

Precept 143: It is excellent to hand over *Zakat* to near relations and close acquaintances.

عَنْ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصَّدَقَةَ عَلَى الْمَسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ صَدَقَةٌ وَصِلَةٌ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ (صَحِيح)

As per Salman bin Aamir (رضي الله عنه) the Messenger of Allah (ﷺ) has said: *If you give your Zakat to an indigent person, your reward is single, i.e., in one piece, whereas if that person happens to be also your relative your reward is two-fold; one for doing your duty by paying Zakat and the*

¹ Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 316, No. 545.

other for paying it to a needy relative as he enjoys preference over an outsider.^{1,2}

Precept 144: By mistake of the *Zakat* or any other charity falls into wrong hands or goes to a sinful person, the giver will nonetheless receive his reward; he has erred of anything unknowingly.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقَ اللَّيْلَةَ عَلَيَّ زَانِيَةٍ قَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَيَّ زَانِيَةٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقَ عَلَيَّ غَنِيٌّ قَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَيَّ غَنِيٌّ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقَ عَلَيَّ سَارِقٌ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَيَّ زَانِيَةٍ وَعَلَيَّ غَنِيٌّ وَعَلَيَّ سَارِقٌ فَأَتَيْتُ فَقِيلَ لَهُ أَمَا صَدَقْتِكَ فَقَدْ قُبِلَتْ أَمَا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعْفُ بِهَا عَنِ زِنَاهَا وَلَعَلَّ الْغَنِيَّ يَتَعَبَّرُ فَيَنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ وَلَعَلَّ السَّارِقَ يَسْتَعْفُ بِهَا عَنِ سَرِقَتِهِ رَوَاهُ مُسْلِمٌ

Abu Huraira (رضي الله عنه) transmits: The Messenger of Allah (ﷺ) said: A man intended doing charity one night and handed over the charity to a woman who turned out to be a prostitute. Gossip got going in the morning that charity was conferred on a prostitute. Hearing this that man said: Praise be to Allah, my charity is delivered to a prostitute. I will go again tonight to offer charity. This time he passed it on to a person of means. People started murmuring that charity was awarded to a person who was well-off. That man said: Praise be to Allah, I will try again tonight. And this time the recipient of his charity was a thief. It was the talk of the town that charity was bestowed on a thief. That man said: Praise be to Allah. I have tendered my charity to a prostitute, to a rich person and then to a thief. He had a dream in which it was conveyed to him that all his charities were accepted; to the woman of ill-fame may be she develops a

¹ Relations here do not include parents and own children.

² Transmitted by Tirmidhi, Nisaai & Ibne Maaja (*Sunan An-Nisaai* (Arabic) and authenticated (*Sahih*) by Albani in *Sahih Sunan An-Nisaai Lil Albani*, Vol. 2, p. nil, No. 2420.

revulsion, to the rich person it may serve as a warning and put him to shame, to the thief perhaps he may give up his bad habit. ¹

Precept 145: Who is the poor that deserves to be given Zakat.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ وَلَكِنَّ الْمِسْكِينَ الَّذِي لَا يَجِدُ غِنَى يُغْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقُ عَلَيْهِ وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ رَوَاهُ الْبُخَارِيُّ

Abu Huraira (رضي الله عنه) says the Messenger of Allah (ﷺ) stated: *For the purpose of Zakat it is not that poor who goes round the people begging and the desire to have a loaf or two of bread or a date or two takes him from door to door. But the poor that is really meant is the one who has not got that much wealth which may make him dispense with begging, but at the same time he does not venture to live by seeking charity. And he is always shy to put forward his need.* ²

Precept 146: The Messenger of Allah (ﷺ) assured such people who abstained from begging that they would get Paradise.

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَكْفُلُ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا فَاتَّكَلُّ لِي بِالْجَنَّةِ فَقَالَ ثَوْبَانُ أَنَا فَكَانَ لَا يَسْأَلُ أَحَدًا شَيْئًا رَوَاهُ أَبُو دَاوُدَ (صَحِيح)

Thauban (رضي الله عنه) relates, the Messenger of Allah (ﷺ) stated: *Whoever promises to me that he will never ask for alms, I assure him of heavenly reward. Sauban (رضي الله عنه) gave his word and thereafter he never approached people begging.* ³

¹ Transmitted by Muslim (*Sahih Muslim* (English Trans.), Vol. 2, p. 490, No. 2230.

² Transmitted by Bukhari (*Sahih Al-Bukhari* (Arabic-English), Vol. 2, p. 324, No. 557.

³ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 431-2, No. 1639 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1446..

Precept 147: No member of descendants of Hashim or any slave of that tribe should be appointed as collector of Zakat.

عَنْ أَبِي رَافِعٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلَى الصَّدَقَةِ مِنْ بَنِي مَخْزُومٍ فَقَالَ لِأَبِي رَافِعٍ اصْحَبْنِي فَإِنَّكَ تُصِيبُ مِنْهَا قَالَ حَتَّى آتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْأَلَهُ فَآتَاهُ فَسَأَلَهُ فَقَالَ مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ وَإِنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ رَوَاهُ أَبُو دَاوُدَ

(صحيح)

Abu Raafe (رضي الله عنه) narrates, the Messenger of Allah (ﷺ) deputed a person from the tribe of Bani Makhzoom to collect *Zakat*. That person suggested to Abu Raafe (رضي الله عنه) to accompany him, so that he will also get some remuneration for his services. Abu Raafe (رضي الله عنه) said he will first find out if he can do so and accordingly when he asked the Messenger of Allah (ﷺ), he was told that the servant of the tribe also belonged to the tribe and for us no charity is acceptable. ¹

Precept 148: A person however rich he may be if encumbered in equal measure by debts, he is not liable to Zakat.

عَنْ يَزِيدَ بْنِ خُصَيْفَةَ أَنَّهُ سَأَلَ سُلَيْمَانَ بْنَ يَسَارٍ عَنْ رَجُلٍ لَهُ مَالٌ وَعَلَيْهِ دَيْنٌ مِثْلُهُ أَعْلَيْهِ زَكَاةٌ فَقَالَ لَا رَوَاهُ مَالِكٌ فِي الْمُوطَأِ

Yazeed bin Khusaifa (رضي الله عنه) says, he asked of Sulaiman bin Yasaar (رضي الله عنه) if *Zakat* was enforceable against a person apparently rich but otherwise in debts to the same extent. His answer was 'No'. ²

¹ Transmitted by Abu Dawood (*Sunan Abu Dawood* (English Trans.), Vol. 2, p. 436, No. 1646 and authenticated (*Sahih*) by Albani in *Sahih Sunan Abi Dawood Lil Albani*, Vol. 1, p. nil, No. 1453

² Transmitted by Maalik (*Mu'atta Imam Maalik* (English Trans. by Prof. A. Raheem-uddin), Chapt. 176, p. 135, No. 660.

Precept 149: Provision regarding *Maal-e-Zimar*, i.e., such property or wealth which is not in the hands of the owner and is not likely to be recovered.

عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيَّ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ فِي مَالٍ قَبِضَهُ
بَعْضُ الْوَلَاةِ ظُلْمًا يَأْمُرُ بِرَدِّهِ إِلَى أَهْلِهِ وَيُؤْخَذُ زَكَاتُهُ لِمَا مَضَى مِنَ السِّنِّينَ ثُمَّ عَقِبَ بَعْدَ
ذَلِكَ بِكِتَابٍ أَنْ لَا يُؤْخَذَ مِنْهُ إِلَّا زَكَاتٌ وَاحِدَةٌ فَإِنَّهُ كَانَ ضِمَارًا رَوَاهُ مَالِكٌ فِي الْمُؤَطَّأِ

It is transmitted by Ayyub bin Abi Tameema (رضي الله عنه) that in connection with certain goods which were wrongfully confiscated, Umar bin Abdulaziz (رحمة الله عليه) wrote to the governor to return the goods to the owner and to deduct the *Zakat* for all the years that the goods were under custody. Shortly after, the order was amended to say that *Zakat* could be taken only for once and not for all the years, because the goods after the seizure fell under the definition of *Maal -e- Zimar*.^{1,2}

¹ Such property or wealth which is mostly likely to be received back like a good debt or balance with the Provident Fund etc., on that *Zakat* has to be paid from year to year. But such property which was not expected to return by any chance comes back; then no need to pay *Zakat* for all the years; only one payment in the year of recovery will do.

² Transmitted by Maalik (*Mu'atta Imam Maalik* (English Trans.), Chapt. 176, p. 134, No. 659.

OUR INVITATION IS:

- Do what the Messenger of Allah (ﷺ) has commanded or has done himself or has given permission to do. It should be done whole-heartedly in the same way as he did, and we should abstain from doing what he has forbidden us to do. Allah (ﷻ) ordains:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

So take what Prophet assigns to you and deny yourselves that which he withholds from you. (59:7)

- Do not invent or adopt anything new in Islam other than what the Messenger of Allah (ﷺ) has asked us to do or has done it himself. By adopting anything new in Islam would be like trying to step ahead of the Messenger of Allah (ﷺ). Allah (ﷻ) ordains:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

O you who believe! Put not yourself forward before Allah and His Prophet (49:1)

- Always obey the commands and saying of the Messenger of Allah (ﷺ). Following the footsteps of others will misguide you and all your good deeds will be of no use. Allah (ﷻ) ordains:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ

O you who believe! Obey Allah, and obey the Prophet and make not vain your deeds (47:33)

**Those who agree with our invitation
we request them to cooperate with us**