

مصنف ابن أبي شيبة

# Musannaf Ibn Abi Shaybah

**VOLUME [ 11 ]**

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## Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

**[10001]** Waki' narrated to us, from Mūsā ibn 'Ubaydah, who said: I heard Sulaymān ibn Yasār say: "A defective animal does not suffice for charity."

حَدَّثَنَا وَكِبِيعُ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ، قَالَ: لَا يُجْزِي فِي الصَّدَقَةِ دَاتُ غَوَارٍ

**[10002]** Kathīr ibn Hishām narrated to us, from Hishām, from Ja'far ibn Maymūn, who said: "One should not take the emaciated, nor the one-eyed, nor the scabby, nor the lame one that cannot follow the flock, as Zakat."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، قَالَ: لَا يُؤْخَذُ فِي الصَّدَقَةِ الْعَجْفَاءُ، وَلَا الْغَوْرَاءُ، وَلَا الْجَرْبَاءُ، وَلَا الْغَرْجَاءُ الَّتِي لَا تَتَّبِعُ الْعَنْمَانَ

**[10003]** 'Abd al-Rahīm ibn Sulaymān narrated to us, from Yahyā ibn Sa'īd, from 'Amr ibn Yahyā, from 'Umārah, that his father Yahyā ibn 'Umārah informed him that Abū Sa'īd used to say: The Messenger of Allah ﷺ said: "There is no Zakat on less than five Wasqs."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عُمَارَةَ، أَنَّ أَبَاهُ يَحْيَى بْنَ عُمَارَةَ، أَخْبَرَهُ أَنَّ أَبَا سَعِيدِ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ فِيمَا دُونَ خَمْسَةِ أُوْسُقٍ صَدَقَةٌ

**[10004]** Waki‘ narrated to us, from Sufyān, from Ismā‘il ibn Umayyah, from Muḥammad ibn Yaḥyā ibn Ḥibbān, from Yaḥyā ibn ‘Umārah, from Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: “There is no Zakat on less than five Wasqs of grain or dates.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أَمْيَةَ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ جَيْانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ فِي أَقْلَمِ مِنْ خَمْسَةَ أَوْ سُقِّ حَبٌّ، وَلَا تَمْرٌ صَدَقَةٌ

**[10005]** Waki‘ narrated to us, from Sufyān, from ‘Amr ibn Yaḥyā, from his father, from Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: “There is no Zakat on less than five Wasqs.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَمْرُو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِمَّا دُونَ خَمْسَةَ أَوْ سَاقِ صَدَقَةٌ

**[10006]** Abū Khālid narrated to us, from Ash‘ath, from Ayyūb, from Abū Qilābah, and from Abū al-Zubayr, from Jābir, who said: “There is no Zakat on less than five Wasqs.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ أَيُوبَ، عَنْ أَبِيهِ قِلَابَةَ، وَعَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: لَيْسَ فِيمَا دُونَ خَمْسَةَ، أَوْ سَاقِ صَدَقَةً

**[10007]** Hafṣ narrated to us, from Ja‘far, from his father, who said: The Messenger of Allah ﷺ said: “If the food (produce) reaches five Wasqs, then Zakat is due on it.”

حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا بَلَغَ الطَّعَامُ خَمْسَةَ أَوْ سُقِّ فَفِيهِ الصَّدَقَةُ

**[10008]** ‘Abd al-Rahīm narrated to us, from Muḥammad ibn Sālim, from Al-Sha‘bī, who said: “There is no Zakat on less than five Wasqs.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ الشَّعْبِيِّ،  
قَالَ: لَيْسَ فِيمَا دُونَ خَمْسَةً أَوْ سَاقِ صَدَقَةٌ

**[10009]** Hushaym narrated to us, from Mughīrah, from Ibrāhīm, and from Yūnus, from Al-Ḥasan, who said: “Zakat is not obligatory until it reaches three hundred Sā’.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ يُونُسَ،  
عَنْ الْحَسَنِ، قَالَ: لَا تَحْبُ الصَّدَقَةَ حَتَّى تَبْلُغَ ثَلَاثَمَائَةَ  
صَاعٍ

**[10010]** ‘Alī ibn Ḥāshim narrated to us, from Ibn Abī Laylā, from ‘Abd al-Karīm, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, from the Prophet ﷺ, who said: “There is nothing [Zakat] due on less than five Wasqs.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ  
الْكَرِيمِ، عَنْ عَمْرُو بْنِ شَعِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي أَقْلَمِ مِنْ  
خَمْسَةَ أَوْ سُقْيَ شَيْءٍ

**[10011]** Sharīk narrated to us, from Ibn Abī Laylā, from ‘Amr ibn Murrah, from Abū al-Bakhtārī, from Abū Sa‘īd, who said: “The Wasq is sixty Sā’.”

حَدَّثَنَا شَرِيكٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَمْرُو بْنِ مُرَّةَ،  
عَنْ أَبِي الْبَخْرَى، عَنْ أَبِي سَعِيدٍ، قَالَ: الْوَسْقُ سِتُّونَ  
صَاعًا

**[10012]** Waki‘ narrated to us, from Sharīk, from Layth, from Nāfi‘, from Ibn ‘Umar, who said: “The Wasq is sixty Sā’.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ  
عُمَرَ، قَالَ: الْوَسْقُ سِتُّونَ صَاعًا

**[10013]** Wakī‘ narrated to us, from Sufyān, from Khālid, from Abū Qilābah, who said: “The Wasq is sixty Sā‘.”

حَدَّثَنَا وَكِبْيُعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ،  
قَالَ: الْوَسْقُ سِتُّونَ صَاعًا

**[10014]** Hushaym narrated to us, from Mughīrah, from Al-Ḥasan, and Mughīrah from Ibrāhīm, who said: “The Wasq is sixty Sā‘.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنِ الْحَسَنِ، وَمُغِيرَةَ، عَنْ  
إِبْرَاهِيمَ، قَالَ: الْوَسْقُ سِتُّونَ صَاعًا

**[10015]** Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, from Al-Ḥasan and Muḥammad, who both said: “The Wasq is sixty Sā‘.”

حَدَّثَنَا مُعاَذُ بْنُ مُعاَذٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ،  
قَالَا: الْوَسْقُ سِتُّونَ صَاعًا

**[10016]** Khālid al-Aḥmar narrated to us, from Ash‘ath, from Ayyūb, from Abū Qilābah, and from Abū al-Zubayr, from Khālid, who said: “The Wasq is sixty Sā‘.”

حَدَّثَنَا خَالِدُ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ أَيُوبَ، عَنْ أَبِي  
قِلَابَةَ، وَعَنْ أَبِي الرُّبَّيْرِ، عَنْ خَالِدٍ، قَالَ: الْوَسْقُ سِتُّونَ  
صَاعًا

**[10017]** ‘Abd al-Rahīm narrated to us, from Muḥammad ibn Sālim, from Al-Sha‘bī, who said: “The Wasq is sixty Sā‘.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ،  
قَالَ: الْوَسْقُ سِتُّونَ صَاعًا

**[10018]** Abū Usāmah narrated to us, from Hishām, from Al-Ḥasan, who said: “The Wasq is sixty Sā‘.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: الْوَسْقُ  
سِتُّونَ صَاعًا

**[10019]** Rawwād ibn al-Jarrāḥ narrated to us, from Al-Awzā‘ī, from Al-Zuhrī, who said: “The Wasq is sixty Sā‘.”

حَدَّثَنَا رَوَادُ بْنُ الْجَرَاحِ، عَنِ الْأَوْزَاعِيِّ، عَنِ الرُّهْبَرِيِّ،  
قَالَ: الْوَسْقُ سِتُّونَ صَاعًا

**[10020]** Our companions narrated to us, from Ibn al-Mubārak, from Ya‘qūb, from ‘Atā’, from Sa‘īd ibn al-Musayyib, who said: “The Wasq is sixty Sā‘.”

حَدَّثَنَا أَصْحَابُنَا، عَنِ ابْنِ الْمُبَارَكِ، عَنْ يَعْقُوبَ، عَنْ  
عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: الْوَسْقُ سِتُّونَ  
صَاعًا

**[10021]** Abū Bakr narrated to us, saying: ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from ‘Abd al-Karīm, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, from the Prophet ﷺ, who said: “The tithe (Zakat) is on dates, raisins, wheat, and barley.”

حَدَّثَنَا حَدَّثَنَا أَبُو بَكْرٍ قَالَ: عَلَيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي  
لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ  
أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
الْعُسْرُ فِي التَّمْرِ، وَالرَّبِيبِ، وَالْحِنْطَةِ، وَالشَّعِيرِ

**[10022]** Waki‘ narrated to us, from ‘Amr ibn ‘Uthmān, from Mūsā ibn Ṭalḥah, that when Mu‘ādh arrived in Yemen, “He did not take Zakat except from wheat, barley, dates, and raisins.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَمْرُو بْنِ عُثْمَانَ، عَنْ مُوسَى بْنِ  
طَلْحَةَ، أَنَّ مُعاذًا، لَمَّا قَدِمَ الْيَمَنَ لَمْ يَأْخُذِ الزَّكَاةَ، إِلَّا مِنَ  
الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالرَّبِيبِ

**[10023]** Waki‘ narrated to us, from Talḥah ibn Yahyā, from Abū Burdah, from Abū Mūsā al-Ash‘arī, that he “did not take it (Zakat) except from wheat, barley, dates, and raisins.”

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّهُ لَمْ يَلْخُذْهَا إِلَّا مِنَ الْحِنْطَةِ، وَالشَّعِيرِ، وَالثَّمْرِ، وَالزَّبِيبِ

**[10024]** Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from his father, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “Charity [Zakat] is from four things: wheat; if there is no wheat, then dates; if there are no dates, then raisins; if there are no raisins, then barley.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: الصَّدَقَةُ عَنْ أَرْبَعٍ مِنَ الْأَبْرِ، فَإِنْ لَمْ يَكُنْ بُرٌّ فَقَمْرٌ، فَإِنْ لَمْ يَكُنْ ثَمْرٌ فَزَبِيبٌ، فَإِنْ لَمْ يَكُنْ زَبِيبٌ فَشَعِيرٌ

**[10025]** Waki‘ narrated to us, from Talḥah ibn Yahyā, who said: I asked ‘Abd al-Ḥamīd and Mūsā ibn Talḥah about it, and they said: “Charity [Zakat] is only on wheat, dates, and raisins.”

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، قَالَ: سَأَلْتُ عَبْدَ الْحَمِيدَ، وَمُوسَى بْنَ طَلْحَةَ عَنْهَا، فَقَالَا: إِنَّمَا الصَّدَقَةَ فِي الْحِنْطَةِ، وَالثَّمْرِ، وَالزَّبِيبِ

**[10026]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Aṭā’ said to me: “There is no Zakat except on palm trees (dates), grapes, or grain.” ‘Amr ibn Dīnār also said that to me.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ لِي عَطَاءُ: لَا صَدَقَةَ إِلَّا فِي نَخْلٍ، أَوْ عِنْبٍ، أَوْ حَبًّا. وَقَالَ لِي ذَلِكَ عَمْرُو بْنُ دِينَارٍ

**[10027]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, who said: “Zakat is on wheat, barley, dates, and raisins.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: الرَّكَأُ  
فِي الْبَرِّ، وَالشَّعِيرِ، وَالثَّمْرِ، وَالرَّبِيبِ

**[10028]** Abū Bakr narrated to us, saying: Ma‘mar ibn Sulaymān al-Raqqī narrated to us, from Khuṣayf, from Mujāhid, who said: “For whatever the earth produces, whether little or much, there is a tithe (Ushr) or half a tithe.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَعْمُرُ بْنُ سُلَيْمَانَ الرَّقَقِيَّ،  
عَنْ حُصَيْفٍ، عَنْ مُجَاهِدٍ، قَالَ: فِيمَا أَخْرَجَتِ الْأَرْضُ  
فِيمَا قَلَّ مِنْهُ، أَوْ كَثُرَ الْعُشْرُ، أَوْ نِصْفُ الْعُشْرِ

**[10029]** Ghundar narrated to us, from Shu‘bah, from Hammād, who said: “In everything the earth produces, there is a tithe (Ushr) or half a tithe.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، قَالَ: فِي كُلِّ شَيْءٍ  
أَخْرَجَتِ الْأَرْضُ الْعُشْرُ، أَوْ نِصْفُ الْعُشْرِ

**[10030]** Waki‘ narrated to us, from Abū Ḥanīfah, from Hammād, from Ibrāhīm, who said: “There is Zakat on everything the earth produces, even on ten bunches of vegetables.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ،  
قَالَ: فِي كُلِّ شَيْءٍ أَخْرَجَتِ الْأَرْضُ رَكَأً حَتَّىٰ فِي  
عَشْرِ دَسْنَجَاتٍ بَقْلِ

**[10031]** ‘Abd al-A’lā told us, from Ma’mar, from Al-Zuhrī, that he used to not set a specific threshold for fruit, and he said: “The tenth (Ushr) and half of the tenth.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، أَنَّهُ كَانَ لَا يُوَقِّتُ فِي الْمَرْ شَيْئًا، وَقَالَ: الْعُشْرُ، وَنِصْفُ الْعُشْرِ.

**[10032]** ‘Abd al-A’lā told us, from Ma’mar, from a man, from Mujāhid, similar to it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ، مِثْلِهِ.

**[10033]** ‘Abd al-A’lā told us, from Ma’mar, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote that to the people of Yemen.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، قَالَ: كَتَبَ بِذَلِكَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَهْلِ الْيَمَنِ

**[10034]** Wakī‘ told us, from Sufyān, from Manṣūr, from Ibrāhīm, who said: “In everything that the earth produces, there is Zakat.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي كُلِّ شَيْءٍ أَخْرَجَتِ الْأَرْضُ زَكَةً

**[10035]** Abū Mu‘āwiyah told us, from Layth, from Mujāhid, from Ibn ‘Umar, who said: “There is Zakat in green vegetables.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: فِي الْخَضْرَاءِاتِ زَكَةً

**[10036]** Waki‘ told us, from Qays, from Abū Ishāq, from ‘Āsim ibn Ḏamrah, from ‘Alī, who said: “There is nothing (no Zakat) in green vegetables.”

حَدَّثَنَا وَكِبْعُ، عَنْ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ  
بْنِ ضَمْرَةَ، عَنْ عَلَىٰ، قَالَ: لَيْسَ فِي الْخُضَرِ شَيْءٌ

**[10037]** Yaḥyā ibn Sa‘īd told us, from Mujālid, from Al-Sha‘bī, who said: “There is no Sadaqah (Zakat) in herbs, cucumbers, snake cucumbers, and the like.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ:  
لَيْسَ فِي الْبُقُولِ الْخَيْرِ، وَالْفِتَنِ، وَنَحْوِهِ صَدَقَةٌ

**[10038]** Hafṣ told us, from Al-Ajlah, from ‘Āmir, who said: “There is no Sadaqah in the summer harvest.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَجْلَحِ، عَنْ عَامِرٍ، قَالَ: لَيْسَ فِي  
عَلَّةِ الصَّيْفِ صَدَقَةٌ

**[10039]** Ḥātim ibn Wardān told us, from Burd, from Makhlūl, who said: “There is no Zakat in green vegetables, unless it becomes wealth (merchandise), then there is Zakat in it.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ:  
لَيْسَ فِي الْخُضَرِ زَكَاةً، إِلَّا أَنْ يَصِيرَ مَالًا فَيَكُونُ فِيهِ  
زَكَاةً

**[10040]** Waki‘ told us, from Sufyān, from Mughīrah, who said: I heard Mujāhid and Ibrāhīm, while they were sitting, saying: “There is no Zakat in herbs, nor in apples, nor in green vegetables.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، قَالَ: سَمِعْتُ  
مُجَاهِدًا، وَإِبْرَاهِيمَ وَهُمَا جَالِسَانَ، يَقُولَا: لَيْسَ فِي  
الْبُقُولِ، وَلَا فِي التَّفَاحِ، وَلَا فِي الْخُضَرِ زَكَاةً

**[10041]** Sahl ibn Yūsuf told us, from Shu'bah, from Al-Ḥakam, who said: “There is no Sadaqah in green vegetables.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ:  
لَيْسَ فِي الْخَضْرَاءِاتِ صَدَقَةٌ

**[10042]** Humayd ibn ‘Abd al-Raḥmān told us, from Ḥuṣayn, from Muṭarrif, who said: I asked Al-Ḥakam about clover (alfalfa), cotton, and sesame. He said: “There is nothing in them.” Al-Ḥakam said, regarding what we memorized from our companions, that they used to say: “There is nothing in any of this, except in wheat, barley, dates, and raisins.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حُصَيْنِ، عَنْ مُطَرِّفٍ، قَالَ: سَأَلْتُ الْحَكَمَ، عَنْ الْفَصَافِصِ، وَالْأَقْطَانِ، وَالسَّمَاسِيمِ، فَقَالَ: لَيْسَ فِيهَا شَيْءٌ قَالَ: الْحَكَمُ فِيمَا حَفِظْنَا عَنْ أَصْحَابِنَا، أَنَّهُمْ كَانُوا يَقُولُونَ: وَلَيْسَ فِي شَيْءٍ مِّنْ هَذَا شَيْءٌ إِلَّا فِي الْحِنْطَةِ، وَالشَّعِيرِ، وَالثَّمْرِ، وَالرَّبِيبِ

**[10043]** Ismā‘il ibn ‘Ayyāsh told us, from ‘Atā’ al-Khurāsānī, who said: “There are no tithes (Ushrs) in fruit: walnuts, almonds, all herbs, and green vegetables. However, whatever is sold from it and reaches two hundred dirhams and above, then there is Zakat in it.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَطَاءِ الْخَرَاسَانِيِّ، قَالَ: لَيْسَ فِي الْفَاكِهَةِ عُشُورُ الْجَوْزِ، وَاللُّؤْرِ، وَالبَقْوَنِ كُلُّهَا، وَالْخُضْرُ، وَلَكِنْ مَا بَيْعَ مِنْهُ فَيَلْغُ مِائَةً دِرْهَمًا فَصَنَاعِدًا فَيُبَيَّنُ الْزَّكَوةُ

**[10044]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: ‘Atā’ said: “There is nothing in herbs, reeds, melons, snake cucumbers, cotton, fruits, citrons, apples, figs, pomegranates, Mirsak, and fruit—all of it is (not) counted as that which has Sadaqah.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قَالَ عَطَاءً: لَيْسَ فِي الْبُقْوَلِ، وَالْقَصَبِ، وَالْخِرْبَزِ، وَالْقِنَاعِ، وَالْكُرْسُفِ، وَالْفَوَاكِهِ، وَالْأَثْرَجِ، وَالثَّقَاحِ، وَالثَّيْنِ، وَالرُّمَانِ، وَالْمِرْسَكِ، وَالْفَاكِهَةِ، يُعَدُّ كُلُّهَا مِمَّا فِيهِ صَدَقَةٌ

**[10045]** ‘Abd al-Ṣamad told us, from Ḥammād ibn Salamah, from ‘Alī ibn al-Ḥakam, from Abū al-‘Alā’ ibn al-Shikhkhīr, who said: “There is no Sadaqah in fodder, nor in herbs.”

حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ الْحَكَمِ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، قَالَ: لَيْسَ فِي الْأَعْلَافِ، وَلَا فِي الْبُقْوَلِ صَدَقَةٌ

**[10046]** Abū Bakr told us: Ibn Mubārak told us, from Ma’mar, from Al-Zuhrī regarding olives, he said: “It is measured, and there is a tenth (Ushr) in it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ فِي الزَّيْتُونِ، قَالَ: هُوَ مَكَالٌ فِيهِ الْعُشْرُ

**[10047]** Ibn Mahdī told us, from ‘Imrān al-Qatṭān, from Layth, from Ṭāwūs, from Ibn ‘Abbās, who said: “In olives, there is the tenth (Ushr).”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فِي الزَّيْتُونِ الْعُشْرُ

**[10048]** Zayd ibn Ḥubāb told us, from Rajā’ ibn Abī Salamah, who said: I asked Yazīd ibn Jābir about olives. He said: “Umar ibn al-Khaṭṭāb took the tenth from it in Al-Shām (Syria).”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ رَجَاءِ بْنِ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ يَزِيدَ بْنَ جَابِرٍ عَنِ الرَّيْثُونِ فَقَالَ: عَشْرَةُ عُمَرُ بْنُ الْخَطَّابِ بِالشَّامِ

**[10049]** Zayd ibn Ḥubāb told us, from Rajā’, from ‘Atā’ al-Khurāsānī, who said: “In it (olives) is the tenth.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ رَجَاءِ، عَنْ عَطَاءِ الْخُرَاسَانِيِّ، قَالَ: فِيهِ الْعُشْرُ

**[10050]** Wakī‘ told us, from Sa‘īd ibn ‘Abd al-‘Azīz, from Sulaymān ibn Mūsā, from Abū Sayyārah al-Mutu‘ī, who said: I said, “O Messenger of Allah, I have bees.” He said: “Do you pay the tenth (Ushr) from them?” I said, “Yes.” I said, “O Messenger of Allah, protect it (the valley) for me.” He said: “So he protected it for me.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ أَبِي سَيَارَةَ الْمَذْعُীِ، قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ: إِنِّي لَيَ حَلَاً قَالَ: أَمِنْهُ الْعُشْرُ قَالَ: نَعَمْ، قُلْتُ: يَا رَسُولَ اللَّهِ احْمِهَا لِي قَالَ: فَحَمَاهَا لِي

**[10051]** ‘Abbād ibn ‘Awwām told us, from Yaḥyā ibn Sa‘īd, from ‘Amr ibn Shu‘ayb, that the governor of Aṭ-Ṭā’if wrote to ‘Umar ibn al-Khaṭṭāb that the honey producers withheld from us what they used to give to those before us. He said: So he wrote to him: “If they give you what they used to give the Messenger of Allah ﷺ, then protect (their valleys) for them; otherwise, do not protect them for them.” He said: And ‘Amr ibn Shu‘ayb claimed that they used to give one skin out of every ten skins.

**[10052]** Ibn al-Mubārak told us, from ‘Aṭā’ al-Khurāsānī, from ‘Umar, who said: “In honey, there is a tenth.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرٍ وَبْنِ شَعِيبٍ، أَنَّ أَمِيرَ الظَّلَافِ، كَتَبَ إِلَى عُمَرَ بْنِ الْخَطَّابِ، أَنَّ أَهْلَ الْعَسْلِ مَنَعُونَا مَا كَانُوا يُعْطُونَ مَنْ كَانَ قَبْلَنَا قَالَ: فَكَتَبَ إِلَيْهِ أَنَّ أَعْطُوكُمَا كَانُوا يُعْطُونَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحْمِلُوهُمْ وَإِلَّا فَلَا تَحْمِلُهُمْ قَالَ: وَرَأَمْ عَمْرُ وَبْنُ شَعِيبٍ أَنَّهُمْ كَانُوا يُعْطُونَ مِنْ كُلِّ عَشْرِ قِرْبٍ قِرْبَةً

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَطَاءِ الْخُرَاسَانِيِّ، عَنْ عُمَرَ، قَالَ: فِي الْعَسْلِ عُشْرٌ

**[10053]** Ṣafwān ibn ‘Isā told us, from Al-Ḥārith ibn ‘Abd al-Rahmān, from Munīr ibn ‘Abd Allāh, from his father, from Sa‘d ibn Abī Dhūbāb, that he came to his people and said to them: “There is Zakat in honey, for there is no good in wealth that is not purified (by Zakat).” He said: They said: “How much do you see?” I said: “The tenth.” So he took the tenth from them and came with it to ‘Umar and informed him about it. He said: So ‘Umar took it and placed it in the Sadaqat of the Muslims.

**[10054]** Wakī‘ told us, from Ibn Abī Dhī'b, from Al-Zuhri, who said: في العسل العشر  
“In honey, there is the tenth.”

**[10055]** Wakī‘ told us, from Sufyān, from Ibrāhīm ibn Maysarah, from Ṭāwūs, that when Mu‘ādh came to Yemen, honey and Awqāṣ (fractions between Zakat thresholds) of sheep were brought to him, and he said: “I have not been ordered anything regarding them.”

حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُنْبِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي ذِئْبٍ، أَنَّهُ قَدَّمَ عَلَى قَوْمِهِ فَقَالَ لَهُمْ: فِي الْعَسْلِ زَكَاةٌ لَا خَيْرَ فِي مَالٍ لَا يُزَكَّى قَالَ: قَاتُلُوا: فَكُنْ تَرِى؟ قُلْتُ: الْعُشْرُ، فَأَخَذَ مِنْهُمُ الْعُشْرَ فَقَدَّمَ بِهِ عَلَى عُمَرَ وَأَخْبَرَهُ بِمَا فِيهِ قَالَ: فَأَخَذَهُ عُمَرُ وَجَعَلَهُ فِي صَدَقَاتِ الْمُسْلِمِينَ

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، قَالَ: فِي الْعَسْلِ الْعُشْرُ  
حَدَّثَنَا مَنْ قَالَ: لَيْسَ فِي الْعَسْلِ زَكَاةً حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَلْوُسٍ، أَنَّ مَعَادًا، لَمَّا أَتَى الْيَمَنَ، أَتَى الْعَسْلَ، وَأَوْقَاصَ الْغَنِمِ، فَقَالَ: لَمْ أُؤْمَرْ فِيهَا بِشَيْءٍ

**[10056]** Wakī‘ told us, from Sufyān, from ‘Ubayd Allāh, from Nāfi‘, who said: ‘Umar ibn ‘Abd al-‘Azīz sent me to Yemen, and I wanted to take the tenth from honey. Mughīrah ibn Ḥakīm al-Ṣan‘ānī said: “There is nothing in it.” So I wrote to ‘Umar ibn ‘Abd al-‘Azīz, and he said: “He spoke the truth, and he is a pleasing and just person.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، قَالَ: بَعْثَتِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَلَى الْيَمَنِ فَأَرْدَثُ أَنْ أَخْدُ مِنَ الْعَسْلِ الْعَشْرَ، قَالَ مُغِيرَةُ بْنُ حَكِيمِ الصَّنْعَانِيُّ: لَيْسَ فِيهِ شَيْءٌ، فَكَتَبْتُ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَقَالَ: صَدَقَ وَهُوَ عَدْلٌ رَضِيٌّ

**[10057]** Abū Usāmah told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, who said: ‘Umar ibn ‘Abd al-‘Azīz asked me about the Sadaqah of honey. I said: Mughīrah ibn Ḥakīm informed me that there is no Sadaqah in it. ‘Umar said: “A just, truthful person.”

حَدَّثَنَا أَبُو أَسَامَةً، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، قَالَ: سَأَلْتِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَنْ صَدَقَةِ الْعَسْلِ، فَقُلْتُ: أَحْبَرْنِي الْمُغِيرَةُ بْنُ حَكِيمٍ، أَنَّهُ لَيْسَ فِيهِ صَدَقَةً. قَالَ عُمَرُ: عَدْلٌ مُصَدَّقٌ

**[10058]** Abū Bakr told us: Ibn ‘Uyaynah told us, from ‘Amr, from Ibn Udhaynah, who heard Ibn ‘Abbās say: “Ambergris is not Rikāz (buried treasure); rather, it is something the sea has cast out. There is nothing (Zakat) in it.”

حَدَّثَنَا مَنْ قَالَ: لَيْسَ فِي الْعَنْبَرِ زَكَاةٌ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبْنُ عُبَيْنَةَ، عَنْ عَمْرِو، عَنْ أَبْنِ أَدَيْنَةَ، سَمِعَ أَبْنَ عَبَّاسٍ، قَالَ: لَيْسَ الْعَنْبَرُ بِرِكَازٍ وَإِنَّمَا هُوَ شَيْءٌ دَسَرَةُ الْبَحْرِ لَيْسَ فِيهِ شَيْءٌ

**[10059]** Waki‘ told us, from Sufyān al-Thawrī, from ‘Amr, from Ibn Udhaynah, from Ibn ‘Abbās, who said: “There is no Zakat in Ambergris; it is only something the sea has cast out.”

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ التَّوْرِيِّ، عَنْ عَمْرٍو، عَنْ ابْنِ أُبْيَنَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَيْسَ فِي الْعَنْبَرِ زَكَاةً، إِنَّمَا هُوَ شَيْءٌ دَسَرَةُ الْبَحْرِ

**[10060]** Waki‘ told us, from Ibrāhīm ibn Ismā‘il, from Abū al-Zubayr, from Jābir, who said: “There is no Zakat in Ambergris; it is only booty for the one who takes it.”

حَدَّثَنَا وَكِبْرٌ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: لَيْسَ فِي الْعَنْبَرِ زَكَاةً، إِنَّمَا هُوَ غَنِيمَةٌ لِمَنْ أَخْذَهُ

**[10061]** Ibn ‘Uyaynah told us, from Ma‘mar, that ‘Urwah ibn Muḥammad wrote to ‘Umar ibn ‘Abd al-‘Azīz regarding a piece of ambergris weighing seven hundred ratls. He said: “In it is the fifth (Khums).”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، أَنَّ عُرْوَةَ بْنَ مُحَمَّدٍ، كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فِي عَنْبَرٍ فِيهَا سَبْعُ مِائَةَ رِطْلٍ فَقَالَ: فِيهَا الْخُمُسُ

**[10062]** Waki‘ told us, from Sufyān, from Layth, that ‘Umar ibn ‘Abd al-‘Azīz took the fifth from ambergris.

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حَمَسَ الْعَنْبَرَ

**[10063]** Mu‘ādh ibn Mu‘ādh told us, from Ash‘ath, from Al-Hasan, who said: He used to say: “In ambergris, there is the fifth.” And he also used to say the same regarding pearls.

حَدَّثَنَا مُعَاذٌ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: كَانَ يَقُولُ: "فِي الْعَنْبَرِ الْخَمْسُ، وَكَذَلِكَ كَانَ يَقُولُ: فِي الْأُولَئِكَ"

**[10064]** Ibn ‘Uyaynah told us, from Ibn Ṭāwūs, from his father, who said: I asked Ibrāhīm ibn Sa‘d ibn ‘Ayyāsh about ambergris. He said: “If there is anything in it, then it is the fifth.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ بْنَ سَعْدَ بْنَ عَيَّاشٍ، عَنِ الْعَنْبَرِ، فَقَالَ: إِنْ كَانَ فِيهِ شَيْءٌ فَفِيهِ الْخَمْسُ

**[10065]** Waki‘ told us, from Sufyān al-Thawrī, from Ibn Ṭāwūs, from his father, that Ibn ‘Abbās was asked about ambergris. He said: “If there is anything in it, then it is the fifth.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِينَ الْتَّوْرِيِّ، عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، أَنَّ ابْنَ عَبَّاسٍ، سُئِلَ عَنِ الْعَنْبَرِ فَقَالَ: إِنْ كَانَ فِيهِ شَيْءٌ فَفِيهِ الْخَمْسُ

**[10066]** Waki‘ said: Sufyān used to say: “There is no Zakat in ambergris, nor in honey, nor in Awqāṣ.”

حَدَّثَنَا وَكِيعٌ، قَالَ: كَانَ سُعِينَ، يَقُولُ: لَيْسَ فِي الْعَنْبَرِ، وَلَا فِي الْعَسْلِ، وَلَا فِي الْأَوْقَاصِ زَكَاءً

**[10067]** Abū Bakr told us: Abū al-Aḥwāṣ told us, from Khuṣayf, from ‘Ikrimah, who said: “There is no Zakat in pearls or emerald stones, unless they are for trade. If they are for trade, then there is Zakat in them.”

حَدَّثَنَا فِي الْلُّؤْلُؤِ وَالرُّمْدُ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ خُصَيْفٍ، عَنْ عِكْرِمَةَ، قَالَ: لَيْسَ فِي حَجَرِ الْلُّؤْلُؤِ وَلَا حَجَرِ الرُّمْدِ زَكَاةً، إِلَّا أَنْ يَكُونَا لِتِجَارَةٍ، فَإِنْ كَانَا لِتِجَارَةٍ فَفِيهِمَا زَكَاةً

**[10068]** Sharīk told us, from Sālim, from Sa‘īd ibn Jubayr, who said: “There is no Zakat in beads and pearls unless they are for trade.”

حَدَّثَنَا شَرِيكٌ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَيْسَ فِي الْخَرَزِ وَالْلُّؤْلُؤِ زَكَاةً إِلَّا أَنْ يَكُونَا لِتِجَارَةٍ

**[10069]** Sharīk told us, from Khuṣayf, from ‘Ikrimah, similar to it.

حَدَّثَنَا شَرِيكٌ، عَنْ خُصَيْفٍ، عَنْ عِكْرِمَةَ، مِثْلُهُ

**[10070]** Wakī‘ told us, from Sufyān, from Sālim, from Sa‘īd ibn Jubayr, who said: “There is no Zakat in beads unless they are for trade.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَيْسَ فِي الْخَرَزِ زَكَاةً إِلَّا لِتِجَارَةٍ

**[10071]** Ibn Numayr told us, from Hajjāj, from ‘Aṭā’, Al-Zuhri, and Makhūl, who said: “There is nothing in jewelry (gems) unless it is for trade.”

حَدَّثَنَا ابْنُ نُعْمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، وَالْهُرَيْرِيِّ، وَمَكْحُولٍ، قَالُوا: لَيْسَ فِي الْجَوْهَرِ شَيْءٌ إِلَّا أَنْ يَكُونَ لِتِجَارَةٍ

**[10072]** Sahl ibn Yūsuf told us, from Shu'bah, from Al-Hakam, that he used to not see Zakat in jewelry except in gold and silver, and he did not see it in gems, pearls, and the like.

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، أَنَّهُ كَانَ لَا يَرَى فِي الْحُلَّيِّ زَكَاءً إِلَّا فِي الدَّهْبِ، وَالْفِضَّةِ، وَلَا يَرَاهُ فِي الْجَوْهَرِ، وَاللُّؤْلُؤِ، وَهَذَا النَّحْوُ

**[10073]** Ḥafṣ told us, from Ḥajjāj, from Ṭalḥah, from Ibrāhīm, who said: “Everything that is intended for trade has Zakat in it, even if it is bricks or clay.” He said: And Al-Hakam used to hold that view.

حَدَّثَنَا حَفْصُ، عَنْ حَجَّاجٍ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ قَالَ: “كُلُّ شَيْءٍ أُرِيدَ بِهِ النَّجَارَةُ فَفِيهِ الرَّزَكَةُ، وَإِنْ كَانَ لِبَنٌ، أَوْ طِينٌ قَالَ: وَكَانَ الْحَكَمُ يَرَى ذَلِكَ

**[10074]** Jarīr told us, from Mughīrah, from Ḥammād, who said: “There is no Zakat in gems unless they are bought for trade.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، قَالَ: لَيْسَ فِي الْجَوْهَرِ زَكَاءً، إِلَّا أَنْ يُشْتَرَى لِتِجَارَةٍ

**[10075]** Muḥammad ibn Bukayr told us, from Ibn Jurayj, who said: ‘Aṭā’ said to me: “There is no Sadaqah in pearls, nor chrysolite, nor rubies, nor gemstones, nor merchandise, nor anything that is not turned over (traded). But if any of that is traded, then there is Sadaqah in its price when it is sold.”

حَدَّثَنَا مُحَمَّدُ بْنُ بُكَيْرٍ، عَنْ أَبْنِ جُرَيْجٍ، قَالَ: لَيْسَ فِي عَطَاءٍ: لَا صَدَقَةً فِي الْلُّؤْلُؤِ، وَلَا زَبْرَجَدِ، وَلَا يَاقُورِ، وَلَا فُصُوصِ، وَلَا عَرْضِ، وَلَا شَيْءٍ لَا يُدَارُ، وَإِنْ كَانَ شَيْئًا مِنْ ذَلِكَ يُدَارُ فَفِيهِ الصَّدَقَةُ فِي ثَمَنِهِ حِينَ يُبَاعُ

**[10076]** Ja‘far ibn ‘Awn told us, from Usāmah, who said: I asked Al-Qāsim about pearls: Is there Zakat in them or not? He said: “Whatever of it is worn as jewelry and is not for trade, there is no Zakat in it. And whatever of it is for trade, then there is Zakat in it.”

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ أَسَمَّةَ، قَالَ: سَأَلْتُ الْفَاسِمَ عَنِ الْأُولُوِّ، هُلْ فِيهِ زَكَاةٌ أَمْ لَا؟ فَقَالَ: مَا كَانَ مِنْهُ يُبَلِّسُ كَالْحُلَيْ لَيْسَ لِتِجَارَةٍ فَلَا زَكَاةٌ فِيهِ، وَمَا كَانَ مِنْ ذَلِكَ لِلتِجَارَةِ فَفِيهِ الزَّكَاةُ

**[10077]** Azhar told us, from Ibn ‘Awn, from Abū al-Malīḥ, in a Hadith he mentioned, as if he saw Zakat in it—meaning pearls.

حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنِ، عَنْ أَبِي الْمَلِيḥِ، فِي حَدِيثٍ ذَكَرَهُ كَانَهُ يَرَى فِيهِ الزَّكَاةَ، يَعْنِي الْأُولُوِّ

**[10078]** Abū Bakr told us: ‘Alī ibn Hāshim told us, from Ibn Abī Laylā, from ‘Abd al-Karīm, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, from the Prophet ﷺ, who said: “What is watered by flowing water has the tenth, and what is watered by the large bucket has half of the tenth.”

حَدَّثَنَا مَا قَالُوا فِيمَا سُقِيَ سِيْحًا وَبِالْوَالِي حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرُو بْنِ شُعْبَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا سُقِيَ سِيْحًا فَفِيهِ الْعُشْرُ، وَمَا سُقِيَ بِالْعَرْبِ فَفِيهِ نِصْفُ الْعُشْرِ

**[10079]** ‘Alī ibn Mushir told us, from Al-Ajlah, from Al-Sha‘bī, from his father, who said: The Messenger of Allah ﷺ wrote to Yemen: “From wheat, barley, dates, and raisins that are watered by the sky (rain) and watered by streams, the tenth is taken; and what is watered by camels (irrigation wheels), half of the tenth.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ عَنْ أَبِيهِ، قَالَ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ يُؤْخَذُ مِمَّا سَقَتِ السَّمَاءُ، وَسُقِيَ بِالْغَيْلِ مِنَ الْحِنْطَةِ، وَالشَّعِيرِ، وَالثَّمْرِ، وَالزَّبِيبِ الْعُشْرُ، وَمَا سُقِيَ بِالسَّوَانِي نِصْفُ الْعُشْرِ

**[10080]** Jarīr told us, from Maṇṣūr, from Al-Ḥakam, who said: The Messenger of Allah ﷺ wrote to Mu‘ādh in Yemen that: “In what is watered by the sky or watered by streams, there is the tenth; and in what is watered by the bucket and the waterwheel, there is half of the tenth.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكِيمِ، قَالَ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مُعَاذٍ بِالْيَمَنِ أَنَّ فِيمَا سَقَتِ السَّمَاءُ أَوْ سُقِيَ غَيْلًا الْعُشْرَ، وَفِيمَا سُقِيَ بِالْغُرْبِ، وَالدَّالِيلَةِ نِصْفَ الْعُشْرِ

**[10081]** Wakī‘ told us, from Hammām, from Qatādah, from Ṣalīḥ Abū al-Khalil, who said: “The Messenger of Allah ﷺ established the sunnah regarding what is watered by the sky, or a flowing spring, or stream water, or is Ba‘l (watered by roots reaching underground water), the full tenth; and what is watered by the rope (bucket/labor), half of the tenth.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ هَمَامٍ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبْيَ الْخَلِيلِ، قَالَ: سَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا سَقَتِ السَّمَاءُ أَوِ الْعَيْنُ السَّائِحَةُ، وَمَاءُ الْغَيْلِ، أَوْ كَانَ بَعْلًا الْعُشْرُ كَامِلًا، وَمَا سُقِيَ بِالرُّشَاءِ الْخَبْلُ فَنَصْفُ الْعُشْرِ

**[10082]** Wakī‘ told us, from Sufyān, from Abū Ishaq, from ‘Aṣim ibn Ḍamrah, from ‘Alī, who said: “In what is watered by the sky or is flowing water, there is the tenth; and what is watered by the waterwheel, there is half of the tenth.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: فِيمَا سَقَتِ السَّمَاءُ أَوْ كَانَ سَيْحًا فِيهَا الْعُشْرُ، وَمَا سُقِيَ بِالْدَّالِيَةِ فَنِصْفُ الْعُشْرِ

**[10083]** Ibn ‘Ulayyah told us, from Ibn Abī ‘Arūbah, from Qatādah, who said: “The Messenger of Allah ﷺ established the sunnah regarding what is watered by the sky or watered by streams and was Ba‘l, the full tenth; and what is watered by the rope (bucket), half of the tenth.” He said: And Qatādah said—and it used to be said: “In what is measured of fruit, there is the tenth and half of the tenth.”

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَبْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، قَالَ:  
سَئَرَ سُولُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا سَقَى السَّمَاءُ  
أَوْ سَقَى الْغَيْلُ وَكَانَ بَعْلًا الْعُشْرُ كَامِلًا، وَمَا سُقِيَ  
بِالرِّشَاءِ فَنِصْفُ الْعُشْرِ قَالَ: وَقَالَ قَتَادَةُ وَكَانَ يُقَالُ:  
فِيمَا يُكَالُ مِنَ النَّمَرَةِ الْعُشْرُ، وَنِصْفُ الْعُشْرِ

**[10084]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: Mūsā ibn ‘Uqbah informed me, from Nāfi‘, from Ibn ‘Umar, that he used to say: The Sadaqah of fruits and crops—whatever date palms or crops of wheat, barley, or Sult (a type of barley) that was Ba‘l, or watered by a river, or watered by a spring, or rain-fed (‘Atharī), and what is watered by rain—in it is the tenth, one out of every ten. And whatever of it is watered by camel-irrigation (Naḍh), in it is half of the tenth, one out of every twenty. And the Prophet ﷺ wrote to the people of Yemen, to Al-Ḥārith ibn ‘Abd Kulāl and those with him from the people of Yemen from Ma‘āfir and Hamdān: “Upon the believers regarding the Sadaqah of their wealth: the tithes of what is watered by the spring and watered by the sky is the tenth; and upon what is watered by the bucket is half of the

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي  
مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ  
يَقُولُ: صَدَقَةُ التَّمَارِ، وَالزَّرْعِ، وَمَا كَانَ مِنْ نَخْلٍ، أَوْ  
رَزْعٍ مِنْ حِنْطَةٍ، أَوْ شَعِيرٍ، أَوْ سُلْتٍ مِمَّا كَانَ بَعْلًا، أَوْ  
يُسْقَى بِنَهْرٍ، أَوْ يُسْقَى بِالْعَيْنِ، أَوْ عَثْرَيًّا، وَمَا يُسْقَى  
بِالْمَطَرِ فَفِيهِ الْعُشْرُ مِنْ كُلِّ عَشَرَةٍ وَاحِدٌ، وَمَا كَانَ مِنْهُ  
يُسْقَى بِالنَّاضِحِ فَفِيهِ نِصْفُ الْعُشْرِ، وَفِي كُلِّ عَشْرِينَ  
وَاحِدٌ، وَكَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ الْيَمَنِ  
إِلَى الْحَارِثِ بْنِ عَبْدِ كَلَالٍ وَمَنْ مَعَهُ مِنْ أَهْلِ الْيَمَنِ مِنْ  
مَعَاافِرٍ وَهَمْدَانَ: إِنَّ عَلَى الْمُؤْمِنِينَ مِنْ صَدَقَةٍ أَمْوَالَهُمْ  
عُشُورٌ مَا سَقَتِ الْعَيْنُ وَسَقَتِ السَّمَاءُ الْعُشْرُ، وَعَلَى مَا  
يُسْقَى بِالْغَرْبِ نِصْفُ الْعُشْرِ

**[10085]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: I said to ‘Atā’: Regarding what is watered by underground channels (Kazā’im) of palm trees, grapes, or grain? He said: “The tenth.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءِ: فِيمَا يُسْقَى بِالْكَطَائِمِ مِنْ نَخْلٍ، أَوْ عِنْبٍ، أَوْ حَبْ قَالَ: الْعُشْرُ

**[10086]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: Abū al-Zubayr informed me, from Jābir, that he heard him say: “In it is the tenth.” I said: Regarding what is watered by streams of palm trees, grapes, or grain? He said: “The tenth.” He said: I said: Regarding what is watered by the bucket and by camels? He said: “Half of the tenth.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الرُّبَّيرُ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَهُ يَقُولُ: فِيهَا الْعُشْرُ قُلْتُ: فِيمَا يُسْقَى غَيْلًا مِنْ نَخْلٍ، أَوْ عِنْبٍ، أَوْ حَبْ، قَالَ: الْعُشْرُ قَالَ: قُلْتُ: فِيمَا يُسْقَى بِالدَّلْوِ وَبِالْمَنَاصِحِ قَالَ: نِصْفُ الْعُشْرِ

**[10087]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: Abū al-Zubayr informed me: Jābir ibn ‘Abd Allāh informed me that he said: “Half of the tenth.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الرُّبَّيرُ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: نِصْفُ الْعُشْرِ

**[10088]** ‘Abd al-A‘lā told us, from Ma‘mar, from Al-Zuhrī, that he used to not set a specific threshold for fruit, and he would say: “The tenth and half of the tenth.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، أَنَّهُ كَانَ لَا يُوَقِّتُ فِي التَّسْرَةِ شَيْئًا، وَيَقُولُ: الْعُشْرُ وَنِصْفُ الْعُشْرِ.

**[10089]** ‘Abd al-A‘lā told us, from Ma‘mar, from a man, from Mujāhid, similar to it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ، مِثْلِهِ.

**[10090]** ‘Abd al-A‘lā told us, from Ma‘mar, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote that to the people of Yemen.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، قَالَ: كَتَبَ بِذَلِكِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَهْلِ الْيَمَنِ

**[10091]** ‘Abd al-Wahhāb told us, from ‘Atā’, from Yūnus, from Al-Hasan, who said: “In wheat, barley, dates, and grapes, if it is five Awsuq –and that is three hundred Ḥādīf–then in it is half of the tenth if it is irrigated (by labor), and what the sky and spring water, in it is the tenth.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ عَطَاءٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: فِي الْبَرِّ، وَالشَّعِيرِ، وَاللَّمَرِ، وَالْعِنْبِ، إِذَا كَانَ خَمْسَةً أَوْ سَاقِينَ، وَذَلِكَ ثَلَاثِمَائَةٌ صَاعٌ فَيَهُ نِصْفُ الْعُشْرِ إِذَا كَانَ يُسْقَى، وَمَا سَقَتِ السَّمَاءُ، وَالْعَيْنُ فَفِيهِ الْعُشْرُ

**[10092]** Shabābah ibn Sawwār told us, from Layth, from Sa‘d, from Nāfi‘, that ‘Abd Allāh used to give fatwas regarding the Sadaqah of crops and fruits: whatever of them drinks from a river, or a spring, or is rain-fed, or Ba‘l, “Then the Sadaqah of tithes is one out of every ten. And whatever of them is by camel-irrigation, then its Sadaqah is half of the tithes, one out of every twenty.”

**[10093]** Abū Bakr told us: Ibn Mubārak told us, from Ibn Jurayj, from ‘Atā’, regarding crops that are on flowing water for a time, then watered by the well-meaning by bucket and waterwheel. He said: “Sadaqah is paid based on the majority of that by which it is watered.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ لَيْثٍ، عَنْ سَعْدٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، كَانَ يُقْتَيِ فِي صَدَقَةِ الزَّرْعِ، وَالثَّمَارِ، وَمَا كَانَ فِيهِمَا يَشْرَبُ بِاللَّهِرِ، أَوْ الْعَيْنِ، أَوْ عَثْرَيَاً أَوْ بَعْلِ فَإِنْ صَدَقَةُ الْعُشُورِ مِنْ كُلِّ عَشَرَةِ وَاحِدٍ، وَمَا كَانَ مِنْهَا بِالْإِنْصَاحِ، فَإِنْ صَدَقَةُ نِصْفِ الْعُشُورِ فِي كُلِّ عِشْرِينَ وَاحِدٌ

حَدَّثَنَا مَا قَلُوا فِيمَا يُسْقَى سَيْنَاهَا، وَيُسْقَى بِالدَّلْوِ كَيْفَ يُصَدِّقُ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي الزَّرْعِ يَكُونُ عَلَى سَيْنَاهَا الزَّمَانَ، ثُمَّ يُسْقَى بِالبَّيْرِ، يَعْنِي بِالدَّلْوِ، وَبِالدَّالِيَّةِ قَالَ: يُصَدِّقُ عَلَى أَكْثَرِ ذَلِكَ أَنْ يُسْقَى بِهِ

**[10094]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: I said to ‘Aṭā’: It is on the spring for most of the time, then he needs the well for the plot to water with it, then the plot, then it goes back to the spring; how is its Sadaqah? He said: “The tenth. And that may be based on the majority of what he waters with. If he waters with the spring more than he waters with the bucket, then in it is the tenth. And if he waters with the bucket more than he waters with the spring, then in it is half of the tenth.” I said: Is it in the same status as wealth being Ba’l or rain-fed for most of the time, then needing the well? He said: “Yes.” Abū al-Zubayr said: And I heard Ibnu ‘Umar saying this statement. Then I asked Sālim ibn ‘Abd Allāh, and he said similar to the statement of ‘Abd Allāh.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: فَلْتُ لِعَطَاءً: إِنَّمَا يَكُونُ عَلَى الْعَيْنِ عَامَةُ الزَّمَانِ، ثُمَّ يَحْتَاجُ إِلَى الْبَيْرِ فِي الْقِطْعَةِ يَسْقِي بِهَا، ثُمَّ الْقِطْعَةُ، ثُمَّ يَصِيرُ إِلَى الْعَيْنِ كَيْفَ صَدَقَهُ؟ قَالَ: الْعُشْرُ، وَقَدْ يَكُونُ ذَلِكَ عَلَى أَكْثَرِ ذَلِكَ أَنْ يَسْقِي بِهِ، إِنْ كَانَ يَسْقِي بِالْعَيْنِ أَكْثَرَ مِمَّا يَسْقِي بِالدَّلْوِ فَفِيهِ الْعُشْرُ، وَإِنْ كَانَ يَسْقِي بِالدَّلْوِ أَكْثَرَ مِمَّا يَسْقِي بِالْعَيْنِ فَفِيهِ نِصْفُ الْعُشْرِ، فَلْتُ: هُوَ بِمِنْزِلَةِ ذَلِكَ أَيْضًا الْمَالُ يَكُونُ بَعْلًا، أَوْ عَثْرَيَا عَامَةُ الزَّمَانِ، ثُمَّ يَحْتَاجُ إِلَى الْبَيْرِ قَالَ: نَعَمْ. قَالَ أَبُو الرُّبَيْرُ، وَسَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: هَذَا الْقَوْلُ. ثُمَّ سَأَلْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ فَقَالَ: مِثْلُ قَوْلِ عَبْدِ اللَّهِ

**[10095]** ‘Abd al-Wahhāb al-Thaqafī told us, from Ḥabīb al-Mu’allim, who said: ‘Atā’ used to say regarding crops, if its owner gives the wages of the harvesters and those who thresh/winnow: Is there Sadaqah upon him in what he gave them? He said: “No, Sadaqah is only in what is obtained in your hand.”

حَدَّثَنَا مَا قَالُوا فِي الرَّجُلِ يُخْرِجُ زَكَةً أَرْضِهِ وَقَدْ أَنْفَقَ فِي الْبُدُورِ وَالْبَقَرِ حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَفِيُّ، عَنْ حَبِيبِ الْمُعَلِّمِ، قَالَ: كَانَ عَطَاءُ، يَقُولُ: فِي الرَّزْعِ إِذَا أَعْطَ صَاحِبُهُ أَجْرَ الْحَصَادِيْنَ وَالَّذِينَ يُدَوِّرُونَ هَلْ عَلَيْهِ فِيمَا أَعْطَاهُمْ صَدَقَةً؟ قَالَ: لَا إِنَّمَا الصَّدَقَةُ فِيمَا حَصَّلَ فِي يَدِكِ

**[10096]** Waki‘ told us, from Abū ‘Awānah, from Abū Bishr, from ‘Amr ibn Harim, from Jābir ibn Zayd, from Ibn ‘Umar and Ibn ‘Abbās regarding a man who spends on his fruit (cultivation costs). One of them said: “He pays Zakat on it (the gross).” And the other said: “He deducts the expenses and pays Zakat on what remains.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ عَمْرٍو بْنِ هَرَمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ فِي الرَّجُلِ يُنْفِقُ عَلَى ثَمَرَتِهِ فَقَالَ: أَحَدُهُمَا يُزَكِّيْهَا وَقَالَ الْأُخْرُ: يَرْفَعُ النَّفَقَةَ وَيُرَكِّيْ ما بَقِيَ

**[10097]** Waki‘ told us, from Ismā‘il ibn ‘Abd al-Malik, from ‘Atā’, who said: “Deduct the seed and the expenses, and pay Zakat on what remains.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَالِكِ، عَنْ عَطَاءِ، قَالَ: ارْفَعْ الْبُذْرَ، وَالنَّفَقَةَ، وَزَكَّ مَا بَقِيَ

**[10098]** Abū Bakr told us: Ḥafṣ ibn Ghīyāth told us, from Ḥajjāj, from Al-Ḥakam, that the Messenger of Allah ﷺ sent a collector for Sadaqah, and he came to Al-‘Abbās asking him to pay in advance. Al-‘Abbās said to him: “I have paid the Sadaqah of my wealth for two years in advance.” So he came to the Prophet ﷺ (and told him), and he said: “My uncle spoke the truth.”

حَدَّثَنَا مَا قَالُوا فِي تَعْجِيلِ الزَّكَاةِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ بْنُ غِيَاثٍ، عَنْ حَاجَاجَ، عَنْ الْحَكَمِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَاعِيًّا عَلَى الصَّدَقَةِ فَأَتَى الْعَبَّاسَ يَشْلُفُهُ فَقَالَ لَهُ الْعَبَّاسُ: إِنِّي أَسْلَفْتُ صَدَقَةً مَالِيْ سَنَتَيْنِ فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: صَدَقَ عَمِّيْ

**[10099]** Yahyā ibn Sa‘īd told us, from Yūsuf ibn ‘Abdah, from ‘Atā’, who said: “There is no harm in hastening it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يُوسُفَ بْنِ عَبْدَةَ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ أَنْ يُعَجِّلَهَا

**[10100]** Wakī‘ told us, from Sufyān, from Sālim, from Sa‘īd ibn Jubayr, who said: “There is no harm in hastening Zakat.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَا بَأْسَ بِتَعْجِيلِ الزَّكَاةِ

**[10101]** Jarīr narrated to us, from Mughīrah, from Ibrāhīm, or from Hammād, from Ibrāhīm, who said: “There is no harm if you pay the Zakat of your wealth in advance and count it towards what is to come.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَوْ عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ تُعَجِّلَ زَكَاةَ مَالِكَ، وَتَحْتَسِبَ بِهَا فِيمَا يَسْتَقِيلُ

**[10102]** Abū Usāmah narrated to us, from Sa‘īd, from Qatādah, from Al-Hasan, who said: “There is no harm in paying Zakat in advance if he gives it all out.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ،  
قَالَ: لَا بَأْسَ بِتَعْجِيلِ الزَّكَةِ إِذَا أَخْرَجَهَا جَمِيعًا

**[10103]** Wakī‘ narrated to us, from Hammād ibn Zayd, from Hafṣ ibn Sulaymān, who said: I asked Al-Hasan about a man who paid Zakat for three years all at once. He said: “It suffices him.”

حَدَّثَنَا وَكِبِيْعُ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ حَفْصِ بْنِ  
سُلَيْمَانَ، قَالَ: سَأَلْتُ الْحَسَنَ عَنْ رَجُلٍ، أَخْرَجَ زَكَةَ  
ثَلَاثَ سِنِينَ ضَرْبَةً قَالَ: يُجْزِيهِ

**[10104]** Muḥammad ibn Zayd narrated to us, from Juwaybir, from Al-Ḍahhāk, who said: “There is no harm if he pays it in advance, before its due time.”

حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ، قَالَ:  
لَا بَأْسَ أَنْ يُعَجِّلَهَا، قَبْلَ مَحِلِّهَا

**[10105]** Humayd ibn ‘Abd al-Rahmān narrated to us, from Al-Ḥasan ibn Ṣalih, from Ibn Abī Laylā, from Al-Ḥakam, who said: “There is no harm if he pays it in advance.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ الْحَسَنِ بْنِ صَالِحٍ،  
عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ قَالَ: لَا بَأْسَ أَنْ يُعَجِّلَهَا

**[10106]** ‘Umar ibn Yūnus narrated to us, from Al-Zuhrī, “That he saw no harm in a man paying his Zakat in advance before it is due.”

حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، عَنِ الزُّهْرِيِّ، أَنَّهُ كَانَ لَا يَرَى  
بِأَسَا أَنْ يُعَجِّلَ الرَّجُلُ زَكَاتَهُ قَبْلَ الْحِلَّ

**[10107]** Abū Usāmah narrated to us, from Ibn ‘Awn, from Ibn Sīrīn, who said: “I do not know about this paying Zakat in advance before it is due by a month or two months.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ ابْنِ عَوْنِ، عَنِ ابْنِ سِيرِينَ، قَالَ: مَا أَذْرِي مَا هَذَا فِي تَعْجِيلِ الرَّكَأَةِ قَبْلِ الْحِلْ بِشَهْرٍ، أَوْ شَهْرَيْنَ

**[10108]** Abū Bakr narrated to us, saying: Ibn Mubārak narrated to us, from Ma‘mar, from Ibn Tāwūs, from his father, “That food would be produced for him from his land and he would pay Zakat on it, then it would remain with him for two or three years and he would not pay Zakat on it, while intending to sell it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَلَوْسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُخْرِجُ لَهُ الطَّعَامَ مِنْ أَرْضِهِ فَيُرَكِّبُهُ، ثُمَّ يَمْكُثُ عِنْدَ السَّنَنَيْنِ، وَالثَّلَاثَةِ فَلَا يُرَكِّبُهُ، وَهُوَ يُرِيدُ أَنْ يَبْيَعِهُ

**[10109]** Ibn Mubārak narrated to us, from Ibn Lahī‘ah, who said: ‘Abd Allāh ibn Abī Ja‘far narrated to me, that ‘Umar ibn ‘Abd al-‘Azīz wrote: “If the tithe (Ushr) is taken from the crops, there is no [further] Zakat on it, even if it remains for ten years.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنِ ابْنِ لَهِيَعَةَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَتَبَ إِذَا أَخْدَى مِنَ الزَّرْعِ الْعُشْرُ فَلَيْسَ فِيهِ رَكَأَةً، إِنْ مَكَثَ عَشْرَ سِنِينَ

**[10110]** ‘Abd al-Salām narrated to us, from Yūnus, from Al-Ḥasan, who said: “If he pays the charity on crops, dates, and everything the earth produces, there is no Zakat on it until a year passes over it.”

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: إِذَا أَخْرَجَ صَدَقَةَ الرَّزْعِ، وَالنَّمْرِ، وَكُلَّ شَيْءٍ أَنْبَتَهُ الْأَرْضُ فَلَيْسَ فِيهِ زَكَاةً حَتَّىٰ يَحُولَ عَلَيْهِ الْحَوْنُ

**[10111]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I said to ‘Atā’: “Food that I keep, intending to eat it, and a year passes over it.” He said: “There is no charity due on it from you. By my life, we do that; we buy food and do not pay Zakat on it. But if you intend to sell it, then pay Zakat on it when you sell it.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءً: طَعَامٌ أَمْسِكُهُ أُرِيدُ أَكْهَاهُ فَيَحُولُ عَلَيْهِ الْحَوْنُ قَالَ: لَيْسَ عَلَيْكَ فِيهِ صَدَقَةٌ لِعَمْرِي، إِنَّا لَنَنْعَلُ ذَلِكَ نَبَاتَاعُ الطَّعَامِ وَمَا نُزَكِّيهِ، فَإِنْ كُنْتَ تُرِيدُ بَيْعَهُ فَزَكِّهِ إِذَا بَعْثَهُ

**[10112]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Abd al-Karīm said to me regarding crops: “If you gave its Zakat the first time and a year passes over it while it is with you, do not pay Zakat on it. The first time is sufficient for you.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ لِي عَبْدُ الْكَرِيمِ فِي الْحَرْثِ: إِذَا أَعْطَيْتَ زَكَاتَهُ أَوَّلَ مَرَّةً فَحَالَ عَلَيْهِ الْحَوْنُ عِنْدَكَ، فَلَا تُزَكِّهِ حَسْبُكَ الْأُولَى

**[10113]** Abū Bakr narrated to us, saying: Sharīk narrated to us, from Abū al-Yaqzān, from Ibn Abī Laylā, that ‘Alī paid Zakat on the wealth of the sons of Abū Rāfi‘, orphans under his care, and said: “Do you think I would manage wealth and not pay Zakat on it?”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ،  
عَنْ ابْنِ أَبِي لَيْلَى، أَنَّ عَلِيًّا، رَجُلًا أَمْوَالَ بَنِي أَبِي رَافِعٍ  
أَيْتَاهُ فِي حِجْرِهِ وَقَالَ: تَرَوْنَ كُنْتُ إِلَيْ مَالًا لَا أَرْكِيْهِ

**[10114]** Abū Bakr narrated to us, saying: ‘Alī ibn Mushir narrated to us, from Yaḥyā ibn Sa‘īd, from Al-Qāsim, who said: “We were orphans under the care of ‘A’ishah, and she used to pay Zakat on our wealth and trade with it by sea.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى  
بْنِ سَعِيدٍ، عَنِ الْفَالِسِ، قَالَ: كُنَّا أَيْتَاهُمَا فِي حِجْرٍ عَائِشَةَ  
فَكَانَتْ تُرْكِي أَمْوَالَنَا، وَتُبْضِعِنِيهَا فِي الْبَحْرِ

**[10115]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ash‘ath, from Abū al-Zubayr, from Jābir, who said: “There is Zakat on the wealth of the orphan.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ أَبِي  
الرُّبَّيرِ، عَنْ جَابِرٍ، قَالَ: فِي مَالِ الْيَتَيمِ زَكَاةً

**[10116]** ‘Alī ibn Mushir narrated to us, from Layth, from Nāfi‘, from Ibn ‘Umar, “That he used to pay Zakat on the wealth of the orphan.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ  
عُمَرَ، أَنَّهُ كَانَ يُرْكِي مَالَ الْيَتَيمِ

**[10117]** Ibn Idrīs narrated to us, from Muḥammad ibn Ishāq, from Al-Zuhri, that ‘Umar said: “Trade with the wealth of orphans so that Zakat does not consume it.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، قَالَ عُمَرُ: ابْتَغُوا لِلْيَتَامَى فِي أَمْوَالِهِمْ، لَا تَسْتَغْرِفُهَا الزَّكَاةُ

**[10118]** Abū Khālid al-Aḥmar narrated to us, from Yaḥyā, Ḥanzalah, and Ḥumayd, from Al-Qāsim, “That ‘Ā’ishah used to trade with their wealth by sea and pay Zakat on it.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى، وَحَنْظَلَةَ، وَحُمَيْدَ، عَنِ الْفَاسِمِ، أَنَّ عَائِشَةَ كَانَتْ تُبْضِعُ أَمْوَالَهُمْ فِي الْبَحْرِ، وَتُزَكِّيَهَا

**[10119]** Ibn ‘Ulāyyah narrated to us, from Ayyūb, from ‘Amr ibn Dīnār, from Makhlūl, who said: ‘Umar said: “Trade with the wealth of orphans so that charity [Zakat] does not consume it.”

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ مَكْحُولٍ، قَالَ: قَالَ عُمَرُ: ابْتَغُوا بِأَمْوَالِ الْيَتَامَى، لَا تَسْتَغْرِفُهَا الصَّدَقَةُ

**[10120]** Wakī‘ narrated to us, from Ḥusayn, from Ibñ Abī Farwah, from Al-Sha‘bī, who said: “There is Zakat on the wealth of the orphan.”

حَدَّثَنَا وَكِبِيعُ، عَنْ حُسَيْنٍ، عَنْ ابْنِ أَبِي فَرْوَةَ، عَنْ الشَّعْبِيِّ، قَالَ: فِي مَالِ الْيَتَيمِ زَكَاةً

**[10121]** Abū Usāmah narrated to us, from Hishām, from Ibn Sīrīn, who said: “Regarding the wealth of the orphan, he has a right [to receive] and a right [obligation] upon him, and I say nothing except what Allah Almighty said.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: فِي مَالِ الْيَتَيمِ لَهُ حَقٌّ، وَعَلَيْهِ حَقٌّ، وَلَا أَفُولُ إِلَّا مَا قَالَ: اللَّهُ تَعَالَى

**[10122]** Yaḥyā ibn Yamān narrated to us, from Al-Ḥasan ibn Yazīd, from Ṭāwūs, who said: “Pay Zakat on the orphan's wealth, otherwise it is a debt on your neck.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنِ الْحَسَنِ بْنِ يَزِيدَ، عَنْ طَاؤِسٍ، قَالَ: رَكِّ مَالِ الْيَتَيمِ، وَإِلَّا فَهُوَ دَيْنٌ فِي عُنْقِكَ

**[10123]** Wakī‘ narrated to us, from Mūsā ibn ‘Ubaydah, from ‘Abd Allāh ibn Dīnār, who said: Ibn ‘Umar was invited to [manage] an orphan's wealth. He said: “If you wish, I will manage it on the condition that I pay Zakat on it year after year.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، قَالَ: دَعَا ابْنُ عُمَرَ إِلَى مَالِ يَتَيْمٍ فَقَالَ: إِنْ شِئْتُمْ وَلَيْتَهُ عَلَى أَنْ أَرْكِيَهُ حَوْلًا إِلَى حَوْلٍ

**[10124]** Ibn Numayr narrated to us, from Mālik ibn Mighwal, from ‘Aṭā’, that he “considered Zakat due on the orphan's wealth.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ عَطَاءٍ، أَنَّهُ رَأَى فِي مَالِ الْيَتَيمِ زَكَةً

**[10125]** Abū Bakr narrated to us, saying: Ibn Idrīs narrated to us, from Layth, from Mujāhid, from Ibn Mas‘ūd, that he used to say: “Calculate what is due as Zakat on the orphan's wealth. When he reaches maturity and you perceive sound judgment in him, hand it over to him. If he wishes, he pays Zakat on it, and if he wishes, he leaves it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ مَسْعُودٍ، أَنَّهُ كَانَ يَقُولُ: أَحْصِ مَا يَحِبُ فِي مَالِ الْبَيْتِيْمِ مِنَ الزَّكَةِ، فَإِذَا بَلَغَ وَأُونِسَ مِنْهُ رُشْدٌ فَادْفَعْهُ إِلَيْهِ، فَإِنْ شَاءَ زَكَّاهُ، وَإِنْ شَاءَ تَرَكَهُ

**[10126]** Jarīr narrated to us, from Mansūr, from Ibrāhīm, who said: “There is no Zakat on the orphan's wealth until he reaches puberty.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ فِي مَالِ الْبَيْتِيْمِ زَكَاهٌ حَتَّى يَحْلِمَ

**[10127]** Wakī‘ narrated to us, from Sufyān, from Al-A‘mash, from Ibrāhīm, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

**[10128]** Abū Usāmah narrated to us, from Hishām, from Al-Ḥasan, who said: “There is no Zakat on the orphan's wealth until he reaches puberty.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: لَيْسَ فِي مَالِ الْبَيْتِيْمِ زَكَاهٌ حَتَّى يَحْلِمَ

**[10129]** Wakī‘ narrated to us, from Sufyān, from Yūnus, from Al-Hasan, “That he had wealth belonging to his orphan nephews, and he did not pay Zakat on it.”

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ عِنْدَهُ مَالٌ لِيَتَنِي أَخٌ لَهُ أَيْتَمٌ فَلَا يُرْكِبُهُ

**[10130]** Ḥafṣ narrated to us, from Ḥajjāj, from Al-Ḥakam, from Shurayḥ, who was asked about the orphan's wealth: “Is there Zakat on it?” He said: “Yes, but if it were with me, I would not pay Zakat on it.”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَاجٍ، عَنِ الْحَكَمِ، عَنْ شُرَيْحٍ، قَالَ: سُئِلَ فِي مَالِ الْيَتَمِ إِذَا زَكَاءً؟ قَالَ: نَعَمْ وَلَوْ كَانَ عِنْدِي مَا زَكَيْتُهُ

**[10131]** Wakī‘ narrated to us, from Sufyān, from Jābir, from ‘Āmir, who said: “There is no Zakat on the orphan's wealth.”

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَيْسَ فِي مَالِ الْيَتَمِ زَكَاءً

**[10132]** Wakī‘ narrated to us, from Sa‘īd ibn Dīnār, who said: I asked about the orphan's wealth: “Is there Zakat on it?” He said: “Yes, but if it were with me, I would not pay Zakat on it.”

حَدَّثَنَا وَكِبْرٌ، عَنْ سَعِيدِ بْنِ دِينَارٍ، قَالَ: سَأَلْتُ عَنْ مَالِ الْيَتَمِ فِيهِ زَكَاءً؟ قَالَ: نَعَمْ، وَلَوْ كَانَ عِنْدِي مَا زَكَيْتُهُ

**[10133]** Yahyā ibn Yamān narrated to us, from Al-Hasan ibn Zayd, who said: I heard Mujāhid saying: “Calculate it, and when I know [it is due? or referring to reaching maturity?], pay Zakat on it.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنِ الْحَسَنِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: أَحْصِهِ فَإِذَا عَلِمْتُ فَرِكِّهِ

**[10134]** Abū Usāmah narrated to us, from Sa‘īd, from Qatādah, from Al-Hasan, who said: “[Zakat] is taken from date palms and livestock. As for [other] wealth, [not] until he reaches puberty.” He meant the orphan's wealth.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ: يُؤْخَذُ مِنَ النَّخْلِ وَالْمَاشِيَةِ، وَأَمَّا الْمَالُ فَحَتَّى يَحْلِمَ، يَعْنِي مَالَ الْيَتَمِّ،

**[10135]** Abū Bakr ibn ‘Ayyāsh narrated to us, from ‘Āsim, that Abū Wā'il used to say: “An orphan was under my care who had eight thousand. I did not pay Zakat on it until he reacheded maturity, then I handed it over to him.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، أَنَّ أَبَا وَائِلَ، كَانَ يَقُولُ: كَانَ فِي حِجْرِي يَتَبَّمَ لَهُ ثَمَانِيَّةُ الْأَفِ فَلَمْ أَرْكِهَا حَتَّى لَمَّا بَلَغَ دَفْعَتْهَا إِلَيْهِ

**[10136]** Ibn ‘Uyaynah narrated to us, from ‘Amr, from ‘Abd al-Rahmān ibn al-Sā’ib, who said: “Ibn ‘Umar had an orphan's wealth, so he borrowed his wealth so as not to pay Zakat on it.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّائِبِ، قَالَ: كَانَ عِنْدَ ابْنِ عُمَرَ مَالٌ يَتَبَّمَ فَاسْتَلْفَ مَالَهُ حَتَّى لَا يُؤَدِّي زَكَاتَهُ

**[10137]** Abū Bakr narrated to us, saying: Hātim ibn Ismā‘il narrated to us, from Khuthaym ibn ‘Irāk, who said: I heard my father say: I heard Abū Hurayrah say: The Messenger of Allah ﷺ said: “There is no charity [Zakat] due on a Muslim for his slave or his horse.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُنَيْمَ  
بْنِ عِرَاكٍ قَالَ: سَمِعْتُ أَبِيهِ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ  
يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَدَقَةَ  
عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ

**[10138]** Sufyān ibn ‘Uyaynah narrated to us, from ‘Abd Allāh ibn Dīnār, from Sulaymān ibn Yasār, from ‘Irāk ibn Mālik, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “There is no charity due on a Muslim for his horse or his slave.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ  
سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكٍ بْنِ مَالِكٍ، عَنْ أَبِي  
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنَّهُ  
لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ، وَلَا عَبْدِهِ صَدَقَةٌ

**[10139]** Wakī‘ narrated to us, from Usāmah, from Makhūl, from ‘Irāk ibn Mālik, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “There is no charity due on a Muslim for his slave, his horse, or his slave girl.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَسَامَةَ، عَنْ مَكْحُولٍ، عَنْ عِرَاكٍ بْنِ  
مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ، وَلَا فَرَسِهِ، وَلَا  
وَلِيَدَتِهِ صَدَقَةٌ

**[10140]** Ibn ‘Uyaynah narrated to us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: The Messenger of Allah ﷺ said: “I have overlooked for you the charity on horses and slaves.”

حَدَّثَنَا أَبْنُ عُيْنَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيْهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ تَجَوَّزْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ، وَالرَّفِيقِ

**[10141]** Ibn Mubārak narrated to us, from Ḥajjāj, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: The Messenger of Allah ﷺ said: “As for horses and slaves, I have pardoned [you] from their charity.”

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ حَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيْهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا الْخَيْلُ، وَالرَّفِيقُ فَقَدْ عَفَوْتُ عَنْ صَدَقَاتِهِ

**[10142]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ibn Khālid, from Shubayl ibn ‘Awf—who had lived during the Jahiliyyah—who said: ‘Umar ibn al-Khaṭṭāb ordered the people to give charity. The people said: “O Commander of the Faithful, we have horses and slaves; impose on us ten by ten [or a specific amount].” He said: “As for me, I will not impose that upon you.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَبْنِ خَالِدٍ، عَنْ شُبَيْلٍ بْنِ عَوْفٍ، قَالَ: وَكَانَ أَدْرَكُ الْجَاهِلِيَّةَ قَالَ: أَمْرَ عُمَرَ بْنُ الْخَطَّابِ النَّاسَ بِالصَّدَقَةِ، فَقَالَ النَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ خَيْلٌ لَنَا، وَرَفِيقٌ افْرَضْ عَلَيْنَا عَشَرَةً عَشَرَةً فَقَالَ: أَمَّا أَنَا فَلَا أَفْرِضُ ذَلِكَ عَلَيْنَا

**[10143]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Abd Allāh ibn Abī Ḥusayn informed me that Ibn Shihāb informed him that ‘Uthmān used to “collect Zakat on horses,” and that Al-Sā’ib ibn Ukht Namir informed him that he used to bring the charity of horses to ‘Umar.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي  
عَنْدُ اللَّهِ بْنُ أَبِي حُسْنَى، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، أَنَّ  
عُثْمَانَ كَانَ يُصَدِّقُ الْخَيْلَ وَأَنَّ السَّائِبَ ابْنَ أَخْتِ نَمِيرٍ  
أَخْبَرَهُ أَنَّهُ كَانَ يَأْتِي عُمَرَ بِصَدَقَةِ الْخَيْلِ

**[10144]** Ibn ‘Uyaynah narrated to us, from Ibn Tāwūs, from his father, from Ibn ‘Abbās, who said: “There is no charity due on the horse of the warrior in the way of Allah.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ طَاؤُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ  
عَبَّاسٍ، قَالَ: لَيْسَ فِي فَرَسِ الْغَازِيِّ فِي سَبِيلِ اللَّهِ  
صَدَقَةً

**[10145]** Ibn ‘Uyaynah narrated to us, from ‘Abd Allāh ibn Dīnār, who said: Ibn al-Musayyib was asked: “Is there charity on workhorses (Barādhīn)?” He said: “Is there charity on horses?”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، قَالَ: سُئِلَ ابْنُ  
الْمُسَيَّبٍ فِي الْبَرَادِينِ صَدَقَةً؟ قَالَ: أَوْ فِي الْخَيْلِ  
صَدَقَةً؟

**[10146]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Yāḥyā ibn Sulaymān, from Yāḥyā ibn Sa‘īd, from ‘Abd Allāh ibn Dīnār, who said: I asked Sa‘īd ibn al-Musayyib about the charity of workhorses. He said to me: “Is there charity on horses? Is there charity on horses?”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سُلَيْمَانَ،  
عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، قَالَ:  
سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبٍ عَنْ صَدَقَةِ الْبَرَادِينِ فَقَالَ لِي  
أَوْ فِي الْخَيْلِ صَدَقَةٌ، أَوْ فِي الْخَيْلِ صَدَقَةٌ؟

**[10147]** Abū Usāmah narrated to us, from Nāfi‘, that ‘Umar ibn ‘Abd al-‘Azīz said: “There is no charity on horses.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ نَافِعٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ،  
قَالَ: لَيْسَ فِي الْخَيْلِ صَدَقَةً

**[10148]** Al-Thaqafī narrated to us, from Burd, from Makhūl, who said: “There is no charity on horses or slaves.”

حَدَّثَنَا الثَّقَفِيُّ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: لَيْسَ فِي  
الْخَيْلِ، وَلَا الرَّفِيقِ صَدَقَةً

**[10149]** Wakī‘ narrated to us, from Mālik, from ‘Atā’, who said: “There is no charity on grazing horses.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكٍ، عَنْ عَطَاءٍ، قَالَ: لَيْسَ فِي  
الْخَيْلِ السَّائِمَةِ صَدَقَةً

**[10150]** ‘Alī ibn Mushir narrated to us, from Al-Ajlah, who said: I asked Al-Sha‘bī about the charity of horses and slaves. He said: “There is no Zakat on them.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، قَالَ: سَأَلْتُ الشَّعْبِيَّ  
عَنْ صَدَقَةِ الْخَيْلِ، وَالرَّفِيقِ فَقَالَ: لَيْسَ فِيهِمَا زَكَةً

**[10151]** Hushaym narrated to us, from Mughīrah, from Ibrāhīm, that he “did not see any charity due on slaves if they were for trade, except Sadaqat al-Fitr, but he should evaluate them and pay Zakat on them [as trade goods].”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ لَا يَرَى فِي الرَّفِيقِ، إِذَا كَانُوا لِلتجَارَةِ صَدَقَةً إِلَّا الْفِطْرَ، وَلَكِنْ يُقَوِّمُهُمْ فَيُؤَدِّي عَنْهُمُ الزَّكَاةَ

**[10152]** Hushaym narrated to us, from Yūnus, from Al-Ḥasan, that he used to say similar to that.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: مِثْلُ ذَلِكَ

**[10153]** Wakī‘ narrated to us, from Ibn Mubārak, from Al-Ḥasan, who said: “There is no charity on horses, workhorses, and donkeys.”

حَدَّثَنَا وَكِبْعٌ، عَنْ ابْنِ مُبَارَكٍ، عَنِ الْحَسَنِ، قَالَ: لَيْسَ فِي الْخَيْلِ، وَالْبَرَادِينِ، وَالْحَبِيرِ صَدَقَةً

**[10154]** Wakī‘ narrated to us, from Sufyān, from Ibn Jurayj, from ‘Atā, regarding the slave for trade. He said: “There is no Zakat on him except the Fitr [charity].”

حَدَّثَنَا وَكِبْعٌ، عَنْ سُفِيَّانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي الْعَبْدِ لِلتجَارَةِ قَالَ: لَيْسَ عَلَيْهِ زَكَاةً إِلَّا الْفِطْرُ

**[10155]** ‘Abd al-Rahīm narrated to us, from Ibn Sālim, from Al-Sha‘bī, who said: “There is no Zakat on livestock or slaves unless they are for trade.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ ابْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، قَالَ: لَيْسَ عَلَى الْبَهِيمَةِ، وَلَا عَلَى الْمَمْلُوكِ زَكَاةً، إِلَّا أَنْ تَكُونَ لِلتجَارَةِ

**[10156]** Ghundar narrated to us, from Shu'bah, from Al-Ḥakam, who said: “There is no charity [Zakat] on horses.” Ḥammād said: “There is [Zakat] on them.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: لَيْسَ فِي  
الْخَيْلِ صَدَقَةٌ. قَالَ حَمَّادٌ: فِيهَا

**[10157]** Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: I asked about donkeys, is there Zakat on them or not? He said: “As for me, I liken them to cattle, but we do not know of anything regarding them.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُ  
عَنِ الْحَمِيرِ فِيهَا زَكَاةٌ أَمْ لَا؟ قَالَ: أَمَّا أَنَا فَأُشَبِّهُهَا  
بِالْبَقَرِ، وَلَا نَعْلَمُ فِيهَا شَيْئًا

**[10158]** Wakī‘ narrated to us, from Mubārak, from Al-Ḥasan, who said: “There is no charity on donkeys.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، قَالَ: لَيْسَ فِي  
الْحَمِيرِ صَدَقَةٌ

**[10159]** Abū Bakr narrated to us, saying: ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ḥajjāj, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, that two women came to the Prophet ﷺ wearing gold bracelets on their hands. The Messenger of Allah ﷺ said to them: “Would you like your Lord to adorn you with bracelets of fire?” They said: “No.” He said: “Then fulfill the right of this which is on your hands.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَجَاجَ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ امْرَأَتَيْنِ أَتَاهُنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي أَيْدِيهِمَا أَسْوَرَةً مِنَ الْذَّهَبِ، فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتْحِبَّانِي أَنْ يُسَوِّرَ كُمَا رَبُّكُمَا بِإِسْوَرَةِ مِنْ نَارٍ؟ قَالَتَا: لَا، قَالَ: فَأَدِينَا حَقَّ هَذَا الَّذِي فِي أَيْدِيكُمَا

**[10160]** ‘Abd al-Rahīm and Wakī‘ narrated to us, from Muṣāwir al-Warrāq, from Shu‘ayb, who said: ‘Umar wrote to Abū Mūsā: “Order the Muslim women near you to give charity from their jewelry, and let them not make gifts and increases a means of competition among themselves.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، وَوَكِيعٌ، عَنْ مُسَاوِرِ الْوَرَاقِ، عَنْ شُعَيْبٍ قَالَ: كَتَبَ عُمَرُ إِلَى أَبِي مُوسَى أَنْ أُوْمِرْ مَنْ قِبَلَكَ مِنْ نِسَاءِ الْمُسْلِمِينَ، أَنْ يُصَدِّقُنَّ مِنْ حُلَيْهِنَّ، وَلَا يَجْعَلْنَ الْهَدِيَّةَ، وَالزِّيَادَةَ تَعَارُضًا بَيْنَهُنَّ

**[10161]** ‘Abdah narrated to us, from Sa‘īd, from Qatādah, from Anas, who said: “He pays Zakat once.”

حَدَّثَنَا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ قَاتَدَةَ، عَنْ أَنَسٍ، قَالَ: يُرْكَيْ مَرَّةً

**[10162]** Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from ‘Abd Allāh ibn Shaddād, that he “used to see Zakat due on jewelry.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، أَنَّهُ كَانَ يَرَى فِي الْخُلَيِّ زَكَاءً

**[10163]** Jarīr narrated to us, from Manṣūr, from Ibrāhīm, who said: “There is Zakat on jewelry.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي الْخُلَيِّ زَكَاءً

**[10164]** Sharīk narrated to us, from Sālim, from Sa‘id ibn Jubayr, who said: “There is Zakat on gold and silver jewelry.” He said: And that is the opinion of Sufyān.

حَدَّثَنَا شَرِيكُ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: فِي حُلِّيِّ الدَّهَبِ وَالْفِضَّةِ زَكَاءً. قَالَ: وَهُوَ قَوْلُ سُفْيَانَ

**[10165]** Wakī‘ narrated to us, from Jarīr ibn Ḥāzim, from ‘Amr ibn Shu‘ayb, from ‘Abd Allāh ibn ‘Umar, that he “used to order his women to pay Zakat on their jewelry.”

حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَأْمُرُ نِسَاءَهُ أَنْ يُرَكِّنَ حُلِّيَّهُنَّ

**[10166]** Wakī‘ narrated to us, from Mālik, from ‘Aṭā’, who said: “There is Zakat on jewelry.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكٍ، عَنْ عَطَاءٍ، قَالَ: فِي الْحُلِّيِّ زَكَاءً

**[10167]** Ibn Mahdī narrated to us, from Zam‘ah, from Ibn Ṭāwūs, from his father, who said: “There is Zakat on jewelry.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، قَالَ: فِي الْخُلَيِّ زَكَاءً

**[10168]** Ibn Mahdī narrated to us, from Ḥabīb, from ‘Amr ibn Ḥarim, who said: Jābir ibn Zayd was asked: “Is there Zakat on jewelry?” He said: “Yes, if it is twenty Mithqals [gold] or two hundred Dirhams [silver].”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَبِيبٍ، عَنْ عَمْرُو بْنِ هَرَمٍ قَالَ: سُلِّلْ جَابِرُ بْنُ زَيْدٍ هَلْ فِي الْحُلْيِ رَكَاءً؟ قَالَ: نَعَمْ إِذَا كَانَ عِشْرِينَ مِثْقَالًا، أَوْ مِائَتَيْ دِرْهَمٍ

**[10169]** Abū Khālid al-Āḥmar narrated to us, from Ḥajjāj, from ‘Atā’, Al-Zuhri, and Makhlūl, who said: “There is Zakat on jewelry.” They said: “The Sunnah has established that there is Zakat on gold and silver jewelry.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ، وَالزُّهْرِيٍّ، وَمَكْحُولٍ، قَالُوا: فِي الْحُلْيِ رَكَاءً وَقَالُوا: مَضَتِ السُّنْنَةُ أَنَّ فِي حُلْيِ الْذَّهَبِ وَالْفِضَّةِ رَكَاءً

**[10170]** Wakī‘ narrated to us, from Sufyān, from Abū Ja‘far al-Farrā’, from ‘Abd Allāh ibn Shaddād, who said: “There is Zakat on jewelry, even on a ring.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي جَعْفَرٍ الْفَرَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: فِي الْحُلْيِ رَكَاءً حَتَّى فِي الْخَاتَمِ

**[10171]** ‘Ubayd Allāh ibn Mūsā narrated to us, from Ja‘far ibn Maymūn, who said: “We had a necklace on which we paid Zakat until I think [the Zakat paid] exceeded its price.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، قَالَ: كَانَ عِنْدَنَا طُوقٌ قَدْ رَكَيْنَاهُ حَتَّى أَرَاهُ قَدْ أَوْفَى عَلَى ثَمَنِهِ

**[10172]** Ibn Abī ‘Adī narrated to us, from Ḥusayn, from ‘Atā’, who said: “If the jewelry reaches the amount on which Zakat is due, then Zakat is due on it.”

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُسَيْنٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا  
بَلَغَ الْحُلُّيُّ مَا تَحِبُّ فِيهِ الزَّكَاةُ فَفِيهِ الزَّكَاةُ

**[10173]** Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Nāfi‘, from Ibn ‘Umar, that he “did not see Zakat due on jewelry.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ  
ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يَرَى فِي الْخَلِّيِّ زَكَاءً

**[10174]** ‘Alī ibn Mušhir narrated to us, from Al-Shaybānī, from ‘Abd Allāh ibn Dhakwān and ‘Amr ibn Murrah, from Al-Qāsim, who said: “Our wealth was with ‘Ā’ishah, and she used to pay Zakat on it, except for the jewelry.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ  
ذُكْوَانَ، وَعَمْرُو بْنُ مُرَّةَ، عَنِ الْفَاسِيمِ، قَالَ: كَانَ مَالُنَا  
عِنْدَ عَائِشَةَ فَكَانَتْ تُنْزِكُهُ، إِلَّا الْحُلُّيَّ

**[10175]** Wakī‘ narrated to us, from Sufyān, from ‘Abd al-Raḥmān ibn al-Qāsim, from his father, from ‘Ā’ishah, that she “did not pay Zakat on it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْدِيَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ،  
عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ لَا تُنْزِكُهُ

**[10176]** Wakī‘ narrated to us, from Dalham ibn Ṣalih, from ‘Atā’, from ‘Ā’ishah, who said: “Her nieces had jewelry, and she did not pay Zakat on it.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ دَلْهَمَ بْنِ صَالِحٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَ: كَانَ لِبَنَاتِ أَخِيهَا حُلْيٌ فَلَمْ تَكُنْ تُرْكِيهِ

**[10177]** ‘Abdah ibn Sulaymān narrated to us, from ‘Abd al-Malik, from Abū al-Zubayr, from Jābir, who said: “There is no Zakat on jewelry.” I said: “There is a thousand Dinars in it.” He said: “It is lent and worn.”

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: لَا زَكَاةً فِي الْحُلَيِّ قُلْتُ: إِنَّهُ فِيهِ أَلْفُ دِينَارٍ قَالَ: يُعَارُ، وَيُلْبَسُ

**[10178]** ‘Abdah ibn Sulaymān narrated to us, from Hishām ibn ‘Urwah, from Fāṭimah bint al-Mundhir, from Asmā’, that she “did not pay Zakat on jewelry.”

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بْنِتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ، أَنَّهَا كَانَتْ لَا تُرْكِيَ الْحُلَيِّ

**[10179]** Wakī‘ narrated to us, from Hishām, from ‘Urwah, from Fāṭimah, from Asmā’, that she “used to adorn her clothes with gold and did not pay Zakat on it.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّهَا كَانَتْ تُحَلِّي ثِيَابَهَا الْذَّهَبَ، وَلَا تُرْكِيَ

**[10180]** ‘Abdah ibn Sulaymān narrated to us, from Yahyā ibn Sa‘īd, who said: I asked ‘Amrah about the Zakat of jewelry. She said: “I have not seen anyone pay Zakat on it.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَأَلْتُ عَمَرَةَ عَنْ زَكَةِ الْحُلَيِّ، فَقَالَتْ مَا رَأَيْتُ أَحَدًا يُرْكِبُهُ

**[10181]** Wakī‘ narrated to us, from Ziyād ibn Abī Muslim, from Al-Hasan, who said: “We do not know of any of the Caliphs who said: ‘There is Zakat on jewelry.’”

حَدَّثَنَا وَكِيعٌ، عَنْ زَيْدِ بْنِ أَبِي مُسْلِمٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ: لَا نَعْلَمُ أَحَدًا مِنَ الْخُلَفَاءِ قَالَ: فِي الْحُلَيِّ زَكَةٌ

**[10182]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, who said: “There is no Zakat on jewelry; it is lent and worn.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: لَيْسَ فِي الْحُلَيِّ زَكَةً يُعَارُ وَيُلْبَسُ

**[10183]** ‘Abdah narrated to us, from Sa‘īd, from Qatādah, from Al-Hasan and Ṭāwūs, who said: “There is no Zakat on jewelry.”

حَدَّثَنَا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، وَطَاؤُسٍ، قَالَ: لَا زَكَةً فِي الْحُلَيِّ

**[10184]** Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ḥuṣayn, and Abū al-Aḥwāṣ, from Abū Ishāq, from Al-Sha‘bī, who said: “The Zakat of jewelry is lending it.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، وَأَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، قَالَا: زَكَةُ الْحُلَيِّ عَارِيَّةٌ

**[10185]** Wakī‘ narrated to us, from Ismā‘il ibn ‘Abd al-Malik, who said: I heard Abū Ja‘far saying: “There is no Zakat on jewelry,” then he recited: {From which you extract ornaments which you wear} [Fatir: 12].

حَدَّثَنَا وَكِبْيُعُ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَالِكِ قَالَ: سَمِعْتُ أَبَا جَعْفَرَ، يَقُولُ: لَيْسَ فِي الْحُلْيِ زَكَاةً، ثُمَّ قَرَأَ {شَسْخَرِ جُونَ مِنْهُ حِلْيَةً تَلْبِسُونَهَا}

**[10186]** Wakī‘ narrated to us, from Ḥusayn, from Ja‘far, from his father, who said: “There is no Zakat on jewelry.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ حُسَيْنٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: لَيْسَ فِي الْحُلْيِ زَكَاةً

**[10187]** Wakī‘ narrated to us, from Hishām, from Qatādah, from Ibn al-Musayyib, who said: “The Zakat of jewelry is lending it and wearing it.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ، قَالَ: زَكَاةُ الْحُلْيِ يُعَارُ، وَيُلْبَسُ

**[10188]** Ibn Idrīs narrated to us, from Muḥammad ibn ‘Umārah, from ‘Abd Allāh ibn Abī Bakr, from ‘Amrah, who said: “We were orphans under the care of ‘Ā’ishah, and we had jewelry, but she did not pay Zakat on it.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، قَالَتْ: كُنَّا أَيْتَانَا فِي حَجْرِ عَائِشَةَ وَكَانَ لَنَا حُلْيٌ فَكَانَتْ لَا تُزَكِّيهِ

**[10189]** Abū Bakr narrated to us, saying: Bishr ibn al-Mufaddal narrated to us, from Suhayl, from his father, who said: I asked Sa‘īd, Ibn ‘Umar, Abū Hurayrah, and Abū Sa‘īd, saying: “I have wealth and I want to give its Zakat, but I cannot find a place for it, and these people [rulers] do with it what you see.” They all ordered me to “pay it to them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضْلِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ سَعِيدًا، وَابْنَ عُمَرَ، وَابْنَ هُرَيْرَةَ، وَابْنَ سَعِيدٍ، فَقُلْتُ: إِنَّ لِي مَالًا وَأَنَا أُرِيدُ أَنْ أُعْطِيَ رَكَاتَهُ وَلَا أَجِدُ لَهُ مَوْضِعًا، وَهُؤُلَاءِ يَصْنَعُونَ فِيهَا مَا تَرَوْنَ؟ فَقَالُوا: كُلُّهُمْ أَمْرُونِي أَنْ أُدْفِعَهَا إِلَيْهِمْ

**[10190]** Mu‘ādh ibn Mu‘ādh narrated to us, from Ibn ‘Awn, from Nāfi‘, who said: Ibn ‘Umar said: “Pay the Zakat of your wealth to whoever Allah has put in charge of your affairs. Whoever is righteous, it is for himself; and whoever sins, it is upon him.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنِ، عَنْ نَافِعٍ، قَالَ: قَالَ ابْنُ عُمَرَ: ادْفَعُوا زَكَاتَ أَمْوَالِكُمْ إِلَى مَنْ وَلَأَهُ اللَّهُ أَمْرَكُمْ فَمَنْ بَرَّ فَلِنَفْسِهِ، وَمَنْ أَثْمَ فَعَلَيْهِ

**[10191]** Mu‘ādh ibn Mu‘ādh narrated to us, from Ḥātim ibn Abī Ṣaghīrah, who said: Rabāḥ ibn ‘Ubaydah narrated to me, from Qaza‘ah, who said: I said to Ibn ‘Umar: “I have wealth, to whom should I pay its Zakat?” He said: “Pay it to these people,” meaning the rulers. I said: “Then they will use it for clothes and perfume.” He said: “Even if they use it for clothes and perfume. But there is a right in your wealth other than Zakat, O Qaza‘ah.”

حَدَّثَنَا مَعْاذُ بْنُ مَعَاذٍ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، قَالَ: حَدَّثَنِي رَبَاحُ بْنُ عُبَيْدَةَ، عَنْ قَرَعَةَ، قَالَ: قُلْتُ لِابْنِ عُمَرَ إِنِّي مَالًا فَلِي مَنْ أَدْفَعَ زَكَاتَهُ قَالَ: ادْفَعْهَا إِلَى هُؤُلَاءِ الْأَقْوَمِ، يَعْنِي الْأُمَرَاءِ، قُلْتُ: إِذَا يَتَخَذُونَ بِهَا ثِيَابًا وَطِيبًا، قَالَ: وَإِنْ اتَّخَذُوا ثِيَابًا وَطِيبًا، وَلَكِنْ فِي مَالِكَ حَقُّ سِوَى الزَّكَةِ يَا قَرَعَةَ

**[10192]** Wakī‘ narrated to us, from Ḥājib ibn ‘Umar, from Al-Ḥakam ibn al-A‘raj, who said: I asked Ibn ‘Umar, and he said: “Pay it to them, even if they eat dog meat with it.” When they returned to him, he said: “Pay it to them, even if they eat unripe dates with it.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَاجِبِ بْنِ عُمَرَ، عَنْ الْحَكَمِ بْنِ الْأَعْرَجِ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، قَالَ: ادْفَعْهَا إِلَيْهِمْ وَإِنْ أَكْلُوا بِهَا لَحْومَ الْكِلَابِ فَلَمَّا عَادُوا إِلَيْهِ قَالَ: ادْفَعْهَا إِلَيْهِمْ، وَإِنْ أَكْلُوا بِهَا الْإِسَارَ

**[10193]** Wakī‘ narrated to us, from Yūnus ibn al-Ḥārith, from Dāwūd ibn Abī ‘Āsim, from Al-Mughīrah ibn Shu‘bah, that he “used to send his charity to the rulers.”

حَدَّثَنَا وَكِيعٌ، عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ دَاؤُدَ بْنِ أَبِي عَاصِمٍ، عَنِ الْمُغَيْرَةِ بْنِ شُعْبَةَ، أَنَّهُ كَانَ يَبْعَثُ بِصَدَقَتِهِ إِلَى الْأُمَرَاءِ

**[10194]** Ghundar narrated to us, from Hishām al-Dastuwā’ī, from Yaḥyā ibn Abī Kathīr, that Hudhayfah, Sa’id, and Ibn ‘Umar saw that “Zakat should be paid to the Sultan.”

حَدَّثَنَا غُنْدَرُ، عَنْ هِشَامِ الدَّسْتُوْإِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ حَدَيْفَةَ، وَسَعِيدَ، وَابْنَ عُمَرَ كَانُوا يَرَوْنَ أَنَّ تُذْفَعَ الرَّكَاءُ إِلَى السُّلْطَانِ

**[10195]** Abū Usāmah narrated to us, from Hishām, from Muḥammad, who said: “Charity used to be paid to the Prophet ﷺ and whoever he ordered, and to Abū Bakr and whoever he ordered, and to ‘Umar and whoever he ordered, and to ‘Uthmān and whoever he ordered. When ‘Uthmān was killed, they differed. Some saw that it should be paid to them [the rulers], and some saw that he should distribute it himself.” Muḥammad said: “Let him fear Allah who chooses to distribute it himself, and let him not criticize them for something while doing the same as what he criticizes them for.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: كَانَتِ الصَّدَقَةُ تُذْفَعُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ أَمْرَ بِهِ، وَإِلَى أَبِي بَكْرٍ وَمَنْ أَمْرَ بِهِ، وَإِلَى عُمَرَ وَمَنْ أَمْرَ بِهِ، وَإِلَى عُثْمَانَ وَمَنْ أَمْرَ بِهِ، فَلَمَّا قُتِلَ عُثْمَانُ اخْتَلُفُوا فِيمِنْهُمْ مَنْ رَأَى أَنْ يَذْفَعَهَا إِلَيْهِمْ، وَمِنْهُمْ مَنْ رَأَى أَنْ يَقْسِمَهَا هُوَ، قَالَ مُحَمَّدٌ: فَلْيَتَقَرَّبْنَ إِلَيَّ مَنْ اخْتَارَ أَنْ يَقْسِمَهَا هُوَ، وَلَا يَكُونَ يَعِيبُ عَلَيْهِمْ شَيْئًا يَأْتِي مِثْلُ الَّذِي يَعِيبُ عَلَيْهِمْ

**[10196]** ‘Abdah narrated to us, from Ḥārithah ibn Abī al-Rijāl, who said: I asked ‘Amrah about Zakat. She said: ‘Ā’ishah said: “Pay it to those in authority among you.”

حَدَّثَنَا عَبْدَهُ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالِ، قَالَ: سَأَلْتُ عَمْرَةَ عَنِ الزَّكَاةِ، فَقَالَتْ: قَالَتْ عَائِشَةُ: اذْفَعُوهَا إِلَى أُولَئِكُمْ الْأَمْرِ مِنْهُمْ

**[10197]** Abū Usāmah narrated to us, from ‘Abd Allāh ibn Ḥabīb, who said: I asked Abū Ja‘far about Zakat: “Should I pay it to the governors?” He said: “Pay it to them.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الزَّكَاةِ أَذْفَعُوهَا إِلَى الْوُلَاءِ؟ قَالَ: اذْفَعُهَا إِلَيْهِمْ

**[10198]** ‘Abdah narrated to us, from ‘Ā’ishah, from Al-Ḥasan, who said: “Four things belong to the Sultan: Prayer, Zakat, Legal Punishments (Hudud), and Judgment.”

حَدَّثَنَا عَبْدَهُ، عَنْ عَائِشَةَ، عَنِ الْحَسَنِ، قَالَ: "أَرْبَعٌ إِلَى السُّلْطَانِ: الصَّلَاةُ، وَالزَّكَاةُ، وَالْحُدُودُ، وَالْقَضَاءُ"

**[10199]** Waki‘ narrated to us, from Ibn ‘Awn, from Al-Ḥasan, who said: “These people [rulers] have guaranteed—or are responsible for—four things: Prayer, Zakat, Legal Punishments, and Judgment.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنِ الْحَسَنِ، قَالَ: ضَمِنَ أُوْضَمِنَ هَؤُلَاءِ الْقَوْمُ أَرْبَعًا الصَّلَاةَ، وَالزَّكَاةَ وَالْحُدُودَ، وَالْحُكْمَ

**[10200]** ‘Abd al-Wahhāb narrated to us, from Khālid, from Abū Qilābah, who was asked about Zakat. He said: “Pay it to the Sultan.” It was said: “They do such and such with it,” twice. He said: “Are you able to place it in its proper places?” They said: “No.” He said: “Then pay it to them.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، أَنَّهُ سُئِلَ عَنِ الزَّكَاةِ قَالَ: ادْفَعُهَا إِلَى السُّلْطَانِ، فَقَالَ إِنَّهُمْ يَفْعَلُونَ فِيهَا وَيَفْعَلُونَ مَرَّتَيْنِ، قَالَ: فَتَسْتَطِيعُونَ أَنْ تَضَعُوهَا مَوَاضِعَهَا؟ قَالُوا: لَا، قَالَ: فَادْفَعُوهَا إِلَيْهِمْ

**[10201]** Ghundar told us, from Shu’bah, from ‘Imrān ibn Muslim, from Khaythamah, from Ibn ‘Umar, who said: “Give it (Zakat) to the rulers as long as they pray.” He said: And Khaythamah said: “As long as they pray the prayer at its proper time.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عِمَرَانَ بْنِ مُسْلِمٍ، عَنْ حَيْثَمَةَ، عَنْ أَبْنِ عُمَرَ، قَالَ: أَعْطُوهَا الْأُمَرَاءِ مَا صَلَوةً. قَالَ: وَقَالَ حَيْثَمَةُ: مَا صَلَوْا الصَّلَاةَ لِوَقْتِهَا

**[10202]** Ibn Mahdī told us, from Ḥammād ibn Salamah, from Kulthūm ibn Jabr, from Muslim ibn Yasār, that he said (reciting the verse): “And establish prayer and give Zakat.” He said: “This obligation (Zakat) is to the Sultan (ruler).”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ كُلُّثُومِ بْنِ جَبَرٍ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، أَنَّهُ قَالَ: وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ قَالَ: هَذِهِ الْفَرِيضَةُ إِلَى السُّلْطَانِ

**[10203]** Mu'tamir told us, from Ma'mar, from Al-Zuhri, that he held the view that Zakat should be paid to the Sultan.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، أَنَّهُ كَانَ يَرَى أَنَّ تَذْفَعَ الزَّكَاةَ إِلَى السُّلْطَانِ

**[10204]** Kathir ibn Hisham told us: Hisham told us, from Yahya, from 'Abd al-Rahman ibn al-Baylamani, who said: Abū Bakr al-Siddiq said in his instructions to 'Umar: "Whoever pays Zakat to other than its appointed officials, his Zakat and Sadaqah will not be accepted from him, even if he gave the whole world in charity."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، قَالَ: ثنا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، قَالَ: قَالَ أَبُو بَكْرٍ الصَّدِيقُ فِيمَا يُوصِي بِهِ عُمَرَ: مَنْ أَدَى الزَّكَاةَ إِلَى غَيْرٍ وَلَا تَهَا لَمْ تُقْبَلْ مِنْهُ زَكَاةُهُ، وَصَدَقَتْهُ، وَلَوْ تَصَدَّقَ بِالْدُّنْيَا جَمِيعًا

**[10205]** Ubayd Allāh told us, from 'Uthmān ibn al-Aswad, from Mujāhid and 'Atā', who said: "Pay the Zakat of your wealth to the Sultan."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، وَعَطَاءً، قَالَا: أَدْرَكَاهُ مَالِكٌ إِلَى السُّلْطَانِ

**[10206]** Aswad ibn 'Āmir told us: Sharik told us, from Ḥakim ibn Daylam, from Abū Ṣalih, from Abū Hurayrah and Ibn 'Umar, who said: "Pay the Zakat of your wealth to the Sultan."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ حَكِيمٍ بْنِ دَيْلَمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَابْنِ عُمَرَ، قَالَا: ادْفِعْ زَكَاةَ مَالِكٍ إِلَى السُّلْطَانِ

**[10207]** Muḥammad ibn Yazīd told us, from Al-Nu‘mān, from Makhūl, who said: A man asked him about Zakat. He said: “Pay it to the Imam.” And he said: “The Imam is the Qur'an.” And he used to conceal that.

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنِ النُّعْمَانِ، عَنْ مَكْحُولٍ، قَالَ: سَأَلَهُ رَجُلٌ عَنِ الزَّكَاةِ فَقَالَ: اذْفَعْهَا إِلَى الْإِمَامِ وَقَالَ: الْإِمَامُ الْقُرْآنُ، وَكَانَ يُخْفِي ذَلِكَ

**[10208]** Wakī‘ told us, from Sufyān, from Abū al-Haytham, from Ibrāhīm and Al-Ḥasan, who said: “Place it in its proper places (recipients) and conceal it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي الْهَيْمَنِ، عَنْ إِبْرَاهِيمَ وَالْحَسَنِ، قَالَا: ضَعْهَا مَوَاضِعُهَا، وَأَخْفِهَا

**[10209]** Wakī‘ told us, from Sufyān, from ‘Utbah al-Kindī, from Tāwūs, who said: “Place it (give it) among the poor.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عُثْبَةَ الْكَنْدِيِّ، عَنْ طَاؤُسٍ، قَالَ: ضَعْهَا فِي الْفُقَرَاءِ

**[10210]** Ya‘lā ibn ‘Ubayd told us, from Ḥassān ibn Abī Yahyā, who said: A man asked Sa‘īd ibn Jubayr about Sadaqah. He said: “It is to the rulers.” The man said: “But Al-Ḥajjāj builds palaces with it and places it in other than its proper places.” He said: “Place it where you were commanded (i.e., give it to them).”

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ حَسَانَ بْنِ أَبِي يَحْيَى، قَالَ: سَأَلَ رَجُلٌ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الصَّدَقَةِ قَالَ: هِيَ إِلَى وُلَّةِ الْأَمْرِ قَالَ: فَإِنَّ الْحَجَاجَ يَبْنِي بِهَا الْقُصُورَ، وَيَضَعُهَا فِي غَيْرِ مَوَاضِعِهَا قَالَ: ضَعْهَا حَيْثُ أُمِرْتَ بِهِ

**[10211]** Abū Usāmah told us, from Hishām, from Al-Hasan, who said: “If he pays it to them, it suffices for him; and if he distributes it (himself), it suffices for him.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: إِنْ دَفَعَهَا إِلَيْهِمْ أَجْزَى عَنْهُ، وَإِنْ شَسَّهَا أَجْزَى عَنْهُ

**[10212]** Wakī‘ told us, from Isrā’il, from Jābir, from Khaythamah, who said: I asked Ibn ‘Umar about Zakat, and he said: “Pay it to them.” Then I asked him later, and he said: “Do not pay it to them, for they have neglected the prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ خَيْثَمَةَ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الزَّكَاةِ فَقَالَ: ادْفَعُهَا إِلَيْهِمْ، ثُمَّ سَأَلْتُهُ بَعْدَ فَقَالَ: لَا تَدْفَعُهَا إِلَيْهِمْ، فَإِنَّهُمْ قَدْ أَضَاعُوا الصَّلَاةَ

**[10213]** Abū Usāmah told us, from Ibn Jurayj, from ‘Atā’, who said: A man brought the Zakat of his wealth to ‘Alī. ‘Alī said to him: “Do you take anything from our stipends?” He said: “No.” So he said: “We will not combine against you not giving you (a stipend) and taking from you (Zakat).” So he ordered him to distribute it (himself).

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: جَاءَ رَجُلٌ بِزَكَاةِ مَالِهِ إِلَى عَلَيْيِ، فَقَالَ لَهُ عَلَيْ: تَأْخُذُ مِنْ عَطَاءِنَا شَيْئًا؟ قَالَ: لَا، فَقَالَ: لَا نَجْمَعُ عَلَيْكَ أَنْ لَا نُعْطِنِيَكَ وَتَأْخُذُ مِنْكَ فَأَمْرَهُ أَنْ يَقْسِمَهَا

**[10214]** Abū Bakr told us: Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, from ‘Alī. And Sharīk told us, from Abū Ishāq, from ‘Āsim, from ‘Alī, who said: “There is no Zakat on wealth until a year has passed over it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلَيِّ، قَالَ: وَحَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلَيِّ، قَالَ: لَيْسَ فِي مَالٍ زَكَاةً حَتَّى يَحُولَ عَلَيْهِ الْحَوْنُ

**[10215]** Wakī‘ told us, from Sufyān, from Abū Ishāq, from ‘Āsim, from ‘Alī, who said: “There is no Zakat on wealth until a year has passed over it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلَيِّ، قَالَ: لَيْسَ فِي الْمَالِ زَكَاةً حَتَّى يَحُولَ عَلَيْهِ الْحَوْنُ

**[10216]** ‘Alī ibn Hāshim told us, from Ibn Abī Laylā, from Nāfi‘, from Ibn ‘Umar, who said: “Whoever acquires wealth, there is no Zakat on him until a year has passed over it.”

حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: مَنْ أَصَابَ مَالًا، فَلَا زَكَاةً عَلَيْهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْنُ

**[10217]** Abū Bakr ibn ‘Ayyāsh told us, from Al-A‘mash, from a man, from Jābir, from Abū Bakrah, who said: “There is no Zakat on it until a year has passed over it.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ جَابِرٍ، عَنْ أَبِي بَكْرَةَ، قَالَ: لَيْسَ عَلَيْهِ زَكَاةً حَتَّى يَحُولَ عَلَيْهِ الْحَوْنُ

**[10218]** Muḥammad ibn Abī ‘Adī told us, from Ḥumayd, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote: “Whichever man acquires wealth, there is no Zakat on him until a year has passed over it.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَيْمًا رَجُلٌ أَفَادَ مَالًا فَلَا زَكَةً عَلَيْهِ حَتَّى يَعُودَ عَلَيْهِ الْحَوْنُ

**[10219]** Abū Khālid al-Āḥmar told us, from Yahyā ibn Sa‘īd, from Sālim, who said: “There is no Zakat on it until a year has passed over it.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَالِمٍ، قَالَ: لَيْسَ فِيهِ زَكَةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْنُ

**[10220]** Abū Usāmah told us, from Hishām, from Al-Ḥasan, who said: “There is no Zakat on wealth until a year has passed over it.”

حَدَّثَنَا أَبُو أَسَامَةً، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: لَيْسَ فِي مَالٍ زَكَةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْنُ

**[10221]** Wakī‘ told us, from Sufyān, from Maṇṣūr (or someone else) and Ibrāhīm, who said: “There is no Zakat on it until a year has passed over it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، أَوْ غَيْرِهِ، وَإِبْرَاهِيمُ قَالَا: لَا زَكَةً فِيهِ حَتَّى يَعُودَ عَلَيْهِ الْحَوْنُ

**[10222]** Abū Usāmah told us, from Ḥārithah ibn Muḥammad, from ‘Amrah bint ‘Abd al-Rahmān, from ‘Ā’ishah, who said: “There is no Zakat on wealth until a year has passed over it.”

حَدَّثَنَا أَبُو أَسَامَةً، عَنْ حَارِثَةَ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: لَيْسَ فِي مَالٍ زَكَةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْنُ

**[10223]** Al-Faḍl ibn Dukayn told us, from Isrā’īl, from Jābir, from Abū Ja‘far, who said: “There is no Zakat on it until a year has passed over it.”

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنٍ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَفَرٍ، قَالَ: لَيْسَ فِيهِ زَكَةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ

**[10224]** Yaḥyā ibn Ya’lā al-Taymī told us, from Maṇṣūr, from Ya’lā ibn Nu‘mān, from Nāfi‘, from Ibn ‘Umar, who said: “There is no Zakat on it until a year has passed over it from the time he acquires it.”

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مَنْصُورٍ، عَنْ يَعْلَى بْنِ نُعْمَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَيْسَ عَلَيْهِ زَكَةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ مِنْ حِينَ يَسْتَقِيدهُ

**[10225]** Abū Bakr told us: Ma‘mar told us, from Burd, from Makhūl, who said: “If a man has a month in which he pays Zakat, and he acquires wealth and spends it, there is no Zakat on what he spent. But whatever meets the month in which he pays Zakat on his wealth (is subject to Zakat). If he does not have a month in which he pays Zakat, and he acquires wealth, then let him pay Zakat on it when he acquires it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: إِذَا كَانَ لِلرَّجُلِ شَهْرٌ يُزَكَّى فِيهِ فَاصَابَ مَالًا فَأَنْفَقَهُ فَلَيْسَ عَلَيْهِ زَكَةٌ مَا أَنْفَقَ، وَلَكِنْ مَا وَافَى الشَّهْرَ الَّذِي يُزَكَّى فِيهِ مَالُهُ زَكَةً فَإِنْ كَانَ لَيْسَ لَهُ شَهْرٌ يُزَكَّى فِيهِ فَاسْتَفَادَ مَالًا فَلَيْزَكَّهُ حِينَ يَسْتَقِيدهُ

**[10226]** Abū Usāmah told us, from Hishām, from ‘Ikrimah, from Ibn ‘Abbās regarding a man who acquires wealth. He said: “He pays Zakat on it when he acquires it.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي الرَّجُلِ يَسْتَفِيدُ مَالًا قَالَ: يُرَكِّبُهُ حِينَ يَسْتَفِيدُهُ

**[10227]** ‘Abd al-A’lā told us, from Ma’mar, from Al-Zuhrī, that he used to say: “If a man acquires wealth and wants to spend it before the month of his Zakat arrives, let him pay Zakat on it, then spend it. And if he does not intend to spend it, let him pay Zakat on it with his (other) wealth.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، أَنَّهُ كَانَ يَقُولُ: إِذَا اسْتَفَادَ الرَّجُلُ مَالًا فَأَرَادَ أَنْ يُنْفِقَهُ قَبْلَ مَجِيءِ شَهْرِ رَكَاتِهِ فَلْيُزَكِّهِ، ثُمَّ لَيُنْفِقَهُ، وَإِنْ كَانَ لَا يُرِيدُ أَنْ يُنْفِقَ فَلْيُزَكِّهِ مَعَ مَالِهِ

**[10228]** Ḥafṣ told us, from Layth, from Mujāhid, who said: “There is no Zakat on the wealth of a Mukātab (slave with a contract for freedom).”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَيْسَ فِي مَالِ الْمُكَاتِبِ رَكَاءً

**[10229]** ‘Abbād ibn ‘Awwām told us, from Hajjāj, from Al-Ḥakam, that ‘Umar ibn ‘Abd al-‘Azīz said: “There is no Zakat on the wealth of a Mukātab.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ حَاجَاجٍ، عَنْ الْحَكَمِ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: لَيْسَ فِي مَالِ الْمُكَاتِبِ رَكَاءً

**[10230]** ‘Abd al-Rahīm ibn Sulaymān told us, from Ṣubayḥ Abū al-Jahm, the freed slave of Banū ‘Abs, who said: I asked Sa‘īd ibn Jubayr and Ibn al-Musayyib about a Mukātab man who has wealth: Is there Zakat on his wealth? They said: “No.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ صُبَيْحٍ أَبْيَ الْجَهْمِ،  
مَوْلَى بَنِي عَبْسٍ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، وَابْنَ  
الْمُسَيْبِ عَنْ رَجُلٍ مُكَاتِبٍ لَهُ مَالٌ أَعْلَى مَالِهِ زَكَاةً فَلَا:  
لَا

**[10231]** ‘Abd al-Rahīm told us, from ‘Amr ibn Maymūn, from his father, from Maymūn ibn Mihrān, from his grandfather, from Masrūq, who said: “There is no Zakat on the wealth of a Mukātab.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِيهِ،  
عَنْ مَيْمُونِ بْنِ مَهْرَانَ، عَنْ جَدِّهِ، عَنْ مَسْرُوقٍ، قَالَ:  
لَيْسَ فِي مَالِ الْمُكَاتِبِ زَكَاةً

**[10232]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from Abū al-Zubayr, from Jābir, who said: “There is no Zakat on the wealth of a Mukātab or a slave until they are freed.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ،  
عَنْ جَابِرٍ، قَالَ: لَيْسَ فِي مَالِ الْمُكَاتِبِ، وَلَا الْعَبْدِ زَكَاةً  
حَتَّى يَعْتَقَ

**[10233]** Waki‘ told us, from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar, who said: “There is no Zakat on the wealth of a Mukātab or a slave until they are freed.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ  
قَالَ: لَيْسَ فِي مَالِ الْمُكَاتِبِ، وَلَا الْعَبْدِ زَكَاةً حَتَّى يَعْتَقَ

**[10234]** Wakī‘ told us, from ‘Abd al-Azīz ibn ‘Abd Allāh, from Abū Ṣakhr, from Kaysān ibn Abī Sa‘īd al-Maqburī, who said: I came to ‘Umar with the Zakat of my wealth, two hundred dirhams, while I was a Mukātab. He said: “Have you been freed?” I said: “Yes.” He said: “Go and distribute it.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي صَخْرٍ، عَنْ كَيْسَانَ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، قَالَ: أَتَيْتُ عُمَرَ بِزَكَاةً مَالِيَّ مِائَةً دِرْهَمًا وَأَنَا مُكَاتَبٌ فَقَالَ: هَلْ عُتِقْتَ؟ فَلَمْ يَقُلْ: نَعَمْ، قَالَ: اذْهَبْ فَاقْسِمْهَا.

**[10235]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from Sulaymān ibn Mūsā, similar to the statement of Jābir.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، مِثْلُ قَوْلِ جَابِرٍ

**[10236]** Abū Bakr told us: Ibn Numayr told us, from ‘Abd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: “There is no Zakat on the wealth of a slave.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَيْسَ فِي مَالِ الْعَبْدِ زَكَاةً

**[10237]** Wakī‘ told us, from Shu‘bah, from Al-Ḥakam, from ‘Abd Allāh ibn Nāfi‘, from his father, from ‘Umar, who said: “There is no Zakat on the wealth of a slave.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ، قَالَ: لَيْسَ فِي مَالِ الْعَبْدِ زَكَاةً

**[10238]** Waki‘ told us, from Abū Hilāl, from Qatādah, from Sa‘id ibn al-Musayyib, who said: “There is no Zakat on the wealth of a slave.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلَالٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: لَيْسَ فِي مَالِ الْعَبْدِ زَكَاءً

**[10239]** Abū Usāmah told us, from Hishām, from Al-Hasan, who said: “The slave and his wealth belong to his master. Zakat is upon the master, and there is no Zakat upon the slave.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: الْعَبْدُ وَمَالُهُ لِسَيِّدِهِ الزَّكَاءُ عَلَى الْمَوْلَى، وَلَيْسَ عَلَى الْعَبْدِ زَكَاءً

**[10240]** Zayd ibn Ḥubāb told us, from Hammād ibn Salamah, from ‘Abd Allāh ibn Kathīr, from Mujāhid, who said: “There is no Zakat on the wealth of a slave.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ مُجَاهِدٍ، قَالَ: لَيْسَ فِي مَالِ الْعَبْدِ زَكَاءً

**[10241]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from Abū al-Zubayr, from Jābir, who said: “There is no Zakat on the wealth of a slave.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: لَيْسَ فِي مَالِ الْعَبْدِ زَكَاءً

**[10242]** Yaḥyā ibn ‘Abd Allāh ibn Abī ‘Utbah told us, from ‘Abd al-Malik, from ‘Atā’, who said: “There is no Zakat upon a slave.”

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عُثْبَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: لَيْسَ عَلَى الْعَبْدِ زَكَاءً

**[10243]** Abū Bakr told us: Ghundar told us, from ‘Uthmān ibn Ghiyāth, from ‘Ikrimah, that he was asked about the slave: Is there Zakat upon him? He said: “Is there prayer upon him?”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ عُثْمَانَ بْنِ عِيَّاثٍ، عَنْ عِكْرِمَةَ، أَنَّهُ سُئِلَ عَنِ الْعَبْدِ هَلْ عَلَيْهِ زَكَاةً؟ قَالَ: هَلْ عَلَيْهِ صَلَاةً؟

**[10244]** Ibn Mahdī told us, from Zam‘ah, from Ibn Ṭāwūs, from his father, who said: “There is Zakat in the wealth of a slave.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ زَمْعَةَ، عَنْ أَبْنِ طَاؤُسٍ، عَنْ أَبِيهِ، قَالَ: فِي مَالِ الْعَبْدِ زَكَاةً

**[10245]** Abū Usāmah told us, from Hishām, from Ibn Sīrīn, from Khālid al-Ḥadhdhā’, who said: I said to Ibn ‘Umar: “Is there Zakat in the wealth of a slave?” He said: “Is he a Muslim?” I said: “Yes.” He said: “In two hundred dirhams, five dirhams.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، عَنْ أَبْنِ سِيرِينَ، عَنْ خَالِدِ الْحَدَّاءِ، قَالَ: قُلْتُ لِابْنِ عُمَرَ فِي مَالِ الْعَبْدِ زَكَاةً؟ قَالَ: مُسْلِمٌ هُوَ؟ قُلْتُ: نَعَمْ، قَالَ: فِي مِائَتَيْ دِرْهَمٍ خَمْسَةُ دِرَاهِمٍ

**[10246]** Abū Bakr told us: Jarīr told us, from Maṇṣūr, from Al-Ḥasan, who said: ‘Alī was asked about a man who has a debt owed by another man. He said: “The owner of the wealth pays Zakat on it. But if the debt is delayed/lost and he fears he will not pay,” he said, “he waits. Then when it comes out (is paid back), he pays the Zakat of his wealth.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، قَالَ: سُئِلَ عَلَيْهِ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ عَلَى الرَّجُلِ قَالَ: يُرْكَيْهِ صَاحِبُ الْمَالِ فَإِنْ تَوَى مَا عَلَيْهِ وَخَشِيَ أَنْ لَا يَتَضَرَّ فَإِذَا خَرَجَ أَدَى زَكَاتَ مَالِهِ

**[10247]** Waki‘ told us, from Ibn ‘Awn, from Muḥammad, who said: I was informed that ‘Alī said: “If he is truthful, let him pay Zakat when he collects it,” meaning the debt.

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: ثُبَّثْتُ أَنَّ عَلَيْهِ، قَالَ: إِنْ كَانَ صَادِقًا فَلْيَزَكْ إِذَا قَبَضَ، يَعْنِي الدَّيْنَ،

**[10248]** Mu’tamir told us, from Layth, from Ṭāwūs, who said: “If you have a debt (owed to you), pay Zakat on it.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ: إِذَا كَانَ لَكَ دَيْنٌ فَزَكِّهِ

**[10249]** Abū Bakr ibn ‘Ayyāsh told us, from Mughīrah, from Ibrāhīm, who said: “Let him look at what debts he owes and set it aside. And whoever has a debt owed to him that is reliable, let him pay Zakat on it.”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لِيَنْظُرْ مَا كَانَ عَلَيْهِ مِنْ دَيْنٍ فَلْيَعْزِلْهُ، وَمَنْ كَانَ لَهُ مِنْ دَيْنٍ ثَقَةٌ فَلْيَزْكُرْهُ

**[10250]** ‘Abd al-Rahīm told us, from Ash‘ath, from Abū al-Zubayr, from Jābir, who said (regarding unstable debt): “He pays Zakat on it.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: يُرَكِّبُهُ

**[10251]** Waki‘ told us, from Mūsā ibn ‘Ubaydah, from Nāfi‘, from Ibn ‘Umar, who said: “Pay the Zakat of your wealth year by year. Whatever is reliable debt, pay Zakat on it. And if it is doubtful debt, there is no Zakat on it until its owner pays it back.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: زَكُوا زَكَاةَ أَمْوَالِكُمْ حَوْلًا إِلَى حَوْلٍ، وَمَا كَانَ مِنْ دَيْنٍ ثَقَةٌ فَرَكِّبُهُ، وَإِنْ كَانَ مِنْ دَيْنٍ مَظْلُونٍ فَلَا زَكَاةَ فِيهِ حَتَّى يَقْضِيَهُ صَاحِبُهُ

**[10252]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from Abū al-Zubayr, from Jābir, who said: “He pays Zakat on it.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: يُرَكِّبُهُ

**[10253]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from Yazid ibn Zayd, from Jābir, that ‘Abd al-Malik ibn Abī Bakr informed him that ‘Umar said to a man: “When you milk (or receive income), calculate your debt and what you have, combine all of that, then pay Zakat on it.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ يَزِيدَ بْنَ رَبِيعٍ، عَنْ جَابِرٍ، أَنَّ عَبْدَ الْمَالِكَ بْنَ أَبِي بَكْرٍ، أَخْبَرَهُ، أَنَّ عُمَرَ قَالَ لِرَجُلٍ: إِذَا حَلَبَ فَاحْسِبْ دَيْنَكَ، وَمَا عِنْدَكَ فَاجْمِعْ ذَلِكَ جَمِيعًا، ثُمَّ زَكِّهِ

**[10254]** ‘Umar ibn Ayyūb narrated to us, from Ja‘far, from Maymūn, who said: “Calculate the debt you expect to be repaid, then deduct what you owe, then pay Zakat on what remains.”

حَدَّثَنَا عُمَرُ بْنُ أَئِيْبَ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: مَا كَانَ مِنْ دَيْنٍ فِيمَا تَرْجُوهُ فَاحْسِبْهُ، ثُمَّ أَخْرِجْ مَا عَلِيْكَ، ثُمَّ زَكِّ مَا بَقِيَ

**[10255]** Yahyā ibn Sa‘id narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “If you know that it will be recovered, then pay Zakat on it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ قَالَ: إِذَا كُنْتَ تَعْلَمُ أَنَّهُ خَارِجٌ فَزَكِّهِ

**[10256]** Yazīd ibn Hārūn narrated to us, saying: Hishām narrated to us, from Muḥammad, from ‘Ubaydah, who said: ‘Alī was asked about a man who has a doubtful debt, should he pay Zakat on it? He said: “If he is truthful, let him pay Zakat on it for the past period when he receives it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ، قَالَ: سُئِلَ عَلَيْهِ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ الْمَظْنُونُ أَيْزَرَكِيهِ؟ فَقَالَ: إِنْ كَانَ صَادِقًا فَلْيَزَرْكِهِ لِمَا مَضَى إِذَا قَبَضَهُ

**[10257]** Hammād ibn Khālid narrated to us, from Ibn Abī Dhi’b, from ‘Uthmān ibn Abī ‘Uthmān, who said: I said to Al-Qāsim ibn Muḥammad: “We have loans and debts owed to us, should we pay Zakat on them?” He said: “Yes, ‘A’ishah used to order us to pay Zakat on what was at sea [invested].” And I asked Sālim, and he said similar to that.

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عُثْمَانَ بْنِ أَبِي عُثْمَانَ قَالَ: قُلْتُ لِلْفَاسِلِ بْنِ مُحَمَّدٍ: إِنَّ لَنَا فِرْضًا، وَدَيْنًا فَتُرْكَيْهِ؟ قَالَ: نَعَمْ، كَانَتْ عَائِشَةُ تَأْمُرُنَا أَنْ نُرْكِي مَا فِي الْبَحْرِ وَسَأَلْتُ سَالِمًا فَقَالَ: مِثْلُ ذَلِكَ

**[10258]** Abū Bakr narrated to us, saying: Ibn Mahdī narrated to us, from Sufyān, from Abū al-Zinād, from ‘Ikrimah, who said: “There is no Zakat on debt.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي الزَّنَادِ، عَنْ عِكْرَمَةَ، قَالَ: لَيْسَ فِي الدَّيْنِ زَكَاةً

**[10259]** Zayd ibn al-Hubāb narrated to us, from ‘Abd Allāh ibn al-Mu’ammal, from Ibn Abī Mulaykah, from ‘Āishah, who said: “There is no Zakat on it until he receives it.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُؤْمَلِ، عَنْ أَبِي مُلِيقَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَيْسَ فِيهِ زَكَةٌ حَتَّىٰ يَقْضِيَ

**[10260]** Yaḥyā ibn Sa‘īd narrated to us, from ‘Uthmān ibn al-Aswad, from ‘Atā’, who said: “He does not pay Zakat on it until he receives it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَطَاءٍ، قَالَ: لَا يُرْكِيْهِ حَتَّىٰ يَقْضِيَ

**[10261]** Abū Mu‘awiyah narrated to us, from Ḥajjāj, from ‘Atā’, who said: “There is no Zakat on the creditor to whom the debt is owed, nor on the debtor who owes it.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَّ، عَنْ عَطَاءٍ، قَالَ: لَيْسَ عَلَى صَاحِبِ الدَّيْنِ الَّذِي هُوَ لَهُ، وَلَا الَّذِي هُوَ عَلَيْهِ زَكَةً

**[10262]** Wakī‘ narrated to us, from Isrā’il, from Jābir, from Abū Ja‘far, who said: “There is no Zakat on it until he receives it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي حَفْرٍ، قَالَ: لَيْسَ فِيهِ زَكَةٌ حَتَّىٰ يَقْضِيَ

**[10263]** Wakī‘ narrated to us, from Mis‘ar, from Al-Ḥakam, who said: Ibrāhīm disagreed with me regarding it, so I said: “He does not pay Zakat.” Then he returned to my view.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ الْحَكَمِ، قَالَ: خَالِفَنِي إِبْرَاهِيمُ فِيهِ فَقَلْتُ: لَا يُرْكِيْهِ ثُمَّ رَجَعَ إِلَى قَوْلِي

**[10264]** Ḥammād ibn Khālid narrated to us, from Al-‘Umari, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, from ‘Ā’ishah, who said: “There is no Zakat on debt.”

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنِ الْعُمَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: لَيْسَ فِي الدِّينِ زَكَاةً

**[10265]** Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mughīrah, from Ibrāhīm, who said: “There is no harm if a slave rewards his companions, and gives charity from the surplus likewise.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يُكَافِئَ الْعَبْدُ أَصْحَابَهُ، وَأَنْ يَتَصَدَّقَ مِنَ الْفَضْلِ كَذَلِكَ

**[10266]** Fuḍayl ibn ‘Iyāḍ narrated to us, from Hishām, from Al-Hasan, who said: “A slave may give charity from his sustenance with something that does not harm him.”

حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: يَتَصَدَّقُ الْعَبْدُ مِنْ قُوَّتِهِ بِالشَّيْءِ، لَا يُضَرُّ بِهِ

**[10267]** Ibn Fuḍayl narrated to us, from Huṣayn, from Sa‘id ibn Jubayr, that a man asked him, saying: “I am a slave and I have some wealth; can I give charity from it?” He said: “Yes, with three Dirhams or four Dirhams.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ سَأَلَهُ رَجُلٌ فَقَالَ: أَنَا رَجُلٌ مَمْلُوكٌ وَمَعِي مَالٌ أَفَأَتَصَدَّقُ مِنْهُ؟ قَالَ: نَعَمْ بِثَلَاثَةِ دَرَاهِمَ، أَوْ أَرْبَعَةِ دَرَاهِمَ

**[10268]** Yaḥyā ibn Zakariyyā narrated to us, from Ibn Abī Zā’idah, from Dāwūd, who said: I asked Sa‘īd ibn al-Musayyib: “What can a slave give as charity from his wealth?” He said: “A Sā‘ and the like.”

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنْ ابْنِ أَبِي زَائِدَةَ، عَنْ دَاؤِدَ قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبٍ مَا يَتَصَدَّقُ بِهِ الْعَبْدُ مِنْ مَالِهِ؟ قَالَ: الصَّاعُ وَشَبَّهُهُ

**[10269]** Ghundar narrated to us, from Shu‘bah, from Manṣūr, from Ibrāhīm, who said: “A slave may give charity with less than a Dirham.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يَتَصَدَّقُ الْعَبْدُ بِمَا دُونَ الدِّرْهَمِ

**[10270]** Ibn Abī Zā’idah narrated to us, from Shu‘bah, from Al-Ḥakam, from ‘Abd Allāh ibn Nāfi’, from his father—who was a slave of Banū Hāshim—that he asked ‘Umar: “Can I give charity?” He said: “[Yes,] with a Dirham or a loaf of bread.”

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، وَكَانَ مَثُلوًّا لِبْنَي هَاشِمٍ، أَنَّهُ سَأَلَ عُمَرَ أَيَّتَصَدَّقُ؟ قَالَ: بِالذِّرْهَمِ، وَالرَّغْيفِ

**[10271]** Wakī‘ narrated to us, from Dāwūd ibn Qays, from Sālim, who said: “He draws nearer [to Allah] with whatever good he can.”

حَدَّثَنَا وَكِيعٌ، عَنْ دَاؤِدَ بْنِ فَيْسٍ، عَنْ سَالِمٍ، قَالَ: يَتَقَرَّبُ بِمَا اسْتَطَاعَ مِنْ خَيْرٍ

**[10272]** Wakī‘ narrated to us, from Isrā’īl, from Jābir, from ‘Āmir and Khaythamah regarding a slave giving charity. They said: “He should not give charity with more than a Dirham.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَخَيْثَمَةً، فِي الْعَبْدِ يَتَصَدَّقُ؟ قَالَا: لَا يَتَصَدَّقُ بِمَا فَوْقَ الدِّرْهَمِ

**[10273]** ‘Abd al-A’lā narrated to us, from Ma’mar, from Al-Zuhrī, who said: “He gives charity with something that is not considered wealth.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: يَتَصَدَّقُ بِالشَّيْءِ لَيْسَ بِذِي مَالٍ

**[10274]** Hafṣ narrated to us, from Muḥammad ibn Zayd, from ‘Umayr, the freed slave of Ābi al-Laḥm, who said: I was a slave, and I used to give charity. I asked the Prophet ﷺ, as my master was forbidding me (or he asked him), and he said: “The reward is between both of you.”

حَدَّثَنَا حَفْصٌ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَى أَبِي الْلَّحْمِ قَالَ: كُنْتُ عَبْدًا مَمْلُوكًا، وَكُنْتُ أَتَصَدَّقُ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مَوْلَايَ يَنْهَايِي أَوْ سَأَلْتُهُ فَقَالَ: الْأَجْرُ بِيَنْتَهَا

**[10275]** Wakī‘ narrated to us, from Isrā’īl, from Jābir, from Al-Hakam, from ‘Alī, who said: “He gives charity with a Dirham.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ الْحَكَمِ، عَنْ عَلِيٍّ، قَالَ: يَتَصَدَّقُ بِالْدِرْهَمِ

**[10276]** Wakī‘ narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: The Prophet ﷺ used to “accept the invitation of a slave.”

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ مَتْصُورٍ، عَنْ إِبْرَاهِيمَ،  
قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجِيبُ دَعْوَةَ  
الْمَمْلُوكِ

**[10277]** Abū al-Āḥwāṣ narrated to us, from Muslim, from Anas, who said: The Prophet ﷺ used to “accept the invitation of a slave.”

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ مُسْلِمٍ، عَنْ أَنَّسٍ، قَالَ: كَانَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجِيبُ دَعْوَةَ الْمَمْلُوكِ

**[10278]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ibn Abī Dhi’b, from ‘Ubayd ibn Salmān, from Ibn al-Musayyib, who said: “A slave does not give charity to his father or mother except with the permission of his master.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبْرٌ، عَنْ ابْنِ أَبِي ذِئْبٍ،  
عَنْ عُبَيْدِ بْنِ سَلْمَانَ، عَنْ ابْنِ الْمُسَيْبِ قَالَ: لَا يَتَصَدَّقُ  
الْعَبْدُ عَلَى وَالِدِهِ، وَلَا عَلَى أُمِّهِ إِلَّا بِإِذْنِ سَيِّدِهِ

**[10279]** Wakī‘ narrated to us, from Ibn Abī Dhi’b, from Abū Ruhm, who said: I asked Abū Hurayrah, saying: “My master has imposed upon me [to pay him] a Dirham each day; can I give charity?” He said: “Nothing of your debt or your wealth is lawful for you [to give] except with his permission, [even if it is] handing a morsel to a poor person.”

حَدَّثَنَا وَكِبْرٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ أَبِي رُهْبَنْ، قَالَ:  
سَأَلْتُ أَبَا هُرَيْرَةَ، فَلَمَّا قَدْ جَعَلَ عَلَيَّ مَوْلَايَ  
دِرْهَمًا فِي الْيَوْمِ فَأَتَصَدَّقُ؟ قَالَ: لَا يَحِلُّ لَكَ مِنْ دِينِكَ  
وَلَا مِنْ مَالِكَ شَيْءٌ إِلَّا بِإِذْنِهِ ثَنَاؤُ الْمِسْكِينِ اللُّقْمَةِ

**[10280]** Ibn Numayr narrated to us, from ‘Abd al-Malik, from ‘Atā’, who said: “A slave does not give any of his wealth in charity except with the permission of his master.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءِ، قَالَ: لَا يَتَصَدَّقُ الْعَبْدُ بِشَيْءٍ مِّنْ مَالِهِ إِلَّا بِإِذْنِ مَوْلَاهُ

**[10281]** Wakī‘ narrated to us, from Ismā‘il ibn Salmān, who said: I witnessed Al-Sha‘bī when a slave asked him, saying: “I earn such and such, and my master takes such and such; can I give charity?” He said: “Then the reward will be for your masters.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ سَلْمَانَ، قَالَ: شَهِدْنَا الشَّعْبِيَّ وَسَلَّمَةً مَمْلُوكًا قَالَ: إِنِّي أَكْتَسِبُ كَذَا وَكَذَا فَيَأْخُذُ مَوْلَايَ كَذَا وَكَذَا أَفَأَتَصَدَّقُ؟ قَالَ: إِذَا يَكُونُ الْأَجْرُ لِمَوْلَاهِكَ

**[10282]** ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Khālid, from Muḥammad, that ‘Amr ibn al-Āṣ “used to order something for a poor person, and if he wasn't found, it would be set aside until he gave it to someone else.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، أَنَّ عَمْرَو بْنَ الْعَاصِ، كَانَ يَأْمُرُ لِلْمِسْكِينِ بِالشَّيْءِ، فَإِذَا لَمْ يُوجَدْ وُضِعَ حَتَّى يُعْطِيهِ غَيْرَهُ

**[10283]** Al-Thaqafī narrated to us, from Khālid, from ‘Ikrimah, that he “disliked that if food was ordered for a beggar and he could not get it, that he should eat it until he gave it in charity.”

حَدَّثَنَا التَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، أَنَّهُ كَرِهَ إِذَا أُمِرَ لِلسَّائِلِ بِطَعَامٍ فَلَمْ يَقْدِرْ عَلَيْهِ أَنْ يَأْكُلهُ حَتَّى يَتَصَدَّقَ بِهِ

**[10284]** Ibn ‘Ulayyah narrated to us, from Ḥibbān ibn Yasār, from ‘Amr ibn Sa‘īd, that a beggar asked ḥumayd ibn ‘Abd al-Rahmān. ḥumayd said to him: “You are astray,” and he seemed to be a worshipper. He ordered something for him, but he considered it little and refused to accept it. ḥumayd said to him: “As you wish; if you accept it [fine], otherwise we will give it to someone else.” Then he said: “It used to be said: ‘Turn away the beggar even with something like the head of a sandgrouse.’”

**[10285]** ‘Abd al-Salām narrated to us, from Layth, from Ṭāwūs, regarding a man who goes out with charity to a poor person but misses him and cannot find him. He said: “He gives it to someone else.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ حِبَّانَ بْنِ يَسَارٍ، عَنْ عَمْرُو بْنِ سَعِيدٍ، أَنَّ سَائِلاً سَأَلَ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، فَقَالَ لَهُ حُمَيْدٌ: إِنَّكَ ضَالٌّ وَكَانَهُ عِبَادِيٌّ فَأَمَرَ لَهُ بِشَيْءٍ فَاسْتَقَلَّ، وَأَبَى أَنْ يَقْبِلَهُ، فَقَالَ لَهُ حُمَيْدٌ: مَا شِئْتَ إِنْ قَبِيلَهُ وَإِنَّ أَعْطَيْنَاهُ غَيْرَكَ ثُمَّ قَالَ: “كَانَ يُقَالُ: رُدُّوا السَّائِلَ وَلَوْ بِمِثْلِ رَأْسِ الْقَطَاطِ

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ لَيْثٍ، عَنْ طَلَوْسٍ، فِي الرَّجُلِ يَخْرُجُ بِالصَّدَقَةِ إِلَى الْمِسْكِينِ فَيَتَوَلَّ مِنْهُ فَلَا يَجِدُهُ، قَالَ: يَصْرُفُهَا إِلَى غَيْرِهِ

**[10286]** Abū Mu‘awiyah narrated to us, from Ḥajjāj, from Abū Ma‘shar, from Ibrāhīm, regarding a man who brings out charity for a poor person but misses him. He said: “He holds onto it until he gives it to another poor person, and he does not take back anything he has dedicated to Allah.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ حَاجَاجٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يُخْرُجُ الصَّدَقَةَ إِلَى الْمِسْكِينِ فَيَفُوتُهُ قَالَ: يَحْسُنُهَا حَتَّى يُعْطِيهَا مِسْكِينًا غَيْرَهُ، وَلَا يَرْجِعُ فِي شَيْءٍ جَعَلَهُ اللَّهُ

**[10287]** Ḥafṣ narrated to us, from Ash‘ath, from Ibn Sīrīn, regarding a beggar when one goes out to him with a piece of bread but does not find him: “Hold onto it until someone else comes.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، فِي السَّائِلِ إِذَا خَرَجَ إِلَيْهِ بِالْكِسْرَةِ فَلَمْ يَجِدْهُ، احْسِنْهَا حَتَّى يَجِيءَ غَيْرُهُ

**[10288]** Ḥafṣ narrated to us, from ‘Āsim, from Ibn Sīrīn, who said: Ibn al-Āṣ used to say: “If he goes out to him with a piece of bread and he is not found, hold onto it until someone else comes.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ ابْنُ الْعَاصِمِ يَقُولُ إِذَا خَرَجَ إِلَيْهِ بِالْكِسْرَةِ فَلَمْ يُوَجِّدْ، احْسِنْهَا حَتَّى يَجِيءَ غَيْرُهُ

**[10289]** Wakī‘ narrated to us, from Sufyān, from ‘Āsim, from Ibn Sīrīn, from ‘Amr ibn al-Āṣ, who said: “He sets it aside until someone else comes.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، عَنْ عَمْرِو بْنِ الْعَاصِمِ، قَالَ: يَضَعُهَا حَتَّى يَجِيءَ غَيْرُهُ

**[10290]** ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Ḥammād, from Ibrāhīm, and from Humayd, from Bakr, who both said: “He holds onto it until he gives it to someone else.”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ حُمَيْدٍ، عَنْ بَكْرٍ، قَالَا يَحْسُنُهَا حَتَّى يُعْطِيهَا غَيْرَهُ

**[10291]** Hafṣ narrated to us, from ‘Amr, from Al-Ḥasan, who said: “He does with it whatever he wishes.”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، قَالَ: يَصْنَعُ بِهَا مَا شَاءَ

**[10292]** Wakī‘ narrated to us, from Isrā’īl, from Jābir, Abū Ja‘far, ‘Āmir, and ‘Atā’, who said: “If he wishes, he gives it away, and if he wishes, he keeps it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، وَأَبِي جَعْفَرٍ، وَعَامِرٍ، وَعَطَاءً، قَالُوا: إِنْ شَاءَ أَمْضَاهَا، وَإِنْ شَاءَ أَمْسَكَهَا

**[10293]** Ibn ‘Ulayyah narrated to us, from ‘Abd al-‘Azīz ibn Suhayb, from Anas and Al-Ḥasan, who both said: “What is taken from you at bridges and causeways is sufficient Zakat.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، وَالْحَسَنِ، قَالَا: مَا أَخِذَ مِنْكَ عَلَى الْجُسُورِ وَالْقَاتِلِيرِ فَلِكَ زَكَاهُ قَاضِيَهُ

**[10294]** Abū al-Aḥwāṣ and Abū Bakr narrated to us, from Mughīrah, from Ibrāhīm, who said: “Count what the tithe collectors take from you towards your Zakat.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، وَأَبُو بَكْرٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: احْتَسِبْ بِمَا أَخِذَ مِنْكَ الْعَاشِرُونَ مِنْ زَكَاهُ مَالِكٍ

**[10295]** Abū Usāmah narrated to us, from Al-Zibriqān, who said: I asked Abū Razīn about what the tithe collector takes from the merchants. He said: “He counts it towards his Zakat.”

**[10296]** Waki‘ narrated to us, from Sufyān, from Abū Hāshim, from Ibrāhīm and Al-Ḥasan, who both said: “What the tithe collector takes from you, count it towards Zakat.”

**[10297]** Waki‘ narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: “He counts it.”

**[10298]** Abū Usāmah narrated to us, from Hishām, from Al-Ḥasan, who said: “If he passes by the tithe collector and he takes from him, he counts it towards his Zakat.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الزَّبِرِقَانِ، قَالَ: سَأَلْتُ أَبَا رَزِينَ، مَا يَأْخُذُ الْعَشَارُ مِنَ النَّجَارِ؟ قَالَ: يَحْتَسِبُ بِهِ مِنْ زَكَاتِهِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي هَاشِمٍ، عَنْ إِبْرَاهِيمَ، وَالْحَسَنِ، قَالَا: مَا أَخَذَ مِنْكُمُ الْعَشَارُ فَاحْتَسِبْ بِهِ مِنْ زَكَاتِهِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يَحْتَسِبْ بِهِ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: إِذَا مَرَ عَلَى الْعَشَارِ فَأَخَذَ مِنْهُ احْتَسِبْ بِهِ مِنْ زَكَاتِهِ

**[10299]** Ibn ‘Ayyāsh narrated to us, from ‘Abd al-‘Azīz ibn ‘Abd Allāh, from Al-Sha‘bī, regarding a man who passes by the tithe collector who takes from him. He said: “He counts what they took from him towards the Zakat of his wealth.”

حَدَّثَنَا أَبْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ، عَنْ الشَّعْبِيِّ، قَالَ: فِي الرَّجُلِ يَمْرُ بِالْعَاشِرِ فَيَحْكُمُ مِنْهُ قَالَ: يَحْسِبُ مَا أَخْذُوا مِنْهُ مِنْ زَكَةِ مَالِهِ

**[10300]** Wakī‘ narrated to us, from Qays, from Sālim, from Sa‘id ibn Jubayr, who said: “He counts it.”

حَدَّثَنَا وَكِيعٌ، عَنْ قَيْسٍ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، قَالَ: يَحْسِبُ بِهِ

**[10301]** Wakī‘ narrated to us, from Ismā‘il ibn ‘Abd al-Malik, from ‘Atā’, who said: I asked him, and he said: “Count what the tithe collector took from you.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَالِكِ، عَنْ عَطَاءَ، قَالَ: سَأَلْتُهُ فَقَالَ: احْتَسِبْ بِمَا أَخَذَ مِنْكَ الْعَاشِرَ

**[10302]** Abū Bakr narrated to us, saying: Muḥammad ibn Sawwār narrated to us, from Ibn Abī ‘Arūbah, from Ayyūb, from Abū Qilābah, who said: “Do not count what the tithe collector took from you.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَارٍ، عَنْ أَبْنِ أَبِي عَرْوَةَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: لَا تَحْسِبْ بِمَا أَخَذَ مِنْكَ الْعَاشِرَ

**[10303]** ‘Umar ibn Ayyūb al-Mawṣilī narrated to us, from Ja‘far, from Maymūn, who said: “He does not count it.”

حَدَّثَنَا عُمَرُ بْنُ أَبْيَوبَ الْمَوْصِلِيِّ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: لَا يَحْتَسِبُ بِهِ

**[10304]** Waki‘ narrated to us, from Sharīk, from Layth, from Mujāhid and Ṭāwūs, who both said: “Do not count what the tithe collector took from you.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَطَاؤِسٍ، قَالَا: لَا تَحْتَسِبْ مَا أَخَذَ مِنْكُ الْعَاشِرُ

**[10305]** Waki‘ narrated to us, from Isrā’īl, from Thuwayr, from Mujāhid, from Ibn ‘Umar, who said: “He does not count it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ ثُوَبِرِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا يَحْتَسِبُ بِهِ

**[10306]** Waki‘ narrated to us, from Hasan ibn Ṣalih, from Al-Suddī, from Abū Ja‘far, who said: “Do not count what the tithe collector took from you.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ السُّدْدِيِّ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَا تَحْتَسِبْ بِمَا أَخَذَ مِنْكُ الْعَاشِرُ

**[10307]** Hushaym narrated to us, from Mughīrah, from Ibrāhīm, and from Hishām or others, from Al-Hasan, “That they both disliked sending Zakat from one land to another.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ هِشَامٍ، أَوْ غَيْرِهِ، عَنِ الْحَسَنِ، أَنَّهُمَا كَانَا يَكْرَهَانِ أَنْ يُخْرِجَ الرَّكَأَةَ مِنْ بَلْدٍ إِلَى بَلْدٍ

**[10308]** Ḥafṣ narrated to us, from Ash‘ath, from Al-Ḥasan, “That he disliked carrying charity from one land to another.”

حَدَّثَنَا حُفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ تُحْمَلَ الصَّدَقَةُ مِنْ بَلْدٍ إِلَى بَلْدٍ

**[10309]** Ibn Mahdī narrated to us, from Sufyān, from ‘Abd al-‘Azīz ibn Abī Rawwād, that Zakat was sent to ‘Umar ibn ‘Abd al-‘Azīz from Iraq to Syria, but he returned it to Iraq.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، بَعَثَ إِلَيْهِ بِزَكَاتِهِ مِنِ الْعِرَاقِ إِلَى الشَّامِ فَرَدَهَا إِلَى الْعِرَاقِ

**[10310]** Al-Ḍahhāk ibn Makhlad narrated to us, from ‘Uthmān ibn Murrah, who said: I asked the wife of Al-Qāsim, and she said: “We accumulated Dirhams from our Zakat, so I sent them to Syria.” He said: “Pay them to the Emir who is in Medina.”

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلِدٍ، عَنْ عُثْمَانَ بْنِ مُرَّةَ، قَالَ: سَأَلْتُ امْرَأَةً الْقَاسِمَ فَقَالَتِي: اجْتَمَعَ عِنْدَنَا ذَرَاهُمُ مِنْ زَكَاتِنَا فَبَعَثْتُ بِهَا إِلَى الشَّامِ فَقَالَ: ادْفَعُوهَا إِلَى الْأَمْيَرِ الَّذِي بِالْمَدِينَةِ

**[10311]** Waki‘ told us, from Abū Layth, from Al-Ḍahhāk, who said: “Give Zakat in the village where you are. If there is no poor person in it, then to the one next to it.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي لَيْثٍ، عَنِ الضَّحَّاكِ، قَالَ: ضَعِ الزَّكَاءَ فِي الْقَرْيَةِ الَّتِي أَنْتَ فِيهَا، فَإِنْ لَمْ يَكُنْ فِيهَا فَقِيرٌ فَإِلَى الَّتِي تَلِيهَا

**[10312]** Abū Khālid (not Al-Aḥmar) told us, from Hammād ibn Salamah, from Farqad al-Sinjī, who said: He sent Zakat with me to Mecca, so I met Sa‘id ibn Jubayr, and he said: “Return it to the land from which you brought it.”

حَدَّثَنَا أَبُو حَالِدٍ وَلَيْسَ بِالْأَحْمَرِ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ فَرْقَدِ السُّنْجِيِّ، قَالَ: بَعَثَ مَعِي بِزَكَاتِهِ إِلَى مَكَّةَ، فَأَقِيتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: رُدِّهَا إِلَى الْأَرْضِ الَّتِي حَمَلْتُهَا مِنْهَا

**[10313]** Abū Bakr told us, from Abū Khālid, from Abū al-Āliyah, that he sent the Sadaqah of his wealth to Medina.

حَدَّثَنَا أَبُو بَكْرٍ عَنْ أَبِي حَالِدٍ، عَنْ أَبِي الْعَالِيَّةِ، أَنَّهُ بَعَثَ بِصَدَقَةٍ مَالِهِ إِلَى الْمَدِينَةِ

**[10314]** Hushaym told us, from Abū Sāsān, from Ibn Jurayj, from ‘Aṭā’, who said: “They are Muslims, so give it wherever you wish.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي سَاسَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: هُمُ الْمُسْلِمُونَ فَأَعْطِهِ حِينَ شِئْتَ

**[10315]** Kathīr ibn Hishām told us, from Ja‘far, from Maymūn, who said: He used to prefer sending Sadaqah to the children of the Muhajirun and Ansar who were in Medina.

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: كَانَ يَسْتَحِبُّ أَنْ يُرْسِلَ بِالصَّدَقَةِ إِلَى أَبْنَاءِ الْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ بِالْمَدِينَةِ

**[10316]** Abū Bakr told us: Mu'tamir told us, from his father, who said: Ṭāwūs held the view that the Zakat collector should sit; if he is given something, he takes it, and if he is not given anything, he remains silent.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ: كَانَ طَاؤُسٌ يَرَى أَنْ يَجْلِسَ الْمُصَدِّقُ، فَإِنْ أُعْطِيَ شَيْئًا أَحْدَدَهُ وَإِنْ لَمْ يُعْطَ شَيْئًا فَسَكَتَ

**[10317]** 'Abd al-Rahīm told us, from Yaḥyā ibn Sa'īd, from Muḥammad ibn Yaḥyā ibn Ḥibbān, that two old men from Ashja' informed him that Muḥammad ibn Maslamah al-Anṣārī, one of the Companions of Badr, used to preside over them and collect Zakat from their livestock during the time of 'Umar ibn al-Khaṭṭāb. He would sit, and whoever brought him a sheep that fulfilled his obligation, he accepted it from him.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حِبَّانَ، أَنَّ شَيْخِينَ، مِنْ أَشْجَعَ الْأَخْبَارَ، أَنَّ مُحَمَّدَ بْنَ مُسْلِمَةَ الْأَنْصَارِيَّ مِنْ أَصْحَابِ بَدْرٍ "كَانَ يَقُولُ عَلَيْهِمْ فَيُصَدِّقُ مَا شَيَّهُمْ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ فَكَانَ يَجْلِسُ فَمَنْ أَتَاهُ بِشَاةً فِيهَا وَفَاءٌ مِنْ حَقِّهِ قَبْلَهَا مِنْهُ"

**[10318]** Ḥafṣ told us, from Yaḥyā ibn Sa'īd, from Al-Qāsim, from Ḥārithah, who said: 'Umar sent us as Zakat collectors, so when we were brought something that fulfilled our right (obligation), we accepted it from him.

حَدَّثَنَا حَفْصٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ، عَنْ حَارِثَةَ، قَالَ: بَعَثَنَا عُمَرُ مُصَدِّقِينَ، فَكُلُّا إِذَا أَتَيْنَا بِشَيْءٍ فِيهِ وَفَاءٌ مِنْ حَقِّنَا قَبْلَنَا مِنْهُ

**[10319]** Wakī‘ told us, from Sufyān, from Ibn Jurayj, from a man, from Ṭāwūs, who said: “The Zakat collector comes to them at their watering places and does not ask them to swear an oath.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ رَجُلٍ،  
عَنْ طَاؤِسٍ، قَالَ: يَأْتِيهِمُ الْمُصَدِّقُ عَلَى مِيَاهِهِمْ وَلَا  
يَسْتَحْلِفُهُمْ

**[10320]** Abū Dāwūd told us, from Ḥammād ibn Zayd, from Ayyūb, from Muḥammad, who said: “The Zakat collector used to come, and if he saw camels standing and sheep, he would collect Zakat from them and would not wait.”

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُوبَ، عَنْ  
مُحَمَّدٍ، قَالَ: كَانَ الْمُصَدِّقُ يَجِيءُ فَإِنْ رَأَى إِيلًا قَائِمًا  
وَغَنَمًا صَدَقَهَا وَلَمْ يَنْتَظِرْ

**[10321]** Ibn ‘Uyaynah told us: Wakī‘ told us, from Ibn Abī Dhī'b, from Al-Zuhrī, who said: “The Messenger of Allah ﷺ ordered the payment of Zakat al-Fitr before the prayer.”

حَدَّثَنَا ابْنُ عَيْنَةَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ،  
عَنْ الرُّهْبَرِيِّ، قَالَ: أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ بِإِخْرَاجِ زَكَةِ الْفِطْرِ قَبْلَ الصَّلَاةِ

**[10322]** Wakī‘ told us, from Ibn Abī Laylā, from Nāfi‘, from Ibn ‘Umar, that he used to pay it before the prayer.

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ  
عُمَرَ، أَنَّهُ كَانَ يُخْرِجُهَا قَبْلَ الصَّلَاةِ.

**[10323]** Ibn Numayr told us, from ‘Abd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar; and from Al-Ḥajjāj, from Nāfi‘, from Ibn ‘Umar, similar to it.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، وَعَنِ الْحَاجَاجِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، مِثْلُهُ

**[10324]** ‘Abd al-Rahīm ibn Sulaymān told us, from Ḥajjāj, from ‘Aṭā’, from Ibn ‘Abbās, who said: “It is from the Sunnah to pay Sadaqat al-Fitr before the prayer.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَاجَاجِ، عَنْ عَطَاءِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: مِنِ السُّنْنَةِ أَنْ تُخْرِجَ صَدَقَةَ الْفِطْرِ قَبْلَ الصَّلَاةِ

**[10325]** Abū al-Āḥwāṣ told us, from Mughīrah, from Abū Ma‘shar, from Ibrāhīm, that he used to like to pay Zakat al-Fitr before going out to the prayer ground (Jabbānah).

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُحِبُّ أَنْ يُخْرِجَ زَكَاتَ الْفِطْرِ قَبْلَ أَنْ يَخْرُجَ إِلَى الْجَبَانَةِ

**[10326]** Abū Usāmah told us, from Ibn ‘Awn, from ‘Abd Allāh ibn Yasār, from his father, that he used to give Sadaqat al-Fitr before the prayer.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبْنِ عَوْنَ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُعْطِي صَدَقَةَ الْفِطْرِ قَبْلَ الصَّلَاةِ

**[10327]** Ghassān ibn Muḍar told us, from Sa‘īd ibn Yazīd, who said: Abū Naḍrah used to sit on the day of Fitr in the neighborhood mosque. Their Zakat would be brought to him, and he would send for whoever remained, so his Zakat would be brought. He would distribute it among the poor of the neighborhood, then he would go out.

حَدَّثَنَا غَسَّانُ بْنُ مُضَرَّ، عَنْ سَعِيدِ بْنِ يَزِيدَ، قَالَ: كَانَ أَبُو نَضْرَةَ يَقْعُدُ يَوْمَ الْفِطْرِ فِي مَسْجِدِ الْحَيِّ، فَيُؤْتَى بِزَكَاتِهِمْ وَيُرْسَلُ إِلَى مَنْ بَقَى فَيُؤْتَى بِزَكَاتِهِ، فَيَقْسِمُهَا فِي فُقَرَاءِ الْحَيِّ، ثُمَّ يَخْرُجُ

**[10328]** Yazīd ibn Hārūn told us, from Juwaybir, from Al-Ḍahḥāk, who said: “A man should not go out to the Muṣallā on the day of Fitr until he pays Sadaqat al-Fitr and what is due for his family.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ، قَالَ: لَا يَخْرُجُ الرَّجُلُ يَوْمَ الْفِطْرِ إِلَى الْمُصَلَّى حَتَّى يُؤْدِي صَدَقَةَ الْفِطْرِ وَمَا عَلَى أَهْلِهِ

**[10329]** Ibn ‘Uyaynah told us, from ‘Amr, from ‘Ikrimah, who said: “Present (pay) your Zakat before your prayer.”

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ، قَالَ: قَدْمُ زَكَاتِكَ قَبْلَ صَلَاتِكَ

**[10330]** Waki‘ told us, from Isrā’īl, from Jābir, from Al-Ḥakam, who said: “They used to prefer paying it before the prayer.” And ‘Āmir said: “If he wishes, he can hasten it, and if he wishes, he can delay it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ الْحَكَمِ، قَالَ: كَانُوا يَسْتَحِبُونَ إِخْرَاجَهَا قَبْلَ الصَّلَاةِ وَقَالَ: عَامِرٌ إِنْ شَاءَ عَجَّلَهَا وَإِنْ شَاءَ أَخْرَهَا

**[10331]** Abū Usāmah told us, from Ibn ‘Awn, from Ibn Sīrīn, that he used to teach them Sadaqat al-Fitr after the prayer.

حَدَّثَنَا أَبُو أُسَامَةً، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يُعَلِّمُهُمْ صَدَقَةَ الْفِطْرِ بَعْدَ الصَّلَاةِ

**[10332]** Abū Bakr ibn ‘Ayyāsh told us, from Muṭarrif, who said: Husayn informed me, from Mujāhid, who said: “Sadaqat al-Fitr on the day of Fitr is Zakat, and whoever gives it after that, it is Sadaqah (charity).”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُطَرِّفٍ، قَالَ: أَخْبَرَنِي حُسَيْنٌ، عَنْ مُجَاهِدٍ، قَالَ: صَدَقَةُ الْفِطْرِ يَوْمَ الْفِطْرِ زَكَاةٌ، وَمَنْ أَعْطَاهَا بَعْدَ ذَلِكَ فَهِيَ صَدَقَةٌ

**[10333]** Abū Usāmah told us, from Zuhayr, who said: Abū Ishāq told us, saying: Abū Maysarah used to give food (as Sadaqat al-Fitr) after he prayed.

حَدَّثَنَا أَبُو أُسَامَةً، عَنْ رُهْبَرٍ، قَالَ: ثنا أَبُو إِسْحَاقَ، قَالَ: كَانَ أَبُو مَيسَرَةَ يُطْعِمُ بَعْدَمَا يُصَلِّي

**[10334]** Abū Bakr told us: Sahl ibn Yūsuf and Yazīd ibn Hārūn told us, from Ḥumayd, from Al-Ḥasan, from Ibñ ‘Abbās, who said: “The Messenger of Allah ﷺ obligated Sadaqat al-Fitr on every free person or slave, young or old, male or female, as a Sa‘ of dates or barley, or half a Sa‘ of wheat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَةَ الْفِطْرِ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ صَغِيرٍ أَوْ كَبِيرٍ ذَكَرٍ أَوْ أُنْثَى صَاعًا مِنْ ثَمْرٍ، أَوْ شَعِيرٍ، أَوْ نِصْفَ صَاعٍ مِنْ بُرْ

**[10335]** ‘Abd al-Wahhāb told us, from Khālid, from Abū Qilābah, from ‘Uthmān, who said: “A Sa‘ of dates or half a Sa‘ of wheat.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ عُثْمَانَ، قَالَ: صَاعٌ مِنْ ثَمْرٍ، أَوْ نِصْفُ صَاعٍ مِنْ بُرْ

**[10336]** Ḥafṣ told us, from ‘Āsim, from Abū Qilābah, who said: Someone who paid to Abū Bakr informed me: “Sadaqat al-Fitr is half a Sa‘ of food.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: أَخْبَرَنِي مَنْ أَدَّى إِلَى أَبِي بَكْرٍ صَدَقَةَ الْفِطْرِ نِصْفً صَاعٌ مِنْ طَعَامٍ

**[10337]** Hushaym told us, from Sufyān ibn Ḥusayn, from Al-Zuhrī, from Sa‘īd ibn al-Musayyib, elevating it (to the Prophet ﷺ or a Companion), that he was asked about Sadaqat al-Fitr. He said: “For the young and the old, the free and the slave, half a Sa‘ of wheat, or a Sa‘ of dates or barley.”

حَدَّثَنَا هُشَيْمٌ، عَنْ سُعِيدِ بْنِ حُسَيْنٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ يَرْفَعُهُ اللَّهُ سُلِّى عَنْ صَدَقَةِ الْفِطْرِ، فَقَالَ: عَنِ الصَّغِيرِ وَالكَبِيرِ، وَالْحُرِّ وَالْمَمْلُوكِ، نِصْفٌ صَاعٌ مِنْ بُرًّ، أَوْ صَاعٌ مِنْ ثَمْرٍ، أَوْ شَعِيرٍ

**[10338]** Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: “Sadaqat al-Fitr for the young and the old, the free and the slave, for every person, is half a Sa‘ of wheat.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: صَدَقَةُ الْفِطْرِ عَنِ الصَّغِيرِ وَالكَبِيرِ، وَالْحُرِّ وَالْعَبْدِ، عَنْ كُلِّ إِنْسَانٍ، نِصْفٌ صَاعٌ مِنْ قَمْحٍ

**[10339]** Jarīr told us, from Maṇṣūr, from Mujaḥid, who said: “For every person, half a Sa‘ of wheat. And whoever gives other than wheat—such as dates, raisins, dried yogurt (Aqit), or otherwise, or barley—then a full Sa‘.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: عَنْ كُلِّ إِنْسَانٍ نِصْفٌ صَاعٌ مِنْ قَمْحٍ، وَمَنْ حَالَفَ الْقَمْحَ، مِنْ ثَمْرٍ، أَوْ زَبَبٍ، أَوْ أَفْطِرٍ، أَوْ غَيْرِهِ، أَوْ شَعِيرٍ فَصَاعٌ تَامٌ

**[10340]** Hushaym told us, from Ismā‘il ibn Sālim, from Al-Sha‘bī, that he used to say: “Sadaqat al-Fitr is for those free people who fasted, and for those slaves who fasted and those who did not fast: half a Sa‘ of wheat, or a Sa‘ of dates or barley.”

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ  
كَانَ يَقُولُ: صَدَقَةُ الْفِطْرِ عَمَّنْ صَامَ مِنَ الْأَحْرَارِ،  
وَعَنِ الرَّقِيقِ مَنْ صَامَ مِنْهُمْ، وَمَنْ لَمْ يَصُمْ نِصْفُ  
صَاعٍ مِنْ بُرًّ، أَوْ صَاعٍ مِنْ تَمْرٍ، أَوْ شَعِيرٍ

**[10341]** Hushaym told us, from Mansūr, from Al-Hasan, that he said similar to the statement of Al-Sha‘bī regarding free people who did not fast.

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: مِثْلُ  
قَوْلِ الشَّعْبِيِّ فِيمَا لَمْ يَصُمْ مِنَ الْأَحْرَارِ

**[10342]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from ‘Abd al-Karīm, from Ibrāhīm, from ‘Alqamah and Al-Aswad, from ‘Abd Allāh, that he said: “Two Mudds of wheat, or a Sa‘ of dates or barley.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ،  
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ  
قَالَ: مُدَانٌ مَنْ قَمَحٌ، أَوْ صَاعٌ مِنْ تَمْرٍ، أَوْ شَعِيرٍ

**[10343]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from Ibn al-Zubayr, similar to it.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ الزُّبَيْرِ،  
مِثْلُهُ

**[10344]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from ‘Abd al-Karīm, from Ibn Ṭāwūs, from his father, who said: “Half a Sa‘ of wheat, or a Sa‘ of dates.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْكَارِيمِ،  
عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، قَالَ: نِصْفُ صَاعٍ مِنْ قَمْحٍ،  
أَوْ صَاعٌ مِنْ تَمْرٍ

**[10345]** Mu‘tamir told us, from Burd, from Makhūl, that he said: “A Sa‘ of dates, or a Sa‘ of barley.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ قَالَ: صَاعٌ  
مِنْ تَمْرٍ، أَوْ صَاعٌ مِنْ شَعِيرٍ

**[10346]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from ‘Atā’, who said: “Two Mudds of wheat, or a Sa‘ of dates or barley.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ:  
مُدَانٌ مِنْ قَمْحٍ، أَوْ صَاعٌ مِنْ تَمْرٍ، أَوْ شَعِيرٍ

**[10347]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from ‘Amr, that he heard Ibn al-Zubayr while he was on the pulpit saying: “Two Mudds of wheat, or a Sa‘ of barley or dates.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرٍو، أَنَّهُ  
سَمِعَ ابْنَ الرُّبَّيْرِ، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: مُدَانٌ مِنْ  
قَمْحٍ، أَوْ صَاعٌ مِنْ شَعِيرٍ، أَوْ تَمْرٍ

**[10348]** Abū Dāwūd told us, from Shu‘bah, that he asked Al-Ḥakam and Ḥammād, and they said: “Half a Sa‘ of wheat.” He said: I also asked ‘Abd al-Rahmān ibn al-Qāsim and Sa‘d ibn Ibrāhīm, and they said the same.

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ شُعْبَةَ، أَنَّهُ سَأَلَ الْحَكَمَ، وَحَمَادًا،  
فَقَالَا: نِصْفُ صَاعٍ مِنْ حِنْطَةً. قَالَ: وَسَأَلْتُ عَبْدَ  
الرَّحْمَنَ بْنَ الْقَاسِمِ، وَسَعْدَ بْنَ إِبْرَاهِيمَ، فَقَالَا: مِثْلُ ذَلِكَ

**[10349]** Abū Usāmah told us, from Ishāq ibn Sulaymān al-Shaybānī, who said: Abū Ḥabīb told me, saying: I asked ‘Abd Allāh ibn Shaddād about Sadaqat al-Fitr. He said: “Half a Sa‘ of wheat or flour.”

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ إِسْحَاقَ بْنِ سُلَيْمَانَ الشَّيْبَانِيِّ، قَالَ: حَدَّثَنِي أَبُو حَبِيبٍ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ، عَنْ صَدَقَةِ الْفِطْرِ، فَقَالَ: نِصْفُ صَاعٍ مِنْ حِنْطَةٍ أَوْ دَقِيقٍ

**[10350]** Wakī‘ told us, from Sufyān, from ‘Abd al-A‘lā, from Abū ‘Abd al-Rahmān, from ‘Alī regarding Sadaqat al-Fitr, he said: “A Sa‘ of dates, or a Sa‘ of barley, or half a Sa‘ of wheat.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَىٰ فِي صَدَقَةِ الْفِطْرِ قَالَ: صَاعٌ مِنْ ثَمْرٍ، أَوْ صَاعٌ مِنْ شَعِيرٍ، أَوْ نِصْفُ صَاعٍ مِنْ بُرًّا

**[10351]** Wakī‘ told us, from Hishām, from Fātimah, from Asmā’, that she used to give Zakat al-Fitr on behalf of those who died, and from her family, present and absent: half a Sa‘ of wheat, or a Sa‘ of dates or barley.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّهَا كَانَتْ تُطْعِي زَكَاةَ الْفِطْرِ عَمَّنْ يَمُوتُ وَمَنْ أَهْلَهَا الشَّاهِدُ، وَالْغَائِبُ نِصْفُ صَاعٍ مِنْ بُرًّا، أَوْ صَاعٌ مِنْ ثَمْرٍ، أَوْ شَعِيرٍ

**[10352]** Abū Usāmah told us, from Ibn ‘Awn, who said: I heard the letter of ‘Umar ibn ‘Abd al-‘Azīz to ‘Adī being read in Basra: “Regarding the Sadaqah of Ramadan, upon every young and old person, free or slave, male or female: half a Sa‘ of wheat, or a Sa‘ of dates.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ ابْنِ عَوْنِ، قَالَ: سَمِعْتُ كِتَابَ  
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ إِلَى عَدِيٍّ يُقْرَأُ بِالْبَصْرَةِ فِي  
صَدَقَةِ رَمَضَانَ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرًّا أَوْ عَبْدًا،  
ذَكَرَ أَوْ أُنْثَى نِصْفَ صَاعٍ مِنْ بُرُّ، أَوْ صَاعٌ مِنْ ثَمَرٍ

**[10353]** ‘Abd al-Rahmān ibn Sulaymān told us, from Ḥajjāj, from ‘Atā’, from Ibn ‘Abbās, who said: “The Sadaqah is a Sa‘ of dates or half a Sa‘ of food (wheat).”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ، عَنْ حَجَاجٍ، عَنْ  
عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الصَّدَقَةُ صَاعٌ مِنْ ثَمَرٍ،  
أَوْ نِصْفُ صَاعٍ مِنْ طَعَامٍ

**[10354]** Ḥafṣ ibn Ghiyāth told us, from Al-Daḥḥāk ibn ‘Uthmān, from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allah ﷺ obligated Sadaqat al-Fitr as a Sa‘ of dates or a Sa‘ of barley.” He said: Ibn ‘Umar used to give it on behalf of those he supported from his wives and his wives' slaves, except for two slaves who were Mukātabīn, for he did not give on their behalf.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، عَنْ  
نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، صَدَقَةُ الْفِطْرِ صَاعًا مِنْ ثَمَرٍ، أَوْ صَاعًا  
مِنْ شَعِيرٍ قَالَ: كَانَ ابْنُ عُمَرَ يُعْطِيهِ عَمَّنْ يَعْوَلُ مِنْ  
نِسَائِهِ وَمَمَالِيكِ نِسَائِهِ إِلَّا عَبْدَيْنِ كَانَا مُكَاتَبَيْنَ فَإِنَّهُ لَمْ  
يَكُنْ يُعْطِي عَنْهُمَا

**[10355]** Abū Bakr told us: Abū Usāmah told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allah ﷺ obligated Sadaqat al-Fitr as a Sa‘ of dates or a Sa‘ of barley upon every slave or free person, young or old.”

**[10356]** Abū Khālid al-Āḥmar told us, from Ibn ‘Ajlān, from Ibn Abī Sarh, from Abū Sa‘īd al-Khudrī regarding Sadaqat al-Fitr. He said: “By Allah, I will not give except what we used to give during the time of the Messenger of Allah ﷺ: a Sa‘ of dates, or a Sa‘ of barley, or a Sa‘ of raisins, or a Sa‘ of dried yogurt (Aqit).”

**[10357]** Jarīr told us, from Maṇṣūr, from Ibrāhīm, from Al-Aswad, from ‘Ā’ishah, who said: “I would like, when Allah has granted abundance to the people, for them to complete a full Sa‘ of wheat for every person.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا أَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ثَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، صَدَقَةُ الْفِطْرِ صَاعًا مِنْ ثَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ عَبْدٍ أَوْ حُرًّ، صَغِيرٍ أَوْ كَبِيرٍ

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ ابْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، فِي صَدَقَةِ الْفِطْرِ قَالَ: إِنِّي وَاللَّهِ لَا أُخْرُجُ إِلَّا مَا كُنَّا نُخْرُجُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، صَاعًا مِنْ ثَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعَ زَبِيبٍ، أَوْ صَاعَ أَقْطِيلٍ

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: إِنِّي أُحِبُّ إِذَا وَسَعَ اللَّهُ عَلَى النَّاسِ أَنْ يُتَمَّمُوا صَاعًا مِنْ قَمْحٍ عَنْ كُلِّ إِنْسَانٍ

**[10358]** Jarīr told us, from ‘Āsim, from Abū al-‘Āliyah, who said: “Upon every person is a Sa‘ of wheat in Sadaqat al-Fitr.”

حَدَّثَنَا جَرِيرٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: عَلَى كُلِّ إِنْسَانٍ صَاعٌ مِنْ قَمْحٍ فِي صَدَقَةِ الْفِطْرِ

**[10359]** Ghundar told us, from Shu‘bah, from Abū Ishāq, who said: I heard Masrūq saying: “Sadaqat al-Fitr is a Sa‘, a Sa‘.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ مَسْرُوقًا، يَقُولُ: صَدَقَةُ الْفِطْرِ صَاعًا صَاعًا

**[10360]** Ghundar told us, from Shu‘bah, from Abū Ishāq, who said: I heard Abū ‘Abd al-Rahmān saying: “A Sa‘, a Sa‘ for every young and old person, prescribed.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ الرَّحْمَنِ، يَقُولُ: صَاعٌ صَاعٌ عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ مَكْتُوبٍ

**[10361]** Abū Dāwūd told us, from Shu‘bah, from Abū Ishāq, who said: Ibn al-Zubayr wrote to us: “{Wretched is the name of disobedience after faith} [Al-Hujurat: 11], Sadaqat al-Fitr is a Sa‘, a Sa‘.”

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَتَبَ إِلَيْنَا ابْنُ الْزُبَيْرِ: {بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ} ، صَدَقَةُ الْفِطْرِ صَاعٌ صَاعٌ [11]: [الحجرات]

**[10362]** Ibn ‘Ulayyah told us, from Ayyūb, from Abū Qilābah, who said: “Sadaqat al-Fitr is for the young and the old, the free and the slave, the male and the female.” He said: “They used to give even for the fetus.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْوَنْ، عَنْ أَبِي قِلَابَةَ، قَالَ: صَدَقَةُ الْفِطْرِ عَنِ الصَّغِيرِ وَالكَبِيرِ، وَالْحُرِّ وَالْمَمْلُوكِ، وَالْذَّكَرِ وَالْأُنْثَى، قَالَ: إِنْ كَانُوا لَيُعْطَوْنَ حَتَّى يُعْطَوْنَ عَنِ الْحَبْلِ

**[10363]** Hafṣ told us, from ‘Āshim, from Al-Sha‘bī, Abū al-Āliyah, and Ibn Sīrīn, who said: “Sadaqat al-Fitr is for the young and the old, the free and the slave, the present and the absent, the male and the female, the rich and the poor.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، وَأَبِي الْعَالِيَّةِ، وَأَبْنِ سِيرِينَ، قَالُوا: صَدَقَةُ الْفِطْرِ عَنِ الصَّغِيرِ وَالْكَبِيرِ، وَالْحُرِّ وَالْعَبْدِ، وَالشَّاهِدِ وَالْغَائِبِ، وَالْذَّكَرِ وَالْأُنْثَى، وَالْغَنِيِّ وَالْفَقِيرِ

**[10364]** Wakī‘ told us, from Sufyān, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “It is upon whoever is capable of fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: هِيَ عَلَى مَنْ أَطَاقَ الصَّوْمَ

**[10365]** Wakī‘ told us, from Sufyān, from ‘Abd al-A’lā, from Abū ‘Abd al-Rahmān, from ‘Alī, who said: “Sadaqat al-Fitr is upon those whom you are responsible to support.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ، قَالَ: صَدَقَةُ الْفِطْرِ عَلَى مَنْ تَجْرِي عَلَيْهِ نَفَقَتْكِ

**[10366]** Wakī‘ told us, from Sufyān, from Al-Taymī, from Abū Mijlaz, from Ibn ‘Umar, that he used to prefer dates for Zakat al-Fitr.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ التَّمِيمِيِّ، عَنْ أَبِي مُجْلِزٍ،  
عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَسْتَحِبُ التَّمْرَ فِي زَكَاةِ الْفِطْرِ

**[10367]** ‘Abd al-Rahīm told us, from Ash‘ath, from Ibñ Sirīn, who said: “Wheat, barley, dates, raisins, and Sult are sufficient for Sadaqat al-Fitr.” And he doubted about Sawīq and flour. He said: “From all of these, it is equal.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، قَالَ:  
تُجْزِي فِي صَدَقَةِ الْفِطْرِ الْحِنْطَةُ وَالشَّعِيرُ وَالْمَمْرُ  
وَالزَّبِيبُ وَالسُّلْتُ وَشَائِقُ فِي السَّوْبِقِ وَالدَّقِيقِ وَقَالَ: مِنْ  
كُلِّ هَذَا سَوَاءٌ

**[10368]** Abū Usāmah told us, from Ibñ ‘Awn, who said: I heard the letter of ‘Umar ibn ‘Abd al-‘Azīz read to ‘Adī in Basra: “It should be taken from the people of the Diwan (stipend registry) from their stipends, for every person, half a dirham.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنِ، قَالَ: سَمِعْتُ كِتَابَ  
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يُقْرَأُ إِلَى عَدِيِّ بْنِ الْبَصْرَةِ يُؤْخَدُ مِنْ  
أَهْلِ الدِّيَوَانِ مِنْ أَعْطِيَاتِهِمْ، عَنْ كُلِّ إِنْسَانٍ نِصْفُ  
دِرْهَمٍ

**[10369]** Wakī‘ told us, from Qurrah, who said: The letter of ‘Umar ibn ‘Abd al-‘Azīz came to us regarding Sadaqat al-Fitr: “Half a Sa‘ for every person, or its value, half a dirham.”

حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ، قَالَ: جَاءَنَا كِتَابُ عُمَرَ بْنَ عَبْدِ  
الْعَزِيزِ فِي صَدَقَةِ الْفِطْرِ نِصْفُ صَاعٍ عَنْ كُلِّ إِنْسَانٍ  
أَوْ قِيمَتُهُ نِصْفُ دِرْهَمٍ

**[10370]** Wakī‘ told us, from Sufyān, from Hishām, from Al-Hasan, who said: “There is no harm in giving dirhams for Sadaqat al-Fitr.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:  
لَا يَأْسَ أَنْ تُعْطِي الدَّرَاهِمَ فِي صَدَقَةِ الْفِطْرِ

**[10371]** Abū Usāmah told us, from Zuhayr, who said: I heard Abū Ishāq saying: “I caught up with them giving dirhams for the Sadaqah of Ramadan equal to the value of food.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زُهَيْرٍ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ،  
يَقُولُ: أَدْرَكْتُهُمْ وَهُمْ يُعْطُونَ فِي صَدَقَةِ رَمَضَانَ  
الدَّرَاهِمَ بِقِيمَةِ الطَّعَامِ

**[10372]** Abū Bakr told us, from ‘Umar, from Ibn Jurayj, from ‘Atā, that he disliked giving silver (coins) for Sadaqat al-Fitr.

حَدَّثَنَا أَبُو بَكْرٍ عَنْ عُمَرَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،  
أَنَّهُ كَرِهَ أَنْ يُعْطِي فِي صَدَقَةِ الْفِطْرِ وَرِقَّاً

**[10373]** Abū Bakr told us: Ismā‘il ibn ‘Ayyāsh told us, from ‘Amr ibn Muhājir, from ‘Umar ibn ‘Abd al-‘Azīz, who said: I heard him say: “The Muslim man pays Sadaqat al-Fitr for his Christian slave.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرٍو  
بْنِ مُهَاجِرٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: سَمِعْتُهُ  
يَقُولُ: يُؤَدِّي الرَّجُلُ الْمُسْلِمُ عَنْ مَمْلُوكِهِ النَّصْرَانِيِّ  
صَدَقَةَ الْفِطْرِ

**[10374]** ‘Abd Allāh ibn Dāwūd told us, from Al-Awzā‘ī, who said: It reached me from Ibn ‘Umar that he used to give Sadaqat al-Fitr for his Christian slave.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤَدَ، عَنِ الْأَوْزَاعِيِّ، قَالَ: بَلَغَنِي  
عَنْ أَبْنِ عُمَرَ، أَنَّهُ كَانَ يُعْطِي عَنْ مَمْلُوكِهِ التَّصْرَانِيِّ  
صَدَقَةَ الْفِطْرِ

**[10375]** Wakī‘ told us, from Thawr, from Sulaymān ibn Mūsā, who said: He wrote to ‘Atā’ asking him about Jewish and Christian slaves: “Should I give Zakat al-Fitr on their behalf?”

He said: “Yes.”

حَدَّثَنَا وَكِيعٌ، عَنْ ثُورِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ:  
كَتَبَ إِلَى عَطَاءِ يَسَّالَةَ، عَنْ عَبْدِ يَهُودَ وَنَصَارَى أَطْعَمَ  
عَنْهُمْ رَكَأَ الْفِطْرِ؟ قَالَ: نَعَمْ

**[10376]** Ibn ‘Ayyāsh told us, from ‘Ubaydah, from Ibrāhīm, who said similar to the statement of ‘Umar ibn ‘Abd al-‘Azīz.

حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: مِثْلُ  
قَوْلِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ

**[10377]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Atā’ said: “If you have Christian slaves who are not for trade, pay Zakat al-Fitr on their behalf.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ أَبْنِ جُرَيْجٍ، قَالَ: قَالَ عَطَاءُ:  
إِذَا كَانَ لَكُمْ عَبْدٌ نَصَارَى لَا يُدَارُونَ، يَعْنِي لِلنَّجَارَةِ،  
فَزَكُّ عَنْهُمْ يَوْمَ الْفِطْرِ

**[10378]** Abū Bakr narrated to us, saying: Abū Khālid al-Āḥmar narrated to us, from Al-Ḥārith ibn Abī Dhūbāb, from Nāfi‘, that Ibn ‘Umar “used to pay charity on behalf of his boys [slaves] who were in the land of ‘Umar.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ الْحَارِثِ بْنِ أَبِي دُبَابٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يُعْطِي عَنْ غِلْمَانِ لَهُ فِي أَرْضِ عُمَرِ الصَّدَقَةَ

**[10379]** Wakī‘ narrated to us, from Hishām ibn ‘Urwah, from Fātimah, from Asmā’, “That she used to give Sadaqat al-Fitr on behalf of those who died, and from her family, both those present and absent.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّهَا كَانَتْ تُعْطِي صَدَقَةَ الْفِطْرِ عَمَّنْ يَمُوتُ، وَمِنْ أَهْلِهَا الشَّاهِدُونَ وَالْغَائِبُونَ

**[10380]** Wakī‘ narrated to us, from Ibn Abī Dhi’b, from Yazīd ibn ‘Abd Allāh ibn Qusayt, from Muḥammad ibn ‘Abd al-Raḥmān, Sa‘īd ibn al-Musayyib, ‘Atā’ ibn Yasār, and Abū Salamah ibn ‘Abd al-Raḥmān, who said: “Whoever has a slave working in agriculture or livestock, he must pay Sadaqat al-Fitr on his behalf.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ يَزِيدِ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيْبِ، وَعَطَاءِ بْنِ يَسَارٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالُوا: مَنْ كَانَ لَهُ عَبْدٌ فِي زَرْعٍ أَوْ ضَرْعٍ فَعَلَيْهِ صَدَقَةُ الْفِطْرِ

**[10381]** It was narrated from Abū Ishaq, who said: Nāfi' narrated to me that 'Abd Allāh ibn 'Umar "used to pay Sadaqat al-Fitr on behalf of all his household members: free and slave, young and old, Muslim and disbeliever among the slaves."

حَدَّثَنَا وَرُوِيَ عَنْ أَبِي إِسْحَاقَ، قَالَ: حَدَّثَنِي نَافِعٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُخْرِجُ صَدَقَةَ الْفِطْرِ عَنْ أَهْلِ بَيْتِهِ كُلَّهُمْ، حُرُّهُمْ وَعَبْدُهُمْ، صَغِيرُهُمْ وَكَبِيرُهُمْ، وَمُسْلِمُهُمْ وَكَافِرُهُمْ مِنَ الرَّقِيقِ

**[10382]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from Ibn Ṭāwūs, from his father, "That he used to pay on behalf of the workers of his land."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَلَوْسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُعْطِي عَنْ عَمَلِ أَرْضِهِ

**[10383]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I said to 'Atā': "Is there Zakat on a slave working with livestock or crops?" He said: "No."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءِ: هَلْ عَلَى غُلَامٍ مَاشِيَةٍ أَوْ حَرْثٍ رَكَادٌ؟ قَالَ: لَا

**[10384]** Hafṣ narrated to us, from 'Āsim, from Abū al-'Āliyah, Al-Sha'bī, and Ibn Sirīn, who said: "It is due on those present and absent."

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، وَالشَّعْبِيِّ، وَابْنِ سِيرِينَ، قَالُوا: هِيَ عَلَى الشَّاهِدِ وَالْغَائِبِ

**[10385]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: Umayyah ibn Abī ‘Uthmān informed me, from Umayyah ibn ‘Abd Allāh, that Nāfi‘ ibn ‘Alqamah wrote to ‘Abd al-Malik ibn Marwān asking him about the slave working in the orchard and livestock: Is Zakat al-Fitr due on him? He said: “No, because I have already paid Zakat on the orchard and livestock he is in, so there is no Zakat on him.”

**[10386]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Al-Ḏahhāk ibn ‘Uthmān, from Nāfi‘, from Ibn ‘Umar, who said: “He had two Mukātab slaves, and he did not pay on their behalf.”

**[10387]** Sahl ibn Yūsuf narrated to us, from ‘Amr, from Al-Ḥasan, “That he saw Ramadan charity [Zakat al-Fitr] due on behalf of the Mukātab.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أُمِيَّةُ بْنُ أَبِي عُثْمَانَ، عَنْ أُمِيَّةَ بْنِ عَبْدِ اللَّهِ، أَنَّ نَافِعَ بْنَ عَلْقَمَةَ، كَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يَسْأَلُهُ عَنِ الْعَدْدِ فِي الْحَائِطِ وَالْمَاشِيَةِ عَلَيْهِ زَكَاةُ يَوْمِ الْفِطْرِ؟ قَالَ: لَا مِنْ أَجْلِ أَنَّ الْحَائِطَ وَالْمَاشِيَةَ الَّذِي هُوَ فِيهَا إِنَّمَا صَدَقْتُ بِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الصَّحَّاḥِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ لَهُ مُكَاتَبٌ فَلَمْ يُعْطِ عَنْهُمَا

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَرَى عَنِ الْمُكَاتِبِ صَدَقَةَ رَمَضَانَ

**[10388]** Kathīr ibn Hishām narrated to us, from Ja‘far ibn Burqān, who said: It reached me that Maymūn “used to pay Sadaqat al-Fitr on behalf of the Mukātab.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: بَلَغْنِي أَنَّ مَيْمُونًا كَانَ يُؤَدِّي عَنِ الْمُكَاتِبِ صَدَقَةَ الْفِطْرِ

**[10389]** Muḥammad ibn Abī Bakr narrated to us, from Ibn Jurayj, from ‘Atā’, who said: If he is a Mukātab and pays for himself, he said: “He suffices himself. But if he does not pay for himself, his master pays on his behalf.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِنْ كَانَ مُكَاتِبًا فَطَرَحَ عَنْ نَفْسِهِ، فَقَالَ: كَفَى نَفْسَهُ وَإِنْ لَمْ يَطْرُحْ عَنْ نَفْسِهِ أَدَى عَنْهُ سَيِّدُهُ

**[10390]** Ibn al-Darāwardī narrated to us, from Mūsā ibn ‘Uqbah, from Nāfi‘, from Ibn ‘Umar, that he “did not see Zakat al-Fitr due on the Mukātab.”

حَدَّثَنَا ابْنُ الدَّرَارْوِدِيِّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَرَى عَلَى الْمُكَاتِبِ زَكَاءَ الْفِطْرِ

**[10391]** Abū Bakr narrated to us, saying: Mu‘tamir narrated to us, from Burd, from Makhūl, who said: “Every people should give according to the Sā‘ of the people of Medina.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: يُعْطِي كُلُّ قَوْمٍ بِصَاعَ أَهْلِ الْمَدِينَةِ

**[10392]** Yahyā ibn Sa‘id narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “With the Mudd by which you feed your family.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ  
مُجَاهِدٍ، قَالَ: بِالْمُدُّ الَّذِي تَقْوِثُ بِهِ أَهْلَكَ

**[10393]** Ḥammād ibn Mas‘adah narrated to us, from Khālid ibn Abī Bakr, who said: Sālim said: “He gives Zakat al-Fitr according to the market Sā‘ on that day before he goes out, and he only gives dates.”

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ  
سَالِمٌ: يُخْرِجُ رَكَأَةَ الْفِطْرِ بِصَاعِ السُّوقِ يَوْمَئِذٍ قَبْلَ أَنْ  
يَغْدُوا، وَلَا يُخْرِجُ إِلَّا نَمْرًا

**[10394]** Waki‘ narrated to us, from Al-Rabī‘, from Al-Ḥasan, who said: “Every people gives according to their Sā‘.”

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، قَالَ: يُعْطِي كُلُّ  
قَوْمٍ بِصَاعِهِمْ

**[10395]** ‘Abd al-Raḥīm narrated to us, from Hishām ibn ‘Urwah, from his father, or from Fāṭimah, from Asmā‘, who said: “With the Mudd and Sā‘ by which they measure provisions.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَوْ  
عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: بِالْمُدُّ وَالصَّاعِ الَّذِي  
يَمْتَازُونَ بِهِ

**[10396]** ‘Amr narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “If you give according to the Mudd of the Prophet ﷺ, it suffices you. And if you give according to the Mudd by which you feed your family, it suffices you.”

حَدَّثَنَا عَمْرُو، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا أُعْطِيْتَ بِمَدِ الْأَنْبَىِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْزَى عَنْكَ، وَإِنْ أَعْطِيْتَ بِالْمَدِ الَّذِي تَفْوَتْ بِهِ أَهْلَكَ أَجْزَى عَنْكَ

**[10397]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Atā’ said: “It is more beloved to me that you give according to your current measure, the measure by which you take and feed yourself.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قَالَ عَطَاءً: أَحَبُّ إِلَيَّ أَنْ تُعْطِيَ بِمِكْيَالَكَ الْيَوْمَ بِمِكْيَالٍ تَأْخُذُ بِهِ وَتَقْتَاتُ بِهِ

**[10398]** Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Ash‘ath, from Ja‘far, from Sa‘īd ibn Jubayr, who said: The Messenger of Allah ﷺ said: “Do not give charity except to people of your religion.” Then Allah Almighty revealed: {Not upon you is their guidance} [Al-Baqarah: 272] up to His saying: {and whatever good you spend will be repaid to you in full} [Al-Baqarah: 272]. He said: The Messenger of Allah ﷺ then said: “Give charity to people of [all] religions.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ أَسْعَثَ، عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَصَدِّقُوا إِلَّا عَلَى أَهْلِ دِينِكُمْ فَأَنْزَلَ اللَّهُ تَعَالَى: {إِنْ يَسَّ عَلَيْكَ هُذَا هُنَّ إِلَى قَوْلِهِ: {وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ} [البقرة: 272] قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَصَدِّقُوا عَلَى أَهْلِ الْأَدِيَانِ

**[10399]** Abū Mu‘awiyah narrated to us, from Ḥajjāj, from Sālim, from Ibn al-Hanafiyyah, who said: “People disliked giving charity to the polytheists, so Allah Almighty revealed: {Not upon you is their guidance} [Al-Baqarah: 272]. So people gave charity to them.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ سَالِمٍ، عَنْ ابْنِ الْحَنْفَيَةِ، قَالَ: كَرِهَ النَّاسُ أَنْ يَتَصَدَّقُوا عَلَى الْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ تَعَالَى: {إِنْ يَسَّ عَلَيْكَ هُذَا هُنَّ} [البقرة: 272] قَالَ: فَتَصَدَّقَ النَّاسُ عَلَيْهِمْ

**[10400]** Jarīr narrated to us, from Layth, from Mujāhid, who said: “Do not give charity to a Jew or a Christian, unless you cannot find anyone else.”

حَدَّثَنَا جَرِيرُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا تَصَدِّقُ عَلَى يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، إِلَّا أَنْ لَا تَجِدَ غَيْرَهُ

**[10401]** Ibn Fuḍayl narrated to us, from Al-Zibriqān al-Sarrāj, from Abū Razīn, who said: I was with Sufyān ibn Salamah, and some polytheist captives passed by him. He ordered me to give them charity, then he recited this verse: {And they give food in spite of love for it to the needy, the orphan, and the captive} [Al-Insan: 8].

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الزَّبْرِقَانِ السَّرَّاجِ، عَنْ أَبِي رَزِينَ، قَالَ: كُنْتُ مَعَ سُفْيَانَ بْنَ سَلَمَةَ فَمَرَّ عَلَيْهِ أَسَارَى مِنَ الْمُسْرِكِينَ، فَأَمَرَنِي أَنْ أَنْصَدَّقَ عَلَيْهِمْ ثُمَّ تَلَّا هَذِهِ الْآيَةُ {وَيُطْعِمُونَ الطَّعَامَ عَلَى حُجَّهِ مِسْكِينًا 8: وَيَتَبَّعُهُمْ وَأَسْبِرُهُمْ} [الإِنْسَان]

**[10402]** Waki‘ narrated to us, from Sharīk, from ‘Abd al-Karīm, from ‘Ikrimah, who said: “Feed him, but do not give him money.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِمْرَمَةَ، قَالَ: أَطْعِمْهُ وَلَا تُعْطِهِ نَفَقَةً

**[10403]** Waki‘ narrated to us, from Sufyān, from Abū Ishāq, from Abū Maysarah, that he “used to give monks from Sadaqat al-Fitr.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، أَنَّهُ كَانَ يُعْطِي الرُّهْبَانَ مِنْ صَدَقَةِ الْفِطْرِ

**[10404]** Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Zuhayr, from ‘Abd al-Karīm, from ‘Ikrimah, who said: “Do not give money in charity to a Jew or a Christian.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرَمَةَ، قَالَ: لَا تَصَدِّقُ عَلَى الْيَهُودِ وَالنَّصَارَانِيِّ بِنَفْقَةٍ

**[10405]** Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from ‘Amr ibn Murrah, from Sa‘id ibn Jubayr, and from ‘Atā’, regarding: {And they give food in spite of love for it to the needy, the orphan, and the captive} [Al-Insan: 8]. They said: “From the people of the Qiblah and others.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ عَطَاءٍ، {وَيُطْعَمُونَ [8]: الطَّعَامُ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا} [الإنسان] قَالَا: مِنْ أَهْلِ الْقِبْلَةِ وَغَيْرِهِمْ

**[10406]** Abū Mu‘āwiyah narrated to us, from ‘Amr ibn Nāfi‘, from Abū Bakr al-‘Absī, from ‘Umar, regarding His saying: {Zakat expenditures are only for the poor} [At-Tawbah: 60]. He said: “They are the disabled among the People of the Book.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَمْرٍو بْنِ نَافِعٍ، عَنْ أَبِي بَكْرِ الْعَبْسِيِّ، عَنْ عُمَرَ، فِي قَوْلِهِ تَعَالَى: {إِنَّمَا الصَّدَقَاتُ هُنْ زَمْنَى أَهْلِ الْكِتَابِ} [الْتَّوْبَةِ] 60: لِلْفَقَرَاءِ

**[10407]** Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Hasan, from Layth, from Mujāhid and Ṭawūs, that they “disliked giving charity to a Christian.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَطَاؤِسٍ، أَنَّهُمَا كَرِهَا الصَّدَقَةَ عَلَى النَّصْرَانِيِّ

**[10408]** Shabābah narrated to us, saying: Shu‘bah narrated to us, from ‘Uthmān al-Battī, from Al-Ḥasan, regarding His saying: {And they give food in spite of love for it to the needy, the orphan, and the captive} [Al-Insan: 8]. He said: “The captives from the people of polytheism.”

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عُثْمَانَ الْبَنَىِّ، عَنْ الْحَسَنِ، فِي قَوْلِهِ تَعَالَى: {وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ} قَالَ: الْأَسَارَى [8: مِسْكِينًا وَيَتِيمًا وَأَسِيرًا] [الإِنْسَانُ مِنْ أَهْلِ الشَّرْكِ

**[10409]** Yazīd ibn Hārūn narrated to us, saying: Ḥabīb ibn Abī Ḥabīb informed us, from ‘Amr ibn Harim, from Jābir ibn Zayd, who said: He was asked about charity, where should it be placed? He said: “Among the poor Muslims and their Dhimmis.” And he said: “The Messenger of Allah ﷺ used to distribute charity and the Khums among the Dhimmis.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرَمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، قَالَ: سُئِلَ عَنِ الصَّدَقَةِ فِي مَنْ ثُوضَعُ؟ فَقَالَ: فِي أَهْلِ الْمَسْكَنَةِ مِنَ الْمُسْلِمِينَ، وَأَهْلِ ذِمَّتِهِمْ، وَقَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَفْسِمُ فِي أَهْلِ الدَّمَّةِ مِنِ الصَّدَقَةِ وَالْخُمُسِ

**[10410]** Abū al-Āḥwāṣ narrated to us, from Ibrāhīm ibn Muhājir, who said: I asked Ibrāhīm about giving charity to non-Muslims. He said: “As for Zakat, no. But if a man wishes to give charity [voluntarily], there is no harm.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، قَالَ:  
سَأَلْتُ إِبْرَاهِيمَ، عَنِ الصَّدَقَةِ عَلَى غَيْرِ أَهْلِ الْإِسْلَامِ  
فَقَالَ: أَمَّا الزَّكَاةُ فَلَا وَأَمَّا إِنْ شَاءَ رَجُلٌ أَنْ يَتَصَدَّقَ فَلَا  
بِأَسْـ

**[10411]** Wakī‘ narrated to us, from Sufyān, from Ibrāhīm ibn Muhājir, from Ibrāhīm, who said: “Do not give them from Zakat, but give them from voluntary charity.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ  
إِبْرَاهِيمَ، قَالَ: لَا تُعْطِهِمْ مِنَ الزَّكَاةِ وَأَعْطِهِمْ مِنَ  
النَّطْوُعِ

**[10412]** Abū Mu‘awiyah narrated to us, from Mis‘ar, from ‘Abd al-Malik ibn Iyās, from Ibrāhīm, who said: “Do not give the polytheists anything from Zakat.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ  
إِيَاسٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا تُعْطِي الْمُشْرِكِينَ شَيْئًا مِنَ  
الزَّكَاةِ

**[10413]** Ibn Mahdī narrated to us, from Jarīr ibn Ḥāzim, from a man, from Jābir ibn Zayd, who said: “Do not give the Jew or the Christian from Zakat, but there is no harm in giving them charity [voluntarily].”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ رَجُلٍ، عَنْ  
جَابِرِ بْنِ زَيْدٍ، قَالَ: لَا تُعْطِي الْيَهُودِيَّ وَالنَّصَارَائِيَّ مِنَ  
الزَّكَاةِ، وَلَا بِأَسْـ أَنْ تَتَصَدَّقَ عَلَيْهِمْ

**[10414]** Abū Mu‘awiyah narrated to us, from Ismā‘il, from Al-Hasan, who said: “Polytheists are not given from Zakat, nor from any of the expiations.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ، قَالَ: لَا يُعْطَى الْمُشْرِكُونَ مِنَ الزَّكَاةِ، وَلَا مِنْ شَيْءٍ مِنَ الْكُفَّارَاتِ

**[10415]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Ash‘ath, from Ja‘far, from Sa‘id ibn Jubayr, who said: “One who has a house, a servant, and a horse may be given from Zakat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يُعْطَى مِنَ الزَّكَاةِ مَنْ لَهُ الدَّارُ وَالْخَادِمُ وَالْفَرَسُ

**[10416]** Sharīk narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “They did not prevent Zakat from being given to someone who had a house and a servant.”

حَدَّثَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا لَا يَمْنَعُونَ الزَّكَاةَ مَنْ لَهُ الْبَيْتُ وَالْخَادِمُ

**[10417]** Ibn Mahdī narrated to us, from Hammād ibn Salamah, from Yūnus, from Al-Hasan, that he “saw no harm in giving from it to someone who has a servant and a dwelling if he is in need.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: كَانَ لَا يَرَى بَأْسًا أَنْ يُعْطَى مِنْهَا مَنْ لَهُ الْخَادِمُ وَالْمَسْكُنُ إِذَا كَانَ مُحْتَاجًا

**[10418]** Mu‘tamir ibn Sulaymān narrated to us, from Shabīb, from ‘Abd al-Malik, who said: I asked Muqātil ibn Ḥayyān about a man in the Diwan who has a stipend and a horse, but he is in need; can I give him from Zakat? He said: “Yes.”

**[10419]** Abū Bakr narrated to us, saying: ‘Abd al-A‘lā ibn ‘Abd al-A‘lā narrated to us, from Hishām, from some of his companions, from Ibrāhīm, that he “disliked buying a slave to free with the Zakat of his wealth.”

**[10420]** Yaḥyā ibn Sa‘id narrated to us, from Shu‘bah, from Mughīrah, from Ibrāhīm, that he “disliked buying a slave to free with Zakat.”

**[10421]** Sharīk narrated to us, from Jābir, from ‘Āmir, that he “disliked buying a slave to free with Zakat.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ شَبِيبٍ، عَنْ عَبْدِ الْمَالِكِ، قَالَ: سَأَلْتُ مُقَاتِلَ بْنَ حَيَّانَ، عَنْ رَجُلٍ فِي الدِّيَوَانِ لَهُ عَطَاءٌ وَفَرَسٌ وَهُوَ مُحْتَاجٌ أَعْطِيهِ مِنَ الزَّكَةِ؟ قَالَ: نَعَمْ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَشْتَرِي مِنْ زَكَةِ مَالِهِ رَقْبَةً يُعْنِفُهَا

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يَشْتَرِي مِنَ الزَّكَةِ رَقْبَةً يُعْنِفُهَا

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، أَنَّهُ كَرِهَ أَنْ يَشْتَرِي مِنَ الزَّكَةِ رَقْبَةً يُعْنِفُهَا

**[10422]** Ishāq ibn Mansūr narrated to us, saying: Huraym and Ja‘far al-Aḥmar narrated to us, from ‘Atā’ ibn al-Sā’ib, from Sa‘īd ibn Jubayr, who said: “Do not free slaves with Zakat.” Ja‘far added: “For fear of attracting Wala’ (allegiance).”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: ثنا هُرَيْمٌ، وَجَعْفَرُ الْأَحْمَرُ، عَنْ عَطَاءِ بْنِ السَّلَيْبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَا تُعْنِقُ مِنَ الزَّكَةِ زَادَ جَعْفَرُ مَخَافَةً جَرَّ الْوَلَاءِ

**[10423]** Ḥafṣ narrated to us, from Ash‘ath ibn Sawwār, who said: Al-Hasan was asked about a man who bought his father with Zakat and freed him. He said: “He bought the best of necks (slaves).”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثِ بْنِ سَوَارٍ، قَالَ: سُئِلَ الْحَسَنُ عَنْ رَجُلٍ اشْتَرَى أَبَاهُ مِنَ الزَّكَةِ فَأَعْنَقَهُ؟، قَالَ: اشْتَرَى خَيْرَ الرِّقَابِ

**[10424]** Abū Ja‘far narrated to us, from Al-A‘mash, from Ḥassān, from Mujāhid, from Ibn ‘Abbās, that he “saw no harm in a man being given from Zakat for Hajj, or freeing a slave with it.”

حَدَّثَنَا أَبُو جَعْفَرٍ، عَنِ الْأَعْمَشِ، عَنْ حَسَانَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُعْطِي الرَّجُلُ مِنْ زَكَاتِهِ فِي الْحَجَّ، وَأَنْ يُعْنِقَ مِنْهَا النَّسْمَةَ

**[10425]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Ibn Jurayj, from ‘Amr ibn Dīnār, who said: ‘Umar said: “When you give, enrich,” meaning from charity.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: قَالَ عُمَرُ: إِذَا أَعْطَيْتُمْ فَأَغْنُوا، يَعْنِي مِنَ الصَّدَقَةِ،

**[10426]** Abū Bakr ibn ‘Ayyāsh told us, from Mughīrah, from Ibrāhīm, who said: They used to dislike giving as Zakat what would become capital wealth.

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُعْطُوا مِنَ الزَّكَاةِ مَا يَكُونُ رَأْسَ مَالٍ

**[10427]** Wakī‘ told us, from Sufyān, from Al-Ḥasan ibn ‘Amr, from Hamzah, from Ibrāhīm, who said: He used to prefer to fill the needs of the household with it—meaning Zakat.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْحَسَنِ بْنِ عَمْرُو، عَنْ حَمْزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَسْتَحِبُ أَنْ يَسْتَدِيْبَهَا حَاجَةً أَهْلِ الْأَبْيَتِ، أَيْ بِالْزَّكَاةِ،

**[10428]** Yaḥyā ibn Ādam told us, from Sufyān, from Ibn Ḥayyān, from Al-Ḍaḥḥāk, who said: He gives from it what is between him (the recipient) and two hundred (dirhams).

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ ابْنِ حَيَّانَ، عَنْ الضَّحَّاكِ، قَالَ: يُعْطِي مِنْهَا مَا بَيْنَهُ وَبَيْنَ الْمِائَتَيْنِ

**[10429]** ‘Ā’idh ibn Ḥabīb told us, from Al-Rabī‘ ibn Ḥabīb, from Abū Ja‘far, who said: He gives from it what is between him and two hundred.

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنِ الرَّبِيعِ بْنِ حَبِيبٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: يُعْطِي مِنْهَا مَا بَيْنَهُ وَبَيْنَ الْمِائَتَيْنِ

**[10430]** ‘Umar told us, from Zur‘ah, from Sālim, from ‘Āmir, who said: Give from the Zakat what is less than the amount that would make Zakat obligatory upon the one you give it to.

حَدَّثَنَا عُمَرُ، عَنْ زُرْعَةَ، عَنْ سَالِيمٍ، عَنْ عَامِرٍ، قَالَ: أَعْطِ مِنَ الزَّكَاةِ مَا دُونَ أَنْ يَحْلَّ عَلَى مَنْ تُعْطِيهِ الزَّكَاةَ

**[10431]** Abū Bakr told us: ‘Abd al-Rahīm ibn Sulaymān told us, from Al-Ḥajjāj, from Al-Ḥasan ibn Sa‘d, from his father, from ‘Alī and ‘Abd Allāh, who said: Sadaqah is not permissible for one who has fifty dirhams or its equivalent in gold.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْحَجَّاجِ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَلَيِّ، وَعَبْدِ اللَّهِ، قَالَا: لَا تَحْلُ الصَّدَقَةُ لِمَنْ لَهُ خَمْسُونَ دِرْهَمًا أَوْ عَرْضُهَا مِنَ الدَّهْبِ

**[10432]** Wakī‘ told us, from Sufyān, from Ḥakīm ibn Jubayr, from Muḥammad ibn ‘Abd al-Rahmān ibn Yazīd, from his father, from ‘Abd Allāh, who said: The Messenger of Allah ﷺ said: “Whoever asks while he has what enriches him, it will be scratches or wounds on his face.” It was said: “O Messenger of Allah, what is his richness?” He said: “Fifty dirhams

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَأَلَ وَلَمْ مَا يُغْنِيهِ كَانَ خُدوشًا أَوْ كُدوشًا فِي وَجْهِهِ، قَيلَ: يَا رَسُولَ اللَّهِ وَمَا غَنَاؤُهُ؟ قَالَ: خَمْسُونَ دِرْهَمًا أَوْ حِسَابُهَا مِنَ الدَّهْبِ

**[10433]** Hafṣ told us, from ‘Ubaydah, from Ibrāhīm, who said: No Zakat is given to one who has fifty dirhams, nor does he give from it more than fifty dirhams.

حَدَّثَنَا حَفْصٌ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُعْطَى مِنَ الزَّكَاءِ مَنْ لَهُ خَمْسُونَ دِرْهَمًا وَلَا يُعْطَى مِنْهَا أَكْثَرَ مِنْ خَمْسِينَ دِرْهَمًا

**[10434]** Waki‘ said: Sufyān and Hasan used to say: No Zakat is given to one who has fifty dirhams, nor does he give from it more than fifty, unless he has a debt, so he pays off his debt and gives after fifty.

حَدَّثَنَا وَكِيعٌ، قَالَ: كَانَ سُفْيَانُ، وَحَسَنٌ، يَقُولُانِ: لَا يُعْطَى مِنْهَا مَنْ لَهُ خَمْسُونَ دِرْهَمًا، وَلَا يُعْطَى مِنْهَا أَكْثَرَ مِنْ خَمْسِينَ إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ فَيَعْضِي دَيْنَهُ، وَيُعْطَى بَعْدَ خَمْسِينَ

**[10435]** ‘Abbād ibn ‘Awwām told us, from Mis‘ar, who said: I heard Hammād saying: Whoever does not have wealth reaching the amount for Zakat, he is given from the Zakat.

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ مِسْعَرٍ، قَالَ: سَمِعْتُ حَمَادًا، يَقُولُ: مَنْ لَمْ يَكُنْ عِنْدَهُ مَالٌ يَلْلُغُ فِيهِ الزَّكَاءُ أُعْطَى مِنَ الزَّكَاءِ

**[10436]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Al-Hasan ibn ‘Amr, from Fuḍayl, who said: I asked Ibrāhīm who the followers of desires were? He said: They only asked about need.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْحَسَنِ بْنِ عَمْرِو، عَنْ فُضَيْلٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ مَنْ أَصْحَابُ الْأَهْوَاءِ؟ قَالَ: مَا كَانُوا يَسْأَلُونَ إِلَّا عَنِ الْحَاجَةِ

**[10437]** ‘Abd al-Rahīm told us, from Al-Ḥajjāj, from ‘Amr ibn Dīnār, from Ṭāwūs, who said: The Messenger of Allah ﷺ sent Mu‘ādh to Yemen and ordered him to take Sadaqah from wheat and barley. So he took goods and clothes instead of wheat and barley.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنِ الْحَجَاجِ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ طَاؤِسٍ، قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَادًا إِلَى الْيَمَنِ فَأَمْرَاهُ أَنْ يَأْخُذَ الصَّدَقَةَ مِنَ الْحِنْطَةِ وَالشَّعِيرِ، فَأَخْذَ الْعُرُوضَ وَالثِّيَابَ مِنَ الْحِنْطَةِ وَالشَّعِيرِ

**[10438]** Jarīr ibn ‘Abd al-Hamīd told us, from Layth, from ‘Aṭā’, that ‘Umar used to take goods as Sadaqah instead of silver and other things.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، أَنَّ عُمَرَ كَانَ يَأْخُذُ الْعُرُوضَ فِي الصَّدَقَةِ مِنَ الْوَرِقِ وَغَيْرِهَا

**[10439]** Ibn ‘Uyaynah told us, from Ibrāhīm ibn Maysarah, from Ṭāwūs, who said: Mu‘ādh used to say: “Bring me a Khamīs (garment) or a Labīs (used garment) from any of you.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاؤِسٍ، قَالَ: كَانَ مُعَادًّا، يَقُولُ: اثْنَوْنِي بِخَمْسِينَ أَوْ لَيْسَ أَحَدٌ مِنْكُمْ

**[10440]** Wakī‘ told us, from Sufyān, from Ibrāhīm ibn Maysarah, from Ṭāwūs, that Mu‘ādh used to take goods for Sadaqah.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاؤِسٍ، أَنَّ مُعَادًّا، كَانَ يَأْخُذُ الْعُرُوضَ فِي الصَّدَقَةِ

**[10441]** Waki‘ told us, from Abū Sinān, from ‘Antarah, that ‘Alī used to take goods for Jizyah: needles from needle-makers, money from people of wealth, and ropes from rope-makers.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سَيَّانٍ، عَنْ عَتْرَةَ، أَنَّ عَلِيًّا، كَانَ يَأْخُذُ الْعُرُوضَ فِي الْجَزِيَّةِ مِنْ أَهْلِ الْإِبْرِ الإِبْرِ، وَمِنْ أَهْلِ الْمَالِ الْمَالَ، وَمِنْ أَهْلِ الْجِبَالِ الْجِبَالَ

**[10442]** Jarīr told us, from Mughīrah, from Ibrāhīm, who said: They used to prefer Zakat of everything to be from itself: silver from silver, gold from gold, cows from cows, and sheep from sheep.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَسْتَحْبُونَ زَكَاءَ كُلِّ شَيْءٍ مِنْ الْوَرْقِ، وَالْذَّهَبُ مِنَ الدَّهَبِ، وَالْبَقْرُ مِنَ الْبَقْرِ، وَالْعَنْمُ مِنَ الْعَنْمِ

**[10443]** Waki‘ told us, from Sufyān, from Hishām, from Al-Hasan, that he disliked goods for Sadaqah.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَرِهَ الْعُرُوضَ فِي الصَّدَقَةِ

**[10444]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: I heard Ibn Abī Najīḥ claiming that ‘Umar ibn ‘Abd al-‘Azīz wrote regarding Sadaqah of dates: “Barnī (dates) should be taken from Barnī, and Lōn (dates) from Lōn, and Lōn should not be taken from Barnī.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: سَمِعْتُ ابْنَ أَبِي نَجِيْحٍ، يَرْعُمُ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَتَبَ فِي صَدَقَةِ التَّمْرِ أَنْ يُؤْخَذَ الْبَرْنَيُّ مِنَ الْبَرْنَيِّ، وَاللَّوْنُ مِنَ اللَّوْنِ، وَلَا يُؤْخَذُ اللَّوْنُ مِنَ الْبَرْنَيِّ

**[10445]** Abū Bakr told us: Ḥafṣ and Abū Mu‘āwiyah told us, from Al-Hajjāj, from Al-Minhāl, from Zirr, from Hudhayfah, who said: If he gives it to one category of the eight categories named by Allah the Almighty, it suffices him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ، عَنْ حَجَاجِ، عَنْ الْمِنْهَالِ، عَنْ زِرٍ، عَنْ حُدَيْفَةَ، قَالَ: إِذَا أَعْطَاهَا فِي صِنْفٍ وَاحِدٍ مِنَ الْأَصْنَافِ التَّمَانِيَّةِ الَّتِي سَمَّى اللَّهُ تَعَالَى أَجْزَاءَهُ

**[10446]** ‘Alī ibn Hāshim told us, from Ibn Abī Laylā, from Al-Ḥakam, who said: Hudhayfah said: If you place it in any category you wish, it suffices you if you do not find others.

حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، قَالَ: قَالَ حُدَيْفَةُ: إِذَا وَضَعْتَ فِي أَيِّ الْأَصْنَافِ شِئْتَ أَجْزَاءَكَ إِذَا لَمْ تَجِدْ غَيْرَهُ

**[10447]** Wakī‘ told us, from Ibn Abī Laylā (or someone else), from Al-Minhāl, from Zirr, from Hudhayfah, who said: If he places it in one category, it suffices him.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، أَوْ غَيْرِهِ، عَنْ الْمِنْهَالِ، عَنْ زِرٍ، عَنْ حُدَيْفَةَ، قَالَ: إِنْ جَعَلْتَهَا فِي صِنْفٍ وَاحِدٍ أَجْزَاءَهُ

**[10448]** Ḥafṣ told us, from Layth, from ‘Atā’, that ‘Umar used to take goods for Sadaqah and give it to one category of those named by Allah the Almighty.

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، أَنَّ عُمَرَ كَانَ يَأْخُذُ الْعَرْضَ فِي الصَّدَقَةِ وَيُعْطِيهَا فِي صِنْفٍ وَاحِدٍ مِمَّا سَمَّى اللَّهُ تَعَالَى

**[10449]** Jarīr told us, from ‘Atā’, from Sa‘id ibn Jubayr; and from Mughīrah, from Ibrāhīm, who both said: It suffices you to place Sadaqah in one of the categories named by Allah the Almighty.

حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَا: يَجْزِيكُمْ أَنْ تَضَعَ الصَّدَقَةَ فِي صِنْفٍ مِنَ الْأَصْنَافِ الَّتِي سَمَّى اللَّهُ تَعَالَى

**[10450]** Waki‘ told us, from Abū al-Jarrāḥ, from Abū Ja‘far, from Al-Rabī‘, from Abū al-‘Āliyah, who said: There is no harm in placing it in one category of what Allah the Almighty mentioned.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْجَرَاحِ، عَنْ أَبِي جَعْفَرٍ، عَنْ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: لَا بَأْسَ أَنْ تَجْعَلَهَا فِي صِنْفٍ وَاحِدٍ مِمَّا قَالَ اللَّهُ تَعَالَى

**[10451]** Abū Mu‘awiyah told us, from Al-Hajjāj, from ‘Atā’, who said: I asked him: Can I give Sadaqah to one category of the eight categories? He said: “Yes.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ، قَالَ: سَأْلُ اللَّهِ أُعْطِي الصَّدَقَةَ فِي صِنْفٍ وَاحِدٍ مِنَ الْأَصْنَافِ الثَّمَانِيَّةِ؟ قَالَ: نَعَمْ

**[10452]** Waki‘ told us, from Yazīd, from Al-Hasan, who said: There is no harm in placing it in one category of the categories.

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ تَجْعَلَهَا فِي صِنْفٍ وَاحِدٍ مِنَ الْأَصْنَافِ

**[10453]** Wakī‘ told us, from Shu‘bah, from Al-Ḥakam, from Ibrāhīm, who said: There is no harm in placing it in one category of what Allah the Almighty named.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ:  
لَا يَأْسَ أَنْ تَجْعَلَهَا فِي صِنْفٍ وَاحِدٍ مِمَّا سَمَّى اللَّهُ  
تَعَالَى

**[10454]** Ibn Mahdī told us, from Ḥammād ibn Salamah, from Ḥumayd, from ‘Ikrimah, who said: Distribute it among the categories, in any category. And Al-Ḥasan said: In whichever of them you place it, it suffices you.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ  
عَكْرَمَةَ، قَالَ: صَرَفْهَا فِي الْأَصْنَافِ فِي أَيِّ صِنْفٍ.  
وَقَالَ: الْحَسْنُ فِي أَيِّهَا وَضَعْتَ أَجْزَاكَ

**[10455]** Kathīr ibn Hishām told us, from Ja‘far, from Maymūn, who said: I heard him saying: If Zakat were placed in these two categories –the poor and the needy—I would see that it suffices for me.

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ:  
سَمِعْتُهُ يَقُولُ: لَوْ وُضِعَتِ الزَّكَاةُ فِي هَذَيْنِ الصِّنْفَيْنِ  
الْفُقَرَاءِ وَالْمَسَاكِينِ لَرَأَيْتُ أَنَّ ذَلِكَ يُجزِي عَنِّي

**[10456]** Ibn Numayr told us, from Yahyā ibn Sa‘īd, from ‘Abd Allāh ibn Abī Salamah, that Abū ‘Amr ibn Ḥimās informed him that his father Ḥimās used to sell leather and quivers, and that ‘Umar said to him: “O Ḥimās, pay the Zakat of your wealth.” He said: “By Allah, I have no wealth; I only sell leather and quivers.” He said: “Valuate it and pay its Zakat.”

حَدَّثَنَا أَبْنُ نُعَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، أَنَّ أَبَا عَمْرُو بْنَ حَمَاسِ، أَخْبَرَهُ، أَنَّ أَبَاهُ حَمَاسًا كَانَ يَبْيَغُ الْأَدَمَ وَالْجِعَابَ، وَأَنَّ عُمَرَ قَالَ لَهُ: يَا حَمَاسُ أَذْرَكَاهُ مَالُكُ، فَقَالَ: وَاللَّهِ مَا لِي مَالٌ إِنَّمَا أَبْيَغُ الْأَدَمَ وَالْجِعَابَ، فَقَالَ: قَوْمٌ وَأَذْرَكَاهُ

**[10457]** Yazīd ibn Hārūn and ‘Abdah told us, from Yahyā ibn Sa‘īd, from ‘Abd Allāh ibn Abī Salamah, from Abū ‘Amr ibn Ḥimās, that his father Ḥimās used to sell leather and quivers, and that ‘Umar said to him: “Assess its value and pay its Zakat.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَعَبْدَهُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِي عَمْرُو بْنِ حَمَاسِ، أَنَّ أَبَاهُ حَمَاسًا كَانَ يَبْيَغُ الْأَدَمَ وَالْجِعَابَ، وَأَنَّ عُمَرَ قَالَ لَهُ: ثَمَنُهُ وَأَذْرَكَاهُ

**[10458]** ‘Abd al-A’lā told us, from Yūnus, from Al-Hasan, regarding a man who bought goods and Zakat became due on them. He said: He pays Zakat based on its value the day it became due.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، فِي رَجُلٍ اشْتَرَى مَتَاعًا فَحَلَّتْ فِيهِ الزَّكَاةُ فَقَالَ: يُرَكِّبُهُ بِقِيمَتِهِ يَوْمَ حَلَّتْ

**[10459]** Abū Usāmah told us: ‘Ubayd Allāh told us, from Nāfi‘, from Ibn ‘Umar, who said: There is no Zakat on goods unless they are goods for trade; then there is Zakat on them.

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَيْسَ فِي الْأَعْرُوضِ زَكَاةً إِلَّا فِي عَرْضٍ فِي تِجَارَةٍ فَإِنْ فِيهِ زَكَاةٌ

**[10460]** ‘Abd al-Rahmān ibn Mahdī told us, from Abū Hilāl, from Ibn Sīrīn, who said: Regarding goods, they are valued, then their Zakat is paid.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ أَبِي هِلَالٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: فِي الْمَتَاعِ يُقَوَّمُ، ثُمَّ تُؤْدَى زَكَاتُهُ

**[10461]** Muhammad ibn ‘Ubayd told us, from ‘Abd al-Malik, from ‘Atā’, regarding a man who buys goods and they remain for years, should he pay Zakat on them? He said: “No.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يَشْتَرِي الْمَتَاعَ فَيَمْكُثُ السَّيِّنَةُ يُرَكَّبُهُ؟ قَالَ: لَا

**[10462]** Ḥafṣ told us, from Al-Hajjāj, from Ṭalḥah, from Ibrāhīm, who said: Everything intended for trade has Zakat on it, even if it is milk or clay. He said: And Al-Ḥakam held that view.

حَدَّثَنَا حَفْصُ، عَنْ حَاجِ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كُلُّ شَيْءٍ أُرِيدَ بِهِ التِّجَارَةُ فَيَبْلُغُهُ الزَّكَاةُ، وَإِنْ كَانَ لَبَنًا أَوْ طِينًا قَالَ: وَكَانَ الْحُكْمُ يَرَى ذَلِكَ

**[10463]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Muḥammad ibn ‘Uqbah, from Al-Qāsim, who said: When Abū Bakr gave a person his stipend, he would ask him: “Do you have wealth?” If he said yes, he would deduct Zakat on his wealth from his stipend; otherwise, he would give him his stipend in full.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنِ الْقَاسِمِ، قَالَ: كَانَ أَبُو بَكْرٍ، "إِذَا أَعْطَى إِنْسَانًا الْعَطَاءَ سَأَلَهُ هَلْ لَكَ مَالٌ؟ فَإِنْ قَالَ: نَعَمْ، رَكَّى مَالَهُ مِنْ عَطَائِهِ، وَإِلَّا سَلَّمَ لَهُ عَطَاءَهُ

**[10464]** Waki‘ told us, from Sufyān, from Abū Ishāq, from Hubayrah, from ‘Abd Allāh, who said: He used to give us (stipends) during the missions, and he would take Zakat from it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ يُعْطِينَا فِي الرُّسُلِ فَيُرَكِّبُهُ

**[10465]** ‘Abd al-Rahīm told us, from Zakariyyā, from Abū Ishāq, from Hubayrah, who said: Ibn Mas‘ūd used to take Zakat from their stipends: twenty-five from every thousand.

حَدَّثَنَا عَبْدُ الرَّجِيمَ، عَنْ زَكَرِيَّاً، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، قَالَ: كَانَ ابْنُ مَسْعُودٍ يُرَكِّبُ عَطَيَاتِهِمْ مِنْ كُلِّ أَلْفٍ خَمْسَةَ وَعِشْرِينَ

**[10466]** ‘Abd al-A‘lā told us, from Abū Ishaq, from Al-Zuhrī, from Humayd ibn ‘Abd al-Rahmān, from ‘Abd al-Rahmān ibn ‘Abd al-Qārī—who was in charge of the treasury during the time of ‘Umar with ‘Ubayd Allāh ibn al-Arqam—that when the stipends were distributed, ‘Umar gathered the trade wealth, calculated what was present and what was deferred, then took Zakat from the present and the absent.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ أَبِي إِسْحَاقَ، عَنِ الزُّهْرِيِّ،  
عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ  
الْقَارِيِّ، وَكَانَ عَلَى بَيْتِ الْمَالِ فِي رَمَضَانَ عُمَرَ مَعَ عُبَيْدِ  
اللَّهِ بْنِ الْأَرْقَمَ فَإِذَا خَرَجَ الْعَطَاءَ جَمَعَ عُمَرُ أَمْوَالَ  
النَّجَارَةِ فَخَسَبَ عَاجِلَهَا وَأَجَلَهَا، ثُمَّ يَأْخُذُ الرَّكَأَةَ مِنَ  
الشَّاهِدِ وَالْغَائِبِ.

**[10467]** Bishr ibn al-Mufaddal told us, from Muḥammad ibn ‘Uqbah, from Al-Qāsim, who said: When Abū Bakr gave a man his stipend, he would ask him... then he mentioned similar to Wakī‘’s Hadith.

حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ مُحَمَّدِ بْنِ عَقبَةَ، عَنْ  
الْقَاسِمِ، قَالَ: كَانَ أَبُو بَكْرٍ، إِذَا أَعْطَى الرَّجُلَ الْعَطَاءَ  
سَأَلَهُ، ثُمَّ ذَكَرَ تَحْوِيَةً حَدِيثًا وَكَيْفِيَةً

**[10468]** ‘Abd al-Rahīm and Wakī‘ told us, from Isrā’il, from Mukhāriq, from Ṭāriq, that ‘Umar ibn al-Khaṭṭāb used to give them their stipends and not take Zakat from it.

حَدَّثَنَا عَبْدُ الرَّجِيمِ، وَوَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ مُخَارِقِ،  
عَنْ طَارِقِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ يُعْطِيهِمُ الْعَطَاءَ  
وَلَا يُزَكِّيهِ

**[10469]** Muḥammad ibn Abī ‘Adī told us, from Ibn ‘Awn, from Muḥammad, who said: I saw the rulers, when they gave out stipends, they took Zakat from it.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: رَأَيْتُ الْأَمْرَاءَ إِذَا أَعْطَوْا الْعَطَاءَ زَكْوَةً

**[10470]** Wakī‘ told us, from Sufyān, from Mughīrah, from Ja‘far ibn Burqān, from ‘Umar ibn ‘Abd al-‘Azīz, that he used to take Zakat from stipends and gifts.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّهُ كَانَ يُرْكِي الْعَطَاءَ وَالْجَائِزَةَ

**[10471]** Wakī‘ told us, from Al-A‘mash, from some of his companions, from Ibn Mas‘ūd, that he used to give the stipend and take Zakat from it.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبْنِ مَسْعُودٍ، أَنَّهُ كَانَ يُعْطِي الْعَطَاءَ فَيُرْكِي

**[10472]** Abū Bakr told us: Ḥafṣ told us, from Al-Hajjāj, from Al-Hakam, from Ibn ‘Abbās; and from Sālim, from Ibn al-Hanafiyyah, regarding His saying: {And give its due on the day of its harvest} [Al-An'am: 141]. They said: The tenth and half-tenth abrogated it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الْحَاجَاجِ، عَنِ الْحَكَمِ، عَنْ أَبْنِ عَبَّاسٍ، وَعَنْ سَالِمٍ، عَنْ أَبْنِ الْحَنَفِيَّةِ، فِي قَوْلِهِ تَعَالَى: {وَأَثْوَرُوا حَقَّهُ يَوْمَ حَصَادِهِ} [الأنعام] قَالًا: نَسَخَتْهَا الْعُشْرُ وَنِصْفُ الْعُشْرِ [141]

**[10473]** Wakī‘ told us, from Sufyān, from Mughīrah, from Simāk, from Ibrāhīm, who said: The tenth and half-tenth abrogated it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، قَالَ: نَسْخَهَا الْعُشْرُ وَنِصْفُ الْعُشْرِ

**[10474]** Mu‘tamir told us, from ‘Āsim, from Abū al-‘Āliyah, who said: They used to give something other than Sadaqah.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ: كَانُوا يُعْطُونَ شَيْئًا غَيْرَ الصَّدَقَةِ

**[10475]** Ibn al-Mubārak told us, from Muḥammad ibn Sulaymān, from Ḥayyān al-A‘raj, from Jābir ibn Zayd, regarding His saying: {And give its due on the day of its harvest} [Al-An'am: 141]. He said: Zakat.

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ حَيَّانَ الْأَعْرَجِ، عَنْ جَابِرِ بْنِ زَيْدٍ، فِي قَوْلِهِ تَعَالَى: {وَآتُوا رَزْكَهُ يَوْمَ حَصَادِهِ} [الأنعام: 141]

**[10476]** ‘Abd al-Rahīm told us, from Ash‘ath, from Ibn Sīrīn and Nāfi‘, from Ibn ‘Umar, regarding {And give its due on the day of its harvest} [Al-An'am: 141]. He said: Whoever is present with you on that day, you give him handfuls, and it is not Zakat.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، وَنَافِعٍ، عَنْ ابْنِ عُمَرَ، {وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ} قَالَ: مَنْ حَضَرَكَ يَوْمَئِذٍ أَنْ تُعْطِيهِ [141]: [الأنعام: 141] الْقُبَضَاتِ وَلَيْسَ بِزَكَاءٍ

**[10477]** Jarīr ibn ‘Abd al-Ḥamīd told us, from Maṇṣūr, from Muṣāḥid, regarding His saying: {And give its due on the day of its harvest} [Al-An'am: 141]. He said: When you harvest it and the needy are present with you, you toss some of it to them. When you pile it, you toss some to them. When you purify it and begin measuring it, you scoop some for them. And when you know its measure, you set aside its Zakat. And when you begin harvesting date palms, you toss them some of the scattered dates and dates. When you begin measuring it, you scoop some for them. And when you set aside its measure, you set aside its Zakat.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ تَعَالَى: {وَأُثْوا حَقَّهُ يَوْمَ حَصَادِهِ}، قَالَ: إِذَا حَصَدَتْهُ فَخَضَرَكَ الْمُسَاكِينُ [141]: [الأنعام]  
طَرَحْتَ لَهُمْ مِنْهُ، وَإِذَا كَسْتَهُ طَرَحْتَ لَهُمْ مِنْهُ، وَإِذَا نَفَتَهُ وَأَخْدَتَ فِي كُلِّهِ حَنْوَتَ لَهُمْ مِنْهُ، وَإِذَا عَلِمْتَ كُلَّهُ عَزَّلْتَ زَكَاتَهُ، وَإِذَا أَخْدَتَ فِي جِذَادِ النَّخْلِ طَرَحْتَ لَهُمْ مِنَ النَّقَارِيقِ وَالثَّمَرِ، وَإِذَا أَخْدَتَ فِي كُلِّهِ حَنْوَتَ لَهُمْ مِنْهُ، وَإِذَا عَزَّلْتَ كُلَّهُ عَزَّلْتَ زَكَاتَهُ

**[10478]** Jarīr ibn ‘Abd al-Ḥamīd told us, from Maṇṣūr, from Muṣāḥid, regarding His saying: {And give its due on the day of its harvest} [Al-An'am: 141]. He said: When you harvest it and the needy are present with you, you toss some of it to them. When you make it good (clean it), you toss some to them. When you pile it, you toss some to them. When you purify it and begin measuring it, you scoop some for them. And when you know its measure, you set aside its Zakat. And when you begin harvesting date palms, you toss them some of the scattered dates and dates. When you begin measuring it, you scoop some for them. And when you know its measure, you set aside its Zakat.

**[10479]** Marwān ibn Mu‘āwiyah told us, from Juwaybir, from Al-Daḥḥāk, regarding His saying: {And give its due on the day of its harvest} [Al-An'am: 141]. He said: Its Zakat is on the day of its measuring.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ تَعَالَى: {وَأَثْوا حَقَّهُ يَوْمَ حَصَادِهِ} قَالَ: إِذَا حَصَدْتَهُ فَحَضَرَكَ الْمُسَاكِينُ [141]: [الأنعام

طَرَحْتَ لَهُمْ مِنْهُ، وَإِذَا طَيَّبْتَهُ طَرَحْتَ لَهُمْ مِنْهُ، وَإِذَا كَدَسْتَهُ طَرَحْتَ لَهُمْ، وَإِذَا نَقَّيْتَهُ وَأَخْذْتَ فِي كَيْلِهِ حَنْوَتَ لَهُمْ مِنْهُ، وَإِذَا عَلِمْتَ كَيْلَهُ عَزَّلْتَ رَكَائِهِ، وَإِذَا أَخْذْتَ فِي كَيْلِهِ حَنْوَتَ لَهُمْ مِنْهُ، وَإِذَا عَلِمْتَ كَيْلَهُ عَزَّلْتَ رَكَائِهِ

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ جُوَيْبِرِ، عَنِ الضَّحَّاكِ، فِي قَوْلِهِ تَعَالَى: {وَأَثْوا حَقَّهُ يَوْمَ حَصَادِهِ} [الأنعام

قَالَ: رَكَائِهِ يَوْمَ كَيْلِهِ [141]

**[10480]** Wakī‘ told us, from Sufyān, from Al-Suddī, who said: This is Medinan-Meccan; the tenth and half-tenth abrogated it. I said: From whom? He said: From the jurists—meaning His saying: {And give its due on the day of its harvest} [Al-An'am: 141].

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفِّيَانَ، عَنْ السُّدْدِيِّ، قَالَ: هَذِهِ مَدِينَةٌ مَكَيَّةٌ نَسَخَهَا الْعُشْرُ وَنِصْفُ الْعُشْرِ، قُلْتُ: عَمَّنْ؟ قَالَ: عَنِ الْفُقَهَاءِ، يَعْنِي قَوْلَهُ تَعَالَى: {وَأَنْوَا حَقَّهُ يَوْمَ حَصَادِهِ} [الأنعام: 141]،

**[10481]** Wakī‘ told us, from Isrā’īl, from Jābir, from Abū Ja‘far; and Ḥammād, from Ibrāhīm, regarding: {And give its due on the day of its harvest} [Al-An'am: 141]. They said: He gives a handful.

حَدَّثَنَا وَكِبْرٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَا: {وَأَنْوَا حَقَّهُ يَوْمَ حَصَادِهِ} قَالَا: يُعْطِي ضِعْفًا [الأنعام: 141].

**[10482]** Wakī‘ told us, from Sufyān, from Ḥammād, from Ibrāhīm, who said: Like a handful.

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفِّيَانَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: نَحْوُ الضَّغْثِ

**[10483]** Wakī‘ told us, from Sufyān, from Yūnus, from Al-Ḥasan, who said: Zakat abrogated it.

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفِّيَانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: نَسَخَهَا الزَّكَةُ

**[10484]** Wakī‘ told us, from Salamah, from Al-Ḍahḥāk, who said: Zakat abrogated every Sadaqah in the Qur'an.

حَدَّثَنَا وَكِبْرٌ، عَنْ سَلَمَةَ، عَنْ الضَّحَّاكِ، قَالَ: نَسَخَ الرَّزْكَةُ كُلَّ صَدَقَةٍ فِي الْقُرْآنِ

**[10485]** Ibn Idrīs told us, from his father, from ‘Atiyyah, who said: The tenth and half-tenth abrogated it.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ عَطِيَّةَ، قَالَ: نَسَخْتُهَا  
الْعُشْرُ وَنِصْفُ الْعُشْرِ

**[10486]** Marwān ibn Mu‘āwiyah told us, from Juwaybir, from Al-Dāḥḥāk, regarding His saying: {And give its due on the day of its harvest} [Al-An'am: 141]. He said: Its Zakat is on the day of its measuring.

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ جُوَيْبِرِ، عَنِ الضَّحَّاكِ،  
فِي قَوْلِهِ تَعَالَى: {وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ} [الأنعام  
فَالْعُشْرُ وَنِصْفُ الْعُشْرِ] 141

**[10487]** Abū Mu‘āwiyah told us, from Al-Hajjāj, from Al-Hakam, from Miqṣam, from Ib n ‘Abbās, regarding: {And give its due on the day of its harvest} [Al-An'am: 141]. He said: The tenth and half-tenth abrogated it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ،  
عَنْ أَبْنِ عَبَّاسٍ، {وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ} [الأنعام  
فَالْعُشْرُ وَنِصْفُ الْعُشْرِ] 141

**[10488]** 10488 - What they said about a man who took out the Zakat of his wealth and it was lost.

مَا قَالُوا فِي الرَّجُلِ أَخْرَجَ زَكَاتَ مَالِهِ - 10488 حَدَّثَنَا  
فَضَاعَتْ

**[10489]** Hafṣ told us, from Hishām, from Al-Hasan, who said: He gives it out again in its place.

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: يُخْرُجُ  
مَكَانَهَا

**[10490]** Jarīr told us, from Mughīrah, from his companions, who said: If he took out the Zakat of his wealth and it was lost, let him pay Zakat once again.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ أَصْحَابِهِ، قَالُوا: إِذَا  
أَخْرَجَ زَكَاةً مَالِهِ فَضَاعَتْ فَلْيُرَكْ مَرَّةً أُخْرَى

**[10491]** Mu'tamir told us, from Ma'mar, from Ḥammād, regarding a man who sends his Sadaqah and it perishes before it reaches its recipients. He said: It is like a man who sent a debt payment to his creditor, but it did not reach him before it was lost.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ مَعْمَرٍ، عَنْ حَمَادٍ، فِي الرَّجُلِ يَبْعَثُ  
بِصَدَقَاتِهِ فَقَدِيلُهُ قَبْلَ أَنْ تَصِلَ إِلَى أَهْلِهَا، قَالَ: هِيَ  
بِمِنْزَلَةِ رَجُلٍ بَعَثَ إِلَى غَرِيمِهِ بِدَيْنٍ فَلَمْ يَصِلْ إِلَيْهِ حَتَّى  
هَلَكَ

**[10492]** Zayd ibn Ḥubāb told us, from Shu'bah, from Al-Ḥakam, who said: It does not suffice. Zayd ibn Ḥubāb told us, from Ḥassān ibn Ibrāhīm al-Ṣā'igh, from 'Aṭā', regarding a man who took out the Zakat of his wealth and it was lost, that it suffices for him. 'Abd al-Wahhāb told us, from 'Aṭā', from Ibn Abī 'Arūbah, from Ḥammād, from Ibrāhīm, regarding a man who took out the Zakat of his wealth and it was lost, he said: It does not suffice for him until he places it in its proper places.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: لَا تُجْزِي حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَسَانَ بْنِ إِبْرَاهِيمَ الصَّانِعِ، عَنْ عَطَاءٍ، فِي الرَّجْلِ إِذَا أَخْرَجَ زَكَةَ مَالِهِ فَضَاعَتْ أَنَّهَا تُجْزِي عَنْهُ حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ عَطَاءٍ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي رَجْلِ أَخْرَجَ زَكَةَ مَالِهِ فَضَاعَتْ قَالَ: لَا تُجْزِي عَنْهُ حَتَّى يَضَعُهَا مَوَاضِعُهَا

**[10493]** Abū Baḥr al-Bakrāwī told us, from Yūnus, from Al-Ḥasan, who said: He gives it out again in its place.

حَدَّثَنَا أَبُو بَحْرٍ الْبَكْرَاوِيُّ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: يُخْرُجُ مَكَانَهَا

**[10494]** Abū Bakr told us: Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: 'Amr ibn Dīnār informed me, from Tāwūs, who said: If two partners manage their wealths (separately), their wealths are not combined for Sadaqah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ طَاؤُسٍ، قَالَ: إِذَا كَانَ الْخَلِيلَيْنَ يَعْمَلُانَ فِي أَمْوَالِهِمَا، فَلَا تُجْمِعُ أَمْوَالُهُمَا فِي الصَّدَقَةِ

**[10495]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: I informed ‘Atā’ about the statement of Ṭawūs, and he said: I see it only as correct.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرْتُ عَطَاءً، فِي قَوْلِ طَاؤُسٍ فَقَالَ: مَا أُرَاهُ إِلَّا حَقًا

**[10496]** ‘Abd al-A‘lā told us, from Ma‘mar, from Al-Zuhri, that he used to say: If a man has twenty sheep, and another man has twenty sheep, and their shepherd is one, and they graze together and return together, he said: There is Zakat in it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّهُ كَانَ يَقُولُ: إِذَا كَانَ لِرَجُلٍ عِشْرِينَ شَاهَ، وَلِرَجُلٍ عِشْرِينَ شَاهَ وَرَاعِيهِمَا وَاحِدٌ، وَيَسْرَحَانِ مَعًا، وَيُرَدَّانِ مَعًا، قَالَ: فِيهَا الزَّكَاةُ

**[10497]** Abū Bakr told us: Yahyā ibn Sa‘īd told us, from Yazīd, the freed slave of Salamah, who said: Salamah used to be offered the Zakat of his camels, but he would refuse to buy it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ قَالَ: كَانَ ثُعْرَضُ عَلَى سَلَمَةَ صَدَقَةً إِلَيْهِ، فَيَأْتِي أَنْ يَشْتَرِيهَا

**[10498]** Wakī‘ told us, from Sufyān, from Ya‘lā ibn ‘Atā’, from Muslim ibn Jubayr, from Ibn ‘Umar, who said: Do not buy the purification (Zakat) of your wealth.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ مُسْلِمِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، قَالَ: لَا تَشْتَرِي طُهْرَةَ مَالِكٍ

**[10499]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: Abū al-Zubayr informed me that he heard Jābir saying: When the Zakat collector comes, give him your Sadaqah and do not buy it back. He said: For they say, “Buy it,” but I say, “No, it is only for Allah.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الرُّبَّيرُ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ: إِذَا جَاءَ الْمُصَدِّقُ فَادْفَعْ إِلَيْهِ صَدَقَتَكَ وَلَا تَبْتَعَهَا قَالَ: فَإِنَّهُمْ يَقُولُونَ ابْتَعَهَا فَأَقْوِلُ لَا إِنَّمَا هِيَ لِلَّهِ

**[10500]** ‘Umar ibn Ayyūb told us, from Ja‘far, from Al-Zuhrī, who said: I asked him: Can a man buy his Sadaqah? He said: He should not buy it from the Zakat collector until he takes it out, nor should he buy it after he takes it out until it mixes with many sheep.

حَدَّثَنَا عُمَرُ بْنُ أَئِيُوبَ، عَنْ جَعْفَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: سَأَلَ اللَّهَ أَيْشُرِي الرَّجُلُ صَدَقَتَهُ؟ فَقَالَ: لَا يَشْرِيبُهَا مِنَ الْمُصَدِّقِ حَتَّى يُخْرِجَهَا، وَلَا يَشْرِيبُهَا إِذَا أَخْرَجَهَا حَتَّى تَخْتَلِطْ بِعَنْمٍ كَثِيرٍ

**[10501]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from ‘Atā’, that those of the past used to dislike buying their Sadaqah. He said: But if you do so after he has received it from you, there is no harm in it.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّ مَنْ مَضَى كَانُوا يَكْرَهُونَ ابْتِياعَ صَدَقَاتِهِمْ، قَالَ: وَإِنْ فَعَلْتَ بَعْدَمَا قَبَضَ مِنْكَ فَلَا بَأْسَ بِهِ

**[10502]** Ibn ‘Uyaynah narrated to us, from Zayd ibn Aslam, from his father, who said: ‘Umar gave a horse in the cause of Allah. Then he saw it, or some of its clothing, being sold in the market. He wanted to buy it, so he asked the Prophet ﷺ. He said: “No, [wait] until it meets you on the Day of Resurrection.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: حَمَلَ عُمَرُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَرَأَاهُ أَوْ شَيْئًا مِنْ تِبَاعٍ تُبَاعُ فِي السُّوقِ، فَأَرَادَ أَنْ يَشْتَرِيهِ، فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا حَتَّى تُوَافِيكَ يَوْمُ الْقِيَامَةِ

**[10503]** Yazīd ibn Hārūn narrated to us, from Sulaymān al-Taymī, from Abū ‘Uthmān, from ‘Abd Allāh ibn ‘Āmir, from Al-Zubayr ibn al-‘Awwām, that a man gave a horse in the cause of Allah. He then saw a horse or a mare being sold that was attributed to his horse, so he forbade [buying] it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنِ الرُّبِّيرِ بْنِ الْعَوَامِ، أَنَّ رَجُلًا حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَرَأَى فَرَسًا، أَوْ مُهْرَةً، تُبَاعُ يُنْسَبُ إِلَى فَرَسِهِ فَنَهَى عَنْهَا

**[10504]** Abū Khālid al-Aḥmar narrated to us, from Al-A‘mash, from Ibrāhīm, and from Dāwūd, from Abū al-Āliyah, that Abū Usāmah gave a young horse of his in the cause of Allah. He saw it being sold afterwards. He said: I mentioned it to the Prophet ﷺ: “I knew his intention,” so he forbade me from it.

**[10505]** Waki‘ narrated to us, from Yazīd, from Al-Ḥasan, who said: ‘Umar said: “If the charity has transferred to someone other than the one it was given to, there is no harm in buying it.”

**[10506]** Abū Usāmah narrated to us, saying: ‘Ubayd Allāh narrated to us, from Nāfi‘, from Ibn ‘Umar, that ‘Umar gave a horse in the cause of Allah. He saw it being sold in the market, so he asked the Prophet ﷺ about buying it. He said: “No, leave it until it meets you on the Day of Resurrection.”

حَدَّثَنَا أَبُو حَالِدٌ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،  
وَعَنْ دَاؤَدَ، عَنْ أَبِي الْعَالِيَةِ، أَنَّ أَبَا أَسَامَةَ، حَمَلَ عَلَى  
مَهْرٍ لَهُ فِي سَبِيلِ اللَّهِ فَرَآهُ بَعْدَ ذَلِكَ وَهُوَ يُبَاغِظُ قَالَ:  
فَقُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ عَرَفْتُ عَزْمَهُ  
فَنَهَانِي عَنْهُ

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، عَنِ الْحَسَنِ، قَالَ: قَالَ عُمَرُ:  
إِذَا تَحَوَّلَتِ الصَّدَقَةُ إِلَى غَيْرِ الَّذِي تَصَدَّقَ عَلَيْهِ، فَلَا  
بَأْسَ أَنْ يَشْتَرِيَهَا

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ  
ابْنِ عُمَرَ، أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ  
فَرَآهَا فِي السُّوقِ ثُبَاعُ، فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، أَنَّ يَشْتَرِيَهَا فَقَالَ: لَا دَعْهَا حَتَّى تُؤَدِّيَكَ يَوْمَ  
الْقِيَامَةِ

**[10507]** Waki‘ narrated to us, saying: Sufyān narrated to us, from Maṇṣūr, from Al-Sha‘bī, from Zayd ibn Ḥārithah, from the Prophet ﷺ, similar to the hadith of Abū Usāmah.

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ زَيْدِ بْنِ حَارِثَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَحْوًا مِنْ حَدِيثِ أَبْيَ أَسَامَةَ

**[10508]** ‘Abd al-Rahīm narrated to us, from Ash‘ath, from Ibn Sīrīn, from ‘Imrān ibn Huṣayn, that he was asked about a man benefitting from his charity. He said: “His reward decreases by the amount he benefits from it.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُصَبِّبُ مِنْ صَدَقَتِهِ قَالَ: يَنْفَعُ مِنْ أَجْرِهِ بِقُدْرَ مَا أَصَابَ مِنْهَا

**[10509]** Ḥātim ibn Ismā‘īl narrated to us, from Jahḍam ibn ‘Abd Allāh, from Muḥammad ibn Ibrāhīm, from Muḥammad ibn Zayd, from Shahr ibn Hawshab, from Abū Sa‘īd, who said: “The Messenger of Allah ﷺ forbade buying charities until they are received.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَهْضَمِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ زَيْدِ، عَنْ شَهْرِ بْنِ حَوْشَبِ، عَنْ أَبِي سَعِيدٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ شِرَاءِ الصَّدَقَاتِ حَتَّى تُفْبَضَ

**[10510]** Sufyān ibn ‘Uyaynah narrated to us, from Ibrāhīm ibn Maysarah, from Tāwūs, who was asked: “Should he buy his charity before it is secured?” He disliked it.

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَلَوْسِ، سُنْلِ أَيْشَرِي صَدَقَتْهُ قَبْلَ أَنْ يَعْقِلَ؟ فَكَرِهَهُ

**[10511]** Waki‘ narrated to us, from Muḥammad ibn ‘Abd Allāh, from Al-Sha‘bī, from Makhlūl: “Charity should not be bought until it is marked and secured.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنِ الشَّعْبِيِّ، عَنْ مَكْحُولٍ، لَا تُشْتَرِي الصَّدَقَةَ حَتَّى تُوَسَّمَ وَتُعْقَلَ

**[10512]** Al-Fuḍayl ibn Dukayn narrated to us, from Muḥammad ibn Rāshid, from Makhlūl, who said: The Messenger of Allah ﷺ said: “Charity should not be bought until it is marked.”

حَدَّثَنَا الْفُضَيْلُ بْنُ دُكَيْنٍ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ مَكْحُولٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُشْتَرِي الصَّدَقَةَ حَتَّى تُوَسَّمَ

**[10513]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan and Muḥammad, that they “disliked for a man to buy anything from the charity of his wealth until it is transferred from the Zakat collector.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُمَا "كَرِهَا أَنْ يَشْتَرِي الرَّجُلُ شَيْئًا مِنْ صَدَقَةِ مَالِهِ حَتَّى يَحُولَ مِنْ عِنْدِ الْمُصَدِّقِ"

**[10514]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: Abū al-Zubayr informed me, from Jābir, that he heard him “forbidding the sale of charity before it is taken out.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزَّبَيرُ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَهُ يَنْهَا عَنْ بَيْعِ الصَّدَقَةِ قَبْلَ أَنْ تَخْرُجَ

**[10515]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: Mūsā ibn ‘Uqbah informed me, from more than one person, that the Prophet ﷺ “forbade selling charity until it is secured or marked.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ عَيْرٍ وَاحِدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُبَاعَ الصَّدَقَةُ حَتَّى تُعَفَّ أَوْ تُوَسَّمَ

**[10516]** Ibn ‘Uyaynah narrated to us, from Ibn ‘Ajlān, from Sa‘īd ibn Abī Sa‘īd, that ‘Umar asked a man about land he had sold. He said to him: “Secure your money, and dig a place for it under your wife’s bed.” He said: “O Commander of the Faithful, isn’t that hoarding (Kanz)?” He said: “What has had its Zakat paid is not Kanz.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّ عُمَرَ سَأَلَ رَجُلًا عَنْ أَرْضٍ لَهُ بَاعَهَا فَقَالَ لَهُ: احْرُزْ مَالَكَ، وَاحْفِرْ لَهُ تَحْتَ فِرَاشِ امْرَأَكَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَلِيسَ بِكُنْزٍ؟ فَقَالَ: لَيْسَ بِكُنْزٍ مَا أُدِيَ زَكَاتُهُ

**[10517]** Ibn ‘Ulayyah narrated to us, from ‘Abd al-Rahmān ibn Ishāq, from Muḥammad ibn Abī Ḥarmalah, from Sa‘īd ibn al-Musayyib, who said: “What has had its Zakat paid is not Kanz.”

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: مَا أُدِيَ زَكَاتُهُ فَلَيْسَ بِكُنْزٍ

**[10518]** Abū Khālid al-Āḥmar narrated to us, from Ḥajjāj, from Abū al-Zubayr, from Jābir, who said: “Any wealth on which Zakat is paid is not Kanz.”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي الرُّبَّيرِ،  
عَنْ جَابِرٍ، قَالَ: أَيُّ مَالٍ أُدِيَ زَكَاتُهُ فَلَيْسَ بِكَنْزٍ

**[10519]** Abū Khālid al-Āḥmar narrated to us, from Ḥajjāj, from Makhūl, from Ibn ‘Umar, similar to it.

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ مَكْحُولٍ، عَنْ  
ابْنِ عُمَرَ، مِثْلُهُ

**[10520]** Waki‘ narrated to us, from Sharīk, from Abū Ishāq, from Ikrimah, from Ibn ‘Abbās, who said: “What has had its Zakat paid is not Kanz.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَا أُدِيَ زَكَاتُهُ فَلَيْسَ  
بِكَنْزٍ

**[10521]** Ibn Fuḍayl narrated to us, from Ḥanẓalah, from Mujāhid and ‘Atā’, who both said: “Wealth is not Kanz if its Zakat is paid, even if it is under the ground. And if its Zakat is not paid, it is Kanz, even if it is on the surface of the earth.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حَنْظَلَةَ، عَنْ مُجَاهِدٍ، وَعَطَاءً،  
قَالَا: لَيْسَ الْمَالُ بِكَنْزٍ إِذَا أُدِيَ زَكَاتُهُ وَإِنْ كَانَ تَحْتَ  
الْأَرْضِ، وَإِنْ كَانَ لَا يُؤَدَّى زَكَاتُهُ فَهُوَ كَنْزٌ، وَإِنْ كَانَ  
عَلَى وَجْهِ الْأَرْضِ

**[10522]** Abū Mu‘awiyah narrated to us, from Al-A‘mash, from ‘Atīyyah, from Ibn ‘Umar, who said: “Ten thousand was found buried belonging to a man after his death.” He said: They said: “This is Kanz; he did not pay Zakat on it.” Ibn ‘Umar said: “Perhaps he was paying on its behalf from other wealth.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ، قَالَ: وُجِدَ لِرَجُلٍ عَشَرَةُ آلَافٍ بَعْدَ مَوْتِهِ مَدْفُونًا، قَالَ: فَقَالُوا هَذَا كَنْزٌ مَا كَانَ يُؤْدِي زَكَاتُهُ فَقَالَ ابْنُ عُمَرَ: لَعْلَهُ كَانَ يُؤْدِي عَنْهَا مِنْ غَيْرِهَا

**[10523]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “They used to consider that there was a right in their wealth other than Zakat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَرَوْنَ فِي أَمْوَالِهِمْ حَقًّا سِوَى الزَّكَةِ

**[10524]** Waki‘ narrated to us, from Sufyān, from Maṇṣūr and Ibn Abī Najīḥ, from Mujaḥid regarding: {And those within whose wealth is a known right} [Al-Ma‘arij: 24], he said: “Other than Zakat.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، وَابْنِ أَبِي حَيْحٍ، عَنْ مُجَاهِدٍ، فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ، قَالَ: سِوَى الزَّكَةِ

**[10525]** Ibn Fuḍayl narrated to us, from Bayān, from ‘Āmir, who said: “There is a right in wealth other than Zakat.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ عَامِرٍ، قَالَ: فِي الْمَالِ حَقٌّ سِوَى الزَّكَةِ

**[10526]** Mu‘ādh narrated to us, saying: Hātim ibn Abī Ṣaghīrah Abū Yūnus narrated to us, saying: Rabāḥ narrated to us, from ‘Ubaydah, from Qaza‘ah, who said: I said to Ibn ‘Umar: “I have wealth, so to whom do you order me to pay its Zakat?” He said: “Pay it to the leader of the people—meaning the rulers—but there is a right in your wealth other than that, O Qaza‘ah.”

حَدَّثَنَا مُعَاذٌ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ أَبُو يُونُسَ، قَالَ: حَدَّثَنَا رَبَاحٌ، عَنْ عُبَيْدَةَ، عَنْ قَرَعَةَ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: إِنَّ لِي مَالًا فَمَا تَأْمُرُنِي إِلَى مَنْ أَدْفَعُ زَكَاتَهُ؟ قَالَ: ادْفَعْهَا إِلَى وَلِيِّ الْقَوْمِ، يَعْنِي الْأُمَّرَاءَ، وَلَكِنْ فِي مَالِكِ حَقٌّ سَوَى ذَلِكَ يَا قَرَعَةَ

**[10527]** Ibn ‘Ulayyah narrated to us, from Ibn Abī Ḥayyān, who said: Muzāḥīm ibn Zufar narrated to me, saying: I was sitting with ‘Atā’ when a Bedouin came to him and asked: “I have camels; is there any right upon me regarding them after Zakat?” He said: “Yes.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ أَبِي حَيَّانَ، قَالَ: حَدَّثَنِي مُزَاحِمُ بْنُ زُفَرَ، قَالَ: كُنْتُ جَالِسًا عِنْدَ عَطَاءَ فَاثَةَ أَعْرَابِيًّا فَسَأَلَهُ، إِنَّ لِي إِبْلًا فَهَلْ عَلَيَّ فِيهَا حَقٌّ بَعْدَ الصَّدَقَةِ؟ قَالَ: نَعَمْ

**[10528]** Abū al-Aḥwāṣ narrated to us, from Abū Ishāq, from ‘Ikrimah, from Ibn ‘Abbās, who said: “Whoever pays the Zakat of his wealth, there is no sin upon him if he does not give voluntary charity.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَنْ أَدَى زَكَاتَهُ مَالِهِ فَلَيْسَ عَلَيْهِ جُنَاحٌ أَنْ لَا يَتَصَدَّقَ

[10529] ‘Abd al-A‘lā narrated to us, from Hishām, from Al-Hasan, who said: “There is a right in wealth other than Zakat.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: فِي  
الْمَالِ حَقٌّ سِوَى الزَّكَاةِ

[10530] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: The wife of ‘Abd Allāh came to the Messenger of Allah ﷺ and said: “I have nephews under my care who are distant relatives (Kalālah). Will it suffice me if I give the Zakat of my jewelry to them?” He said: “Yes.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ  
إِبْرَاهِيمَ، قَالَ: جَاءَتِ امْرَأَةٌ عَبْدُ اللَّهِ إِلَى رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: إِنَّ لِي فِي حِجْرِيَ بَنِي  
أَخٍ لِي كَلَالَةً فَيُجْزِينِي أَنْ أَجْعَلَ زَكَةَ حُلَبِّي فِيهِمْ؟ قَالَ:  
لَعْمٌ

[10531] Ḥafs narrated to us, from Ibn Jurayj, from ‘Atā’, from Ibn ‘Abbās, who said: “There is no harm in giving your Zakat to your relatives as long as they are not among your dependents.”

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: لَا بَأْسَ أَنْ تَجْعَلَ زَكَاتَكَ فِي ذُوِّي قَرَابَتِكَ  
مَا لَمْ يَكُنُوا فِي عِيَالِكَ

[10532] Ibn ‘Ulayyah narrated to us, from ‘Abd al-Khāliq al-Shaybānī, from Sa‘īd ibn al-Musayyib, who said: “The most deserving to whom I give my Zakat is my orphan and my relative.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ عَبْدِ الْخَالِقِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ  
بْنِ الْمُسَيَّبِ، قَالَ: إِنَّ أَحَقَّ مَنْ دَفَعْتُ إِلَيْهِ زَكَاتِي يَتَمِّي  
وَذُو قَرَابَتِي

**[10533]** Wakī‘ narrated to us, from Sufyān, from Ḥammād, from Ibrāhīm, from ‘Alqamah, from ‘Abd Allāh, that his wife asked him about her nephews who were orphans under her care, whether she could give them from Zakat. He said: “Yes.”

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفِيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ امْرَأَهُ سَأَلَتْهُ عَنْ بَنِي أَخٍ لَهَا أَئْنَامٍ فِي حِجْرِهَا تُعْطِيهِمْ مِنَ الزَّكَاةِ؟ قَالَ: نَعَمْ

**[10534]** Wakī‘ narrated to us, from Sufyān, from Ibrāhīm, from Abū Ḥafṣah, who said: I asked Sa‘īd ibn Jubayr about giving Zakat to a maternal aunt. He said: “As long as it does not close a door for you [i.e., prevent you from providing mandatory support].”

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفِيَانَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي حَفْصَةَ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الْخَالَةِ تُعْطَى مِنَ الزَّكَاةِ؟ فَقَالَ: مَا لَمْ يُغَلِّفْ عَلَيْكُمْ بَابًا

**[10535]** Hushaym narrated to us, from Mughīrah, from Ibrāhīm, and from Hishām or others, from Al-Hasan, that they both “permitted giving to relatives.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ هِشَامَ، أَوْ غَيْرِهِ، عَنِ الْحَسَنِ، أَنَّهُمَا رَحَّصَا فِي دَوْيِ الْقَرَابَةِ

**[10536]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from ‘Abd al-Malik, who said: I said to ‘Aṭā’: “Is it sufficient for a man to place his Zakat with his relatives?” He said: “Yes, if they are not among his dependents.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَالِكِ، قَالَ: فَلْتُ لِعَطَاءٍ: أَيْجُزُ الرَّجُلُ أَنْ يَضْعَفَ زَكَاتُهُ فِي أَقْرَبِهِ؟ قَالَ: نَعَمْ، إِذَا لَمْ يَكُونُوا فِي عِيَالِهِ

**[10537]** Wakī‘ narrated to us, from Salamah ibn Nubayt, from Al-Daḥḥāk, who said: “If you have poor relatives, they are more deserving of your Zakat than others.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ بْنِ ثُبَيْطٍ، عَنِ الضَّحَّاكِ، قَالَ: إِذَا كَانَ لَكَ أَقْرَبٌ فُقَرَاءُ فَهُمْ أَحَقُّ بِزَكَاتِكَ مِنْ غَيْرِهِمْ

**[10538]** Wakī‘ narrated to us, from Sufyān, from Zayd, who said: I asked Ibrāhīm about giving Zakat to a sister. He said: “Yes.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ زَيْدٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الْأُخْتِ تُعْطَى مِنَ الزَّكَةِ؟ قَالَ: نَعَمْ

**[10539]** Abū Usāmah narrated to us, from Hishām, from Al-Ḥasan, regarding a man giving his Zakat to his relatives. He said: “Yes, as long as they are not among his dependents.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يُعْطِي زَكَاتَهُ دَوِيَ قَرَابَتِهِ؟ قَالَ: نَعَمْ، مَا لَمْ يَكُونُوا فِي عِيَالِهِ

**[10540]** Ibn Numayr narrated to us, from Ḥanzalah, from Ṭāwūs, who said: A man asked him, saying: “I have poor people from my family.” He said: “Give it out away from yourself and your family.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: إِنَّ عِنْدِي نَاسًا مِنْ أَهْلِي فُقَرَاءٌ فَقَالَ: أَخْرِجْهَا مِنْكَ، وَمِنْ أَهْلَكَ

**[10541]** Wakī‘ narrated to us, from Ibn ‘Awn, from Ibn Sīrīn, from Umm al-Rā‘ih bint Sulay‘, from her uncle Salmān ibn ‘Āmir al-Ḍabbī, who said: The Messenger of Allah ﷺ said: “Charity to a non-relative is charity, and to a relative it is two things: charity and upholding ties of kinship.” Abū Bakr said: I heard Waki‘ mentioning from Sufyān that he said: “He should not give it to someone whose maintenance is obligatory upon him.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، عَنْ أَمْ الرَّائِحِ بِنْتِ صُلَيْعٍ، عَنْ عَمِّهَا سَلْمَانَ بْنَ عَامِرٍ الصَّبَّابِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصَّدَقَةُ عَلَى غَيْرِ ذِي الرَّحْمَةِ صَدَقَةٌ، وَعَلَى ذِي الرَّحْمَةِ اثْنَتَانِ صَدَقَةٌ وَصِلَةٌ قَالَ أَبُو بَكْرٍ: وَسَمِعْتُ وَكِيعاً يَذْكُرُ عَنْ سُفْيَانَ أَنَّهُ قَالَ: لَا يُعْطِيهَا مَنْ تَحْبُّ عَلَيْهِ نَفَقَةٌ

**[10542]** Jarīr narrated to us, from Tha‘labah, from Layth, from Mujāhid, who said: “It is not accepted [charity to others] while his kin are in need.”

حَدَّثَنَا جَرِيرٌ، عَنْ ثَعْلَبَةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا تُقْبَلُ وَرَحْمَةُ مُحْتَاجَةٌ

**[10543]** Abū Bakr narrated to us, saying: Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, from Al-Ḥasan, regarding a man who gives his Zakat to a poor person, not realizing he is rich. He said: “It suffices him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يُعْطِي زَكَاتَهُ إِلَى فَقِيرٍ لَمْ يَتَبَيَّنْ لَهُ أَنَّهُ غَنِيٌّ؟ قَالَ: أَجْزَى عَنْهُ

**[10544]** Ibn Fuḍayl narrated to us, from Ismā‘il, from Ḥammād, from Ibrāhīm, regarding a man who gives his Zakat to a rich person without knowing. He said: “It does not suffice him.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يُعْطِي زَكَاتَهُ الْغَنِيًّا وَهُوَ لَا يَعْلَمُ؟ قَالَ: لَا يُجْزِيهِ

**[10545]** Abū Bakr narrated to us, saying: Ismā‘il ibn ‘Ayyāsh narrated to us, from Muḥammad ibn Ziyād al-Alhānī, who said: I heard Abū Umāmah al-Bāhili saying: “The ornamentation of the sword is [considered] hoarded wealth.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادِ الْأَلْهَانِيِّ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ، يَقُولُ: حَلْيَةُ السَّيْفِ مِنَ الْكُنُوزِ

**[10546]** Ismā‘il ibn ‘Ayyāsh narrated to us, from ‘Abd Allāh ibn ‘Ubayd, who said: I said to Makhūl: “O Abū ‘Abd Allāh, I have a sword with one hundred and fifty Dirhams [of silver/gold] in it; is there Zakat on it?” He said: “Add to it whatever gold and silver you have, and you owe Zakat on it.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، قَالَ: كُلْتُ لِمَكْحُولٍ: يَا أَبَا عَبْدِ اللَّهِ إِنَّ لِي سَيِّفًا فِيهِ خَمْسُونَ وَمِائَةً دِرْهَمًا عَلَيْهَا زَكَاةٌ؟ فَقَالَ: أَضِيفْ إِلَيْهَا مَا كَانَ لَكَ مِنْ ذَهَبٍ وَفِضَّةٍ فَعَيْنَكَ فِيهِ مِنَ الزَّكَاةِ

**[10547]** ‘Abd al-Rahīm narrated to us, from Ḥajjāj, who said: I asked ‘Atā’, Hammād, and Ibrāhīm about a silver-plated cup, an ornamented sword, and an ornamented belt. If I gather it and it amounts to two hundred Dirhams, do I pay Zakat on it? They said: “No.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ حَجَّاجٍ، قَالَ: سَأَلْتُ عَطَاءً، وَحَمَادًا، وَإِبْرَاهِيمَ، عَنِ الْقَدْحِ الْمُفَضَّصِ، وَالسَّيْفِ الْمُحَلَّى، وَالْمِنْطَقَةِ الْمُحَلَّةِ، وَإِذَا جَمَعْنَا فَكَانَ فِيهِ مِائَةً دِرْهَمًا أَزْكَيْهِ؟ قَالُوا: لَا

**[10548]** Ismā‘il ibn ‘Ayyāsh narrated to us, from Mālik ibn ‘Abd Allāh al-Kilābī, who said: I heard Mālik ibn Mighwāl say: “The ornamentation of the sword is [considered] hoarded wealth.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مَالِكِ بْنِ عَبْدِ اللَّهِ الْكِلَابِيِّ، قَالَ: سَمِعْتُ مَالِكَ بْنَ مِغْوَلٍ، يَقُولُ: حِلْيَةُ السَّيْفِ مِنَ الْكُنْزِ

**[10549]** Abū Bakr narrated to us, saying: Mu'tamir narrated to us, from Layth, from Ṭāwūs, who said: "If you have a debt, do not pay Zakat on it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَلْوُسٍ، قَالَ: إِذَا كَانَ عَلَيْكَ دَيْنٌ فَلَا تُرْكِيهِ

**[10550]** ‘Abd al-Rahīm narrated to us, from ‘Abd al-Malik, from ‘Atā’, regarding a man who has a debt for a year or two, should he pay Zakat on it? He said: "No."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يَكُونُ عَلَيْهِ الدَّيْنُ السَّنَةُ وَالسَّنَتَيْنِ أَفَيْرَكِيهِ؟ قَالَ: لَا

**[10551]** Abū Bakr ibn ‘Ayyāsh narrated to us, from Mughīrah, from Ibrāhīm, who said: "When a man pays Zakat on his wealth, he should look at what he owes people and set it aside."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كَانَ حِينَ يُرْكِي الرَّجُلُ مَالُهُ نَظَرَ مَا لِلنَّاسِ عَلَيْهِ فَيَعْرِزُهُ

**[10552]** Waki‘ narrated to us, from Sufyān, from Mughīrah, from Fuḍayl, who said: "Do not pay Zakat on what you owe people."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ مُغِيرَةَ، عَنْ فُضَيْلٍ، قَالَ: لَا تُرْكِي مَا لِلنَّاسِ عَلَيْكَ

**[10553]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, who said: “Zakat has a known time. When that comes, he calculates his wealth, both present and absent, and pays on it, except for what is a debt upon him.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: لِلزَّكَاءِ حَدْ مَعْلُومٌ فَإِذَا جَاءَ ذَلِكَ حَسَبَ مَالَهُ الشَّاهِدُ، وَالْغَائِبُ فَيُؤْدِي عَنْهُ إِلَّا مَا كَانَ مِنْ دِينِ عَلَيْهِ

**[10554]** ‘Umar ibn Ayyūb narrated to us, from Ja‘far, from Maymūn, who said: “Deduct what you owe in debt, then pay Zakat on the remainder.”

حَدَّثَنَا عُمَرُ بْنُ أَيُوبَ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: أَخْرُجْ مَا كَانَ عَلَيْكَ مِنَ الدَّيْنِ، ثُمَّ زَكُّ مَا بَقِيَ

**[10555]** Ibn ‘Uyaynah narrated to us, from Al-Zuhrī, from Al-Sā’ib ibn Yazīd, who said: I heard ‘Uthmān saying: “This is the month of your Zakat. Whoever has a debt, let him pay it, and pay Zakat on the rest of your wealth.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الرُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: سَمِعْتُ عُثْمَانَ، يَقُولُ: هَذَا شَهْرُ زَكَاتِكُمْ فَمَنْ كَانَ عَلَيْهِ دِينٌ فَلْيَعْصِمْهُ وَرَكِّعْوا بِقَيَّةِ أَمْوَالِكُمْ

**[10556]** Ghundar narrated to us, from Shu‘bah, who said: I asked Ḥammād about a man who has a debt and has wealth in his hand, should he pay Zakat on it? He said: “Yes, Zakat is due on it. Do you not see that he is liable?” I asked Rabī‘ah, and he said similar to Ḥammād’s statement.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ حَمَّادًا عَنِ الرَّجُلِ  
يَكُونُ عَلَيْهِ الدَّيْنُ وَفِي يَدِهِ مَالٌ أَيْزَكِيهِ؟ قَالَ: نَعَمْ عَلَيْهِ  
رَكَائِهِ أَلَا تَرَى أَنَّهُ ضَامِنٌ. وَسَأَلْتُ رَبِيعَةَ، فَقَالَ مِثْلُ  
فَوْلِ حَمَّادٍ

**[10557]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Al-Shaybānī, from Al-Sha‘bī, that the Prophet ﷺ sent ‘Abd Allāh ibn Rawāḥah to Yemen “to estimate the palm trees for them.” He said: I asked Al-Sha‘bī: “Did he do it?” He said: “No.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الشَّيْبَانِيِّ، عَنِ  
الشَّعْبِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَعَثَ عَبْدَ اللَّهِ  
بْنَ رَوَاحَةَ إِلَى الْيَمَنِ يَخْرُصُ عَلَيْهِمُ النَّخْلَ قَالَ: سَأَلْتُ  
الشَّعْبِيَّ أَفْعَلَهُ؟ قَالَ: لَا

**[10558]** Ibn Mubārak narrated to us, from Ma‘mar, from Ibn Ṭāwūs, from his father, from Abū Bakr ibn Hazm, who said: When the Messenger of Allah ﷺ sent the estimator, “he ordered him not to estimate the palm trees except the ‘Arāyā (dates gifted on the tree).”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مَعْمِرٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ  
أَبِيهِ، عَنْ أَبِي بَكْرِ بْنِ حَرْزٍ، قَالَ: كَانَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ الْخَارِصَ أَمْرَةً أَنْ لَا  
يَخْرُصَ النَّخْلَ إِلَّا الْعَرَابِيَا

**[10559]** Abū Dāwūd and Ghundar narrated to us, from Shu'bah, from Ḥabīb ibn 'Abd al-Rahmān, who said: I heard 'Abd al-Rahmān ibn Mas'ūd saying: Sahl ibn Abī Hathmah came to a gathering and narrated that the Messenger of Allah ﷺ said: "When you estimate, take [the Zakat] and leave one-third. If you do not find one-third, then one-quarter."

حَدَّثَنَا أَبُو دَاؤِدُ، وَعُنْدُرُ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ مَسْعُودٍ، يَقُولُ: جَاءَ سَهْلُ بْنُ أَبِي حَنْفَةَ إِلَى مَجْلِسٍ فَحَدَّثَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا حَرَصْتُمْ فَخُذُوا وَدَعُوا التُّلُّ، فَإِنْ لَمْ تَجِدُوا التُّلُّ فَالرُّبُعُ

**[10560]** Abū Khālid al-Aḥmar narrated to us, from Yahyā ibn Sa'īd, from Bushayr ibn Yasār, that 'Umar used to send Abū Khaythamah as an estimator for palm trees. He said: "When you come to a family in their garden, do not estimate against them the amount they eat."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، أَنَّ عُمَرَ كَانَ يَبْعَثُ أَبَا خَيْثَمَةَ حَارِصًا لِلنَّحْلِ فَقَالَ: إِذَا أَتَيْتُ أَهْلَ الْبَيْتِ فِي حَائِطِهِمْ فَلَا تَخْرُصْ عَلَيْهِمْ قَدْرَ مَا يَأْكُلُونَ

**[10561]** Muḥammad ibn Abī Bakr narrated to us, from Ibn Jurayj, from Abū al-Zubayr, from Jābir, that he heard him say: “Ibn Rawāḥah estimated it—meaning Khaybar—at forty thousand Wasqs. He claimed that when Ibn Rawāḥah gave the Jews the choice, they took the dates and owed twenty thousand Wasqs.”

**[10562]** Wakī‘ narrated to us, from Jarīr ibn Ḥāzim, from Qays ibn Sa‘d, from Makhūl, who said: The Messenger of Allah ﷺ said: “Be lenient with people in estimation, for in the wealth there is the ‘Ariyyah and the bequest.” He said: “The ‘Ariyyah is the palm tree a man lends [the fruit of] in another man’s garden. And the bequest is the man bequeathing a bequest for the poor.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَهُ يَقُولُ: حَرَصَهَا ابْنُ رَوَاحَةَ، يَعْنِي حَيْبَرَ، أَرْبَعِينَ الْفَ وَسْقًا، فَزَعَمَ أَنَّ الْيَهُودَ لَمَّا خَيَرُوهُمْ ابْنُ رَوَاحَةَ أَخْذُوا الْبُرَّ وَعَلَيْهِمْ عِشْرُونَ الْفَ وَسْقًا

حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مَكْحُولٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَفَّ عَلَى النَّاسِ فِي الْخَرْصِ، وَإِنَّ فِي الْمَالِ الْعَرِيَّةَ وَالْوَصِيَّةَ قَالَ: “الْعَرِيَّةُ: النَّخلَةُ يُعْرِيَهَا الرَّجُلُ فِي حَائِطِ الرَّجُلِ، وَالْوَصِيَّةُ: الرَّجُلُ يُوصِي بِالْوَصِيَّةِ لِلْمَسَاكِينِ”

**[10563]** Ismā‘il ibn Ibrāhīm narrated to us, from ‘Abd al-Rahmān ibn Ishāq, from Al-Zuhrī, from Sa‘id ibn al-Musayyib, that the Messenger of Allah ﷺ “ordered ‘Attāb ibn Asīd to estimate grapes just as palm trees are estimated, and its Zakat is paid as raisins just as the Zakat of palm trees is paid as dates.” That is the Sunnah of the Messenger of Allah ﷺ regarding palm trees and grapes.

**[10564]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Abd al-Karīm and ‘Amr ibn Dīnār said to me: “Palm trees and grapes are estimated, but grain is not estimated.”

**[10565]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I said to ‘Atā’: “When are palm trees estimated?” He said: “When they bear edible fruit.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمَرَ عَتَّابَ بْنَ أَسِيدٍ أَنْ يَخْرُصَ الْعِنْبَ كَمَا يَخْرُصُ النَّخْلَ، فَتَوَدَّى زَكَاثَةُ كَمَا تَوَدَّى زَكَاثَةُ النَّخْلِ تَمْرًا. فَتَأْكِلُ سُنَّةً رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّخْلِ وَالْعِنْبِ

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قَالَ لِي عَبْدُ الْكَرِيمِ، وَعَمْرُو بْنُ دِينَارٍ: يَخْرُصُ النَّخْلَ وَالْعِنْبَ، وَلَا يَخْرُصُ الْحَبَّ

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءَ: مَتَى يُخْرَصُ النَّخْلُ؟ قَالَ: حِينَ يُطْعَمُ

**[10566]** Muḥammad ibn Bakr narrated to us, saying: Ibn Jurayj said: Similarly, ‘Abd Allāh ibn Sād informed us that the Prophet ﷺ “ordered the estimation of Khaybar when their dates ripened.” He said: Ibn Shihāb said: “The Prophet ﷺ ordered that Khaybar be estimated when the first dates ripened.”

**[10567]** Abū Bakr narrated to us, saying: Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I said to ‘Aṭā’: “A man has crops, but his debt is more than his wealth. When he harvests, should he pay its due on the day of harvest?” He said: “We do not see any Zakat due on a man whose debt exceeds his wealth, neither in his livestock nor in his assets, except that he pays its due on the day of its harvest.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: كَذَلِكَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ فُلَانٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمْرَ بِخَرْصٍ خَيْرٍ حِينَ طَابَ ثَمْرُهُمْ فَقَالَ: وَقَالَ ابْنُ شِهَابٍ: أَمْرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُخْرِصَ خَيْرَ حِينَ طَابَ أَوَّلَ الثَّمَرِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءً: حَرَثْ لِرَجُلٍ دَيْنُهُ أَكْثَرُ مِنْ مَالِهِ فَحَصَدَ أَيْوَدِي حَقَّهُ يَوْمَ حَصَادِهِ؟ فَقَالَ: مَا نَرَى عَلَى الرَّجُلِ دَيْنُهُ أَكْثَرُ مِنْ مَالِهِ مِنْ صَدَقَةٍ فِي مَاشِيهِ، وَلَا فِي أَصْلٍ إِلَّا أَنْ يُؤَدِّيَ حَقَّهُ يَوْمَ حَصَادِهِ يَوْمَ يَحْصُدُهُ

**[10568]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: Abū al-Zubayr said to me: I heard Ṭāwūs saying: “There is no charity due on him.”

**[10569]** Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from Al-Zibriqān, from ‘Abd Allāh ibn Mughaffal, that he was in charge of tithes (Ushur) and would make them swear. Abū Wā'il passed by him and said: “Why do you make people swear regarding their wealth, throwing them into Hell?” He said: “If I do not make them swear, they will not give anything.” He said: “If they do not give you, it is better than making them swear.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قَالَ لِي أَبُو الرَّبِيعُ: يَقُولُونَ: سَمِعْتُ طَاؤِسًا، يَقُولُونَ: لَيْسَ عَلَيْهِ صَدَقَةٌ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنِ الزَّبْرِقَانِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، أَنَّهُ كَانَ عَلَى الْعُشُورِ فَكَانَ يَسْتَحْلِفُهُمْ فَمَرَّ بِهِ أَبُو وَائِلٍ، فَقَالَ: لَمْ يَسْتَحْلِفُ النَّاسَ عَلَى أَمْوَالِهِمْ تَرْمِي بِهِمْ فِي جَهَنَّمَ؟ فَقَالَ: إِنِّي لَوْلَا مَا نَسْتَحْلِفُهُمْ لَمْ يُعْطُو شَيْئًا قَالَ: إِنَّهُمْ إِنْ لَا يُعْطُوكَ خَيْرًا مِنْ أَنْ يَسْتَحْلِفُهُمْ

**[10570]** Ḥafṣ narrated to us, from Ismā‘il, from Abū Ishaq, who said: Masrūq was in charge of the chain [toll/customs]. Whoever passed by him and gave him something, he accepted it, and he would say: “Do you have anything in which we have a right?” If he said yes [he took it], otherwise he said: “Go.”

حَدَّثَنَا حَفْصُ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي إِسْحَاقَ، قَالَ:  
كَانَ مَسْرُوقٌ، عَلَى السَّلْسَلَةِ فَكَانَ مَنْ مَرَّ بِهِ فَأَعْطَاهُ  
شَيْئًا قَبْلَ مِنْهُ، وَيَقُولُ: "هَلْ مَعَكَ شَيْءٌ لَنَا فِيهِ حَقٌّ؟"  
فَإِنْ قَالَ: نَعَمْ، وَإِلَّا قَالَ: ادْهَبْ

**[10571]** Ma‘mar narrated to us, from Qurrah, from someone who told him, saying: “I passed by Ḥumayd ibn ‘Abd al-Rahmān with a ship, and he did not let me go until he made me swear regarding what was in it.”

حَدَّثَنَا مَعْمَرٌ، عَنْ قُرَّةَ، عَمَّنْ حَدَّثَهُ قَالَ: مَرَرْتُ عَلَى  
حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بِسَفِينَةٍ فَمَا تَرَكَنِي حَتَّى  
اسْتَحْافَنِي مَا فِيهَا

**[10572]** Wakī‘ narrated to us, from Ismā‘il ibn Ibrāhīm ibn al-Muhājir, from his father, from Ziyād ibn Hudayr, who said: ‘Umar sent me to collect tithes and ordered me not to search anyone.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ،  
عَنْ أَبِيهِ، عَنْ زَيَادِ بْنِ حُدَيْرٍ، قَالَ: بَعَثَنِي عُمَرُ عَلَى  
الْعُشُورِ وَأَمْرَنِي أَنْ لَا أُفْتَشَ أَحَدًا

**[10573]** Wakī‘ narrated to us, from Sufyān, from Layth, from Ṭāwūs, who said: “The tithe collector used to guide the traveler, and whoever brought him something, he accepted it.”

**[10574]** Abū Bakr narrated to us, saying: Abū al-Aḥwaṣ narrated to us, from ‘Atā’ ibn al-Sā’ib, from Ḥarb ibn ‘Ubayd Allāh, from his grandfather Abū Umāmah, who said: The Messenger of Allah ﷺ said: “There are no tithes (Ushur) upon Muslims; tithes are only upon Jews and Christians.”

**[10575]** Wakī‘ narrated to us, from Sufyān, from ‘Atā’ ibn al-Sā’ib, from Ḥarb ibn ‘Ubayd Allāh, from Khālid, from the Prophet ﷺ, similar to the hadith of Abū al-Aḥwas.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: إِنَّمَا كَانَ الْعَاشِرُ يُرْسِدُ ابْنَ السَّبِيلِ وَمَنْ أَتَاهُ بِشَيْءٍ قَبْلَهُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ حَرْبِ بْنِ عُبَيْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ عَلَى الْمُسْلِمِينَ عُشُورٌ، إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ حَرْبِ بْنِ عُبَيْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ حَدِيثِ أَبِي الْأَحْوَصِ

**[10576]** Al-Faḍl ibn Dukayn narrated to us, from Isrā’īl, from Ibrāhīm ibn al-Muhājir, who said: Someone who heard ‘Amr ibn Ḥurayth narrated to me, from Sa‘īd ibn Zayd, who said: I heard the Messenger of Allah ﷺ saying: “O assembly of Arabs, praise Allah Who has removed tithes from you.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَمْرَو بْنَ حُرَيْثَ، عَنْ سَعِيدِ بْنِ رَيْدٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَا مَعْشَرَ الْعَرَبِ، احْمُدُوا اللَّهَ الَّذِي وَضَعَ عَنْكُمُ الْعُشُورَ

**[10577]** Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Qābūs, from his father, from Ibn ‘Abbās, who said: The Messenger of Allah ﷺ said: “Two Qiblahs are not fitting in one land, and there is no Jizyah on a Muslim.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَصْنُحُ قِبْلَتَانٍ فِي أَرْضٍ، وَلَيْسَ عَلَى مُسْلِمٍ جُزِيَّةً

**[10578]** Sharīk narrated to us, from Ibrāhīm ibn al-Muhājir, from Ziyād ibn Ḥudayr, who said: “Umar sent me to Al-Sawād and forbade me from taking tithes from a Muslim or a Dhimmi who pays Kharāj, whether Jew or Christian.”

حَدَّثَنَا شَرِيكُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ زَيْدِ بْنِ حُدَيْرٍ، قَالَ: بَعَثَنِي عُمَرُ عَلَى السَّوَادِ، وَنَهَايِي أَنْ أَعْشُرَ مُسْلِمًا أَوْ ذَا ذِمَّةٍ يُؤَدِّيُ الْخَرَاجَ يَهُودِيًّا أَوْ نَصْرَانِيًّا

**[10579]** ‘Affān narrated to us, from Ḥammād ibn Salamah, from Humayd, from Al-Ḥasan, from ‘Uthmān ibn Abī al-Āṣ, that the delegation of Thaqīf came to the Messenger of Allah ﷺ and stipulated that they not be gathered [for war/Zakat?], nor pay tithes, nor have anyone else appointed over them.

حَدَّثَنَا عَفَّانُ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُتْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّ وَقْدَ ثَقِيفٍ قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَشْتَرَطُوا عَلَيْهِ أَنْ لَا يُحْشِرُوا، وَلَا يُعَتَّرُوا، وَلَا يُسْتَعْمَلُ عَلَيْهِمْ غَيْرُهُمْ

**[10580]** Abū Bakr narrated to us, saying: Sharīk narrated to us, from Ibrāhīm ibn al-Muhājir, from Ziyād ibn Ḥudayr, who said: ‘Umar sent me to the Christians of Banū Tagħlib and ordered me to take half a tithe of their wealth.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ زَيَادِ بْنِ حُدَيْرٍ، قَالَ: بَعَثَنِي عُمَرُ إِلَى نَصَارَى بَنْيِ تَغْلِبَ وَأَمْرَنِي أَنْ أَخْذَ نِصْفَ عُشْرَ اَمْوَالِهِمْ

**[10581]** ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Al-Saffāḥ, from Maṭar, from Dāwūd ibn Kūrdūs, from ‘Umar ibn al-Khaṭṭāb, that he made a peace treaty with the Christians of Banū Tagħlib on the condition that the Zakat be doubled for them, that they not Christianize a child, and that they not be compelled to follow another religion. Dāwūd said: “And they have no Dhimmah [covenant] for they have Christianized.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ السَّفَاحِ، عَنْ مَطْرِ، عَنْ دَاؤَدَ بْنِ كُرْدُوسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ صَالِحٌ نَصَارَى بَنِي تَعْلِبٍ عَلَى أَنْ تُضَعَّفَ عَلَيْهِمُ الزَّكَاةُ مَرَّتَيْنِ، وَعَلَى أَنْ لَا يَنْصُرُوا صَغِيرًا، وَعَلَى أَنْ لَا يُكْرِهُوا عَلَى دِينِ غَيْرِهِمْ. قَالَ دَاؤَدٌ: وَلَيْسَتْ لَهُمْ نِمَةً قَدْ نَصَرُوْا

**[10582]** Wakī‘ narrated to us, from Sufyān, from ‘Abd Allāh ibn Muḥammad ibn Ziyād ibn Ḥudayr, who said: I was with my grandfather when he passed by a Christian with a horse valued at twenty thousand. He said to him: “If you wish, give two thousand; and if you wish, I will take the horse and give you its value, eighteen thousand.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ بْنِ حُدَيْرٍ، قَالَ: كُنْتُ مَعَ جَدِّي فَمَرَّ عَلَى نَصْرَانِيِّ بِفَرَسٍ قِيمَتُهُ عِشْرُونَ آلَافًا، فَقَالَ لَهُ: إِنِّي شِئْتُ أَعْطَيْتُكَ الْفَرَسَ وَأَعْطَيْتُكَ قِيمَتَهُ تَمَانِيَةً عَشْرَ آلَافًا

**[10583]** Abū Usāmah narrated to us, from Sa‘īd, from Qatādah, from Abū Mijlaz, that ‘Umar sent ‘Uthmān ibn Ḥunayf, and he imposed upon the Dhimmis regarding the wealth they traded with: one Dirham for every twenty Dirhams. He wrote about that to ‘Umar, who was pleased and approved it. He asked ‘Umar: “How much do you order us to take from the traders of the people of war?” He said: “How much do they take from you when you go to their lands?” They said: “The tithe (one-tenth).” He said: “So take the same from them.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْرَزٍ،  
أَنَّ عُمَرَ بَعَثَ عُثْمَانَ بْنَ حُنَيْفٍ فَجَعَلَ عَلَىٰ أَهْلِ الدَّمَّةِ  
فِي أَمْوَالِهِمُ الَّتِي يَخْتَلِفُونَ بِهَا فِي كُلِّ عَشْرِينَ دِرْهَمًا  
دِرْهَمًا، وَكَتَبَ بِذَلِكَ إِلَىٰ عُمَرَ فَرَضَيَ وَأَجَازَهُ وَقَالَ  
لِعُمَرَ: كَمْ نَأْمَرْنَا أَنْ تَأْخُذَ مِنْ تُجَارَ أَهْلِ الْحَرْبِ؟ قَالَ:  
كَمْ يَأْخُذُونَ مِنْكُمْ إِذَا أَتَيْتُمْ بِلَادَهُمْ؟ قَالُوا: الْعُشْرَ قَالَ:  
فَكَذَلِكَ فَخُذُوا مِنْهُمْ

**[10584]** ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhrī, from ‘Ubayd Allāh ibn ‘Abd Allāh, that ‘Umar ibn al-Khaṭṭāb appointed his father and another man over the charities of the Dhimmis regarding what they traded to Medina. He used to order them to take half a tithe on wheat to lighten their burden so they would bring it to Medina, and a tithe on legumes, which are grains.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، اسْتَعْمَلَ أَبَاهُ وَرَجُلًا آخَرَ عَلَى صَدَقَاتِ أَهْلِ الدِّمَةِ مِمَّا يَحْلِفُونَ بِهِ إِلَى الْمَدِينَةِ، فَكَانَ يَأْمُرُهُمْ أَنْ يَأْخُذُوا عَنِ الْقَمْحِ نِصْفَ الْعُشْرِ تَخْيِفًا عَلَيْهِمْ لِيَحْمِلُوا عَلَى الْمَدِينَةِ، وَمِنَ الْفُطْنَةِ وَهِيَ الْحُبُوبُ الْعُشْرَ

**[10585]** Ibn Idrīs narrated to us, from his father, from Ḥammād, from Ibrāhīm, who said: “One Dirham is taken from Dhimmis for every twenty Dirhams, and from the people of war one Dirham for every ten Dirhams. And if Dhimmis trade in wine, one Dirham is taken for every ten Dirhams.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُؤْخَذُ مِنْ أَهْلِ الدِّمَةِ مِنْ كُلِّ عِشْرِينَ دِرْهَمًا دِرْهَمٌ، وَمِنْ أَهْلِ الْحَرْبِ مِنْ كُلِّ عَشَرَةِ دِرَاهِمَ دِرْهَمٌ، وَمِنْ أَهْلِ الدِّمَةِ إِذَا أَنْجَرُوا فِي الْخَمْرِ مِنْ كُلِّ عَشَرَةِ دِرَاهِمَ دِرْهَمٌ

**[10586]** Ya'lā narrated to us, from Yahyā ibn Sa'id, from Ruzayq, the freed slave of Banū Fazārah, that 'Umar ibn al-Khaṭṭāb wrote to him: "Take from the Dhimmi merchants who pass by you, from the wealth they display and circulate in trade: one Dinar for every twenty Dinars. Whatever falls short, calculate proportionally until it reaches ten. If it falls short by three Dinars, leave it and take nothing from it. Write them a receipt for what you take from them valid until the same time next year."

**[10587]** Hammād ibn Khālid narrated to us, from Ibn Abī Dhi'b, who said: I asked Al-Zuhrī about the Jizyah of the Christians of Kalb and Tagħlib. He said: It has reached us that "half a tithe is taken from their livestock."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ رُزَّيْقِ مَوْلَى بَنِي فَرَازَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابَ كَتَبَ إِلَيْهِ: حُذْ مِنْ مَرْبِكَ مِنْ تُجَارَ أَهْلِ الدِّمَّةِ فِيمَا يُظْهِرُونَ مِنْ أَمْوَالِهِمْ، وَيُدِيرُونَ مِنَ الْحَجَارَاتِ مِنْ كُلِّ عَشْرِينَ دِينَارًا، فَمَا نَقْصَ مِنْهَا فَإِحْسَابُهَا حَتَّى تَبْلُغَ عَشْرَةً فَإِذَا نَقْصَتْ ثَلَاثَةَ دِينَارَاتٍ فَدَعْهَا لَا تَأْخُذْ مِنْهَا شَيْئًا، وَأَكْتُبْ لَهُمْ بِرَاءَةً إِلَى مِثْلِهَا مِنَ الْحَوْلِ بِمَا تَأْخُذْ مِنْهُمْ

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ ابْنِ أَبِي ذِئْنَبٍ، قَالَ: وَسَأَلْتُ الرُّهْرِيَّ، عَنْ جِزْيَةِ نَصَارَى كَلْبٍ وَتَغْلِبٍ، فَقَالَ: بِلَعْنَةِ اللَّهِ يُؤْخَذُ مِنْهُمْ نِصْفُ الْعُشْرِ مِنْ مَوَاشِيهِمْ

**[10588]** Abū Bakr narrated to us, saying: Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ḥuṣayn, from Ziyād ibn Ḥudayr, who said: ‘Umar appointed me over the travelers. I used to take tithe from those coming and going. A man went out to him and informed him, so he wrote to me: “Do not take tithe except once,” meaning in a year.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ زَيَادِ بْنِ حُدَيْرٍ، قَالَ: اسْتَعْمَلْنِي عُمَرُ عَلَى الْمَارَةِ فَكُنْتُ أَعْشُرُ مَنْ أَقْبَلَ وَأَدْبَرَ، فَخَرَجَ إِلَيْهِ رَجُلٌ فَأَعْلَمَهُ، فَكَتَبَ إِلَيَّ أَنْ لَا تَعْشُرُ إِلَّا مَرَّةً وَاحِدَةً، يَعْنِي فِي السَّنَةِ

**[10589]** Waki‘ narrated to us, from Sufyān, from Ghālib ibn Abī al-Hudhayl, from Ibrāhīm, who said: A Christian came to ‘Umar and said: “Your agent took tithe twice in a year.” He said: “Who are you?” He said: “I am the old Christian man.” ‘Umar said to him: “And I am the old Hanif (monotheist).” Then he wrote to his agent: “Do not take tithe except once a year.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ غَالِبِ بْنِ أَبِي الْمُهَذِّلِ، عَنْ إِبْرَاهِيمَ، قَالَ: جَاءَ نَصَرَانِيُّ إِلَى عُمَرَ، فَقَالَ: إِنَّ عَامِلَكَ عَشَرَ فِي السَّنَةِ مَرَّتَيْنِ، فَقَالَ: مَنْ أَنْتَ؟ فَقَالَ: أَنَا الشَّيْخُ النَّصَرَانِيُّ، فَقَالَ لَهُ عُمَرُ: وَأَنَا الشَّيْخُ الْخَنِيفُ، فَكَتَبَ إِلَى عَامِلِهِ أَنْ لَا تَعْشُرَ فِي السَّنَةِ إِلَّا مَرَّةً

**[10590]** Waki‘ narrated to us, from Sufyān, from Ibrāhīm ibn al-Muhājir, from Ziyād ibn Ḥudayr, who said: “I am the first person to collect tithes in Islam.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ زَيَادِ بْنِ حُدَيْرٍ، قَالَ: أَنَا أَوَّلُ مَنْ عَشَرَ فِي الإِسْلَامِ

**[10591]** Wakī‘ narrated to us, from Sufyān, from Ibrāhīm ibn al-Muḥājir, from Ziyād ibn Ḥudayr, who said: A man narrated to us, from Jābir ibn Zayd, that he was asked about the poor (Fuqarā’) and the needy (Masākīn). He said: “The poor are those who abstain from begging, and the needy are those who ask.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ زِيَادِ بْنِ حُدَيْرٍ، قَالَ: حَدَّثَنَا رَجُلٌ، عَنْ جَابِرِ بْنِ زَيْدٍ، أَنَّهُ سُئِلَ عَنِ الْفُقَرَاءِ وَالْمَسَاكِينِ، فَقَالَ: "الْفُقَرَاءُ: الْمُنَعَّفُونَ، وَالْمَسَاكِينُ: الَّذِي يَسْأَلُونَ

**[10592]** Abū Usāmah narrated to us, saying: Jarīr ibn Ḥāzim narrated to me, from a man, from Jābir ibn Zayd, that he was asked about the poor and the needy? He said: “The poor are those who abstain from begging, and the needy are those who ask.”

حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ رَجُلٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، أَنَّهُ سُئِلَ عَنِ الْفُقَرَاءِ، وَالْمَسَاكِينِ،؟ فَقَالَ: "الْفُقَرَاءُ: الْمُنَعَّفُونَ، وَالْمَسَاكِينُ: الَّذِي يَسْأَلُونَ

**[10593]** Abū Khālid narrated to us, from Jarīr ibn Ḥāzim, from ‘Alī ibn al-Ḥakam, who said: I heard Al-Dahhāk ibn Muzāḥīm say regarding: {Zakat expenditures are only for the poor and the needy} [At-Tawbah: 60]. He said: “The poor are those who emigrated, and the needy are those who did not emigrate.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ عَلَيِّ بْنِ الْحَكَمِ، قَالَ: سَمِعْتُ الضَّحَّاكَ بْنَ مُرَاحِمَ، يَقُولُ: {إِنَّمَا الْحُكْمُ، قَالَ: 60: الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ} [التوبَةُ] "الْفُقَرَاءُ: الَّذِينَ هَاجَرُوا ، وَالْمَسَاكِينُ: الَّذِينَ لَمْ يُهَاجِرُوا

**[10594]** Muḥammad ibn ‘Abd Allāh al-Asadī narrated to us, saying: Mughaffal narrated to us, saying: I asked Al-Zuhrī about the saying of Allah Almighty: {Zakat expenditures are only for the poor} [At-Tawbah: 60]. He said: “The poor are those in their homes who do not ask, and the needy are those who go out and ask.”

**[10595]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Zam‘ah ibn Ṣalih, from Yuḥannas, from Ibn al-Zubayr, who said: “Zakat al-Fitr is due upon the Bedouins.”

**[10596]** Wakī‘ narrated to us, from Sufyān, from Ibn Jurayj, from ‘Aṭā, who said: “There is no Zakat al-Fitr due upon the Bedouins.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ، قَالَ: حَدَّثَنَا مُعَفَّلٌ،  
قَالَ: سَأَلْتُ الزُّهْرِيَّ عَنْ قَوْلِهِ تَعَالَى {إِنَّمَا الصَّدَقَاتُ  
قَالَ: "الْفُقَرَاءُ: الَّذِينَ فِي بُيُوتِهِمْ [60]: لِلْفُقَرَاءِ} [التوبَة]  
وَلَا يَسْأَلُونَ، وَالْمَسَاكِينُ: الَّذِينَ يَخْرُجُونَ فَيَسْأَلُونَ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ زَمْعَةَ بْنِ صَالِحٍ،  
عَنْ يُحَسَّنَ، عَنْ ابْنِ الرُّبَيْرِ، قَالَ: عَلَى الْأَعْرَابِ  
صَدَقَةُ الْفِطْرِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،  
قَالَ: لَيْسَ عَلَى الْأَعْرَابِ زَكَاةُ الْفِطْرِ

**[10597]** Shabābah ibn Sawwār narrated to us, saying: Ibn Abī Dhī'b narrated to us, from Ishāq ibn Ṭalḥah, from Ismā'īl ibn Umayyah, from Sa'īd ibn al-Āṣ, who said: Abū Bakr al-Ṣiddīq "used to take dried yogurt (Aqit) from the Bedouins as Zakat al-Fitr."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ بْنِ طَلْحَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَمِيَّةَ، عَنْ سَعِيدِ بْنِ الْعَاصِ، قَالَ: كَانَ أَبُو بَكْرٍ الصَّدِيقُ يَأْخُذُ مِنَ الْأَعْرَابِ صَدَقَةً الْفِطْرِ الْأَقِطِ

**[10598]** Waki‘ narrated to us, from Sufyān, from a man, from Al-Ḥasan, who said: "They give from milk."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ رَجُلٍ، عَنِ الْحَسَنِ، قَالَ: يُعْطُونَ مِنَ الْلَّبَنِ

**[10599]** Abū Dāwūd narrated to us, from Abū Ḥurrah, from Al-Ḥasan, that he said: "Zakat al-Fitr for the Bedouins is a Sā‘ of milk."

حَدَّثَنَا أَبُو دُواَدَ، عَنْ أَبِي حُرَّةَ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: عَلَى الْأَعْرَابِ صَدَقَةً الْفِطْرِ صَاعٌ مِنْ لَبَنِ

**[10600]** Hafṣ narrated to us, from Abū Khālid, from Al-Sha'bī, regarding a man who frees a Christian slave. He said: "His Dhimmah (covenant) is the Dhimmah of his masters."

حَدَّثَنَا حَفْصٌ، عَنْ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، فِي الرَّجُلِ يُعْيِقُ الْعَبْدَ النَّصْرَانِيَّ، قَالَ: ذِمْتُهُ ذِمْمَةً مَوَالِيهِ

**[10601]** Hafṣ narrated to us, from ‘Amr, from Al-Ḥasan, who said: "There is no Jizyah on him."

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، قَالَ: لَيْسَ عَلَيْهِ الْجِزْيَةُ

**[10602]** Ḥafṣ narrated to us, from ‘Ubaydah, from Ibrāhīm, regarding a man who frees a Christian slave. He said: “There is Jizyah on him.”

حَدَّثَنَا حَفْصُ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ  
يُعْتَقُ الْعَبْدُ النَّصْرَانِيُّ قَالَ: عَلَيْهِ الْجِزْيَةُ

**[10603]** Ibn Mahdī narrated to us, from Sufyān, from Sinān, that ‘Umar ibn ‘Abd al-‘Azīz “took Jizyah from a Christian freed by a Muslim.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سِنَانٍ، أَنَّ عُمَرَ بْنَ  
عَبْدِ الْعَزِيزِ، أَخَدَ الْجِزْيَةَ مِنْ نَصْرَانِيًّا أَعْنَفَهُ مُسْلِمٌ

**[10604]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from ‘Amr ibn Maymūn, who said: I asked ‘Umar ibn ‘Abd al-‘Azīz about Kharāj land, is there Zakat on it? He said: “The Kharāj is on the land, and the Zakat is on the grain.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ  
عَمْرِو بْنِ مَيْمُونٍ، قَالَ: سَأَلْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ  
عَنْ أَرْضِ الْخَرَاجِ عَلَيْهَا زَكَاةً؟ فَقَالَ: الْخَرَاجُ عَلَى  
الْأَرْضِ، وَالزَّكَاةُ عَلَى الْحَبِّ

**[10605]** Zayd ibn Ḥubāb narrated to us, from Mu‘āwiyah ibn Ṣalih, from Abū Hāshim, from ‘Umar ibn ‘Abd al-‘Azīz, who said: “The Kharāj is on the land, and the tithe (Ushr) is on the grain.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي  
هَاشِمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: الْخَرَاجُ عَلَى  
الْأَرْضِ، وَالْعُشْرُ عَلَى الْحَبِّ

**[10606]** Abū Usāmah narrated to us, from Ash‘ath, from Al-Hasan, who used to say: “There is no Zakat on dates if the tithe (Ushr) is taken from them, even if it amounts to one hundred thousand.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: كَانَ يَقُولُ: لَيْسَ فِي التَّمْرِ زَكَاةً إِذَا كَانَ يُؤْخَذُ مِنْهُ الْعُشْرُ، وَإِنْ كَانَ بِمِائَةِ أَلْفٍ

**[10607]** Waki‘ narrated to us, saying: Al-Hasan and Sufyān used to say: “It is obligatory upon him.”

حَدَّثَنَا وَحَدَّثَنَا وَكِبِيعٌ قَالَ: كَانَ حَسَنُ، وَسُفْيَانُ يَقُولَا نِعْلَيْهِ

**[10608]** Abū Bakr narrated to us, saying: Ibrāhīm ibn al-Mughīrah, the son-in-law of ‘Abd Allāh ibn al-Mubārak, narrated to us, from Abū Hamzah al-Sakūnī, from Al-Sha‘bī, who said: “Kharāj and Ushr are not combined on land.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُغِيرَةِ، حَتَّى لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ أَبِي حَمْزَةَ السَّكُونِيِّ، عَنِ الشَّعْبِيِّ، قَالَ: لَا يَجْتَمِعُ حَرَاجٌ وَعُشْرٌ فِي أَرْضٍ

**[10609]** Abū Tumaylah Yahyā ibn Wādīh narrated to us, from Abū al-Munīb, from ‘Ikrimah, who said: “Kharāj and Ushr are not combined on wealth.”

حَدَّثَنَا أَبُو ثُمَيْلَةَ يَحْيَى بْنُ وَاصِحٍ، عَنْ أَبِي الْمُنِيبِ، عَنْ عَكِيرَمَةَ، قَالَ: لَا يَجْتَمِعُ حَرَاجٌ وَعُشْرٌ فِي مَالٍ

**[10610]** Waki‘ narrated to us, saying: Abū Ḥanīfah used to say: “Kharāj and Zakat are not combined on a man.”

حَدَّثَنَا وَكِبِيعٌ، قَالَ: كَانَ أَبُو حَنِيفَةَ يَقُولُ: لَا يَجْتَمِعُ حَرَاجٌ وَزَكَاةً عَلَى رَجُلٍ

**[10611]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from ‘Abd Allāh ibn Muḥammad, regarding His saying: {And those within whose wealth is a known right} [Al-Ma‘arij: 24]. He said: “[It means] Zakat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، فِي قَوْلِهِ {وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ} قَالَ: الزَّكَاةُ [24: [المعارج

**[10612]** Sahl ibn Yūsuf narrated to us, from ‘Amr, from Al-Hasan, regarding {And those within whose wealth is a known right} [Al-Ma‘arij: 24]. He said: “The obligatory Zakat.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرٍو، عَنْ الْحَسَنِ، قَالَ: {وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ} [المعارج 24]: الزَّكَاةُ الْمُفْرُوضَةُ

**[10613]** Wakī‘ narrated to us, from Isrā’il, from Abū al-Haytham, from Ibrāhīm, who said: “When their stipends were given out, they would give charity from it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي الْهَئَيْمَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا إِذَا أُخْرَجْتُ أَعْطِيَانُهُمْ تَصَدَّفُوا مِنْهَا

**[10614]** Abū Bakr narrated to us, saying: ‘Abd al-Rahīm narrated to us, from ‘Amr ibn Maymūn, who said: The governor in the time of ‘Abd al-Malik seized the wealth of a man from Al-Raqqah called Abū ‘Ā’ishah, twenty thousand, and it was put into the public treasury. When ‘Umar ibn ‘Abd al-‘Azīz became Caliph, his son came to him and presented their grievance. He wrote to Maymūn: “Return their wealth to them, and take the Zakat for this year. If it were not inaccessible wealth (*Māl Dimār*), we would have taken Zakat for the past period from it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: أَخَذَ الْوَالِي فِي زَمَنِ عَبْدِ الْمَلِكِ مَالَ رَجُلٍ مِنْ أَهْلِ الرَّقَّةِ يُقَالُ لَهُ أَبُو عَائِشَةَ عِشْرِينَ الْفَأْرِضَ فَأَدْخَلَتْ فِي بَيْتِ الْمَالِ، فَلَمَّا وَلَيَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَتَاهُ وَلَدُهُ فَرَفَعُوا مَظْلِمَتَهُمْ إِلَيْهِ، فَكَتَبَ إِلَى مَيْمُونِ اذْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ، وَخُدُوا زَكَاةَ عَامِهِ هَذَا، فَلَوْلَا أَنَّهُ كَانَ مَالًا ضَمَارًا أَخْدَنَا مِنْهُ زَكَاةَ مَا مَضَى

**[10615]** Abū Usāmah narrated to us, from Hishām, from Maymūn, that a man lost his wealth due to some injustices and it ended up in the public treasury. When ‘Umar ibn ‘Abd al-‘Azīz became Caliph, it was raised to him. ‘Umar wrote: “Give it to him and take Zakat from him for the past period.” Then he followed up later with a letter: “Give it to him, and take Zakat from him for that year, for it was inaccessible wealth.”

**[10616]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, who said: “Zakat for that year is due on him.”

**[10617]** Abū Bakr narrated to us, saying: Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ibrāhīm al-Taymī, from Al-Ḥārith ibn Suwayd, from ‘Abd Allāh regarding: {And withhold small kindnesses (Al-Ma‘ūn)} [Al-Ma‘ūn: 7]. He said: “It is what people lend to each other, like the axe, the pot, the bucket, and similar things.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ هِشَامٍ، عَنْ مَيْمُونٍ، أَنَّ رَجُلًا ذَهَبَ لَهُ مَالٌ فِي بَعْضِ الْمَظَالِمِ وَوَقَعَ فِي بَيْتِ الْمَالِ فَلَمَّا وَلِيَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رَفَعَ إِلَيْهِ فَكَتَبَ عُمَرُ ”أَنْ اذْفَعُوا إِلَيْهِ وَخُدُوا مِنْهُ زَكَاةً مَا مَضَى، ثُمَّ أَتَبْعَهُمْ بَعْدُ بِكِتَابٍ: أَنْ اذْفَعُوا إِلَيْهِ، ثُمَّ خُدُوا مِنْهُ زَكَاةَ ذَلِكَ الْعَامِ فَإِنَّهُ كَانَ مَالًا ضِمَارًا“

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: عَلَيْهِ زَكَاةً ذَلِكَ الْعَامِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّنِيَّمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ قَالَ: هُوَ مَا [7: اللَّهُ، {وَيَمْنَعُونَ الْمَاعُونَ} [الماعون] تَعَاوَنَ النَّاسُ بَيْنَهُمُ الْفَاسُ، وَالْقِرْرُ، وَالذُّلُّ، وَأَشْبَاهُهُ

**[10618]** Ibn Idrīs narrated to us, from Al-A‘mash, from Al-Ḥakam, from Yaḥyā ibn al-Jazzār, from Abū Sa‘īd, from ‘Abd Allāh, who said: “It is what people lend to each other.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ حَبْيَى بْنِ الْجَزَّارِ، عَنْ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: هُوَ مَا تَعَاوَنَ النَّاسُ بَيْنَهُمْ

**[10619]** Ibn ‘Uyaynah narrated to us, from Ibn Abī Najīḥ, from Mujaḥid, from ‘Alī regarding: {And withhold small kindnesses} [Al-Ma‘ūn: 7]. He said: “The obligatory Zakat.” And Ibn ‘Abbās said: “Lending of household items.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْنِ أَبِي تَجْيِحٍ، عَنْ مُجَاهِدٍ، عَنْ الرَّزْكَةِ [7 : عَلَيْيِّ، {وَيَمْنَعُونَ الْمَاعُونَ} [الماعون المفروضة. وَقَالَ أَبْنُ عَبَّاسٍ: عَارِيَةُ الْمَتَاعِ

**[10620]** Ibn Idrīs narrated to us, from Shu‘bah, from Al-Ḥakam, from Mujaḥid, from ‘Alī, who said regarding {Al-Ma‘ūn} [Al-Ma‘ūn: 7]: “Zakat.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، الرَّزْكَةُ : [7 : عَلَيْيِّ، قَالَ {الْمَاعُونُ} [الماعون

**[10621]** Wakī‘ narrated to us, from Sa‘īd ibn ‘Ubayd, from ‘Alī ibn Rabī‘ah, from Ibn ‘Umar, who said: “It is the wealth whose right is not fulfilled.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ، عَنْ أَبْنِ عُمَرَ، قَالَ: هُوَ الْمَالُ الَّذِي لَا يُؤَدَّى حُقُّهُ

**[10622]** Ibn Idrīs narrated to us, from Sa‘īd ibn ‘Ubayd, from ‘Alī ibn Rabī‘ah, from Ibn ‘Umar, who said: “It is that whose right is not fulfilled.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ أَبْنِ عُمَرَ، قَالَ: هُوَ الَّذِي لَا يُؤْدَى حُقُّهُ

**[10623]** Ibn Mahdī narrated to us, from Sufyān, and Ghundar and Shu‘bah from Abū Ishāq, from Sa‘īd ibn ‘Iyād, from the Companions of the Prophet ﷺ, that they said: “[Al-Ma‘ūn]” [Al-Ma‘ūn: 7]: Withholding the axe, the pot, and the bucket.”

حَدَّثَنَا أَبْنُ مَهْدِيًّا، عَنْ سُفْيَانَ، وَغُنْدَرَ، وَشَعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ عِياضٍ عَنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُمْ قَالُوا: ”{الْمَاعُونُ} مَنْعُ الْفَاسِدِ وَالْقُفْرِ وَالذُّلُو“ : [الماعون] 7

**[10624]** Yaḥyā ibn Sa‘īd narrated to us, from Jābir ibn Ṣubh, from Umm Sharāḥīl, from Umm ‘Atīyyah, who said: “[It means] simple service.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ جَابِرِ بْنِ صُبْحٍ، عَنْ أُمِّ شَرَاحِيلٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: الْمَهْنَةُ

**[10625]** Ibn ‘Ulayyah narrated to us, from Layth, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said regarding {Al-Ma‘ūn} [Al-Ma‘ūn: 7]: “Withholding the axe, the pot, and the bucket.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ 7: الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: ”{الْمَاعُونُ} [الماعون] مَنْعُ الْفَاسِدِ وَالْقُفْرِ وَالذُّلُو“

**[10626]** Ibn ‘Ulayyah narrated to us, from Layth, from Mujāhid, from Ibn ‘Abbās, who said: “Its people did not say Allahu Akbar (perhaps meaning they did not establish prayer/charity).”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمْ يُكَبِّرْ أَهْلَهَا

**[10627]** Jarīr narrated to us, from Ibrāhīm, who said: “The pot and the hand mill.” And some of them said: “Zakat.”

حَدَّثَنَا جَرِيرٌ، عَنْ إِبْرَاهِيمَ، قَالَ: الْقِدْرُ وَالرَّحَى وَقَالَ: بَعْضُهُمُ الزَّكَاةُ

**[10628]** Wakī‘ narrated to us, from Salamah ibn Nubayṭ, from Al-Dahhāk, who said: “Zakat.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنِ الضَّحَّاكِ، قَالَ: الزَّكَاةُ

**[10629]** Wakī‘ narrated to us, from Al-A‘mash, from Ibrāhīm al-Taymī, from Al-Hārith, from ‘Abd Allāh, who said: “The pot and the bucket.”

حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيِّ، عَنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ، قَالَ: الْقِدْرُ وَالدُّلُو

**[10630]** Wakī‘ narrated to us, from Al-A‘mash, from ‘Abd Allāh, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ، مِثْلُهُ

**[10631]** Wakī‘ narrated to us, from ‘Abd Allāh, from Sufyān, from Salamah ibn Kuhayl, from Abū al-Mughīrah, from Ibn ‘Umar, who said: “It is Zakat.”

حَدَّثَنَا وَكِبِيعُ، عَنْ عَبْدِ اللَّهِ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ ابْنِ عُمَرَ، قَالَ: ”هِيَ الزَّكَاةُ“

**[10632]** Wakī‘ narrated to us, from Al-A‘mash, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, similar to the hadith of Ibn Mas‘ūd.

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، مِثْلُ حَدِيثِ ابْنِ مَسْعُودٍ

**[10633]** Wakī‘ narrated to us, from Al-A‘mash, from Al-Ḥakam, from Yahyā ibn al-Jazzār, that Abū Sa‘īd asked ‘Abd Allāh about {Al-Ma‘ūn} [Al-Ma‘ūn: 7]. He said: “It is the axe, the pot, and the bucket.”

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنِ الْحَكْمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، أَنَّ أَبَا سَعِيدِ، سَأَلَ عَبْدَ اللَّهِ عَنِ {الْمَاعُونَ}، قَالَ: هُوَ الْفَلْسُ وَالْقُفْرُ وَالدَّلْوُ“ [الماعون 7]

**[10634]** Wakī‘ narrated to us, from Ismā‘il, from Abū ‘Amr, from Yahyā, from Ibn al-Hanafiyyah, who said: “[Al-Ma‘ūn] [Al-Ma‘ūn: 7] is Zakat.”

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي عَمْرٍو، عَنْ يَحْيَى، عَنْ ابْنِ الْحَنْفِيَّةِ، قَالَ: {الْمَاعُونُ} [الماعون 7] : الزَّكَاةُ :

**[10635]** Wakī‘ narrated to us, from Ibn Abī Dhi’b, from Al-Zuhri, who said: “[Al-Ma‘ūn] [Al-Ma‘ūn: 7] is wealth in the dialect of Quraysh.”

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الْزُّهْرِيِّ، قَالَ: هُوَ الْمَالُ بِلِسَانِ قُرَيْشٍ : [الماعون 7] : [الماعون]

**[10636]** Waki‘ narrated to us, from Hishām, who said: I asked ‘Ikrimah about {Al-Ma‘ūn} [Al-Ma‘ūn: 7]. He said: “The axe, the pot, and the bucket.”

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامٍ، قَالَ: سَأَلْتُ عِكْرِمَةَ، عَنْ فَقَالَ: الْفَأْسُ وَالْقِدْرُ وَالدَّلْوُ [7]: {الْمَاعُونُ} [الْمَاعُونُ]

**[10637]** Waki‘ narrated to us, from Sufyān, from Ibn Abī Najīḥ, from Mujāhid, from Ibn ‘Abbās, who said: “It is household items.” And ‘Alī said: “It is Zakat.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: هُوَ الْمَتَّاعُ وَقَالَ: عَلَيْهِ هُوَ الزَّكَاةُ

**[10638]** ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhrī, who said regarding {Al-Ma‘ūn} [Al-Ma‘ūn: 7]: “The obligatory Zakat.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: الزَّكَاةُ الْمُفْرُوضَةُ : [7]: {الْمَاعُونُ} [الْمَاعُونُ]

**[10639]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Yazīd ibn Abī Ziyād, from Ibn Abī Laylā, who said: “We calibrated the Sā‘ of Medina and found it exceeded the Hajjājī [Sā‘] by a measure.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: عَيَّرْنَا صَاعَ الْمَدِينَةِ فَوَجَدْنَاهُ يَزِيدُ مِكْيَالًا عَلَى الْحَجَاجِيِّ

**[10640]** Waki‘ narrated to us, from ‘Alī ibn Ṣalīḥ, from Abū Ishāq, from Mūsā ibn Ṭalhah, who said: “The Hajjājī is the Sā‘ of ‘Umar ibn al-Khaṭṭāb.”

حَدَّثَنَا وَكِبِيعُ، عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، قَالَ: الْحَجَاجِيُّ صَاعُ عُمَرَ بْنِ الْخَطَّابِ

**[10641]** Yaḥyā ibn Ādam narrated to us, from Abū Shihāb, from Hajjāj, from Fuḍayl, from Ibrāhīm, who said: “The Hajjājī Qafīz is the Sā’.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ أَبِي شِهَابٍ، عَنْ حَاجَاجٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: الْفَقِيرُ الْحَاجِيُّ هُوَ الصَّاغُ

**[10642]** Jarīr narrated to us, from Mughīrah, who said: What Ibrāhīm used to issue fatwas on regarding expiation of an oath, buying, feeding sixty poor people, and what he said has a tithe or half a tithe. He said: He used to issue fatwas based on the Hajjājī Qafīz. He said: “It is the Sā’.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: مَا كَانَ يُفْتَنِي فِيهِ إِبْرَاهِيمُ، فِي كَفَارَةِ يَمِينٍ، أَوْ فِي الشَّرَاءِ، أَوْ فِي إِطْعَامِ سِتِّينَ مِسْكِينًا، وَفِيمَا قَالَ: فِيهِ الْعُشْرُ، وَنِصْفُ الْعُشْرِ قَالَ: كَانَ يُفْتَنِي بِالْفَقِيرِ الْحَاجِيِّ قَالَ: هُوَ الصَّاغُ

**[10643]** Yaḥyā ibn Ādam narrated to us, saying: I heard Ḥanash say: “The Sā’ of ‘Umar is eight Rotls.” Sharīk said: “More than seven Rotls and less than eight.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: سَمِعْتُ حَنَشًا، يَقُولُ: صَاعُ عُمَرَ ثَمَانِيَّةُ أَرْطَالٍ. وَقَالَ شَرِيكُ: أَكْثُرُ مِنْ سَبْعَةَ أَرْطَالٍ وَأَقْلَعُ مِنْ ثَمَانِيَّةَ

**[10644]** Abū Bakr narrated to us, saying: ‘Abd al-Rahīm narrated to us, from Ash‘ath ibn Sawwār, from ‘Awn ibn Abī Juḥayfah, from his father, who said: The Messenger of Allah ﷺ sent a Zakat collector among us. “He took the charity from our rich and distributed it among our poor. I was an orphan boy, so he gave me a young she-

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ بْنِ سَوَارٍ، عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: بَعْثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِينَا سَاعِيًّا فَأَخَذَ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَقَسَمَهَا فِي فُقَرَائِنَا، وَكُنْتُ غُلَامًا يَتِيمًا فَأَعْطَانِي مِنْهَا قُلُوصًا

**[10645]** ‘Abd al-Rahīm narrated to us, from Ḥajjāj, from ‘Amr ibn Murrah, from his father, who said: ‘Umar was asked about what is taken from the charities of the Bedouins, how do you deal with it? ‘Umar said: “By Allah, I will return the charity to them until one of them ends up with a hundred she-camels or a hundred camels.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ حَاجَاجَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِيهِ، قَالَ: سُئِلَ عُمَرُ عَمَّا يُؤْخَذُ مِنْ صَدَقَاتِ الْأَعْرَابِ كَيْفَ تَصْنَعُ بِهَا؟ فَقَالَ: عُمَرُ: وَاللَّهِ لَأَرْدَنَ عَلَيْهِمُ الصَّدَقَةَ حَتَّى تَرُوحَ عَلَى أَحَدِهِمْ مِائَةً نَاقَةً، أَوْ مِائَةً بَعِيرٍ

**[10646]** ‘Abd al-Ḥamīd narrated to us, from Mughīrah, that ‘Umar ibn ‘Abd al-‘Azīz “took half of the charities of the Bedouins and returned half of it among their poor.”

حَدَّثَنَا عَبْدُ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَخَذَ نِصْفَ صَدَقَاتِ الْأَعْرَابِ، وَرَدَ نِصْفَهَا فِي فُقَرَائِهِمْ

**[10647]** Azhar narrated to us, from Ibn ‘Awn, who said: Sālim ibn ‘Abd Allāh “used to distribute the charity of ‘Umar. A man would come to him whom he had [already] given, and say: ‘Give me,’ so he would give him and not question him.”

حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ سَالِمُ بْنُ عَبْدِ اللَّهِ "يَقْسِمُ صَدَقَةَ عُمَرَ فَيَأْتِيهِ الرَّجُلُ ذُو هِبَةٍ قَدْ أَعْطَاهُ، فَيَقُولُ: أَعْطِنِي، فَيُعْطِيهِ، وَلَا يَسْأَلُهُ

**[10648]** Abū Bakr narrated to us, saying: Bishr ibn Mufaddal narrated to us, from ‘Abd al-Rahmān ibn Ishāq, from his father, from ‘Abd al-Rahmān ibn ‘Amr ibn Suhayl, who said: I saw ‘Uthmān on the road to Mecca, “and the charities were being driven with him, and he would carry men on them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا بِشْرُ بْنُ مُفَضَّلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرُو بْنِ سُهَيْلٍ، قَالَ: لَقِدْ رَأَيْتُ عُثْمَانَ فِي طَرِيقِ مَكَّةَ وَإِنَّ الصَّدَقَاتَ تُسَاقُ مَعَهُ فَيَحْمِلُ عَلَيْهَا الرِّجَالُ

**[10649]** Sharīk narrated to us, from Jābir, from Sharīk ibn Namlah, who said: ‘Alī sent me as a Zakat collector. My brother accompanied me, and I gave charity. I carried my brother on a camel and said: “If ‘Alī approves it [fine], otherwise it is from my own money.” When I came to him, I told him my brother's story. He said: “You have a share in it.”

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ شَرِيكِ بْنِ نَمْلَةَ، قَالَ: بَعَثَنِي عَلَيْهِ، سَاعِيًّا عَلَى الصَّدَقَةِ قَالَ: فَصَحَّبَنِي أَخِي فَتَصَدَّقْتُ، قَالَ: فَحَمَلْتُ أَخِي عَلَى بَعِيرٍ فَقُلْتُ: إِنْ أَجَازَهُ عَلَيْهِ وَإِلَّا فَهُوَ مِنْ مَالِي، فَلَمَّا قَدِمْتُ عَلَيْهِ قَصَصْتُ عَلَيْهِ قِصَّةَ أَخِي قَالَ: لَكَ فِيهِ نَصِيبٌ

**[10650]** Ibn ‘Uyaynah narrated to us, from Yahyā ibn Sa‘īd, from Sālim, from Aslam, that ‘Umar sent him with camels from the charity to the pasture (Himā). When I wanted to return, he said: “Show them to me.” So I showed them to him, and I had loaded my equipment on one of the she-camels. He said: “May you be bereft of your mother! You took a she-camel that could sustain a Muslim household and loaded your equipment on it? Why not a young male camel or a dry she-camel?”

حَدَّثَنَا أَبْنُ عُيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَالِمٍ، عَنْ أَسْلَمَ، أَنَّ عُمَرَ بَعَثَهُ بِإِلَيْهِ مِنَ الصَّدَقَةِ إِلَى الْجَمَى فَلَمَّا رَأَدْتُ أَنَّ أَصْدُرَ قَالَ: اغْرِضْهَا عَلَيَّ، فَعَرَضْتُهَا عَلَيْهِ، وَقَدْ حَمَلْتُ جِهَازِي عَلَى نَاقَةٍ مِنْهَا، فَقَالَ: لَا أُمِّ لَكَ عَمَدْتُ إِلَى نَاقَةٍ تُخْيِي أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ تَحْمِلُ عَلَيْهَا جِهَازَكَ، فَهَلَا أَبْنُ لَبُونٍ بَوَالًا، أَوْ نَاقَةً شَصُوصًا

**[10651]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Abū al-Huwayrith, from Abū ‘Ammār, from Abū Hurayrah, who said: “There is no Zakat on a slave, except a slave you own [for trade purposes? or clarifying possession].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الْحُوَيْرَةِ، عَنْ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَيْسَ فِي الْمَمْلُوكِ زَكَاءً إِلَّا مَمْلُوكٌ تَمْلُكُه

**[10652]** ‘Abd al-Rahīm narrated to us, from ‘Amr ibn Maymūn ibn Mihrān, from Ziyād ibn Abī Maryam, from his mother, who said: I came to ‘Abd Allāh ibn al-Arqam— who was in charge of the treasury during the caliphate of ‘Uthmān— while he was distributing charity in Medina. When he saw me, he said: “What brings you here, O Umm Ziyād?” She said: I said to him: “For what the people came for.” He said: “Have you been freed yet?” I said: “No.” So he sent to his house and a garment was brought, and he ordered it given to me. But he did not order anything for me from the charity because I was a slave.

**[10653]** Waki‘ narrated to us, from ‘Amr, from Mujāhid, who said: “Do not feed these black people [slaves/ foreigners?] from your sacrifices, for they represent the wealth of the people of Mecca.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ بْنِ مَهْرَانَ، عَنْ زَيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ أُمِّهِ، قَالَتْ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ الْأَرْقَمَ قَالَ: وَكَانَ عَلَى بَيْتِ الْمَالِ فِي إِمْرَةِ عُثْمَانَ وَهُوَ يَقْسِمُ صَدَقَةَ الْمَدِينَةِ، فَلَمَّا رَأَيْتَهُ قَالَ: "مَا جَاءَ بِكَ يَا أُمَّ زَيَادٍ، قَالَتْ: قُلْتُ لَهُ: لِمَا جَاءَ لَهُ النَّاسُ قَالَ: هَلْ عَنِتَ بَعْدًا؟ قَلَّتْ: لَا، فَبَعَثَ إِلَيْهِ فَأَتَيْتُهُ بِرُدٍ فَأَمَرَ لِي بِهِ، وَلَمْ يَأْمُرْ لِي مِنَ الصَّدَقَةِ بِشَيْءٍ لِأَنِّي كُنْتُ مَمْلُوكَةً

حَدَّثَنَا وَكِيعٌ، عَنْ عَمْرِو، عَنْ مُجَاهِدٍ، قَالَ: لَا تُطْعِمُوا هَؤُلَاءِ السُّودَانَ مِنْ أَصَاحِيكُمْ فَإِنَّمَا هِيَ أَمْوَالُ أَهْلِ مَكَّةَ

**[10654]** Jarīr narrated to us, from Layth, from Sālim, “That he disliked giving charity to the slaves of the Bedouins.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ سَالِمٍ، أَنَّهُ كَرِهَ أَنْ يُتَصَدَّقَ عَلَى عَبْدِ الْأَعْرَابِ

**[10655]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Mūsā ibn ‘Ubaydah, from ‘Abbās ibn ‘Abd al-Rahmān al-Madānī, who said: “There were two habits the Prophet ﷺ would not entrust to anyone from his family: he would hand charity to the poor with his own hand, and he would prepare his ablution water himself.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ عَبَّاسِ بْنِ عَبْدِ الرَّحْمَنِ الْمَدَانِيِّ، قَالَ: حَصْلَانٌ لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْلُهُمَا إِلَى أَحَدٍ مِنْ أَهْلِهِ، كَانَ يُنَاوِلُ الْمِسْكِينَ بِيَدِهِ، وَيَضَعُ الطَّهُورَ لِنَفْسِهِ

**[10656]** Waki‘ narrated to us, from Abū al-Minhāl, who said: I saw ‘Ali ibn Ḥusayn “on a Friday, wearing a wrap, and I saw him handing charity to the poor with his own hand.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْمِنْهَالِ، قَالَ: رَأَيْتُ عَلَيَّ بْنَ حُسَيْنَ لَهُ جُمْعَةٌ، وَعَلَيْهِ مُلْحَّةٌ، وَرَأَيْتُهُ يُنَاوِلُ الْمِسْكِينَ بِيَدِهِ

**[10657]** Abū Bakr narrated to us, saying: ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ash‘ath, from Abū al-Zubayr, from Jābir, who said: I asked about a man who lends to people of the land and has debt owed to him, should he pay Zakat on it? He said: “Yes.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَسْعَثَ، عَنْ أَبِي الرَّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: سَأَلْتُ عَنِ الرَّجُلِ يُسَلِّفُ إِلَى أَهْلِ الْأَرْضِ وَيَكُونُ لَهُ الدَّيْنُ أَيْرَكِيهِ؟ قَالَ: نَعَمْ

**[10658]** Waki‘ narrated to us, from Sufyān, from a man, from Al-Sha‘bī, who said: “There is no Zakat on Mudārabah (profit-sharing partnership), because he does not know what it will yield.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ الشَّعْبِيِّ، قَالَ: لَيْسَ فِي مُضَارَبَةِ زَكَاةً، لِأَنَّهُ لَا يَدْرِي مَا يَصْنَعُ

**[10659]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Jābir, from Abū Ja‘far, regarding {And the debtors} [At-Tawbah: 60]. He said: “Those who spend in non-corrupt ways.” And {The traveler} [At-Tawbah: 60]: “The one crossing the land to [another] land.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ 60: جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، {وَالْغَارِمِينَ} [التوبَة] قَالَ: الْمُنْفِقِينَ فِي غَيْرِ فَسَادٍ، {وَابْنِ السَّبِيلِ} [التوبَة] الْمُجْتَازُ عَلَى الْأَرْضِ إِلَى الْأَرْضِ 60

**[10660]** ‘Ubayd Allāh ibn Mūsā narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “Three are among the debtors: a man whose wealth was swept away by a flood, a man whose wealth was destroyed by fire, and a man with a family who has no wealth, so he incurs debt and spends on his family.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: “ثَلَاثَةٌ مِنَ الْغَارِمِينَ: رَجُلٌ ذَهَبَ السَّبِيلُ بِمَالِهِ، وَرَجُلٌ أَصَابَهُ حَرِيقٌ فَذَهَبَ بِمَالِهِ، وَرَجُلٌ لَهُ عِيَالٌ وَلَا يَنْعَشُ لَهُ مَالٌ فَهُوَ يُدَانٌ وَيُنْفَقُ عَلَى عِيَالِهِ”

**[10661]** Waki‘ narrated to us, from Isrā’il, from Abū Ja‘far, who said: “The leader (Imam) should pay off the debt of the debtor.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: الْغَارِمُ يُتَبَّغِي الْإِمَامُ أَنْ يَقْضِي عَنْهُ

**[10662]** Abū Aḥmad al-Zubayrī narrated to us, saying: Ma‘qil narrated to us, saying: I asked Al-Zuhrī about the debtors. He said: “Those in debt, and the traveler, even if he is rich.”

حَدَّثَنَا الزُّبَيْرِيُّ أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا مَعْقِلٌ، قَالَ: سَأَلْتُ الزُّهْرِيَّ عَنِ الْغَارِمِينَ، قَالَ: أَصْحَابُ الدِّينِ، وَابْنُ السَّبِيلِ، وَإِنْ كَانَ غَنِيًّا

**[10663]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Sa‘īd ibn Ibrāhīm, from Rayhān ibn Yazīd, from ‘Abd Allāh ibn ‘Amr, who said: The Messenger of Allah ﷺ said: “Charity is not lawful for a rich person nor for a strong, healthy person.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَعِيدِ  
بْنِ إِبْرَاهِيمَ، عَنْ رَيْحَانَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ  
عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا  
تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ، وَلَا لِذِي مِرَّةٍ سَوِيًّا

**[10664]** Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ḥuṣayn, from Sālim, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Charity is not lawful for a rich person nor for a strong, healthy person.”

حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ سَالِمٍ،  
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ، وَلَا لِذِي مِرَّةٍ سَوِيًّا

**[10665]** ‘Abd al-Rahīm narrated to us, from Mujālid, from Al-Sha‘bī, from Jabalah ibn Junādah, who said: I heard the Messenger of Allah ﷺ saying: “Begging is not lawful for a rich person nor for a strong, healthy person.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ جَبَلَةَ  
بْنِ جُنَادَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ: الْمَسْأَلَةُ لَا تَحِلُّ لِغَنِيٍّ، وَلَا لِذِي مِرَّةٍ سَوِيًّا

**[10666]** ‘Abd al-Rahīm and Ibn Numayr narrated to us, from Hishām ibn ‘Urwah, from his father, from ‘Ubayd Allāh ibn ‘Adī ibn al-Khiyār, who said: Two men informed me that they came to the Prophet ﷺ asking him for charity. He looked them up and down and said: “You are strong.” Then he said: “If you wish, I will give you, but there is no share in it for a rich person nor for a strong person capable of earning.”

**[10667]** Ibn Mahdī narrated to us, from Mūsā ibn ‘Alī, from his father, from ‘Abd Allāh ibn ‘Amr, who said: “Charity is not appropriate for a rich person nor for a strong, healthy person.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، وَابْنُ نُمَيْرٍ، عَنْ هِشَامَ بْنِ عُرْوَةَ،  
عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدَىِ الْخِيَارِ، قَالَ:  
أَخْبَرَنِي رَجُلٌ، أَنَّهُمَا أَتَيَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بِسَلَالَيْهِ عَنِ الصَّدَقَةِ؟ قَالَ: فَرَفَعَ فِيهِمَا الْبَصَرَ وَصَوَّبَهُ  
وَقَالَ: إِنَّكُمَا لَجُذَانٌ فَقَالَ: أَمَا إِنْ شِئْنَا أَعْطَيْتُكُمَا وَلَا  
حَظَّ فِيهَا لِغْنِيٌّ وَلَا لِقَوْيٍ مُكْثِسٌ

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُوسَى بْنِ عَلَيٍّ، عَنْ أَبِيهِ، عَنْ  
عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: لَا يَنْبَغِي الصَّدَقَةُ لِغَنِيٍّ، وَلَا  
لِذِي مِرَّةٍ سَوِيٌّ

**[10668]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Ma’mar, from ‘Abd Allāh ibn Muslim, the brother of Al-Zuhri, from Ḥamzah ibn ‘Abd Allāh, from his father, that the Prophet ﷺ said: “Begging will continue to be with one of you until he meets Allah with not a piece of flesh on his face.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ أَخِي الرُّهْرِيِّ، عَنْ حَمْزَةَ بْنَ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَرَأَلُ الْمَسْأَلَةَ إِلَّا حَدِّكُمْ حَتَّى يَلْقَى اللَّهُ وَلَيْسَ فِي وَجْهِهِ مُزْعَةً لَّخْمٌ

**[10669]** Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Qābūs, from his father, from Ibn ‘Abbās, who said: “If the beggar knew what is in begging, he would not beg.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَوْ يَعْلَمُ صَاحِبُ الْمَسْأَلَةِ مَا فِيهَا مَا سَأَلَ

**[10670]** Abū al-Āḥwāṣ narrated to us, from Abū Ishāq, from Masrūq, who said: “Whoever begs from people without need will come on the Day of Resurrection with scratches or lacerations on his face.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَسْرُوقٍ، قَالَ: مَنْ سَأَلَ النَّاسَ مِنْ غَيْرِ فَاقِهٍ جَاءَ يَوْمَ الْقِيَامَةِ وَفِي وَجْهِهِ خُدوشٌ، أَوْ حُمُوشٌ،

**[10671]** Ibn Numayr narrated to us, from ‘Amr ibn Maymūn, who said: Umm al-Dardā’ said to Abū al-Dardā’: “If I am in need after you, can I consume charity?” He said: “No, work and eat.” She said: “What if I am too weak to work?” He said: “Glean ears of grain, but do not consume charity.”

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ قَالَ: قَالْتُ أُمُّ الدَّرْدَاءِ لِأُبْنِي الدَّرْدَاءِ: إِذَا احْتَجْتُ بَعْدَكَ أَكُلُّ الصَّدَقَةَ؟، قَالَ: لَا، أَعْمَلِي وَكُلِّي قَالْتُ: إِنْ ضَعَفْتُ عَنِ الْعَمَلِ قَالَ: "الْتَّقِيُّ السُّبُّلُ وَلَا تَكُلِّي الصَّدَقَةَ"

**[10672]** Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from ‘Abd al-Malik ibn ‘Umayr, from ‘Uqbah or so-and-so ibn ‘Uqbah, from Ibn Jundub, who said: The Messenger of Allah ﷺ said: “Consuming [wealth from] begging is a scar on the face of a man on the Day of Resurrection, unless he asks a ruler or in a matter where it is unavoidable.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عُقْبَةَ، أَوْ فُلَانِ بْنِ عُقْبَةَ، عَنْ ابْنِ جُنْدُبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكُلُّ الْمَسَأَةِ كَدْ فِي وَجْهِ الرَّجُلِ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَسْأَلَ سُلْطَانًا أَوْ فِي أَمْرٍ لَا يَدْرِي مِنْهُ

**[10673]** Ibn Fuḍayl narrated to us, from ‘Umārah ibn al-Qa‘qā’, from Abū Zur‘ah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever asks people for their wealth to increase his own, he is only asking for a live coal, so let him ask for little or let him ask for much.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْفَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرَةً فَلَيُسْتَقْلَلَ مِنْهُ، أَوْ لَيَسْتَكْثِرَ

**[10674]** Ibn Numayr narrated to us, from Mujālid, from Al-Sha‘bī, from Ḥubshī al-Salūlī, who said: I heard the Messenger of Allah ﷺ say: “Whoever asks people to increase his wealth, it will be scratches on his face and heated stones from Hell that he will eat on the Day of Resurrection.” This was during the Farewell Pilgrimage.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ حُبْشِيِّ السَّلْوَلِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ سَأَلَ النَّاسَ لِيُتْرِي بِهِ مَالَهُ، فَإِنَّهُ حُمُوشٌ فِي وَجْهِهِ، وَرَضْفٌ مِنْ جَهَنَّمَ يُأْكُلُهُ يَوْمَ الْقِيَامَةِ، وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ

**[10675]** Abū Mu‘awiyah narrated to us, from Dāwūd, from Al-Sha‘bī, who said: ‘Umar said: “Whoever asks people to increase his wealth, it is only heated stones from Hell. So whoever wishes, let him ask for little, and whoever wishes, let him ask for much.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاؤِدَ، عَنْ الشَّعْبِيِّ، قَالَ: قَالَ عُمَرُ: مَنْ سَأَلَ النَّاسَ لِيُتْرِي بِهِ مَالَهُ، فَإِنَّمَا هُوَ رُضَافٌ مِنْ جَهَنَّمَ، فَمَنْ شَاءَ فَلْيَقْلُلْ، وَمَنْ شَاءَ فَلْيُكْثِرْ

**[10676]** Ibn Numayr narrated to us, from Al-A'mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: "It is better for one of you to take a rope, go to the mountain, gather firewood, sell it, eat, and give charity, than to ask people."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلًا فَيَأْتِيَ الْجَبَلَ فَيَحْتَطِبْ مِنْهُ فَيَبِيعُهُ، وَيَأْكُلُ، وَيَصَدِّقُ خَيْرًا مِنْ أَنْ يَسْأَلَ النَّاسَ

**[10677]** Ibn Numayr narrated to us, from Hishām, from his father, from Al-Zubayr, who said: The Messenger of Allah ﷺ said: "It is better for one of you to take a rope, go and bring a bundle of firewood on his back, sell it, and Allah saves his face thereby, than to ask people for something whether they give him or deny him."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ الزُّبَيْرِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلًا فَيَذْهَبَ فَيَأْتِيَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعُهَا فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ خَيْرًا مِنْ أَنْ يَسْأَلَ النَّاسَ شَيْئًا أَعْطَوْهُ، أَوْ مَنْعَوهُ

**[10678]** Muḥammad ibn Bishr and Al-Fadl ibn Dukayn narrated to us, from Mis'ar, from 'Ubayd ibn al-Hasan, from Ibn Ma'qil, who said: "Whoever asks to increase his wealth will come on the Day of Resurrection with scratches on his face."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَالْفَضْلُ بْنُ دُكَينَ، عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنْ أَبْنِ مَعْقِلٍ، قَالَ: مَنْ سَأَلَ تَكْثُرًا جَاءَ يَوْمَ الْقِيَامَةِ وَفِي وَجْهِهِ حُمُوشٌ

**[10679]** Ḥafṣ and Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Mujāhid, from Ibn Abī Laylā, who said: A beggar came to him and asked, so he gave him something. It was said to him: “You give him while he is well-off?” He said: “He is a beggar, and the beggar has a right. He will surely wish on the Day of Resurrection that it had been a heated stone in his hand.”

حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ،  
عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: جَاءَهُ سَائِلٌ فَأَعْطَاهُ شَيْئًا  
فَقَيلَ لَهُ: تُعْطِيهِ وَهُوَ مُوسِرٌ؟ فَقَالَ: إِنَّهُ سَائِلٌ وَلِلسَّائِلِ  
حَقٌّ وَلِيَتَمَنَّى يَوْمَ الْقِيَامَةِ أَنَّهَا كَانَتْ رُضْفَةً فِي يَدِهِ

**[10680]** Ibn ‘Uyaynah narrated to us, from Zayd ibn Aslam, from ‘Atā’ ibn Yasār, conveying it to the Prophet ﷺ: “Whoever asks while he has an Awqiyyah or its equivalent, he is asking people persistently.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ  
يَسَارٍ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَأَلَ وَلَهُ  
أُوْقِيَّةً أَوْ عَدْلًا فَهُوَ يَسْأَلُ النَّاسَ إِلْحَافًا

**[10681]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ibn Abī Laylā, from ‘Aṭiyyah, from Abū Sa‘id, who said: The Messenger of Allah ﷺ said: “Charity is not lawful for a rich person except for three: one in the cause of Allah, a traveler, or a man who has a neighbor who receives charity and gifts it to him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى،  
عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحِلُ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِلَّذِلَّةِ» فِي  
سَبِيلِ اللَّهِ، أَوْ ابْنِ السَّبِيلِ، أَوْ رَجُلٍ كَانَ لَهُ جَارٌ  
فَتَصَدَّقَ عَلَيْهِ فَأَهْدَى لَهُ

**[10682]** Wakī‘ narrated to us, from Sufyān, from Zayd ibn Aslam, from ‘Aṭā’ ibn Yasār, who said: The Messenger of Allah ﷺ said: “Charity is not lawful except for five: a man who buys it with his money, a man who works on collecting it, a traveler, one in the cause of Allah, or a man who has a neighbor who receives charity and gifts it to him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ  
بْنِ يَسَارٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:  
«لَا تَحِلُ الصَّدَقَةُ إِلَّا لِخَمْسَةِ»: رَجُلٌ اشْتَرَاهَا بِمَالِهِ، أَوْ  
رَجُلٌ عَمِلَ عَلَيْهَا، أَوْ ابْنِ السَّبِيلِ، أَوْ فِي سَبِيلِ اللَّهِ، أَوْ  
رَجُلٍ كَانَ لَهُ جَارٌ فَتَصَدَّقَ عَلَيْهِ فَأَهْدَى لَهُ

**[10683]** Ibn Numayr narrated to us, from Al-Mujālid, from Al-Sha'bī, from Ḥubshī ibn Junādah al-Salūlī, who said: I heard the Messenger of Allah ﷺ say—when a Bedouin came and asked him—he said: “Begging is not lawful except for extreme poverty or severe debt.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ الْمُجَالِدِ، عَنِ الشَّعْبِيِّ، عَنْ حُبْشِيِّ  
بْنِ جُنَادَةَ السَّلَوْلِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَقُولُ: وَأَنَّهُ أَعْرَابِيٌّ فَسَأَلَهُ فَقَالَ: إِنَّ الْمَسْأَلَةَ  
لَا تَحِلُّ إِلَّا لِفَقِيرٍ مُدْعِعٍ، أَوْ غُرْمٍ مُفْطِعٍ

**[10684]** Sharīk narrated to us, from Abū Ishāq, that a beggar asked Ibn ‘Umar, Al-Ḥasan, Al-Husayn, and ‘Abd Allāh ibn Ja‘far. They said: “If you are asking due to severe debt, extreme poverty, or painful blood money, then charity is lawful for you.”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، أَنَّ سَانِدًا سَأَلَ أَبْنَ  
عُمَرَ، وَالْحَسَنَ وَالْحُسَيْنَ وَعَبْدَ اللَّهِ بْنَ جَعْفَرَ، فَقَالُوا:  
إِنْ كُنْتَ تَسْأَلُ لِذَيْنِ مُفْطِعٍ، أَوْ فَقْرٍ مُدْعِعٍ، أَوْ قَالَ:  
مُودِعٍ، أَوْ قَالَ: دَمٌ مُوجِعٌ، فَإِنَّ الصَّدَقَةَ تَحِلُّ لَكَ

**[10685]** Al-Faḍl ibn Dukayn narrated to us, from Ḥammād ibn Zayd, from Hārūn ibn Ri’āb, from Kinānah ibn Nu’aym, from Qabīṣah ibn al-Mukhāriq al-Hilālī, who said: I bore a debt guarantee, so I came to the Messenger of Allah ﷺ asking him for help with it. He said: “Stay, O Qabīṣah, until the charity comes to us, then we will order some for you.” He said: The Messenger of Allah ﷺ said to me: “O Qabīṣah, begging is not lawful except for one of three: a man who has incurred a debt guarantee, for whom begging is lawful until he attains it, then he refrains; a man who has suffered a calamity that destroyed his wealth, for whom begging is lawful until he attains a means of subsistence; and a man afflicted by poverty, such that three men of intelligence from his people say: ‘So-and-so has been afflicted by poverty,’ for whom begging is lawful until he attains a means of subsistence, then he refrains.” He said: “O Qabīṣah, any begging other than these is unlawful wealth consumed by its owner.”

حَدَّثَنَا الفَضْلُ بْنُ دُكَيْنِ، عَنْ حَمَادٍ بْنِ رَيْدٍ، عَنْ هَارُونَ  
بْنِ رِئَابٍ، عَنْ كِتَانَةَ بْنِ ثَعْبَنَ، عَنْ قَبِيسَةَ بْنِ الْمُخَارِقِ  
الْهَلَالِيِّ، قَالَ: تَحْمَلْتُ حَمَالَةً، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ، أَسْأَلَهُ فِيهَا فَقَالَ: أَقِمْ يَا قَبِيسَةُ حَتَّى  
تَأْتِيَنَا الصَّدَقَةُ، فَأَمْرَرَ لَكَ بِهَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “يَا قَبِيسَةُ إِنَّ الْمَسْأَلَةَ لَا تَحْلُ إِلَّا  
لِأَحَدِ ثَلَاثَةِ: رَجُلٌ تَحْمَلْ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى  
يُصِيبَهَا ثُمَّ يُمْسِكُ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةً فَاجْتَاهَتْ  
مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَاماً مِنْ عَيْشِ  
وَرَجُلٌ أَصَابَتْهُ فَاقَةً حَتَّى يَقُولَ ثَلَاثَةَ مِنْ ذُوِي الْحِجَاجِ  
مِنْ قَوْمِهِ، قَدْ أَصَابَتْ فُلَانًا فَاقَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى  
يُصِيبَ قِوَاماً مِنْ عَيْشِ ثُمَّ يُمْسِكُ” قَالَ: يَا قَبِيسَةُ مَا  
سِواهُنَّ مِنَ الْمَسْأَلَةِ سُحْتُ يَأْكُلُهَا صَاحِبُهَا

**[10686]** Hushaym narrated to us, from Juwaybir, from Al-Dahhāk, regarding a rich man who traveled and ran out of what he had with him during his journey and became needy. He said: “He is given from charity during his journey because he is a wayfarer (Ibn al-Sabīl).”

حَدَّثَنَا هُشَيْمٌ، عَنْ جُوَيْبِرٍ، عَنِ الصَّحَّাকِ، فِي رَجُلٍ سَافَرَ وَهُوَ غَنِيٌّ فَنَذَدَ مَا مَعَهُ فِي سَفَرِهِ وَاحْتَاجَ؟ قَالَ: يُعْطَى مِنَ الصَّدَقَةِ فِي سَفَرِهِ لِأَنَّهُ ابْنُ السَّبِيلِ

**[10687]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Hishām ibn ‘Urwah, from his father, from Ḥakīm ibn Ḥizām, who said: The Messenger of Allah ﷺ said: “Whoever seeks self-sufficiency, Allah will make him self-sufficient; whoever seeks chastity, Allah will make him chaste; and the upper hand is better than the lower hand.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَسْتَعْنُ بِعِنْدِهِ اللَّهُ، وَمَنْ يَسْتَعْفِفْ يُعْفَهُ اللَّهُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

**[10688]** Ibn ‘Uyaynah narrated to us, from Al-Zuhrī, from Sa‘īd and ‘Urwah, from Ḥakīm ibn Ḥizām, from the Prophet ﷺ, who said: “The upper hand is better than the lower hand.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، وَعُرْوَةَ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

**[10689]** Ghundar narrated to us, from Shu'bah, who said: I heard Abū Ḥamzah narrating from Hilāl ibn Huṣayn... Abū Bakr narrated to us, saying: I stayed at the house of Abū Sa'īd, and a gathering brought us together. He told me that one day he woke up having tied a stone to his stomach out of hunger. He said: So I went to the Prophet ﷺ and caught part of his speech while he was saying: "Whoever seeks chastity, Allah will make him chaste; whoever seeks self-sufficiency, Allah will make him self-sufficient. Whoever asks us, we will either give him or share with him. But whoever seeks self-sufficiency and chastity from us, it is better for him than asking us." He said: So I returned and did not ask him for anything.

**[10690]** ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from Al-Ḥakam, from ‘Abd al-Rahmān ibn Abī Laylā, who said: The Messenger of Allah ﷺ said: "Be independent of people, even if it is with a piece of Siwak."

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ أَبَا حَمْزَةَ، يُحدِّثُ عَنْ هِلَالِ بْنِ حُصَيْنٍ، حَدَّثَنَا أَبُو بَكْرٌ قَالٌ: نَزَّلْتُ دَارَ أَبِي سَعِيدٍ، فَضَمَّنَنِي وَإِيَّاهُ الْمَجْلِسُ، فَحَدَّثَنِي أَنَّهُ أَصْبَحَ ذَاتَ يَوْمٍ وَقَدْ عَصَبَ عَلَى بَطْنِهِ مِنَ الْجُوعِ، قَالَ: فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَذْرَكُتُ مِنْ قَوْلِهِ وَهُوَ يَقُولُ: مَنْ يَسْتَعْفِفْ يُعِفُ اللَّهُ، وَمَنْ يَسْتَغْنُ يُغْنِهُ اللَّهُ، وَمَنْ سَأَلَنَا إِمَّا أَنْ تَبْلُلَ لَهُ، وَإِمَّا أَنْ تُوَاسِيَهُ، وَمَنْ يَسْتَغْنُ يَسْتَعْفِفْ عَنَّا خَيْرُ لَهُ مِنْ أَنْ يَسْأَلَنَا، قَالَ: فَرَجَعْتُ فَمَا سَأَلْتُهُ شَيْئًا

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَغْنُ عَنِ النَّاسِ وَلَاوْ بِعَضْمَةٍ سِواكٍ

**[10691]** Abū Mu‘āwiyah and Ibn Numayr narrated to us, from Al-A‘mash, from Al-Ḥakam, from ‘Abd al-Rahmān ibn Abī Laylā, who said: The Messenger of Allah ﷺ said... similar to it, but he did not raise it [to the Prophet].

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْثُلُهُ وَلَمْ يَرْفَعْهُ

**[10692]** Waki‘ narrated to us, from Sufyān, from ‘Abd Allāh ibn Dīnār, from Ibnu ‘Umar, who said: We used to say that “the upper hand is the one that refrains from begging.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ "الْيَدَ الْعُلَيَا": هِيَ الْمُنْتَعِفَةُ

**[10693]** Ibn Fuḍayl narrated to us, from ‘Āsim ibn Kulayb, from his father, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “The upper hand is better than the lower hand, the best charity is that which leaves one rich, and begin with those you support.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ كُلَّيْبٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْيَدُ الْعُلَيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَخَيْرُ الصَّدَقَةِ مَا أَبْقَتْ غُنْيًّا، وَابْدَأْ بِمَنْ تَعُولُ

**[10694]** Mu‘āwiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from Ash‘ath ibn Abī al-Sha‘thā’, from Aswad ibn Hilāl, from Tha‘labah ibn Zahdam, who said: Tha‘labah's people came to the Prophet ﷺ while he was delivering a sermon, and he was saying: “The hand of the giver is the upper hand, and the hand of the beggar is the lower hand. Begin with those you support: your mother, your father, your sister, your brother, then the next closest, then the next closest.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثِ  
بْنِ أَبِي الشَّعْنَاءِ، عَنْ أَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعْلَبَةِ بْنِ  
رَهْدَمْ، قَالَ: اتَّهَى قَوْمٌ ثَعْلَبَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَهُوَ يَخْطُبُ، وَهُوَ يَقُولُ: “يَدُ الْمُعْطِي: الْعُلَيَا،  
وَيَدُ السَّائِلِ: السُّفَلَى، وَابْدَأْ بِمَنْ تَعُولُ: أُمَّكَ، وَأَبَاكَ،  
وَأَخْتَكَ، وَأَخَاكَ، وَأَدْنَاكَ فَادْنَاكَ

**[10695]** Abū Bakr narrated to us, saying: Muḥammad ibn Bishr narrated to us, saying: Sufyān narrated to us, from Al-Mughīrah ibn al-Nu‘mān, from ‘Abd Allāh ibn al-Aqna‘ al-Bāhilī, from Al-Ahnaf ibn Qays, who said: I was sitting in a gathering in Medina when a man approached. No circle saw him but they fled from him, until he reached the circle I was in. I stayed put while they fled. I said: “Who are you?” He said: “Abū Dharr, the Companion of the Messenger of Allah ﷺ.” He said: I said: “Why do people flee from you?” He said: “I forbid them from hoarding wealth (Kunūz).” He said: I said: “Our stipends have reached a high amount; do you fear for us because of them?” He said: “As for today, no. But soon they will be the price of your religion, so leave them and [leave] it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا سُفِّيَانُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَقْعَدِ الْبَاهِلِيِّ، عَنِ الْأَحْمَقِ بْنِ قَيْسٍ، قَالَ: كُنْتُ جَالِسًا فِي مَجْلِسٍ فِي الْمَدِينَةِ، فَأَقْبَلَ رَجُلٌ لَا تَرَى حَلْقَةً إِلَّا فَرُوا مِنْهُ، حَتَّى انْتَهَى إِلَى الْحَلْقَةِ الَّتِي كُنْتُ فِيهَا، فَقَبَّثُ وَفَرُوا، فَقُلْتُ: مَنْ أَنْتُ؟، قَالَ: أَبُو ذَرٍ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَقُلْتُ: مَا يَفْرُّ النَّاسُ مِنْكِ؟، قَالَ: إِنِّي أَنْهَاهُمْ عَنِ الْكُنُوزِ، قَالَ: قُلْتُ: إِنَّ أُعْطِيَاتِنَا قَدْ بَلَغَتْ وَارْتَفَعَتْ، فَتَحَافَ عَلَيْنَا مِنْهَا؟، قَالَ: أَمَّا الْيَوْمُ فَلَا، وَلَكِنَّهَا يُوْشِكُ أَنْ تَكُونَ أَثْمَانَ دِينِنَا كَدَّعُوهُمْ وَإِبَاهَا

**[10696]** Ibn Idrīs narrated to us, from Ḥuṣayn, from Zayd ibn Wahb, who said: We passed by Abū Dharr at Al-Rabadhah, and we asked about his settling there. He said: I was in Syria and recited this verse: {And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment} [At-Tawbah: 34]. Mu‘āwiyah said: “This refers only to the People of the Book.” We said: “It refers to us and to them.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: مَرَرْنَا عَلَى أَبِي ذَرٍ بِالرَّبَادَةِ، فَسَأَلْنَا مِنْ مَنْزِلِهِ، قَالَ: كُنْتُ بِالشَّامِ، فَقَرَأْتُ هَذِهِ الْآيَةَ: {وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرُوهُمْ ، فَقَالَ مُعَاوِيَةً: إِنَّمَا هِيَ فِي [34]: بِعَذَابِ الْلَّيْمِ} [التوبية] أَهْلُ الْكِتَابِ، فَقُلْنَا: إِنَّهَا لِنَا، وَفِيهِمْ

**[10697]** Ibn Fuḍayl narrated to us, from Al-A‘mash, from ‘Abd Allāh ibn Murrah, from Masrūq, from ‘Abd Allāh, who said: “By the One besides Whom there is no god, Allah will not punish a man who hoards wealth such that one Dirham touches another, nor one Dinar another, but He will expand his skin so that every Dirham and Dinar is placed separately [on him].”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ لَا يُعَذِّبُ اللَّهُ رَجُلًا يَكْنِزُ فَيَمَسُّ دِرْهَمًا، وَلَا دِينَارًا دِينَارًا، وَلَكِنْ يُوَسِّعُ جَلْدَهُ حَتَّى يُوضَعَ كُلُّ دِرْهَمٍ وَدِينَارٍ عَلَى جَنْتِهِ

**[10698]** Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ishāq, from Abū Wā'il, who said: I heard ‘Abd Allāh saying regarding His saying: {Their necks will be encircled by what they withheld on the Day of Resurrection} [Al-Imran: 180]. He said: “They will be encircled by a snake with two black spots over its eyes, biting him, saying: ‘I am your wealth which you withheld.’”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي وَائِلٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ: فِي قَوْلِهِ تَعَالَى: {سَيُطْوَقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ} [آل عمران: 180] ، قَالَ: "يُطْوَقُونَ ثُعَبًا بِفِيهِ رَبِيبَانَ يَنْهَشُهُ، يَقُولُ: أَنَا مَالِكُ الْأَذِي بَخِلْتُ بِهِ

**[10699]** Ya'lā ibn 'Ubayd narrated to us, saying: 'Abd al-Malik ibn Abī Sulaymān narrated to us, from Abū al-Zubayr, from Jābir, who said: The Messenger of Allah ﷺ said: "There is no owner of camels, cattle, or sheep who does not fulfill their due except that he will be made to sit for them on the Day of Resurrection in a flat plain, being trampled by those with hooves and gored by those with horns. None of them will be hornless or have broken horns on that day." They said: "O Messenger of Allah, what is their due?" He said: "Lending their stallion, lending their bucket, giving them as a temporary gift (Manīhah), their milk at the water source, and carrying [loads] on them in the cause of Allah."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي الرُّبَّيرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ صَاحِبٍ إِلَّا وَلَا بَقَرٌ، وَلَا غَنِمٌ، لَا يُؤْدِي حَقَّهَا إِلَّا أَفْعَدَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعًا فَرْقَرَ يَطْوُءُهُ دَأْتُ الظَّلْفِ بِظَلْفِهَا، وَتَنْطَحُهُ دَأْتُ الْقَرْنِ بِقَرْنِهَا، وَلَيْسَ فِيهَا يَوْمَئِذٍ جَمَاءُ، وَلَا مَكْسُورَةُ الْقَرْنِ، قَالُوا: يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا؟، قَالَ: إِطْرَاقُ فَحْلِهَا، وَإِغَارَةُ دُلُوْهَا، وَمَنِيْحَهَا، وَحَلِيلَهَا عَلَى الْمَاءِ، وَحَمْلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ

**[10700]** Zayd ibn Ḥubāb narrated to us, saying: Mūsā ibn ‘Ubaydah narrated to me, saying: ‘Imrān ibn Abī Anas narrated to me, from Mālik ibn Aws ibn al-Ḥadathān, from Abū Dharr, who said: I heard the Messenger of Allah ﷺ, or my beloved, say: “In camels is their charity. Whoever gathers Dinar, Dirham, gold dust, or silver, and does not prepare it for a debtor nor spend it in the cause of Allah, it will be a branding iron with which he will be branded on the Day of Resurrection.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنِي مُوسَى بْنُ عُبَيْدَةَ،  
قَالَ: حَدَّثَنِي عُمَرَانُ بْنُ أَبِي أَنَسٍ، عَنْ مَالِكِ بْنِ أَوْسٍ  
بْنِ الْحَدَّثَانِ، عَنْ أَبِي ذَرٍّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ حَبِيبِي يَقُولُ: "فِي الْأَيْلَلِ  
صَدَقَتُهَا: مَنْ جَمَعَ دِينَارًا، أَوْ دِرْهَمًا، أَوْ تِبْرًا، أَوْ  
فِضَّةً، وَلَا يُعِدُهُ لِغَرِيمٍ، وَلَا يُنْفَقُهُ فِي سَبِيلِ اللَّهِ، فَهُوَ  
كَيْ يُكَوَّى بِهِ يَوْمَ الْقِيَامَةِ"

**[10701]** Jarīr told us, from Maṇṣūr, from Ibrāhīm, regarding His saying: {They will be collared with what they withheld on the Day of Resurrection} [Al-Imran: 180]. He said: “A collar of fire.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي قَوْلِهِ  
تَعَالَى: {سَيُطَوَّقُونَ مَا بَخْلُوا بِهِ يَوْمَ الْقِيَامَةِ} [آل  
عَمَرَانَ: 180] ، قَالَ: طَوقٌ مِنْ نَارٍ

**[10702]** Khālid ibn Khalīfah told us, from Abū Hāshim, from Abū Wā'il, from Masrūq, regarding His saying: {They will be collared with what they withheld on the Day of Resurrection} [Al-Imran: 180]. He said: “It is the man whom Allah provides with wealth, but he withholds the right within it from his relatives. It will be made into a snake and wrapped around him. He will say: ‘What is the matter with me and you?’ The snake will say: ‘I am your wealth.’”

حَدَّثَنَا خَالِدُ بْنُ خَلِيفَةَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي وَائِلٍ،  
عَنْ مَسْرُوقٍ، فِي قَوْلِهِ تَعَالَى: {سَيُطَوَّفُونَ مَا بَخْلُوا بِهِ}  
، قَالَ: ”هُوَ الرَّجُلُ“ [180: يَوْمُ الْقِيَامَةِ] [آل عمران]  
يَرْزُقُهُ اللَّهُ الْمَالَ فَيَنْهَا قَرَابَتُ الْحَقَّ الَّذِي فِيهِ، فَيُجْعَلُ  
حَيَّةً فَيُطَوَّفُهَا، فَيَقُولُ: ”مَا لِي وَمَا لَكَ؟، فَيُقُولُ الْحَيَّةُ:  
أَنَا مَالِكٌ“

**[10703]** Abū Bakr told us: Wakī‘ told us, from Shu‘bah, from Muḥammad ibn Ziyād, from Abū Hurayrah, from the Prophet ﷺ, that dates from the Sadaqah were brought to him. Al-Ḥasan ibn ‘Alī took a date and chewed it in his mouth. The Messenger of Allah ﷺ said to him: “Kikh, Kikh! Indeed, Sadaqah (charity) is not permissible for us.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ  
بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، أَنَّهُ أَتَيَ بِتَمْرٍ مِنْ ثَمْرِ الصَّدَقَةِ، فَتَنَاهَى الْحَسَنُ  
بْنُ عَلَيٍّ تَمْرَةً فَلَمَّا كَانَ فِيهِ، قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: كَحْ كَحْ، إِنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ

**[10704]** Waki‘ and Abū Usāmah told us, from Thābit ibn ‘Umārah, from a shaykh called Rabī‘ah ibn Shaybān, who said: I said to Al-Hasan ibn ‘Alī (may Allah be pleased with them both): “What do you remember from the Messenger of Allah ﷺ, and what do you comprehend from him?” He said: “I took a date from the Sadaqah dates and chewed it. The Prophet ﷺ said: ‘Indeed, Sadaqah is not permissible for us.’”

حَدَّثَنَا وَكِبِيعُ، وَأَبُو أَسَامَةَ، عَنْ ثَابِتِ بْنِ عُمَارَةَ، عَنْ شَيْخٍ يُقَالُ لَهُ رَبِيعَةُ بْنُ شَيْبَانَ، قَالَ: قُلْتُ لِلْحَسَنِ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا، مَا تَذَكَّرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَا تَعْقُلُ عَنْهُ؟، قَالَ: أَخَدْتُ ثَمَرَةً مِنْ ثَمَرِ الصَّدَقَةِ فَأَكَلْتُهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ

**[10705]** Waki‘ told us, from Sufyān, from Mansūr, from Ṭalḥah, from Anas, that the Prophet ﷺ found a date and said: “If it were not that it might be from the Sadaqah, I would have eaten it.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ ثَمَرَةً، فَقَالَ: لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا

**[10706]** ‘Abdah told us, from Sa‘id, from Qatādah, from ‘Ikrimah, who said: “Sadaqah is not permissible for Banu Hāshim, nor for their freed slaves (Mawlās).”

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَكْرِمَةَ، قَالَ: لَا تَحِلُّ الصَّدَقَةُ لِبْنِي هَاشِمٍ، وَلَا لِمَوَالِيهِمْ

**[10707]** Ghundar told us, from Shu'bah, from Al-Hakam, from Ibn Abī Rāfi', from Abū Rāfi', that the Messenger of Allah ﷺ sent a man from Banu Makhzūm to collect Sadaqah. He said to Abū Rāfi': "Accompany me so that you may receive some of it." He said: "No, until I go to the Messenger of Allah ﷺ." So he went to the Messenger of Allah ﷺ, who said to him: "Indeed, Sadaqah is not permissible for us, and the freed slave of a people is from them (is treated like them)."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِي رَافِعٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِنْ بَنِي مَخْزُومٍ عَلَى الصَّدَقَةِ، فَقَالَ لِأَبِي رَافِعٍ تَصْحَّبْنِي كَيْمًا تُصِيبَ مِنْهَا، فَقَالَ: لَا حَنْتَ أَتَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَانطَّلَقَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ: إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا، وَمَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ

**[10708]** Wakī' told us, from Muḥammad ibn Sharīk, from Ibn Abī Mulaykah, that Khālid ibn Sa'īd sent a cow from the Sadaqah to 'Āishah. She returned it and said: "We, the family of Muḥammad ﷺ, Sadaqah is not permissible for us."

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ شَرِيكٍ، عَنْ ابْنِ أَبِي مُلِيقٍ، أَنَّ خَالِدَ بْنَ سَعِيدٍ، بَعَثَ إِلَى عَائِشَةَ بِنْقَرَةَ مِنَ الصَّدَقَةِ، فَرَدَّتْهَا، وَقَالَتْ: إِنَّا أَنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ لَنَا الصَّدَقَةُ

**[10709]** ‘Ubayd Allāh ibn Mūsā told us, from Isrā’il, from Abū Ishāq, from Abū Qurrah al-Kindī, from Salmān, who said: I gathered firewood and sold it, then I brought it (the proceeds/food) to the Prophet ﷺ and placed it before him. He said: “What is this?” I said: “Sadaqah.” The Prophet ﷺ said: “Eat,” but he did not eat.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي قُرَةَ الْكِنْدِيِّ، عَنْ سَلْمَانَ، قَالَ: احْتَطَبْتُ حَطَبًا فَبِعْنَهُ، فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَوَضَعْنَهُ بَيْنَ يَدَيْهِ، فَقَالَ: مَا هَذَا؟، فَقُلْتُ: صَدَقَةً، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُوا وَلَمْ يَأْكُلْنَ

**[10710]** Wakī‘ told us, from Sufyān, from ‘Atā’ ibn al-Sā’ib, who said: I brought Umm Kulthūm bint ‘Alī something from the Sadaqah. She returned it and said: A freed slave of the Prophet ﷺ called Mihrān told me that the Messenger of Allah ﷺ said: “We, the family of Muḥammad, Sadaqah is not permissible for us, and the freed slave of a people is one of them.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَطَاءَ بْنِ السَّائِبِ، قَالَ: أَتَيْتُ أُمَّ كُلُّومِ ابْنَةَ عَلَيِّ بِشَيْءٍ مِّنَ الصَّدَقَةِ، فَرَدَّتْهَا وَقَالَتْ: حَدَّثَنِي مَوْلَى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهُ مِهْرَانٌ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّا لَمْ مُحَمَّدٍ لَا تَحِلُّ لَنَا الصَّدَقَةُ، وَمَوْلَى الْقَوْمِ مِنْهُمْ

**[10711]** Al-Hasan ibn Mūsā told us, from Zuhayr, from ‘Abd Allāh ibn ‘Isā, from his father, from ‘Abd al-Rahmān ibn Abī Laylā, from his father, who said: I was with the Prophet ﷺ in the house of Sadaqah. Al-Hasan ibn ‘Alī came and took a date. He (the Prophet) took it from him and extracted it, and said: “Indeed, Sadaqah is not permissible for us.”

**[10712]** Ibn Fuḍayl told us, from Abū Hayyān, from Yazīd ibn Hayyān, who said: I and Ḥuṣayn ibn ‘Uqbah went to Zayd ibn Arqam. Yazīd and Ḥuṣayn said to him: “Who are his household? Are his wives not from his household?” He said: “No, rather his household are those for whom Sadaqah is forbidden.” Ḥuṣayn said to him: “And who are they?” He said: “They are the family of ‘Abbās, the family of ‘Alī, the family of Ja‘far, and the family of ‘Aqīl.” Ḥuṣayn said to him: “Is Sadaqah forbidden for these?” He said: “Yes.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ رُهْبَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ الصَّدَقَةِ، قَالَ: فَجَاءَ الْحَسَنُ بْنُ عَلَيٍّ فَأَخَذَ ثَمْرًا، فَأَخْذَهَا مِنْهُ فَاسْتَخْرَجَهَا، وَقَالَ: إِنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ، عَنْ يَزِيدَ بْنِ حَيَّانَ، قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ عُقْبَةَ، إِلَى رَبِيعَ بْنِ أَرْقَمَ، فَقَالَ لَهُ يَزِيدُ، وَحُصَيْنُ مَنْ أَهْلُ بَيْتِهِ: الَّذِينَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟، قَالَ: لَا، وَلَكِنَّ أَهْلَ بَيْتِهِ مَنْ حَرُمَ الصَّدَقَةُ عَلَيْهِ، فَقَالَ لَهُ حُصَيْنُ: وَمَنْ هُمْ؟، قَالَ: هُمْ أَلْ عَبَّاسٌ، وَأَلْ عَلِيٌّ، وَأَلْ جَعْفَرٌ، وَأَلْ عَقِيلٌ، فَقَالَ لَهُ حُصَيْنُ: عَلَى هَؤُلَاءِ تَحْرُمُ الصَّدَقَةُ؟، قَالَ: نَعَمْ

**[10713]** Kathīr ibn Hishām told us, from Ja‘far ibn Burqān, who said: Thābit ibn al-Ḥajjāj told us, saying: It reached me that two men from Banu ‘Abd al-Muṭṭalib came to the Prophet ﷺ asking him for Sadaqah. He said: “No, but if you see anything from the Khumus with me, come to me.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: حَدَّثَنَا  
تَابِتُ بْنُ الْحَجَاجَ، قَالَ: بِأَعْنَى أَنَّ رَجُلَيْنِ مِنْ بَنِي عَبْدِ  
الْمُطَّلِبِ أَتَيَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُنَاهُ مِنَ  
الصَّدَقَةِ، فَقَالَ: لَا، وَلَكِنْ إِذَا رَأَيْتُمَا عِنْدِي شَيْئًا مِنَ  
الْخُمُسِ فَأُتَيَا نِي

**[10714]** Wakī‘ told us, from Sharīk, from Huṣayn, from Mujāhid, who said: “Sadaqah was not permissible for the family of Muhammad ﷺ, so he assigned them one-fifth of the Khumus.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ،  
قَالَ: كَانَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا تَحِلُّ لَهُمْ  
الصَّدَقَةُ، فَجَعَلَ لَهُمْ خُمُسَ الْخُمُسِ

**[10715]** Al-Faḍl ibn Dukayn told us: Muṣarrif ibn Wāṣil told us: Ḥafṣah bint Talq told me, saying: My grandfather Rashīd ibn Mālik told me, from the Prophet ﷺ, who said: “Indeed, Sadaqah is not permissible for us.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، قَالَ: حَدَّثَنَا مُصَرْفُ بْنُ  
وَاصِلٍ، قَالَ: حَدَّثَنِي حَفْصَةُ بْنَتُ طَلاقٍ، قَالَ: حَدَّثَنِي  
جَدِّي رَشِيدُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
قَالَ: إِنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ

**[10716]** Abū Bakr told us: ‘Abd al-Rahīm told us, from Muḥammad ibn Ishāq, from ‘Āsim ibn ‘Umar, from Maḥmūd ibn Labīd, from Rāfi‘ ibn Khadīj, who said: I heard the Messenger of Allah ﷺ say: “The worker on Sadaqah (collecting/distributing) with justice is like the warrior in the cause of Allah until he returns to his home.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ حَدِيجٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْغَازِيِّ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ

**[10717]** Abū Usāmah told us, from Burayd ibn ‘Abd Allāh ibn Abī Burdah, from his grandfather, from Abū Mūsā, who said: The Messenger of Allah ﷺ said: “Indeed, the honest treasurer who gives what he is ordered to give fully, amply, and with a good heart when he pays it to the one he is ordered to give to, is one of the two charitable persons.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْخَازِنَ الْأَمِينَ الَّذِي يُعْطِي مَا أُمِرَ بِهِ كَامِلًا مُؤْفَرًا طَيِّبًا بِهِ نَفْسُهُ حِينَ يَدْفَعُهُ إِلَى الَّذِي أُمِرَ بِهِ أَحَدُ الْمَنَصَدِقَيْنَ

**[10718]** Ghundar told us, from Shu'bah, from Al-Ḥakam, from Al-Hasan ibn Muslim al-Makki, who said: 'Umar ibn al-Khaṭṭāb sent a man from Thaqif to collect Sadaqah. He saw him after that day and said: "Do I not see that as the reward of a warrior in the cause of Allah?"'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ الْحَسَنِ بْنِ مُسْلِمِ الْمَكِّيِّ، قَالَ: بَعْثَتْ عُمَرُ بْنُ الْخَطَّابِ رَجُلًا مِنْ تَقِيفٍ عَلَى الصَّدَقَةِ فَرَأَهُ بَعْدَ ذَلِكَ الْيَوْمِ، فَقَالَ: أَلَا أَرَكِ ذَلِكَ كَأْجُرَ الْغَازِيِّ فِي سَبِيلِ اللَّهِ

**[10719]** Abū Usāmah and Waki‘ told us, from Sufyān, from Ziyād ibn Abī 'Uthmān, from Thābit, from Al-Hasan, who said: “Whoever is given Sadaqah to distribute and places it in its proper places, he has the (same) reward as its owner.”

حَدَّثَنَا أَبُو أَسَامَةَ، وَوَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ أَبِي عُنْمَانَ، عَنْ ثَابِتٍ، عَنِ الْحَسَنِ، قَالَ: مَنْ دُفِعَتْ إِلَيْهِ الصَّدَقَةُ فَوَضَعَهَا مَوَاضِعَهَا فَلَهُ أَجْرٌ صَاحِبِهَا

**[10720]** Abū Bakr told us: Ḥafṣ told us, from Ḥajjāj, from Al-Ḥakam, from 'Amr ibn Maymūn, that 'Umar ibn al-Khaṭṭāb placed on the people of Al-Sawād (Iraq) for every Jarīb (a measure of land) a Qafiz and a Dirham.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ حَاجَاجٍ، عَنِ الْحَكَمِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، جَعَلَ عَلَى أَهْلِ السَّوَادِ عَلَى كُلِّ جَرِيبٍ قَفِيزًا وَدِرْهَمًا

**[10721]** Ḥafṣ told us, from Ibn Abī 'Arūbah, from Qatādah, from Abū Mijlaz, that 'Umar placed on a Jarīb of palm trees eight dirhams.

حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلِزٍ، أَنَّ عُمَرَ جَعَلَ عَلَى جَرِيبِ النَّخْلِ تَمَانِيَةً دَرَاهِمًا

**[10722]** ‘Alī ibn Mushir told us, from Al-Shaybānī, from Abū ‘Awn Muḥammad ibn ‘Ubayd Allāh al-Thaqafī, who said: ‘Umar ibn al-Khaṭṭāb placed on the people of Al-Sawād for every Jarīb reached by water, whether cultivated or uncultivated, a dirham and a Qafiz of food. On orchards, for every Jarīb, ten dirhams and ten Qafiz of food. On vineyards, for every Jarīb of land, ten dirhams and ten Qafiz of food. On clover (fodder), for every Jarīb of land, five dirhams and five Qafiz of food. He did not place anything on palm trees and made them follow the land. And on the heads of men: on the rich forty-eight dirhams, on the middle class twenty-four dirhams, and on the poor twelve dirhams.

**[10723]** Abū Mu‘awiyah told us, from Al-Shaybānī, from Muḥammad ibn ‘Ubayd Allāh, who said: ‘Umar imposed on Al-Sawād... and he mentioned similar to the Hadith of Ibn Mushir.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ الشَّيْبَانِيِّ، عَنْ أَبِي عَوْنَ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ التَّقْفِيِّ، قَالَ: وَضَعَ عُمَرُ بْنُ الْخَطَابِ عَلَى أَهْلِ السَّوَادِ عَلَى كُلِّ جَرِيبٍ يَبْلُغُهُ الْمَاءُ عَامِرًا، وَغَامِرًا دِرْهَمًا وَفَفِيرًا مِنْ طَعَامٍ، وَعَلَى الْبَسَاتِينِ عَلَى كُلِّ جَرِيبٍ عَشْرَةً دَرَاهِمَ وَعَشْرَةً أَفْفَزَةً مِنْ طَعَامٍ، وَعَلَى الْكُرُومِ عَلَى كُلِّ جَرِيبٍ أَرْضِي عَشْرَةً دَرَاهِمَ وَعَشْرَةً أَفْفَزَةً مِنْ طَعَامٍ، وَعَلَى الرِّطَابِ عَلَى كُلِّ جَرِيبٍ أَرْضِ خَمْسَةً دَرَاهِمَ وَخَمْسَةً أَفْفَزَةً طَعَامٍ، وَلَمْ يَضْعِ عَلَى النَّخْلِ شَيْئًا وَجَعَلَهُ تَبَعًا لِلأَرْضِ، وَعَلَى رُغُوسِ الرِّجَالِ عَلَى الْغَنِيِّ ثَمَانِيَّةً وَأَرْبَعينَ دِرْهَمًا، وَعَلَى الْوَسَطِ أَرْبَعَةً وَعِشْرِينَ دِرْهَمًا، وَعَلَى الْفَقِيرِ اثْتَنِيْ عَشَرَ دِرْهَمًا

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: وَضَعَ عُمَرُ عَلَى السَّوَادِ، فَكَرِرَ مِثْلَ حِدَثِ ابْنِ مُسْهِرٍ

**[10724]** Abū Usāmah told us, from Sa‘īd, from Qatādah, from Abū Mijlaz, who said: ‘Umar sent ‘Uthmān ibn Ḥunayf to survey the land. ‘Uthmān placed on a Jarīb of vineyards ten dirhams, on a Jarīb of palm trees eight dirhams, and on a Jarīb of barley two dirhams. He imposed on every head (person) per year twenty-four dirhams, and exempted women and children.

**[10725]** Wakī‘ told us, from Ibn Abī Laylā, from Al-Ḥakam, from ‘Umar, that he sent ‘Uthmān ibn Ḥunayf to Al-Sawād. He placed on every Jarīb, cultivated or uncultivated that water reaches, a dirham and a Qafiz—meaning wheat and barley—and on every Jarīb of vineyards ten dirhams, and on every Jarīb of clover (fodder) five.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْزَرٍ، قَالَ: بَعَثَ عُمَرَ عُثْمَانَ بْنَ حُنَيْفَ إِلَى مِسَاجِهِ الْأَرْضِ، فَوَضَعَ عُثْمَانَ عَلَى الْجَرِيبِ مِنَ الْكَرْمِ عَشَرَةَ دَرَاهِمَ، وَعَلَى جَرِيبِ النَّخْلِ ثَمَانِيَّةَ دَرَاهِمَ، وَعَلَى جَرِيبِ الشَّعِيرِ دِرْهَمَيْنِ، وَجَعَلَ عَلَى كُلِّ رَأْسٍ فِي السَّنَةِ أَرْبَعَةً وَعِشْرِينَ دِرْهَمًا، وَعَطَّلَ النِّسَاءَ وَالصِّبِّيَّانَ

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ عُمَرَ، أَنَّهُ بَعَثَ عُثْمَانَ بْنَ حُنَيْفَ عَلَى السَّوَادِ، فَوَضَعَ عَلَى كُلِّ جَرِيبٍ عَامِرًا وَغَامِرًا يَنْلَهُ الْمَاءُ دِرْهَمًا، وَقَبِيزًا، يَعْنِي الْحِنْطَةَ وَالشَّعِيرَ، وَعَلَى كُلِّ جَرِيبٍ الْكَرْمِ عَشَرَةَ دَرَاهِمَ، وَعَلَى كُلِّ جَرِيبٍ الرَّطْبَةِ خَمْسَةَ

**[10726]** Wakī‘ told us, from ‘Alī ibn Ṣalih, from Abān ibn Taghib, from a man, from ‘Umar, that he placed on palm trees, on moist dates and Persian dates, a dirham. And Wakī‘ said once: From Abān, from Ibrāhīm.

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ أَبَائَنَ بْنِ ثَعْلَبٍ،  
عَنْ رَجُلٍ، عَنْ عُمَرَ، أَنَّهُ وَضَعَ عَلَى النَّخْلِ عَلَى  
الرَّطْبَيْنِ، وَعَلَى الْفَارِسِيَّةِ دِرْهَمًا وَقَالَ وَكِيعٌ، مَرْءَةٌ عَنْ  
أَبَائَنَ، عَنْ إِبْرَاهِيمَ

**[10727]** Abū Bakr told us: Hushaym told us, from Yūnus, from Al-Ḥasan, regarding a man who is given Sadaqat al-Fitr. He said: “If Sa’s (measures) accumulate with him, he gives.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ،  
أَنَّهُ قَالَ فِي الرَّجُلِ إِذَا أُعْطِيَ مِنْ صَدَقَةِ الْفِطْرِ، قَالَ:  
إِذَا اجْتَمَعَتْ عِنْدَهُ الْأَصْوَاعُ أَعْطَى

**[10728]** Hafṣ told us, from ‘Āsim, from Abū al-‘Āliyah, Al-Sha’bī, and Ibn Sīrīn, who said: “Sadaqat al-Fitr is upon the rich and the poor.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَّةِ، وَالشَّعْبِيِّ،  
وَابْنِ سِيرِينَ قَالُوا: صَدَقَةُ الْفِطْرِ عَلَى الْغَنِيِّ وَالْفَقِيرِ

**[10729]** Wakī‘ told us, from Sufyān, from Muthannā, from ‘Aṭā’, who said: “He takes and he gives.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُتَّنَّ، عَنْ عَطَاءٍ، قَالَ:  
يَأْخُذُ وَيُعْطِي

**[10730]** Mālik ibn Ismā‘il told us, from Mindal, from Ash‘ath, from Al-Hakam, from Ibrāhīm, who said: “One for whom Sadaqah is permissible (to receive) does not give Sadaqat al-Fitr.” He said: And Al-Zuhrī said: “He fulfills the right of Allah (gives) and takes it.”

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، عَنْ مِنْدَلٍ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُعْطِي صَدَقَةَ الْفِطْرِ مَنْ تَحْلُّ لَهُ الصَّدَقَةُ. قَالَ: وَقَالَ الرُّهْرِيُّ: يُؤْدِي حَقَّ اللَّهِ وَيَأْخُذُهُ

**[10731]** ‘Affān told us: Abū ‘Awānah told us, from Qatādah, who said: يُعْطِي  
“He gives.”

**[10732]** Abū Bakr told us: Ma‘n ibn ‘Isā told us, from Ibn Abī Dhi'b, from Al-Zuhrī, who said: It has not reached us from any of the rulers of this nation who were in Medina—Abū Bakr, ‘Umar, and ‘Uthmān—that they did not double the tithes, but they would send for them every year in fertility and drought, because taking them is a Sunnah from the Messenger of Allah ﷺ.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الرُّهْرِيِّ، قَالَ: لَمْ يَبْلُغْنَا مِنْ أَحَدٍ مِنْ وُلَادَهُ هَذِهِ الْأُمَّةِ الَّذِينَ كَانُوا بِالْمَدِينَةِ أَبُو بَكْرٌ، وَعُمَرُ، وَعُثْمَانُ، أَنَّهُمْ كَانُوا لَا يُتَّلِّوْنَ الْعُشُورَ، لَكِنْ يَبْعَثُونَ عَلَيْهَا كُلَّ عَامٍ فِي الْخِصْبِ وَالْجَذْبِ، لِأَنَّ أَخْدَهَا سُنَّةً مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[10733] Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: Sulaymān al-Aḥwal informed me, from Tāwūs, that he said: “If two charities (Zakat years) overlap, the first is not taken like the Jizyah.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ، عَنْ طَاؤِسٍ، أَنَّهُ قَالَ: إِذْ تَدَارَكَتِ الصَّدَقَاتُانِ، فَلَا تُؤْخَذُ الْأُولَى كَالْجِزْيَةِ

[10734] Sufyān ibn ‘Uyaynah told us, from Al-Walīd ibn Kathīr, from Ḥasan ibn Ḥasan, from his mother Fāṭimah, that the Prophet ﷺ said: “There is no doubling (Thina) in Sadaqah.”

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ حَسَنِ بْنِ حَسَنٍ، عَنْ أُمِّهِ فَاطِمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تِنَاءَ فِي الصَّدَقَةِ

[10735] Abū Bakr told us: Hushaym told us, from three people, from Abū Ja‘far, who said: “There is no harm in Sadaqah from Banu Hāshim to one another.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ رَهْطٍ ثَلَاثَةٍ، عَنْ أُبِي جَعْفَرٍ، قَالَ: لَا بَأْسَ بِالصَّدَقَةِ مِنْ بَنِي هَاشِمٍ بَعْضُهُمْ عَلَى بَعْضٍ

[10736] Abū Bakr told us: Waki‘ told us, from Sufyān, from Maṇṣūr, who said: “It used to be said: Sadaqat (charities) are only for the poor and the emigrants (Muhājirin).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، قَالَ: "كَانَ يُقَالُ: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمُهَاجِرِينَ"

**[10737]** Abū Bakr told us: Ismā‘il ibn Ibrāhīm told us, from Ḥumayd, that ‘Uthmān used to give Sadaqat al-Fitr for the pregnancy (fetus).

**[10738]** ‘Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, from Abū Qilābah, who said: “They used to give Sadaqat al-Fitr, even giving for the pregnancy.”

**[10739]** Abū Bakr told us: Abū Mu‘awiyah told us, from Al-A‘mash, from Ibrāhīm, who said: “If the collector takes an age older than the due age, he returns to them two sheep or twenty dirhams. And if he takes an age younger than the due age, they return to him two sheep or twenty dirhams.”

**[10740]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: Khallād informed me, from ‘Amr ibn Shu‘ayb, that he said to him: “If you do not find the age below it, take the age above it and return to the owner of the livestock two sheep or twenty dirhams.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ حُمَيْدٍ، أَنَّ عُתْمَانَ كَانَ يُعْطِي صَدَقَةَ الْفِطْرِ عَنِ الْحَبَلِ

حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَفِيُّ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: كَانُوا يُعْطُونَ صَدَقَةَ الْفِطْرِ حَتَّى يُعْطُونَ عَنِ الْحَبَلِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَخَذَ الْمُصَدِّقُ سِنًا فَوْقَ سِنِ رَدَ عَلَيْهِمْ شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَمًا، وَإِذَا أَخَذَ سِنًا دُونَ سِنِ رَدُوا عَلَيْهِ شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَمًا

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي خَلَادٌ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، أَنَّهُ قَالَ لَهُ: فَإِنْ لَمْ تَجِدْ السِّنَ الَّذِي دُونَهَا، أَخْذُ السِّنَ الَّذِي فَوْقَهَا، وَرَدَدْتَ إِلَى صَاحِبِ الْمَاشِيَةِ شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَمًا

**[10741]** Muḥammad ibn Abī Bakr told us, from Ibn Jurayj, from ‘Abd Allāh ibn ‘Abd al-Rahmān al-Anṣārī, that ‘Umar wrote to some of his workers: “Do not take from a man in whose camels you do not find the age due upon him anything but that age. Take the age of his camels or a fair value.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، أَنَّ عُمَرَ كَتَبَ إِلَى بَعْضِ عَمَالِيهِ أَنَّ لَا يَأْخُذُوا مِنْ رَجُلٍ لَمْ يَحْدُوا فِي إِلَيْهِ السَّنَّةِ الَّتِي عَلَيْهَا، إِلَّا تِلْكَ السَّنَّةَ حُذُوا سِنَّ إِلَيْهِ، أَوْ قِيمَةً عَدِّ

**[10742]** Ghundar told us, from Shu‘bah, from Ḥammād, regarding a man upon whom a specific Zakat age became obligatory in his camels, but he did not have it. He said: “They exchange the surplus (difference) between them.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، فِي رَجْلٍ وَجَبَتْ عَلَيْهِ فَرِيضَةٌ فِي إِلَيْهِ لَمْ تَكُنْ عِنْدَهُ، قَالَ: فَقَالُوا: يَتَرَادَانِ الْفَضْلُ فِيمَا بَيْنَهُمَا

**[10743]** Al-Faḍl ibn Dukayn told us: Sufyān told us, from Abū Ishaq, from ‘Āsim ibn Ḏamrah, from ‘Alī, who said: “If he takes an age younger than the due age, he returns two sheep or ten dirhams.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: إِنْ أَخَذَ سِنًّا دُونَ سِنٍّ، رَدَّ شَانِيْنَ أَوْ عَشَرَةَ دَرَاهِمَ

**[10744]** Abū Bakr told us: Abū Usāmah told us: ‘Abd Allāh ibn al-Mustawrid told us, saying: I heard Abū Qilābah narrating from ‘Umar ibn ‘Abd al-‘Azīz, who said: Abū Bakr sent the Zakat collectors and ordered them to sell the Jadh’ah for forty, the Ḥiqqah for thirty, the Ibn Labūn for twenty, and the Bint Makhād for ten. So they went and sold what they sold at Abu Bakr's value. Then they returned. When the next year came, he sent them, and they said: "If we wanted to increase, we could have increased something." He said: "Increase ten in every age." When the next year came, he sent them, and they said: "If we wanted to increase, we could have increased something." When ‘Umar took charge, he sent his workers at Abū Bakr's last value. When the next year came, the workers said: "If we wanted to increase, we could have increased." He said: "Increase ten in every age." When the next year came, he sent them at the last value. They said: "If we wanted to increase, we could have increased." He said: "No."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُسْتَورِدِ، قَالَ: سَمِعْتُ أَبَا قِلَابَةَ، يُحَدِّثُ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: بَعَثَ أَبُو بَكْرٍ الْمُصَدِّقِينَ، فَأَمْرَرُهُمْ أَنْ يَبِيعُوا الْجَذَعَةَ بِأَرْبَعِينَ، وَالْحِقَّةَ بِثَلَاثَيْنَ، وَابْنَ لَبِونَ بِعِشْرِينَ، وَبَنْتَ مَخَاصِبَ بِعِشْرَةَ، فَأَنْطَلَفُوا، فَبَاعُوهُمْ مَا بَاعُوهُ بِقِيمَةِ أَبِي بَكْرٍ، ثُمَّ رَجَعُوا حَتَّى إِذَا كَانَ الْعَامُ الْمُقْبِلُ بَعْدَهُمْ، فَقَالُوا: لَوْ شِئْنَا أَنْ تَرْزَادَ زِدْنَا شِيَّناً، فَقَالَ: زِيدُوا فِي كُلِّ سِنٍ عَشَرَةً، فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ بَعْدَهُمْ، فَقَالُوا: لَوْ شِئْنَا أَنْ تَرْزَادَ ازْدَنَا شِيَّناً.

فَلَمَّا وَلَيَ عُمَرُ بَعَثَ عَمَالَةً بِقِيمَةِ أَبِي بَكْرٍ الْآخِرَةِ، حَتَّى إِذَا كَانَ الْعَامُ الْمُقْبِلُ، قَالَ الْعَمَالُ: لَوْ شِئْنَا أَنْ تَرْزَادَ ازْدَنَا، فَقَالَ: زِيدُوا فِي كُلِّ سِنٍ عَشَرَةً، حَتَّى إِذَا كَانَ الْعَامُ الْمُقْبِلُ بَعْدَهُمْ بِالْقِيمَةِ الْآخِرَةِ، فَقَالُوا: لَوْ شِئْنَا أَنْ تَرْزَادَ زِدْنَا، قَالَ: لَا حَتَّى إِذَا وَلَيَ عُثْمَانَ، بَعَثَ بِقِيمَةِ عُمَرِ الْآخِرَةِ حَتَّى إِذَا كَانَ الْعَامُ الْمُقْبِلُ، فَقَالُوا: لَوْ شِئْنَا أَنْ تَرْزَادَ ازْدَنَا، قَالَ: زِيدُوا فِي كُلِّ سِنٍ عَشَرَةً حَتَّى إِذَا كَانَ الْعَامُ الْمُقْبِلُ، فَقَالُوا: لَوْ شِئْنَا أَنْ تَرْزَادَ ازْدَنَا، قَالَ: لَا. فَلَمَّا وَلَيَ مُعَاوِيَةً، بَعَثَ بِقِيمَةِ عُثْمَانَ الْآخِرَةِ، فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ، فَقَالُوا: لَوْ شِئْنَا أَنْ تَرْزَادَ ازْدَنَا، قَالَ: خُذُوا الْفَرَائِضَ بِأَسْنَانِهَا، ثُمَّ سَمُوهَا وَأَعْلُووهَا، ثُمَّ جَالِسُوهُمْ لِلْبَيْعِ، فَمَا اسْتَطَاعُوهَا، وَمَا اسْتَطَعُمُهُمْ أَنْ تَرْزَادُوهُمْ فَازْدَادُوهُمْ، قَالَ عَبْدُ اللَّهِ: فَرَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَهُ لَمْ يَرَ بِدِلْكِ بَاسِاً، فَقَالَ لِأَبِي قِلَابَةَ فَكَيْفَ كَانَتْ صَدَقَةُ الْعَنْمَ؟ قَالَ: كَانَتِ الصَّدَقَةُ ثُوَّدُ، فَتَسْعَمُ فِي فُقَرَاءِ أَهْلِ الْبَارِيَةِ، حَتَّى إِذَا كَانَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ أَمَرَ بِهَا، فَقُسِّمَتْ أَحْمَاسًا، فَجَعَلَ لِلْمِسْكِينَةِ حُمْسًا مِنْهَا، ثُمَّ لَمْ يَرَنْ ذَلِكَ إِلَى الْيَوْمِ

**[10745]** Abū Bakr told us: Mu‘ādh ibn Mu‘ādh told us, from Ash‘ath, from Al-Ḥasan, regarding a man who was negligent in his Zakat until his wealth was gone. He said: “It is a debt upon him until he pays it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ فِي رَجُلٍ فَرَطَ فِي زَكَاتِهِ حَتَّى دَهَبَ مَالُهُ، قَالَ: هُوَ دَيْنٌ عَلَيْهِ حَتَّى يَقْضِيهِ

**[10746]** Abū Bakr told us: Mu‘ādh ibn Mu‘ādh told us, from Ash‘ath, from Al-Ḥasan, that he said: “If there is wheat and barley in the land, each of them less than five Awsuq, but if combined they make five Awsuq or more, there is Sadaqah in them, because it is all crop. But if there is wheat and raisins, and it does not reach five Awsuq, there is nothing in it until each category reaches five Awsuq. If it reaches that, then there is the tenth (Ushr) in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَّا مُعَاذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: إِذَا كَانَ فِي الْأَرْضِ بُرٌّ وَشَعِيرٌ كُلُّ وَاحِدٍ مِنْهَا أَقْلُ مِنْ خَمْسَةِ أُوْسَاقٍ، فَإِذَا جَمَعْتُمَا كَانَ مِنْهُمَا خَمْسَةُ أُوْسَاقٍ أَوْ أَكْثَرُ كَانَ فِيهِمَا الصِّفَةُ، لِأَنَّ كُلَّهُ زَرْعٌ، فَإِذَا كَانَ بُرٌّ وَزَبِيبٌ وَهُوَ لَا يَبْلُغُ خَمْسَةَ أُوْسَاقٍ فَلَيْسَ فِيهِ شَيْءٌ حَتَّى يَبْلُغَ مِنْ كُلِّ صِنْفٍ خَمْسَةَ أُوْسَاقٍ، فَإِذَا بَلَغَ فَفِيهِ الْعُشْرُ

**[10747]** ‘Abd al-Salām told us, from Layth, from Shahr ibn Hawshab, who said: “In every ten cows there is a sheep, in every twenty there are two sheep, and in every thirty there is a Tabi‘ (one-year-old cow).”

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، قَالَ: فِي كُلِّ عَشَرَةِ مِنَ الْبَقَرِ شَاءَ، وَفِي كُلِّ عِشْرِينَ شَائِنَ، وَفِي كُلِّ ثَلَاثِينَ ثَبِيعٌ

**[10748]** ‘Abd al-A’lā told us, from Dāwūd, from ‘Ikrimah ibn Khālid, who said: “I was employed over the charities of ‘Akk, so I met elders who had given charity during the time of the Messenger of Allah ﷺ and asked them. They differed with me. Some said: ‘Make it like the Sadaqah of camels.’ Others said: ‘In thirty there is a Tabi’.’ And others said: ‘In forty there is a Musinnah cow.’ And buffaloes are counted in Sadaqah like cows.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤِدَ، عَنْ عَكْرِمَةَ بْنِ خَالِدٍ، قَالَ: "إِسْتُعْمِلُتُ عَلَى صَدَقَاتٍ عَلَى، فَأَفِيتُ أَشْيَاخًا مِمْنَ صَدَقَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَسَالَّلُهُمْ، فَاخْتَلَفُوا عَلَيَّ، فَمِنْهُمْ مَنْ قَالَ: أَجْعَلْنَا مِثْنَ صَدَقَةَ الْأَبْلِ، وَمِنْهُمْ مَنْ قَالَ: فِي ثَلَاثَيْنَ تَبِيعَ، وَمِنْهُمْ مَنْ قَالَ: فِي أَرْبَعِينَ بَقَرَةً مُسِنَّةً، وَالْجَوَامِيسُ تُعَدُّ فِي الصَّدَقَةِ كَالْأَبَاقِيرِ"

**[10749]** Abū Bakr told us: Mu‘ādh ibn Mu‘ādh told us: Ash‘ath informed us, from Al-Hasan, regarding a man who bought a slave with his Zakat and freed him, then the slave died and left inheritance. He said: “He directs it to the places (recipients) of Zakat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: أَخْبَرَنَا أَشْعَثُ، عَنْ الْحَسَنِ، أَنَّهُ قَالَ فِي رَجُلٍ اسْتَرَى مِنْ زَكَاتِهِ نَسَمَّةً، فَأَعْنَقَهَا، فَمَاتَتِ النَّسَمَّةُ، وَتَرَكَتْ مِيرَاتًا، قَالَ: يُوجَّهُهَا فِي مَوَاضِعِ الزَّكَاةِ

**[10750]** Abū Bakr told us: Mu'tamir ibn Sulaymān told us, from 'Imrān al-Qatīn, who said: Al-Hasan was asked: Is there Zakat on a woman regarding her wealth (dowry) that is owed by her husband? He said: "If he is solvent, then its Zakat is upon her."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُمَرَ الْقَطَانِ، قَالَ: سُلَيْمَانُ الْحَسَنُ هَلْ عَلَى الْمَرْأَةِ زَكَاةٌ فِي مَالِهَا عَلَى ظَهْرِ رَوْجَهَا؟ قَالَ: إِنْ كَانَ مَلِيًّا، فَعَلَيْهَا زَكَاةٌ

**[10751]** Ishāq al-Azraq told us, from Juwaybir, from Al-Dahhāk, that he said: "A woman must pay Zakat on her dowry if it is owed by her husband, provided he is wealthy. If he is poor, there is nothing upon her."

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ جُوَيْبِرِ، عَنِ الصَّحَّاكِ، أَنَّهُ قَالَ: عَلَى الْمَرْأَةِ أَنْ تُرْكِيَ مَهْرَهَا إِذَا كَانَ عَلَى رَوْجَهَا إِنْ كَانَ مُوسِرًا، وَإِنْ كَانَ فَقِيرًا، فَلَا يَسِّرَ شَيْءٌ

**[10752]** Abū Bakr told us: Muḥammad ibn Bakr told us, from Ibn Jurayj, from 'Atā', who said: I said to him: "If a man had nineteen dinars and nothing else, and the exchange rate was twelve or thirteen, is there Sadaqah in it?" He said: "Yes, if it would equal two hundred dirhams if exchanged. Back then, it was only silver (that was standard), not gold."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ لَهُ: لَوْ كَانَتْ لِرَجُلٍ تِسْعَةَ عَشَرَ دِينَارًا لَيْسَ لَهُ غَيْرُهَا، وَالصَّرْفُ اثْنَيْ عَشَرَ، أَوْ ثَلَاثَةَ عَشَرَ، أَفِيهَا صَدَقَةٌ؟ قَالَ: نَعَمْ إِذَا كَانَتْ لَوْ صُرِفَتْ مِائَتَيْ دِرْهَمٍ، إِنَّمَا كَانَ إِذَا ذَاكَ الْوَرِقُ وَلَمْ يَكُنْ الدَّهْبُ

**[10753]** ‘Abd al-Salām told us: ‘Alī ibn Sa‘īd told us, saying: “It is from the Sunnah in Sadaqah to take with every camel a hobble (Iqal), and with every two camels, two hobbles and two ropes.”

حَدَّثَنَا عَبْدُ السَّلَامَ، قَالَ: ثنا عَلِيُّ بْنُ سَعِيدٍ، قَالَ: مِنْ السُّنَّةِ فِي الصَّدَقَةِ أَنْ يُؤْخَذَ مَعَ كُلِّ بَعِيرٍ عَقْلٌ، وَمَعَ كُلِّ بَعِيرَيْنِ عِقَالَانِ وَفَرْنَانِ

**[10754]** Sharīk told us, from Ibrāhīm ibn Muhājir, from Ibrāhīm, who said: Abū Bakr said: “If they withheld from me a hobble (Iqal) that they used to give to the Messenger of Allah ﷺ, I would fight them.”

حَدَّثَنَا شَرِيكُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ أَبُو بَكْرٍ: لَوْ مَنْعَنِي عِقَالًا مِمَّا أَعْطَوْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَجَاهَنْدُهُمْ

**[10755]** Abū Bakr told us: Jarīr told us, from Ibn Ḥayyān, from Al-Ḥārith, regarding His saying: {And establish prayer and give Zakat} [Al-Baqarah: 43]. He said: “He meant by it Sadaqat al-Fitr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَا جَرِيرٌ، عَنْ ابْنِ حَيَّانَ، عَنْ الْحَارِثِ، فِي قَوْلِهِ تَعَالَى: {وَأَقِيمُوا الصَّلَاةَ وَآتُوْا مَالَهُمْ بِمَا مَنَعُوكُمْ مِنْهُ} [الزَّكَاةَ] [البقرة: 43]

**[10756]** Ghundar told us, from Shu‘bah, from Abū Ishāq, from ‘Abd al-Rahmān, who said: “Sadaqat al-Fitr, a Sa‘, is prescribed (written/obligatory).”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: صَدَقَةُ الْفِطْرِ صَاعًا مَكْتُوبًا

**[10757]** Waki‘ told us, from Sufyān, from ‘Āsim, from Abū al-‘Āliyah and Ibn Sīrīn, who said: “Sadaqat al-Fitr is an obligation.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَّةِ،  
وَابْنِ سِيرِينَ، قَالَا: صَدَقَةُ الْفِطْرِ فَرِيضَةٌ

**[10758]** Yazīd ibn Hārūn and Sahl ibn Yūsuf told us, from Ḥumayd, from Al-Ḥasan, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ made Sadaqat al-Fitr obligatory.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَسَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ،  
عَنِ الْحَسَنِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فَرَضَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَةُ الْفِطْرِ

**[10759]** Abū Bakr told us: Waki‘ told us, from Isrā’il, from Jābir, from ‘Āmir, who said: “The Mu’allafah Qulūbuhum (those whose hearts are to be reconciled) were only during the time of the Messenger of Allah ﷺ. When Abū Bakr took charge, it ceased.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ،  
عَنْ عَامِرٍ، قَالَ: إِنَّمَا كَانَتِ الْمُؤْلَفَةُ قُلُوبُهُمْ عَلَى عَهْدِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا وَلَيَ أَبُو بَكْرٍ  
أَنْقَطَعَتْ

**[10760]** Waki‘ told us, from Isrā’il, from Jābir, from Abū Ja‘far, who said: “Today there are Mu’allafah.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ،  
قَالَ: الْيَوْمُ مُؤْلَفَةٌ

**[10761]** Abū Bakr told us: ‘Affān told us, saying: Ḥammād was asked about the Mu’allafah Qulūbuhum, so he told us from Yūnus, from Al-Hasan, who said: “Those who enter into Islam.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا عَفَانُ، قَالَ: سُلِّمَ حَمَادُ عَنِ الْمُؤَلَّفَةِ فُلُوبُهُمْ فَحَدَّثَنَا، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: الَّذِينَ يَدْخُلُونَ فِي الإِسْلَامِ

**[10762]** Muḥammad ibn ‘Abd Allāh al-Asadī told us: Ma’qil told us, saying: I asked Al-Zuhri about the Mu’allafah Qulūbuhum. He said: “He is one who accepts Islam from being a Jew or Christian.” I said: “Even if he is rich?” He said: “Even if he is rich.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ، قَالَ: حَدَّثَنَا مَعْقِلٌ، قَالَ: سَأَلْتُ الرُّهْبَرِيَّ عَنِ الْمُؤَلَّفَةِ فُلُوبُهُمْ، قَالَ: هُوَ مَنْ أَسْلَمَ مِنْ يَهُودِيًّا أَوْ نَصْرَانِيًّا قُلْتُ: وَإِنْ كَانَ غَنِيًّا؟، قَالَ: وَإِنْ كَانَ غَنِيًّا

**[10763]** ‘Affān told us: Ḥammād ibn Salamah told us: Ḥumayd informed us, from Ḥayyān al-Sulamī, who said: I said to Ibn ‘Umar: “The collectors of Ibn al-Zubayr come to me and take the Sadaqah, and the collectors of Najd come and take it.” He said: “Whichever of them you give to, it

حَدَّثَنَا عَفَانُ، قَالَ: نَّا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ حَيَّانَ السُّلَمِيِّ، قَالَ: قُلْتُ لِابْنِ عُمَرَ يَجِيلُنِي مُصَدِّقُو ابْنِ الزُّبَيْرِ فَيَأْخُذُونَ الصَّدَقَةَ، وَيَجِيءُ مُصَدِّقُو نَجْدٍ فَيَأْخُذُونَ، قَالَ: أَيَّهُمَا أَعْطَيْتُ أَجْزَاكِ

**[10764]** Abū Bakr told us: Ibn Idrīs told us, from Ash'ath, from Al-Zuhri, who said: “The Messenger of Allah ﷺ took from the Majus of Hajar a Dinar from every adult.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا ابْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ الرُّهْرِيِّ، قَالَ: أَحَدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَجُوسِ هَجَرَ مِنْ كُلِّ حَالٍ دِينَارًا

**[10765]** Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, who said: ‘Umar said while in a gathering between the Grave and the Pulpit: “I do not know what to do with the Majus, as they are not People of the Book.” ‘Abd al-Rahmān ibn ‘Awf said: I heard the Messenger of Allah ﷺ say: “Treat them with the Sunnah of the People of the Book.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عُمَرُ وَهُوَ فِي مَحْلِسٍ بَيْنَ الْقِبْرِ وَالْمِنْبَرِ: مَا أَنْرَى كَيْفَ أَصْنَعُ بِالْمَجُوسِ وَلَيْسُوا بِأَهْلِ كِتَابٍ؟ فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: سُنُّوا بِهِمْ سُنَّةً أَهْلِ الْكِتَابِ

**[10766]** Abū Bakr told us: Muḥammad ibn Bishr al-‘Abdī told us, saying: Hishām ibn Sa‘id told us, saying: ‘Amr ibn Shu‘ayb told me, from his father, from his grandfather, who said: A man said: O Messenger of Allah, what about what is found on the road, or in an inhabited village? He said: “In it and in the Rikāz (buried treasure) is the Khums (one-fifth).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، قَالَ: نَّا هِشَامُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ مَا كَانَ فِي الطَّرِيقِ عَرَايَا أَوْ الْفَرِيَةِ الْمَسْكُونَةِ، قَالَ: فِيهِ وَفِي الرِّكَازِ الْخُمُسُ

**[10767]** ‘Abd al-Wahhāb told us, from Ayyūb, from Ibn Sīrīn, from Abū Hurayrah, who said: “In the Rikāz is the Khums.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: فِي الرِّكَازِ الْخُمُسُ.

**[10768]** Waki‘ told us, from Ibn ‘Awn, from Ibn Sīrīn, from Abū Hurayrah, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، مِثْلُهُ

**[10769]** ‘Abd al-Rahīm told us, from Ibn Abī Khālid and Zakariyyā, from Al-Sha‘bī, that the Prophet ﷺ said: “In the Rikāz is the Khums.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ ابْنِ أَبِي خَالِدٍ، وَزَكَرِيَّاً، عَنْ الشَّعْبِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فِي الرِّكَازِ الْخُمُسُ

**[10770]** ‘Abd al-Rahīm told us, from Ash‘ath, from Abū Hurayrah, from the Prophet ﷺ, similar to it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُهُ

**[10771]** Abū Usāmah told us, from Mujālid, from Al-Sha‘bī, that an Arab boy found a container with ten thousand (dirhams). He brought it to ‘Umar, who took its fifth, two thousand, and gave him eight thousand.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، أَنَّ غُلَامًا مِنَ الْعَرَبِ وَجَدَ سُوقَةً فِيهَا عَشْرَةُ آلَافٍ، فَأَتَى بِهَا عُمَرَ، فَأَخَذَ مِنْهَا خُمُسَهَا أَلْفَيْنِ، وَأَعْطَاهُ ثَمَانِيَّةَ آلَافٍ

**[10772]** Wakī‘ told us, from Ismā‘il ibn Abī Khālid, from Al-Sha‘bī, that a man found in a ruin one thousand five hundred. He came to ‘Alī, who said: “Pay its fifth, and you have three-fifths, and we will make the remaining fifth lawful for you.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، أَنَّ رَجُلًا وَجَدَ فِي حَرْبَةِ أَلْفٍ وَخَمْسِمِائَةً، فَأَتَى عَلَيْهِ، فَقَالَ: أَدْ خُمْسَهَا، وَلَكَ ثَلَاثَةُ أَخْمَاسِهَا، وَسَنُطِيبُ لَكَ الْخُمْسَ الْبَاقِي

**[10773]** Mu‘tamir told us, from Ma‘mar al-Ḍabbī, who said: While some people were with me asking, spreading out or digging the earth, they found a treasure. Muḥammad ibn Jābir al-Rāsibī was in charge of it. He wrote about it to ‘Adī, and ‘Adī wrote to ‘Umar ibn ‘Abd al-‘Azīz. ‘Umar wrote: “Take the Khumus from him and write a clearance for them.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ مَعْتَمِرِ الضَّبَّيِّ، قَالَ: بَيْنَا قَوْمٌ عِنْدِي يَسْأَلُونَ يَبْيَّنُونَ، أَوْ يُثِيرُونَ، الْأَرْضَ إِذَا صَابُوا كَنْزًا، وَعَلَيْهَا مُحَمَّدُ بْنُ جَابِرِ الرَّاسِبِيِّ، فَكَتَبَ فِيهِ إِلَى عَدِيٍّ، فَكَتَبَ عَدِيٌّ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فَكَتَبَ عُمَرُ أَنْ خُذُوا مِنْهُ الْخُمْسَ، وَأَكْتُبُوا لَهُمُ الْبَرَاءَةَ

**[10774]** Hushaym told us, from Huṣayn, from someone who witnessed Qādisiyah: While a man was washing, the water uncovered a brick of gold from the dirt. He came to Sa‘d ibn Abī Waqqāṣ and informed him. He said: “Place it in the spoils of the Muslims.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَمَّنْ شَهَدَ الْقَادِيسِيَّةَ بَيْنَمَا رَجُلٌ يَغْسِلُ إِذَا فَحَصَنَ لَهُ الْمَاءُ التُّرَابَ عَنْ لَبِنَةٍ مِنْ ذَهَبٍ، فَأَتَى سَعْدَ بْنَ أَبِي وَقَاصٍ، فَأَخْبَرَهُ، فَقَالَ: اجْعَلْهَا فِي غَنَائمِ الْمُسْلِمِينَ

**[10775]** Ibn Idrīs told us, from Layth, from Abū Qays ‘Abd al-Rahmān ibn Tharwān, from Hudhayl, who said: A man came to ‘Abd Allāh and said: “I found hundreds of dirhams.” ‘Abd Allāh said: “I do not think the Muslims' wealth has reached this amount. I consider it Rikāz of ancient wealth. So pay its fifth to the treasury and take what remains.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ أَبِي قَيْسٍ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ، عَنْ هُنَيْلٍ، قَالَ: جَاءَ رَجُلٌ إِلَيْهِ أَبْنُ اللَّهِ، فَقَالَ: إِنِّي وَجَدْتُ مِئَةً مِنَ الدَّرَاهِمِ، فَقَالَ عَبْدُ اللَّهِ: لَا أَرَى الْمُسْلِمِينَ بَلَغُتْ أَمْوَالَهُمْ هَذَا أَرَاهُ رِكَازًا مَالٍ عَادِيًّا، فَأَدْعُ خَمْسَهُ فِي بَيْتِ الْمَالِ، وَخُذْ مَا بَقِيَ

**[10776]** ‘Abbād ibn al-‘Awwām told us, from Hishām, from Al-Hasan, who said: “Rikāz is ancient treasure, and in it is the Khumus.”

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: الرِّكَازُ الْكَنْزُ الْعَادِيُّ وَفِيهِ الْخُمُسُ

**[10777]** Abū Mu‘āwiyah told us, from ‘Āsim, from Al-Hasan, who said: “If treasure is found in enemy land, there is Khumus in it. And if it is found in Arab land, there is Zakat in it.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ الْحَسَنِ، قَالَ: إِذَا وُجِدَ الْكَنْزُ فِي أَرْضِ الْعَدُوِّ فَفِيهِ الْخُمُسُ، وَإِذَا وُجِدَ فِي أَرْضِ الْعَرَبِ فَفِيهِ الزَّكَاةُ

**[10778]** Ghundar told us, from Shu‘bah, from Ibrāhīm ibn al-Muntashir, from his father, that a man asked ‘Āishah, saying: “I found a treasure and gave it to the Sultan.” She said: “In your mouth be dust (Kutkut)” – or a word similar to it, the doubt is from me.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، أَنَّ رَجُلًا سَأَلَ عَائِشَةَ، فَقَالَ: إِنِّي وَجَدْتُ كُنْزًا، فَدَفَعْتُهُ إِلَى السُّلْطَانِ، فَقَالَتْ: فِي فِيكَ الْكُنْكُتُ، أَوْ كَلْمَةٍ نَحْوَهَا الشَّكُّ مِنِّي

**[10779]** Ibn ‘Uyaynah told us, from Al-Zuhrahī, from Sa‘īd ibn al-Musayyib, from Abū Hurayrah, from the Prophet ﷺ, who said: “In the Rikāz is the Khumus.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فِي الرِّكَازِ الْخُمُسُ

**[10780]** Khālid ibn Makhlad told us, from Kathīr ibn ‘Abd Allāh al-Muzanī, from his father, from his grandfather, from the Prophet ﷺ, who said: “In the Rikāz is the Khumus.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ الْمُزَانِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فِي الرِّكَازِ الْخُمُسُ

**[10781]** Al-Faḍl ibn Dukayn told us, from Isrā’il, from Simāk, from ‘Ikrimah, from Ibnu ‘Abbās, from the Prophet ﷺ, who said: “The Prophet ﷺ judged that in the Rikāz is the Khumus.”

حَدَّثَنَا أَفْضَلُ بْنُ دُكَينٍ، عَنْ إِسْرَائِيلَ، عَنْ سِيمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرِّكَازِ الْخُمُسُ

**[10782]** Al-Faḍl ibn Dukayn told us: ‘Umar ibn al-Walīd al-Muthannā told us, from ‘Ikrimah, that he was asked about a man who found a Matmūrah (underground cellar/treasure). He said: “Pay its fifth.”

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنِ، قَالَ: نَّا عُمَرُ بْنُ الْوَلِيدِ الْمُثَنَّى،  
عَنْ عَمْرَمَةَ، قَالَ: سُلِّمَ عَنْ رَجُلٍ وَجَدَ مَطْمُورَةً، قَالَ:  
أَدْ حُسْنَهَا

**[10783]** Abū Bakr told us: Ḥātim ibn Ismā‘il told us, from Ḥumayd ibn Ṣakhr, from ‘Umar ibn Abī Bakr, who said: My father told me, saying: The Messenger of Allah ﷺ entered the mosque, and there were date bunches hanging in the mosque. Among them was a bunch with defects. He had a dry date stalk or a stick in his hand. He poked it and said: “Who brought this?” They said: “So-and-so.” The Messenger of Allah ﷺ said: “Miserable are people who withhold their charities, then it is thrown in the open, and no one eats it... [rest of the text appears idiomatic or possibly corrupted in transcription, referring to poor quality dates].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ  
صَخْرٍ، عَنْ عُمَرَ بْنِ أَبِي بَكْرٍ، قَالَ: حَدَّثَنِي أَبِي، قَالَ:  
دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ، وَأَقْنَاءُ  
فِي الْمَسْجِدِ مُعَلَّقَةً، وَإِذَا فِيهِ قِنْوَةٌ فِيهِ خُدُودٌ، وَمَعَهُ  
عُرْجُونٌ، أَوْ فِي يَدِهِ عَصَانِ، قَالَ: فَطَعَنَ فِيهِ، وَقَالَ: مَنْ  
جَاءَ بِهَذَا؟، قَالُوا: فُلَانٌ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: بُؤْسَ نَاسٍ يُمْسِكُونَ صَدَقَاتِهِمْ، ثُمَّ يُطْرَحُ  
بِالْعَرَاءِ، فَلَا يَأْكُلُهَا الْعَافِيَةُ بِهَا جَرْكَلٌ يَرْفَهُ وَرَدْهُ إِلَى  
الشَّامِ

**[10784]** Abū Usāmah told us, from Muḥammad ibn Abī Ḥafṣah, who said: Al-Zuhri told me, from Abū Umāmah ibn Sahl, who said: “People used to give the worst of their fruits as charity, until {And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes} [Al-Baqarah: 267] was revealed.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مُحَمَّدِ بْنِ أَبِي حَفْصَةَ، قَالَ: حَدَّثَنِي الرُّهْرِيُّ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ، قَالَ: “كَانَ النَّاسُ يَتَصَدَّقُونَ بِشَرَارِ ثَمَارِهِمْ، حَتَّى تَرَأَتْ {وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَا سُتُّ بِآخِذِيهِ إِلَّا أَنْ تُعْمَضُوا فِيهِ} [البقرة: 267]

**[10785]** Ibn ‘Ulayyah told us, from Salamah ibn ‘Alqamah, from Ibn Sirīn, that he asked ‘Ubaydah about His saying: {And do not aim toward the defective therefrom, spending [from that] while you would not take it} [Al-Baqarah: 267]. He said: “That refers to Zakat. Counterfeit dirhams are more beloved to me than (bad) dates.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ سَأَلَ عَبِيدَةَ عَنْ قَوْلِهِ تَعَالَى: {وَلَا تَيَمَّمُوا الْخَبِيثَ إِنَّمَا ذَلِكَ [267]: مِنْهُ تُنْفِقُونَ وَلَا سُتُّ بِآخِذِيهِ} [البقرة: 267] فِي الرَّزْكَةِ، وَالدَّرَاهِمُ الزَّيْفُ أَحَبُّ إِلَيَّ مِنَ الثَّمَرِ

**[10786]** Waki‘ told us, from Yazid, from Al-Ḥasan, regarding {And do not aim toward the defective therefrom, spending} [Al-Baqarah: 267]. He said: “A man used to give the refuse of his wealth as charity.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، عَنِ الْحَسَنِ، {وَلَا تَيَمَّمُوا ، قَالَ: كَانَ الرَّجُلُ [267]: الْخَبِيثُ مِنْهُ تُنْفِقُونَ} [البقرة: 267] يَتَصَدَّقُ بِرَدَادَةِ مَالِهِ

**[10787]** ‘Ubayd Allāh ibn Mūsā told us, from Isrā’il, from Al-Suddī, from Abū Mālik, from Al-Barā’, regarding His saying: {And do not aim toward the defective} [Al-Baqarah: 267]. He said: “It was revealed concerning us. We were owners of palm trees, and a man would bring from his palms according to their scarcity or abundance.” He said: “A man would bring a bunch, and another would bring two bunches, and hang them in the mosque.” He said: “The People of the Suffah had no food, so one of them would come to the bunch, hit it with a stick, and dates and unripe dates would fall, and he would eat. There were people who did not desire good; one of them would bring a bunch containing bad dates (Hashaf) and inferior dates (Shis), or a broken bunch, and hang it. So Allah revealed: {And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes} [Al-Baqarah: 267].” He said: “If one of you were gifted something like what he gave, he would not take it except with

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنِ السُّدَّيِّ،  
عَنْ أَبِي مَالِكٍ، عَنِ الْبَرَاءِ، فِي قَوْلِهِ تَعَالَى {وَلَا تَنِمُّوا  
نَخْلًا، فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ بِقَدْرِ قَلْتَهُ وَكَثْرَتِهِ}  
فَقَالَ: فَكَانَ الرَّجُلُ يَأْتِي بِالْقُنْوِ، وَالرَّجُلُ يَأْتِي بِالْقُنْوَيْنِ،  
فَيُعَلِّقُهُ فِي الْمَسْجِدِ، فَقَالَ: ”وَكَانَ أَهْلُ الصَّفَةِ لَيْسَ لَهُمْ  
طَعَامٌ، فَكَانَ أَحَدُهُمْ إِذَا جَاءَ إِلَى الْقُنْوِ، فَيَضْرِبُهُ بِعَصَمًا،  
فَيَسْعُطُ مِنْهُ التَّمْرَ وَالبُلْبُرُ، فَيَأْكُلُ، وَكَانَ أَنَاسٌ - - مِنْ  
لَا يَرْغَبُ فِي الْخَيْرِ، فَيَأْتِي أَحَدُهُمْ بِالْقُنْوِ فِيهِ الْحَشْفُ،  
وَفِيهِ الشَّيْصُ، وَيَأْتِي بِالْقُنْوِ قَدْ اِنْكَسَرَ، فَيُعَلِّقُهُ، فَقَالَ:  
فَأَنْزَلَ اللَّهُ: {وَلَا تَنِمُّوا الْخَيْرَ مِنْهُ ثُقُوقُونَ وَلَسْنُمْ  
، فَقَالَ: ”[267] بِإِخْدِي إِلَّا أَنْ شَعْمَضُوا فِيهِ} [البقرة]  
لَوْ أَنَّ أَحَدَكُمْ أَهْدَى إِلَيْهِ مِثْلُ مَا أَعْطَى، لَمْ يَأْخُذْ إِلَّا  
عَلَى إِعْمَاضٍ وَحَيَاءً، فَقَالَ: فَكَانَ بَعْدَ ذَلِكَ يَأْتِي الرَّجُلُ  
بِصَالِحٍ مَا عِنْدَهُ

**[10788]** Abū Bakr told us: Mu‘ādh ibn Mu‘ādh told us: Ash‘ath informed us, from Al-Ḥasan, regarding a man whose fruits were estimated (Kharṣ). He said: “It is based on what was estimated for him.” He said: “Whatever increases is his, and whatever decreases is upon him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا مُعَاذُ بْنُ مُعاذٍ، قَالَ: أَخْبَرَنَا أَسْعَثُ، عَنِ الْحَسَنِ، فِي رَجُلٍ حُرِصَتْ عَلَيْهِ تَمَرَّثُهُ، فَكَانَ فِيهَا، قَالَ: مَا حُرِصَ عَلَيْهِ، قَالَ: مَا زَادَ فَلَهُ وَمَا نَقَصَ فَعَلَيْهِ

**[10789]** Abū Bakr told us: Yahyā ibn Sa‘īd told us, from Shu‘bah, from Al-Ḥakam, who said: “Ibrāhīm asked us for Zakat twice.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: سَأَلْنَا إِبْرَاهِيمَ الزَّكَاةَ مَرَّتَيْنِ

**[10790]** Hushaym told us, from ‘Ubaydah, from Ibrāhīm, who said: “I brought him Zakat, and he accepted it.” He said: And he informed me that some of the people of Badr used to accept it.

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبِيدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: أَتَيْنَاهُ بِزَكَاةً، فَقَبَّلَهَا، قَالَ: وَأَخْبَرَنِي أَنَّ بَعْضَ أَهْلِ بَدْرٍ كَانَ يَقْبَلُهَا

**[10791]** ‘Abd al-Salām told us, from ‘Umar ibn Musāwir, from Al-Ḥasan, that he used to see no harm in a man hastening Sadaqat al-Fitr a day or two before Fitr.

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ عُمَرَ بْنِ مُسَاوِرٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُعَجِّلَ الرَّجُلُ صَدَقَةَ الْفِطْرِ قَبْلَ الْفِطْرِ بِيَوْمٍ أَوْ يَوْمَيْنِ

**[10792]** Abū Usāmah told us: ‘Ubayd Allāh ibn ‘Umar told us, from Nāfi‘, from Ibn ‘Umar, that when the collector of Sadaqat al-Fitr sat a day or two before, he would give it, and he saw no harm in that.

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: نَّا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا جَلَسَ مَنْ يَقْبِضُ زَكَةَ الْفِطْرِ بِيَوْمٍ أَوْ يَوْمَيْنَ، وَلَا يَرَى بِذَلِكَ بَأْسًا

**[10793]** Abū Bakr told us: Wakī‘ told us: Muḥammad ibn Muslim told us, from Ibrāhīm ibn Maysarah, from Ya‘qūb ibn ‘Āsim, from ‘Abd Allāh ibn ‘Amr, who said: “Whoever is asked by Allah and gives, he has seventy rewards.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا وَكِيعٌ، قَالَ: نَّا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ يَعْقُوبَ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: مَنْ سُئِلَ بِاللَّهِ فَأَعْطَى فَلَهُ سَبْعُونَ أَجْرًا

**[10794]** Wakī‘ told us: Sufyān told us, from Ibn Jurayj, from ‘Atā’, that he disliked asking by the Face of Allah or by the Qur'an for anything of worldly matters.

حَدَّثَنَا وَكِيعٌ، قَالَ: نَّا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَ أَنْ يَسْأَلَ بِوَجْهِ اللَّهِ، أَوْ بِالْقُرْآنِ شَيْئًا مِّنْ أَمْرِ الدُّنْيَا

**[10795]** Ḥammād ibn Mas‘adah told us, from Yazīd, the freed slave of Salamah, who said: Salamah would give whenever anyone asked him by the Face of Allah, but he disliked it and said: “It is insistent begging (Ilhāf).”

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ، قَالَ: كَانَ سَلَمَةً لَا يَسْأَلُ إِنْسَانٌ بِوَجْهِ اللَّهِ شَيْئًا إِلَّا أَعْطَاهُ، وَيَكْرَهُهَا، وَيَقُولُ: هِيَ إِلْحَافٌ

**[10796]** ‘Alī ibn Mushir told us, from Layth, from Mujāhid, from ‘Abd Allāh ibn ‘Umar, who said: The Messenger of Allah ﷺ said:

“Whoever asks by Allah, give him.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَأَلَ بِاللَّهِ فَأُعْطُوهُ

**[10797]** Abū Bakr told us: Ibn Mahdī told us, from Al-Muthannā, who said: The letter of ‘Umar ibn ‘Abd al-‘Azīz was read to us: “No Muslim should take tithe (tax) on wine.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ مَهْدِيًّا، عَنْ الْمُتَّنَّى، قَالَ: فُرِئَ عَلَيْنَا كِتَابٌ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَلَا يُعَشَّرُ الْخَمْرُ مُسْلِمٌ

**[10798]** Wakī‘ told us, from Sufyān, from Ḥammād, from Ibrāhīm, who said: “He takes tithe on wine and doubles it upon him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُعَشَّرُ الْخَمْرُ، وَيُضَاعِفُ عَلَيْهِ

**[10799]** Wakī‘ told us, from Isrā’il, from Ibrāhīm ibn ‘Abd al-A‘lā, from Suwayd ibn Ghaflah, that ‘Umar's workers wrote to him regarding pigs and wine being taken for Jizyah. ‘Umar wrote: “Leave them to their owners (and take the value instead/or let them sell it).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ عَفْلَةَ، أَنَّ عُمَالَ عُمَرَ كَتَبُوا إِلَيْهِ فِي شَأنِ الْخَنَازِيرِ وَالْخَمْرِ، يَأْخُذُونَهَا فِي الْجُزْيَةِ، فَكَتَبَ عُمَرُ: أَنْ وَلُوهَا أَرْبَابَهَا

**[10800]** Abū Bakr ibn Abī Shaybah told us: Abū Mu‘awiyah told us, from Al-A‘mash, from Ibrāhīm al-Taymī, from Al-Ḥārith ibn Suwayd, from ‘Abd Allāh, who said: I entered upon the Prophet ﷺ while he was suffering from a high fever. I touched him and said: “O Messenger of Allah, you are suffering from a severe fever.” He said: “Yes, I suffer fever as two men among you suffer.” I said: “Is it because you have a double reward?” He said: “Yes. By the One in Whose Hand is my soul, no Muslim on earth is afflicted by harm... but that Allah sheds his sins through it as a tree sheds its leaves.”

**[10801]** Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, who said: The Messenger of Allah (peace be upon him) said: "A believer is not pricked by a thorn or anything greater, except that Allah raises him by a degree because of it and removes a sin from him because of it."

حَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوَعَّلُ قَالَ: فَمَسِّنَتُهُ، قَفَّلُتُ: يَا رَسُولَ اللَّهِ إِنَّكَ لَثُوَّاعٌ وَعَكَ شَدِيدًا، قَفَّلُتُ: أَجَلْ إِنِّي أَوْعَدْتُ كَمَا يُوَعَّدُ رَجُلٌ مِنْكُمْ، قَفَّلُتُ: لَأَنَّ لَكَ الْأَجْرَ مَرَّتَيْنِ، قَفَّلُتُ: نَعَمْ، وَالَّذِي تَفْسِي بِنِيَّدِهِ، مَا عَلَى الْأَرْضِ مُسْلِمٌ يُصِيبُهُ أَذًى فَمَا سِوَا إِلَّا حَطَّ اللَّهُ بِهِ عَنْهُ حَطَّيَاهُ كَمَا حَطَّ الشَّجَرَةُ وَرَقَّهَا

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُصِيبُ الْمُؤْمِنَ شُوْكَةً، فَمَا فُوقَهَا إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ بِهَا عَنْهُ سَيِّئَةً

**[10802]** Abu Usamah narrated to us, from 'Abdullah ibn 'Abdur-Rahman ibn Yazid ibn Jabir, from Isma'il ibn 'Ubaydullah, from Abu Salih Al-Ash'ari, from Abu Hurayrah, that the Messenger of Allah (peace be upon him) visited a sick person along with Abu Hurayrah due to a fever he had. The Messenger of Allah (peace be upon him) said: "Rejoice, for Allah says: 'It is My fire that I inflict upon My believing slave in this world so that it may be his share of the Fire in the Hereafter.'"

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي صَالِحِ الْأَشْعَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ عَادَ مَرِيضًا، وَمَعَهُ أَبُو هُرَيْرَةَ مِنْ وَعْكٍ كَانَ بِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَبْشِرْ إِنَّ اللَّهَ يَقُولُ: هِيَ نَارٍ يُسْلِطُهَا عَلَى عَبْدِي الْمُؤْمِنِ فِي الدُّنْيَا لِيَكُونَ حَظًّا مِنَ النَّارِ فِي الْآخِرَةِ

**[10803]** Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us, from Ibn Muhaisin, from Muhammad ibn Qais ibn Makhramah, from Abu Hurayrah, who said: When this verse was revealed: {Whoever does evil will be recompensed for it} [An-Nisa: 123], it was hard on the Muslims and they were distressed by it. They complained about it to the Prophet (peace be upon him), so he said: "Do your best and try to be near perfection. Everything that befalls a Muslim is an expiation, even a stumble he makes or a thorn that pricks him."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: تَأَبْنُ عُيَيْنَةَ، عَنِ ابْنِ مُحَيْصِنٍ،  
عَنْ مُحَمَّدِ بْنِ قَيْسٍ بْنِ مَخْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:  
لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ {مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ} [النَّسَاء]  
شَقَّ عَلَى الْمُسْلِمِينَ، وَبَلَغَ مِنْهُمْ، وَشَكَرُوا ذَلِكَ [123]  
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: قَارِبُوا وَسَدُّوا،  
وَكُلُّ مَا أُصِيبُ بِهِ الْمُسْلِمُ كَفَارَةً حَتَّى النَّكَبَةَ يُنْكَبُهَا،  
وَالشُّوْكَةُ يُشَاكِهَا

**[10804]** Waki' narrated to us, from Sufyan, from 'Alqamah ibn Marthad, from Al-Qasim ibn Mukhaimirah, from 'Abdullah ibn 'Amr, who said: The Messenger of Allah (peace be upon him) said: "There is no Muslim afflicted with a calamity in his body but that Allah commands the recording angels, saying: 'Write for My servant what he used to do when he was healthy, as long as he is bound in My restraints.'"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنْ الْقَاسِمِ بْنِ مُخَيْرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ أَحَدٍ مِنَ الْمُسْلِمِينَ يُبَتَّلِي بِبَلَاءً فِي جَسَدِهِ، إِلَّا أَمَرَ اللَّهُ الْحَفَظَةَ، فَقَالَ: اكْتُبُوا لِعَبْدِي مَا كَانَ يَعْمَلُ وَهُوَ صَاحِبٌ مَا ذَامَ مَشْدُودًا فِي وَنَاقِي

**[10805]** Yazid ibn Harun narrated to us, from Al-'Awwam, from Ibrahim As-Saksaki, from Abu Burdah, from Abu Musa, who said: The Messenger of Allah (peace be upon him) said: "Whoever falls ill or travels, Allah writes for him the rewards of the deeds he used to do when he was healthy and resident."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَامِ، عَنْ إِبْرَاهِيمِ السَّكَسِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ مَرِضَ أَوْ سَافَرَ كَتَبَ اللَّهُ لَهُ مَا كَانَ يَعْمَلُ صَحِيحًا مُقِيمًا

**[10806]** Abu Usamah narrated to us, from Al-Walid ibn Kathir, from Muhammad ibn 'Amr, from 'Ata' ibn Yasar, from Abu Sa'id and Abu Hurayrah, that they heard the Messenger of Allah (peace be upon him) say: "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ، وَلَا نَصَبٍ وَلَا سَقْمٍ، وَلَا حَرَنٍ حَتَّى الْأَهْمَّ يَهُمُّهُ، إِلَّا كَفَرَ اللَّهُ عَنْهُ مِنْ حَطَابَةٍ

**[10807]** 'Abdul-Wahhab Al-Thaqafi narrated to us, from Wasil, from Bashar ibn Abi Saif, from Al-Walid ibn 'Abdur-Rahman, from 'Iyad ibn Ghutaif, attributing it to the Prophet (peace be upon him). He said: We visited Abu 'Ubaidah ibn Al-Jarrah to inquire about his health. His face was turned towards the wall, and his wife was sitting by his head. I asked: 'How did Abu 'Ubaidah spend the night?' She said: 'He spent the night with reward.' He turned his face towards us and said: 'I did not spend the night with reward.' It was said to him: 'Whoever Allah tests with an affliction in his body, it is his share (of reward).'

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ وَاصِلٍ، عَنْ بَشَّارِ بْنِ أَبِي سَيْفٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ عُطَيْفٍ، رَفِعَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَاحَ تَعْوِدَهُ، فَإِذَا وَجْهُهُ مِمَّا لَيْلِي الْجِدَارِ، وَأَمْرَأَتُهُ قَاعِدَةٌ عِنْدَ رَأْسِهِ، قَلَّتْ: كَيْفَ بَاتَ أَبُو عُبَيْدَةَ؟، قَالَتْ: بَاتَ بِأَجْرٍ، فَأَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: إِنِّي لَمْ أَبِتْ بِأَجْرٍ، فَقَلَّ لَهُ: وَمَنْ ابْتَلَاهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ، فَهُوَ لَهُ حَظٌ

**[10808]** Yazid ibn Harun narrated to us, saying: Jarir ibn Hazim informed us, hearing it from Bashar ibn Abi Saif, from Al-Walid ibn 'Abdur-Rahman, from 'Iyad ibn Ghutaif, attributing it to the Prophet (peace be upon him), similar to it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ، سَمِعْهُ عَنْ بَشَّارِ بْنِ أَبِي سَيْفٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ عُطَيْفٍ، رَفِعَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

**[10809]** Ya'la ibn 'Ubaid narrated to us, from Talhah ibn Yahya, from Abu Burdah, from Mu'awiyah, who said: I heard the Messenger of Allah (peace be upon him) say: "Nothing afflicts a believer in his body causing him pain except that Allah expiates some of his bad deeds because of it."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ مُعَاوِيَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ إِلَّا كَفَرَ بِهِ عَنْهُ مِنْ سَيِّئَاتِهِ

**[10810]** Waki' narrated to us, from Musa ibn 'Ubaidah, from 'Alqamah ibn Marthad, from Hafs ibn 'Abdullah, from Abu Hurayrah, who said: Fever was mentioned in the presence of the Messenger of Allah (peace be upon him), and a man cursed it. So he said to him: "Do not curse it, for it removes sins just as fire removes the impurities of iron."

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنْ حَفْصٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: ذُكِرَتِ الْحُمَّى عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَبَّهَا رَجُلٌ، فَقَالَ لَهُ: لَا تَسْبُّهَا فَإِنَّهَا تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ خَبَثَ الْخَدِيدِ

**[10811]** 'Ali ibn Mushir narrated to us, from Muhammad ibn 'Amr, from Abu Salamah, from Abu Hurayrah, from the Messenger of Allah (peace be upon him), who said: "Affliction continues to befall the believing man and woman until they meet Allah having no sin upon them."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ، حَتَّى يُلْقَى اللَّهُ وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ

**[10812]** Sufyan ibn 'Uyaynah narrated to us, from Zayd ibn Aslam, from 'Ata' ibn Yasar, conveying it to the Prophet (peace be upon him), who said: "When a servant falls ill, Allah says to the noble recording angels: 'Write for My servant the like of what he used to do until I take his soul or cure him.'"

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ  
بْنِ يَسَارٍ، يَأْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "إِذَا  
مَرِضَ الْعَبْدُ، قَالَ اللَّهُ لِلْكَرَامِ الْكَاتِبِينَ: اكْتُبُوا لِعَبْدِي  
مِثْلَ الَّذِي كَانَ يَعْمَلُهُ حَتَّى أَفْبَضَهُ، أَوْ أَعْفَفَهُ"

**[10813]** 'Abdullah ibn Numair narrated to us, from Al-A'mash, from 'Umarah, from Sa'id ibn Mawhab, who said: I went with Salman to visit a sick friend of his from Kindah. He said: "Indeed, Allah afflicts the believer with trials and then cures him, so it becomes an expiation for his sins, and a means of repentance for what remains. As for the sinner, Allah afflicts him with trials and then cures him, so he is like a camel whose owners tied it, and it does not know why they tied it, then they released it, and it does not know why they released it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ،  
عَنْ سَعِيدِ بْنِ مَوْهَبٍ، قَالَ: انْطَلَقْتُ مَعَ سَلْمَانَ إِلَى  
صَدِيقٍ لَهُ يَعُودُهُ مِنْ كِنْدَةَ، فَقَالَ: إِنَّ الْمُؤْمِنَ يُصِيبُهُ  
اللَّهُ بِالْبَلَاءِ ثُمَّ يُعَافِيهِ، فَيَكُونُ كَفَّارَةً لِسَيِّئَاتِهِ، وَيُسْتَعْتَبُ  
فِيمَا بَقَى، وَإِنَّ الْفَاجِرَ يُصِيبُهُ اللَّهُ بِالْبَلَاءِ، ثُمَّ يُعَافِيهِ  
فَيَكُونُ كَالْبَعِيرِ عَقَّةً أَهْلَهُ، لَا يَدْرِي لِمَ عَقَّلُوهُ، ثُمَّ  
أَرْسَلُوهُ فَلَا يَدْرِي لِمَ أَرْسَلُوهُ

**[10814]** Abu Bakr narrated to us, saying: Ibn Numair narrated to us, from Fudayl ibn Ghazwan, from 'Abdullah ibn As-Sa'ib, from Zadhan, who said: Salman said: "When a servant falls ill, the angel says: 'O Lord, You have afflicted Your servant with such and such.' He says: 'As long as he is in My confinement, write for him the like of the deeds he used to perform."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا ابْنُ نُمَيْرٍ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَادَانَ، قَالَ: قَالَ سَلْمَانُ: "إِذَا مَرِضَ الْعَبْدُ، قَالَ الْمَلَكُ: يَا رَبَّ ابْنَتَنِي عَبْدُكَ بِكَذَا، فَيَقُولُ: مَا ذَامَ فِي وِئَاقِي اكْتُبُوا لَهُ مِثْلُ عَمَلِهِ الَّذِي كَانَ يَعْمَلُ

**[10815]** Ja'far ibn 'Awn narrated to us, saying: Hisham ibn Sa'd narrated to us, saying: I heard 'Urwah ibn Ruwaim mentioning from Al-Qasim, from Mu'adh, who said: "When Allah afflicts a servant with sickness, He says to the companion of the left (angel recording bad deeds): 'Lift (your pen),' and He says to the companion of the right (angel recording good deeds): 'Write for My servant what he used to do.'"

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ رُوَيْبِ، يَذْكُرُ عَنِ الْفَاسِمِ، عَنْ مُعَاذٍ، قَالَ: "إِذَا ابْنَى اللَّهُ الْعَبْدُ بِالسَّقَمِ، قَالَ لِصَاحِبِ الشَّمَالِ: ارْفِعْ، وَقَالَ لِصَاحِبِ الْيَمِينِ: اكْتُبْ لِعَبْدِي مَا كَانَ يَعْمَلُ

**[10816]** Ghundar narrated to us, from Shu'bah, from 'Amr ibn Murrah, who said: I heard Abu Wa'il narrating from 'Aishah, who said: I heard the Messenger of Allah (peace be upon him) say: "No Muslim is pricked by a thorn, or anything greater, except that Allah raises him by a degree because of it and removes a sin from him because of it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ:  
سَمِعْتُ أَبَا وَائِلَّ، يُحَدِّثُ، عَنْ عَائِشَةَ، قَالَتْ: سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: مَا مِنْ مُسْلِمٍ  
يُشَالُ بِشُوْكَةٍ، فَمَا فَوْقَهَا إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ  
عَنْهُ بِهَا حَطِيلَةً

**[10817]** Waki' narrated to us, from Iyas ibn Abi Tamimah, from 'Ata', from Abu Hurayrah, who said: "No pain afflicts me that is more beloved to me than fever, because it enters every joint of the son of Adam, and Allah gives every joint a portion of the reward."

حَدَّثَنَا وَكِيعٌ، عَنْ إِيَّاسِ بْنِ أَبِي ثَمِيمَةَ، عَنْ عَطَاءٍ، عَنْ  
أَبِي هُرَيْرَةَ، قَالَ: مَا مِنْ وَجْعٍ يُصِيبُنِي أَحَبُّ إِلَيَّ مِنْ  
الْحُمَّى، لِأَنَّهَا تَدْخُلُ فِي كُلِّ مَفْصِلٍ مِنْ أَبْنِ آمَّ، وَأَنَّ  
اللَّهَ لِيُعْطِي كُلَّ مَفْصِلٍ قِسْطًا مِنَ الْأَجْرِ

**[10818]** Abu Mu'awiyah narrated to us, from Al-A'mash, from Salim, who said: One day Abu Ad-Darda saw a man and was amazed by his endurance. Abu Ad-Darda asked: "Have you ever had a fever? Have you ever had a headache?" The man replied: "No." Abu Ad-Darda said: "Woe to this man! He will die with his sins."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، قَالَ: رَأَى أَبُو الدَّرْدَاءِ يَوْمًا رَجُلًا، فَتَعَجَّبَ مِنْ جَلْدِهِ، فَقَالَ أَبُو الدَّرْدَاءِ: هَلْ حَمِّتَ قَطُّ؟، هَلْ صُدِّعْتَ قَطُّ؟، فَقَالَ الرَّجُلُ: لَا، فَقَالَ أَبُو الدَّرْدَاءِ: بُوْسٌ لِهَذَا يَمُوتُ بِخَطِيبَاتِهِ

**[10819]** Ghundar narrated to us, from Shu'bah, from some of his companions, from Al-Hakam, from Rabi' ibn 'Umailah, from 'Ammar, who said: There was a Bedouin with him, and they mentioned pain. 'Ammar asked: "Have you ever been ill?" He replied: "No." 'Ammar said: "You are not one of us (or: You are not from us). No servant is afflicted but that his sins are removed from him just as a tree sheds its leaves. As for the disbeliever, when he is afflicted, his likeness is that of a camel that is tied up and does not know why it was tied up, and then released and does not know why it was released."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ الْحَكَمِ، عَنْ رَبِيعِ بْنِ عُمَيْلَةَ، عَنْ عَمَّارٍ، قَالَ: كَانَ عِنْدَهُ أَعْرَابِيٌّ، فَذَكَرُوا الْوَجْعَ، فَقَالَ عَمَّارٌ هَلْ اشْتَكَيْتَ قَطُّ؟، فَقَالَ: لَا، فَقَالَ عَمَّارٌ: مَا أَنْتَ مِنَّا، أَوْ لَسْتَ مِنَّا، مَا مِنْ عَبْدٍ يُبَتَّلِي إِلَّا حُطَّ عَنْهُ خَطَايَاهُ، كَمَا تَحُطُ الشَّجَرَةُ وَرَقَّهَا، وَإِنَّ الْكَافِرَ يُبَتَّلِي، فَمَثَلُهُ كَمَثَلِ الْبَعِيرِ عُقْلَ، فَإِنْ يَدْرِي لِمَا عُقْلَ، فَأُطْلَقَ فَلَمْ يَدْرِي لِمَا أُطْلِقَ

**[10820]** Hafs ibn Ghiyath narrated to us, from 'Asim, who said: Abu Al-'Aliyah visited An-Nadr ibn Anas to inquire about his health. He said: "We have been saying for fifty years: No servant falls ill except that he rises from his illness as sinless as the day his mother gave birth to him. And we have been saying for fifty years: No servant falls ill except that Allah says to his recording angels: 'Write for My servant what he used to do in his health."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، قَالَ: دَخَلَ أَبُو الْعَالِيَّةَ عَلَى النَّضْرِ بْنِ أَنَسٍ يَعُودُهُ، قَالَ: "كُنَّا نَتَحَدَّثُ مُنْذُ خَمْسِينَ سَنَّةً: أَنَّهُ مَا مِنْ عَبْدٍ يَمْرَضُ، إِلَّا قَامَ مِنْ مَرَضِهِ كَيْوَمٍ وَلَدَثَهُ أُمُّهُ، وَكُنَّا نَتَحَدَّثُ مُنْذُ خَمْسِينَ سَنَّةً: أَنَّهُ مَا مِنْ عَبْدٍ يَمْرَضُ، إِلَّا قَالَ اللَّهُ لِكَاتِبِنَا إِنَّكُمْ بِأَعْبُدِي مَا كَانَ يَعْمَلُ فِي صِحَّتِهِ

**[10821]** Abu Mu'awiyah narrated to us, from Al-A'mash, from 'Umarah, from Abu 'Umarah, from 'Amr ibn Shurahbil, who said: 'Abdullah said: "Reward is not recorded for pain, but sins are expiated by it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عُمَارَةَ، عَنْ عَمْرُو بْنِ شُرَحْبِيلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الْوَجَعَ لَا يُكْتَبُ بِهِ الْأَجْرُ، وَلَكِنْ يُكَفَّرُ بِهِ الْخَطَايَا

**[10822]** Hafs ibn Ghiyath narrated to us, from Layth, from Abu Qais, from Ibn Sirin, who said: Abu Ad-Darda said: "I would not be pleased to have red camels in exchange for a night I spend sick."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ أَبِي قَيْسٍ، عَنْ أَبْنِ سِيرِينَ، قَالَ: قَالَ أَبُو الدَّرْدَاءِ: مَا يَسُرُّنِي بِلَيْلَةٍ أَمْرَضُهَا حُمْرُ النَّعْمَ

**[10823]** Al-Thaqafi narrated to us, from Ayyub, from Abu Qilabah, who said: "If a man falls ill while performing a good deed, the rewards of what he used to do in his health continue for him."

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَئِبْوَبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: إِذَا مَرِضَ الرَّجُلُ عَلَى عَمَلٍ صَالِحٍ، جَرَى لَهُ مَا كَانَ يَعْمَلُ فِي صِحَّتِهِ

**[10824]** Mu'tamir ibn Sulayman narrated to us, from Al-Hakam ibn Aban, from 'Ikrimah, who said: "If a man falls ill, what he used to do is raised for him every day."

حَدَّثَنَا مُعْثَمُ بْنُ سُلَيْمَانَ، عَنِ الْحَكَمِ بْنِ أَبِيَانَ، عَنْ عِكْرِمَةَ، قَالَ: إِذَا مَرِضَ الرَّجُلُ رُفِعَ لَهُ كُلُّ يَوْمٍ مَا كَانَ يَعْمَلُ

**[10825]** Abu Usamah narrated to us, from Sulayman ibn Al-Mughirah, from Thabit, from Muslim ibn Yasar, who said: "If a man falls ill, the best of what he used to do in his health is written for him."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتِ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، قَالَ: إِذَا مَرِضَ الرَّجُلُ، كُتِبَ لَهُ أَحْسَنُ مَا كَانَ يَعْمَلُ فِي صِحَّتِهِ

**[10826]** Hafs ibn Ghiyath narrated to us, from Hajjaj ibn Muhammad, who said: 'Ali ibn Al-Husayn said: "If the body does not get sick, it becomes arrogant, and there is no good in a body that becomes arrogant."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجِ بْنِ مُحَمَّدٍ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ: إِذَا لَمْ يَمْرَضِ الْجَسْدُ أَشَرَّ، وَلَا حَيْرَ فِي جَسَدٍ مَا يَشَرُّ

**[10827]** Abu Khalid Al-Ahmar narrated to us, from Yahya, from Al-Qasim, from 'Aishah, who said: "A person is not pricked by a thorn or anything greater, except that Allah removes sins from him because of it."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ يَحْيَى، عَنْ الْفَاسِيمِ، عَنْ عَائِشَةَ، قَالَتْ: مَا يُشَكُّ امْرُؤٌ بِشَوْكَةٍ فَمَا فَوْقَهَا، إِلَّا حَطَّ اللَّهُ بِهَا عَنْهُ خَطَايَاهُ

**[10828]** Abu Bakr ibn 'Ayyash narrated to us, from 'Asim, from Mus'ab ibn Sa'd, from his father, who said: I asked: "O Messenger of Allah, which people are most severely tested?" He said: "The Prophets, then the best of people (after them). A servant continues to be afflicted until he meets Allah having no sin upon him."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ مُصْعَبٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُ بَلَاءً؟، قَالَ: الْأَنْبِيَاءُ، ثُمَّ الْأَمْمَلُ مِنَ النَّاسِ، وَمَا يَرَانِ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ مِنْ حَطِيقَةٍ

**[10829]** Ibn Mahdi narrated to us, from Sufyan, from Al-A'mash, from Talhah ibn Musarrif, from Masruq, who said: "The people of affliction will wish on the Day of Resurrection that their skins had been cut with scissors in this world."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ طَلْحَةَ بْنِ مُصَرْرِفٍ، عَنْ مَسْرُوقٍ، قَالَ: يَوْمَ أَهْلُ الْبَلَاءِ يَوْمَ الْقِيَامَةِ أَنَّ أَجْسَادَهُمْ كَانَتْ فِي الدُّنْيَا تُقْرَضُ بِالْمَقَارِبِ

**[10830]** Hafs ibn Ghiyath narrated to us, from Layth, from Mujahid, who said: "Everything is recorded from the sick person, even his groaning in his illness."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ:  
يُكْتَبُ مِنَ الْمَرِيضِ كُلُّ شَيْءٍ، حَتَّى أَتَيْتُهُ فِي مَرَضِهِ

**[10831]** 'Affan narrated to us, saying: Hammad ibn Salamah narrated to us, saying: Abu Rabi'ah narrated to us, saying: I heard Anas ibn Malik say: The Messenger of Allah (peace be upon him) says: "When Allah afflicts a Muslim with an affliction in his body, He says to the angel: 'Write for him the good deeds he used to perform.' And if He cures him, He washes and purifies him; and if He takes his soul, He forgives him and has mercy on him."

حَدَّثَنَا عَفَانُ، قَالَ: نَأَى حَمَادُ بْنُ سَلَمَةَ، قَالَ: نَأَى أَبُو رَبِيعَةَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِذَا ابْتَلَى اللَّهُ الْمُسْلِمَ بِبَلَاءً فِي جَسَدِهِ، قَالَ لِلْمَلَائِكَةِ: اكْتُبْ لَهُ صَالِحَ عَمَلَهُ الَّذِي كَانَ يَعْمَلُ، وَإِنْ شَفَاهُ اللَّهُ وَطَهَرَهُ، وَإِنْ قَبَضَهُ غَفَرَ لَهُ وَرَحْمَةُ

**[10832]** Hushaym ibn Bashir narrated to us, saying: Khalid informed us, from Abu Qilabah, from Abu Asma' Ar-Rahabi, from Thawban, the freed slave of the Messenger of Allah (peace be upon him), who said: The Messenger of Allah (peace be upon him) said: "Whoever visits a sick person remains in the harvest of Paradise until he returns."

حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، قَالَ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءِ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ عَادَ مَرِيضًا، لَمْ يَرْجِعْ فِي حُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

**[10833]** Yazid narrated to us, from 'Asim, from Abu Qilabah, from Abu Al-Ash'ath, from Abu Asma', from Thawban, from the Prophet (peace be upon him), similarly.

حَدَّثَنَا يَزِيدُ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ خُوَّهٖ

**[10834]** Hushaym narrated to us, from 'Abdul-Hamid ibn Ja'far, from 'Umar ibn Al-Hakam ibn Thawban, from Jabir ibn 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "Whoever visits a sick person continues to wade in mercy until he sits down, and when he sits down, he is immersed in it."

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ عَادَ مَرِيضًا، لَمْ يَرْجِعْ فِي الرَّحْمَةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ اغْتَمَسَ فِيهَا

**[10835]** Abu Mu'awiyah narrated to us, from Al-A'mash, from Al-Hakam, from 'Abdur-Rahman ibn Abi Laila, who said: Abu Musa came to Al-Hasan ibn 'Ali to visit him as he was ill. 'Ali said to him: "Have you come as a visitor (to the sick) or a rejoicer (at misfortune)?" He said: "No, rather as a visitor." 'Ali said to him:

"Since you have come as a visitor, I heard the Messenger of Allah (peace be upon him) say: 'Whoever comes to visit his Muslim brother walks in the harvest of Paradise until he sits down. When he sits down, mercy overwhelms him. If it is morning, seventy thousand angels pray for him until evening, and if it is evening, seventy thousand angels pray for him until morning.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: جَاءَ أَبُو مُوسَى إِلَى الْحَسَنِ بْنِ عَلَىٰ يَعْوَدُهُ، وَكَانَ شَاكِرًا، فَقَالَ لَهُ عَلَىٰ: عَائِدًا جِئْتَ، أَمْ شَامِنَا؟، فَقَالَ: لَا، بَلْ عَائِدًا، فَقَالَ لَهُ عَلَىٰ: أَمَا إِذْ جِئْتَ عَائِدًا، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ أَتَى أَخَاهُ الْمُسْلِمَ يَعْوَدُهُ مَثَّى فِي خُرُوفَةِ الْجَنَّةِ حَتَّىٰ يَجْلِسَ، فَإِذَا جَلَسَ عَمَرَّتُهُ الرَّحْمَةُ، وَإِنْ كَانَ صَبَاحًا صَلَّى اللَّهُ عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّىٰ يُمْسِيَ، وَإِنْ كَانَ مَسَاءً صَلَّى اللَّهُ عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّىٰ يُصْبِحَ

**[10836]** Sharik narrated to us, from 'Alqamah ibn Marthad, from some of the family of Abu Musa Al-Ash'ari, that he came to 'Ali, who asked him: "What brings you? Have you come to visit a sick person?" He said: "I did not know that any of you were ill." 'Ali said: "Yes, Al-Hasan ibn 'Ali." Then 'Ali said: "Whoever visits a sick person during the day, seventy thousand angels pray for him until evening, and whoever visits at night, seventy thousand angels pray for him until morning."

**[10837]** Jarir ibn 'Abdul-Hamid narrated to us, from 'Abdul-'Aziz ibn Rufay', from 'Ikrimah ibn Khalid, who said: "It was narrated that when a man visits a sick person, he wades into mercy, and when he sits, he immerses himself in it."

حَدَّثَنَا شَرِيكُ، عَنْ عَلْقَمَةَ بْنِ مَرْتَدٍ، عَنْ بَعْضِ آلِ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّهُ أَتَى عَلَيْهِ، فَقَالَ لَهُ: مَا جَاءَ بِكَ؟ أَجِئْتَ عَائِدًا؟، قَالَ: مَا عَلِمْتُ لِأَحَدٍ مِنْكُمْ بِشَكُورِيِّ، فَقَالَ: بَلِي الْحَسْنُ بْنُ عَلَيِّ، ثُمَّ قَالَ عَلَيِّ: مَنْ عَادَ مَرِيضًا نَهَارًا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَمَنْ عَادَ لَيْلًا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، قَالَ: حَدَّثَ أَنَّ الرَّجُلَ إِذَا عَادَ مَرِيضًا، خَاضَ فِي الرَّحْمَةِ حَوْضًا، فَإِذَا جَلَسَ اسْتَنْفَعَ فِيهَا اسْتِنْفَاعًا

**[10838]** Yazid ibn Harun narrated to us, saying: Jarir ibn Hazim informed us, saying: Bashar ibn Abi Saif informed us, from Al-Walid ibn 'Abdur-Rahman, from 'Iyad ibn Ghutaif, from Abu 'Ubaidah ibn Al-Jarrah, who said: The Messenger of Allah (peace be upon him) said: "Whoever visits a sick person, or removes a harmful object from the road, his good deed is multiplied tenfold."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ،  
قَالَ: أَخْبَرَنَا بَشَّارُ بْنُ أَبِي سَيْفٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ  
الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ عُطَيْفٍ، عَنْ أَبِي عُبَيْدَةِ بْنِ  
الْجَرَاحِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
مَنْ عَادَ مَرِيضًا، أَوْ أَمَاطَ أَذْى عَنْ طَرِيقٍ، فَحَسَّنَهُ  
بِعَشْرِ أَمْثَالِهِ

**[10839]** 'Abdullah ibn Numair narrated to us, saying: Musa Al-Juhani narrated to me, saying: I heard Sa'id ibn Abi Burdah say: My father narrated to me that Abu Musa went to visit Al-Hasan ibn 'Ali. He said to him: "Did you come as a visitor to the sick or just a visitor?" He replied: "No, just a visitor." He said: "However, nothing prevents me, even if you have whatever feelings in your heart, from telling you that the visitor, when he leaves his house to visit a sick person, wades through mercy. When he reaches the sick person and sits, mercy envelops him until he returns from the sick person. When he returns, seventy thousand angels accompany him, seeking forgiveness for him for the entire day. If it is night, he remains in that state until morning, and he will have a garden in Paradise."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنِي مُوسَى الْجُهَنْيُ،  
قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي بُرْدَةَ، قَالَ: حَدَّثَنِي أَبِي، أَنَّ  
أَبَا مُوسَى، انطَّلَقَ عَائِدًا لِلْحَسَنِ بْنِ عَلِيٍّ، فَقَالَ لَهُ:  
أَعَائِدًا جَئْتُ أَوْ رَأَيْرًا؟، قَالَ: لَا، بَلْ رَأَيْرًا، قَالَ: أَمَا  
إِنَّهُ لَا يَمْنَعُنِي، وَإِنْ كَانَ فِي نَفْسِكَ مَا فِي نَفْسِكَ أَنْ  
أُخْبِرَكَ أَنَّ الْعَائِدَ إِذَا خَرَجَ مِنْ بَيْتِهِ يَعُودُ مَرِيضًا كَانَ  
يَخُوضُ فِي الرَّحْمَةِ حُوْضًا، فَإِذَا انْتَهَى إِلَى الْمَرِيضِ،  
فَجَلَسَ غَمْرَتُهُ الرَّحْمَةُ حَتَّى يَرْجِعَ مِنْ عِنْدِ الْمَرِيضِ،  
جِينَ يَرْجِعُ يُشَيِّعُهُ سَبْعُونَ لَفَّ مَلَكٍ، يَسْتَغْفِرُونَ لَهُ  
نَهَارًا أَجْمَعَ، وَإِنْ كَانَ لِيَلًَا كَانَ بِذَلِكَ الْمَنْزِلِ حَتَّى  
يُصْبِحَ، وَلَهُ خَرِيفٌ فِي الْجَنَّةِ

**[10840]** 'Ali ibn Mushir narrated to us, from Al-Shaybani, from Ash'ath ibn Abi Ash-Sha'tha' Al-Muharibi, from Mu'awiyah ibn Suwayd, from Al-Bara' ibn 'Azib, who said: "The Messenger of Allah (peace be upon him) commanded us to visit the sick and follow funeral processions."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ الْمُحَارِبِيِّ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ

**[10841]** Waki' narrated to us, from Hammam, from Qatadah, from Abu 'Isa Al-Aswari, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said: "Visit the sick and follow the funeral procession, for it reminds you of the Hereafter."

حَدَّثَنَا وَكِيعٌ، عَنْ هَمَامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي عِيسَى الْأَسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عُودُوا الْمَرِيضَ، وَاتِّبِعُوا الْجِنَائِزَ ثُنَكُرُكُمُ الْآخِرَةَ

**[10842]** Abu Al-Ahwas narrated to us, from Abu Ishaq, from Al-Harith, from 'Ali, who said: The Messenger of Allah (peace be upon him) said: "A Muslim owes it to another Muslim to visit him when he is sick and to attend his funeral."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ يَعُودَهُ إِذَا مَرِضَ، وَيَحْضُرَ حِنَارَتَهُ

**[10843]** 'Eisa ibn Yunus narrated to us, from 'Abdullah ibn Muslim, from 'Abdur-Rahman ibn Sabit, from Jabir, who said: We said: "O Messenger of Allah, how did you wake up?" He said: "Better than a man who did not wake up fasting and did not visit a sick person."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ جَابِرٍ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ كَيْفَ أَصْبَحْتُ؟، قَالَ: بِخَيْرٍ مِنْ رَجُلٍ لَمْ يُصْبِحْ صَائِمًا، وَلَمْ يَعُدْ سَقِيمًا

**[10844]** Waki' narrated to us, from Salamah ibn Wardan, who said: I heard Anas ibn Malik saying: The Messenger of Allah (peace be upon him) said to his companions: "Who among you attended a funeral?" 'Umar said: "I did." He asked: "Who among you visited a sick person?" 'Umar said: "I did." He asked: "Who gave charity?" 'Umar said: "I did." He asked: "Who among you woke up fasting?" 'Umar said: "I did." The Prophet (peace be upon him) said: "It is guaranteed, it is guaranteed (Paradise)."

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: مَنْ شَهَدَ مِنْكُمْ جَنَازَةً؟، قَالَ عُمَرُ: أَنَا، قَالَ: مَنْ عَادَ مِنْكُمْ مَرِيضًا؟، قَالَ عُمَرُ: أَنَا، قَالَ: مَنْ تَصَدَّقَ؟، قَالَ عُمَرُ: أَنَا، قَالَ: مَنْ أَصْبَحَ مِنْكُمْ صَائِمًا؟، قَالَ عُمَرُ: أَنَا، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَجَبَتْ وَجَبَتْ

**[10845]** Muhammad ibn Bishr narrated to us, from Muhammad ibn 'Amr, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Among the rights of a Muslim upon another Muslim are attending the funeral and visiting the sick."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدٍ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَقٌّ الْمُسْلِمٌ عَلَى الْمُسْلِمِ شُهُودُ الْجِنَازَةِ، وَعِيَادَةُ الْمَرِيضِ

**[10846]** Jarir narrated to us, from Mughirah, from Ibrahim, who said: "They used to like, when asked about a sick person, to say 'He is well,' and then mention his ailment afterwards."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُحِبُّونَ إِذَا سُئُلُوا عَنِ الْمَرِيضِ، أَنْ يَقُولُوا صَالِحٌ، ثُمَّ يَذْكُرُونَ وَجْهَهُ بَعْدَ

**[10847]** Abu Mu'awiyah narrated to us, from Al-A'mash, from Shaqiq, from Umm Salamah, who said: The Messenger of Allah (peace be upon him) said: "When you are present with a sick person or a dying person, say good things, for the angels say 'Amin' to whatever you say."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَمْ سَلَمَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا حَضَرْتُمُ الْمَرِيضَ، أَوِ الْمَيِّتَ، فَقُولُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ

**[10848]** Hafs ibn Ghiyath narrated to us, from Al-Mujalid, from Ash-Sha'bi, who said: "The Ansar used to recite Surat Al-Baqarah in the presence of the dying person."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْمُجَالِدِ، عَنِ الشَّعْبِيِّ،  
قَالَ: كَانَ الْأَنْصَارُ يَقْرَءُونَ عِنْدَ الْمَيِّتِ بِسُورَةِ الْبَقَرَةِ

**[10849]** Ibn 'Ulayyah narrated to us, from Hisham, from Hafsa bint Sirin, from Umm Al-Hasan, who said: I was with Umm Salamah checking her head (for lice), when a person came and said: "So-and-so is dying." She said to her: "Go, and when he is dying, say: 'Peace be upon the messengers, and praise be to Allah, Lord of the worlds.'"

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ،  
عَنْ أُمِّ الْحَسَنِ، قَالَتْ: كُنْتُ عِنْدَ أُمِّ سَلَمَةَ أَنْظُرُ فِي  
رَأْسِهَا، فَجَاءَ إِنْسَانٌ، فَقَالَ: قُلْنَا فِي الْمَوْتِ، فَقَالَتْ  
لَهَا: "اْنْطَلِقِي، فَإِذَا احْتَضَرَ، فَقُولِي: السَّلَامُ عَلَى  
الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**[10850]** Ibn 'Ulayyah narrated to us, from Ibn 'Awn, who said: I was informed that Muhammad ibn Sirin was present with some of his family members while dying, and he kept saying: "Say peace."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنَى، قَالَ: نُبَيِّنُ أَنَّ مُحَمَّدَ  
بْنَ سِيرِينَ حَضَرَ بَعْضَ أَهْلِهِ، وَهُوَ فِي الْمَوْتِ، فَجَعَلَ  
يَقُولُ: قُولُوا سَلَامًا

**[10851]** 'Uqbah ibn Khalid narrated to us, from Musa and Muhammad ibn Ibrahim, from his father, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said: "When you enter upon a sick person, give him hope of a longer life, for that does not change anything, but it comforts the sick person."

حَدَّثَنَا عُبْيَةُ بْنُ حَالِدٍ، عَنْ مُوسَى، وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ، فَنَفِسُوا لَهُ فِي الْأَجْلِ، فَإِنْ ذَلِكَ لَا يَرُدُّ شَيْئًا، وَهُوَ يُطَيِّبُ نَفْسَ الْمَرِيضِ

**[10852]** Waki' narrated to us, from Sufyan, from Hassan ibn Ibrahim, from Umayyah Al-Azdi, from Jabir ibn Zayd, "that he used to recite Surat Ar-Ra'd in the presence of the dying person."

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ حَسَّانَ بْنِ إِبْرَاهِيمَ، عَنْ أُمِيَّةَ الْأَزْدِيِّ، عَنْ جَابِرِ بْنِ زَيْدٍ، أَنَّهُ كَانَ يَقْرَأُ عِنْدَ الْمُقْتَدِيِّ سُورَةَ الرَّعْدِ

**[10853]** 'Ali ibn Al-Hasan ibn Shaqiq narrated to us, from Ibn Al-Mubarak, from At-Taymi, from Abu 'Uthman - not An-Nahdi - from his father, from Ma'qil ibn Yasar, who said: The Messenger of Allah (peace be upon him) said: "Recite it over your dying ones," meaning Ya-Sin.

حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنُ شَقِيقٍ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ التَّمِيميِّ، عَنْ أَبِي عُثْمَانَ وَلَيْسَ بِالنَّهْدِيِّ، عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأُوهَا عِنْدَ مَوْتَكُمْ، يَعْنِي يَسِّ

**[10854]** Jarir narrated to us, from Mughirah, from Ibrahim, who said: "When they attended a man who was dying, they would ask the menstruating women to leave."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا إِذَا حَضَرُوا الرَّجُلَ يَمُوتُ أَخْرَجُوا الْحَيَّضَ

**[10855]** Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from 'Alqamah, that a woman came to him and said: "I am caring for a sick person, should I attend to him while I am menstruating?" He said: "Yes, but when he is dying, stay away from his head."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، جَاءَتْهُ امْرَأَةٌ، قَالَتْ: إِنِّي أَعَالِجُ مَرِيضًا، فَأَقُولُ عَلَيْهِ وَأَنَا حَائِضٌ؟ قَالَ: نَعَمْ، فَإِذَا حُضِرَ، فَاجْتَنِبِي رَأْسَهُ

**[10856]** Ibn Abi 'Adi narrated to us, from Ash'ath, from Al-Hasan, "that he saw no harm in a menstruating woman attending the dying person."

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ تَحْضُرَ الْحَائِضُ الْمَيِّتَ

**[10857]** Abu Khalid Al-Ahmar narrated to us, from Yazid ibn Kaysan, from Abu Hazim, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Instruct your dying ones to say 'La ilaha illallah' (There is no god but Allah)."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقُنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ

**[10858]** Abu Khalid Al-Ahmār narrated to us, from Yazid, from Yunus, from Al-Hasan, that 'Umar said: "Attend your dying ones and remind them to say 'La ilaha illallah,' for they see and are spoken to."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ يَزِيدَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ عُمَرُ: اخْضُرُوهَا مَوْتَكُمْ، وَذَكِّرُوهُمْ لَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّهُمْ يَرَوْنَ وَيُقَالُ لَهُمْ

**[10859]** Sufyan ibn 'Uyaynah narrated to us, from Mansur ibn Safiyyah, from his mother, from 'Aishah, who said: "Instruct your dying ones to say 'La ilaha illallah'."

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفَيْهِ، عَنْ أَمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: لَفَّوْا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ

**[10860]** Muhammad ibn Fudayl narrated to us, from Husayn, from Ibrahim, who said: When 'Alqamah became critically ill, he said: "Seat someone with me who will remind me to say 'La ilaha illallah'."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَمَّا تَقْرَبَ عَلَقْمَهُ، قَالَ: أَقْعِدُوا عِنْدِي مَنْ يُذَكِّرُنِي لَا إِلَهَ إِلَّا اللَّهُ

**[10861]** Sufyan ibn 'Uyaynah narrated to us, from Husayn, from Ibrahim, who said: "'Alqamah advised Al-Aswad, saying: 'Instruct me to say La ilaha illallah'."

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَوْصَى عَلَقْمَهُ الْأَسْوَدَ، أَنْ لَفَّيَ لَا إِلَهَ إِلَّا اللَّهُ

**[10862]** 'Abdullah ibn Numair narrated to us, from Ibn Jurayj, who said: I asked 'Ata': "Is it recommended to instruct the dying person?" He said: "Yes, it is good, I indeed like that."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: فُلِتُ لِعَطَاءً: كَانَ يُسْتَحْبِطُ أَنْ يُلْقَى الْمَيِّتُ، قَالَ: نَعَمْ، حَسَنٌ إِنِّي لَأُحِبُّ ذَلِكَ

**[10863]** Ghundar narrated to us, from Shu'bah, from Mughirah, from Ibrahim, regarding a man when he becomes critically ill. He said: "They used to like not to leave him alone, and to instruct him. When some people leave, others come and instruct him to say 'La ilaha

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ إِذَا تَقْرَبَ، قَالَ: كَانُوا يُحِبُّونَ أَنْ لَا يُخْلُوَهُ وَحْدَهُ، وَيُلْقَفُونَهُ إِذَا قَامَ نَاسٌ جَاءَ أَخْرُونَ، وَيُلْقَفُونَهُ لَا إِلَهَ إِلَّا اللَّهُ

**[10864]** Khalid ibn Makhlad narrated to us, from Sulayman ibn Bilal, who said: 'Umarah ibn Ghaziyyah Al-Ansari narrated to us, from Yahya ibn 'Umarah, from Abu Sa'id Al-Khudri, who said: The Messenger of Allah (peace be upon him) said: "Instruct your dying ones to say 'La ilaha illallah'."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بَلَالٍ، قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ غَرَيْبَةَ الْأَنْصَارِيُّ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقُنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ

**[10865]** Marwan ibn Mu'awiyah narrated to us, from Ibn 'Awn, from Ibrahim, that Al-Aswad advised a man saying: "If you can make my last words 'La ilaha illallah,' then do so, and do not place bricks in my grave."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ ابْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْأَسْوَدَ أَوْصَى رَجُلًا، فَقَالَ: إِنِّي أَسْتَطَعْتُ أَنْ يَكُونَ آخِرُ كَلَامِي أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ، فَفَعَلَ، وَلَا تَجْعَلُوا فِي كَبِيرِي آجِرًا

**[10866]** Abu Bakr narrated to us, saying: Muhammad ibn Bishr narrated to us, from 'Abdullah ibn Al-Walid, who said: An-Nadr ibn Qais narrated to us, from a man from the people of Medina, from 'Abdullah ibn Ja'far, that a man fell ill, and he said: "Instruct him to say 'La ilaha illallah,' for whoever's last words are such will enter Paradise."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا مُحَمَّدُ بْنُ شِرِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ قَبِيسٍ، عَنْ رَجُلٍ، مِنْ أَهْلِ الْمَدِينَةِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، أَنَّ رَجُلًا أَشْتَكَى، فَقَالَ لَقْنُوهُ لَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّهَا مِنْ كَائِنُ آخِرَ كَلَامِهِ دَخَلَ الْجَنَّةَ

**[10867]** Muhammad ibn Fudayl narrated to us, from 'Ata' ibn As-Sa'ib, from Zadhan, who said: "Whoever says 'La ilaha illallah' at the time of his death enters Paradise."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ رَازَانَ، قَالَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ مَوْتِهِ دَخَلَ الْجَنَّةَ

**[10868]** Ibn 'Ulayyah narrated to us, from Khalid, who said: Al-Walid ibn Muslim narrated to me, from Humran, from 'Uthman, who said: The Messenger of Allah (peace be upon him) said: "Whoever dies knowing that there is no god but Allah will enter Paradise."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدٍ، قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حُمَرَانَ، عَنْ عُثْمَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

**[10869]** Mu'awiyah ibn Hisham narrated to us, saying: Sharik narrated to me, from 'Asim, from Al-Musayyab ibn Rafi', from 'Abdullah, who said: "Instruct your dying ones to say 'La ilaha illallah,' for it cannot be the last words of a Muslim except that Allah forbids him from the Fire."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي شَرِيكُ، عَنْ عَاصِمٍ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَقْتُمُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّهَا لَا تَكُونُ آخِرَ كَلَامِ امْرِئٍ مُسْلِمٍ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ

**[10870]** Abu Usamah narrated to us, from 'Abdur-Rahman ibn Yazid ibn Jabir, who said: Yahya ibn Abi Rashid Al-Basri narrated to me, saying: 'Umar said to his son when death approached him: "When death approaches, turn me (towards the Qiblah)."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي رَاشِدٍ الْبَصْرِيُّ، قَالَ: قَالَ: عُمَرُ لِابْنِهِ حِينَ حَضَرَتُهُ الْوَفَاءُ: إِذَا حَضَرَتِ الْوَفَاءُ، فَاصْرُفْنِي

**[10871]** Waki' narrated to us, from Sufyan, from Mughirah, from Ibrahim, who said: "They used to like facing the dying person towards the Qiblah when death approached."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،  
قَالَ: كَانُوا يَسْتَحْبُونَ أَنْ يُوَجِّهَ الْمَيِّتُ الْقِبْلَةَ إِذَا حَضَرَ

**[10872]** Muhammad ibn Abi 'Adi narrated to us, from Ash'ath, from Al-Hasan, who said: "It was recommended to face the dying person towards the Qiblah when he was on the verge of death."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ،  
قَالَ: كَانَ يُسْتَحْبِطُ أَنْ يُسْتَقْبَلَ بِالْمَيِّتِ الْقِبْلَةَ إِذَا كَانَ فِي  
الْمَوْتِ

**[10873]** 'Umar ibn Harun narrated to us, from Ibn Jurayj, from 'Ata', who was asked: "Was it recommended to face the dying person towards the Qiblah at the time of death?" He said: "Yes."

حَدَّثَنَا عُمَرَ بْنُ هَارُونَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،  
قَالَ: كَانَ يُسْتَحْبِطُ أَنْ يُوَجِّهَ الْمَيِّتُ عِنْدَ نَزْعِهِ إِلَى  
الْقِبْلَةِ؟ قَالَ: نَعَمْ

**[10874]** Waki' narrated to us, from Sufyan, from Jabir, from 'Amir, who said: "If you wish, face the dying person (towards the Qiblah), and if you wish, do not face him."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:  
إِنْ شِئْتَ فَوَجِّهْ الْمَيِّتَ، وَإِنْ شِئْتَ فَلَا تُوَجِّهْهُ

**[10875]** Ja'far ibn 'Awn narrated to us, from Sufyan, from Isma'il ibn Umayyah, from Sa'id ibn Al-Musayyab, that he disliked it and said: "Is the dying person not a Muslim?"

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ كَرِهَهُ، وَقَالَ: أَلَيْسَ الْمَيِّتُ امْرَأً مُسْلِمًا

**[10876]** Marwan ibn Mu'awiyah narrated to us, from Abu Malik Al-Ashja'i, from Rib'i ibn Hirash, who said: On the night Hudhayfah died, Abu Mas'ud entered upon him and said: "Move aside, the night has been long." He propped him up against his chest. Hudhayfah regained consciousness and asked: "What time is it?" They said: "Before dawn." Hudhayfah said: "O Allah, I seek refuge in You from a morning leading to the Fire and an evening in it." Then we laid him down and he passed away.

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ،  
عَنْ رَبْعَيِّ بْنِ حِرَاشٍ، قَالَ: لَمَّا كَانَتْ لَيْلَةُ مَاتَ فِيهَا  
حُدَيْفَةُ، دَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، فَقَالَ: تَنَحَّ، فَقَدْ طَالَ  
بِلَيْلٍ، فَأَسْتَدَدَ إِلَى صَدْرِهِ، فَأَفَاقَ، فَقَالَ: أَيُّ سَاعَةٍ هَذِهِ؟،  
قَالُوا: السَّحَرُ، فَقَالَ حُدَيْفَةُ: اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ  
صَبَاحٍ إِلَى النَّارِ وَمَسَاءٍ بِهَا، ثُمَّ أَضْرَجْنَاهُ فَقَضَى

**[10877]** Abu 'Amir Al-'Aqadi narrated to us, from Muhammad ibn Qais, who said: Zur'ah ibn 'Abdur-Rahman narrated to me that he witnessed Sa'id ibn Al-Musayyab in his illness while Abu Salamah ibn 'Abdur-Rahman was with him. Sa'id fainted, so Abu Salamah ordered that his bed be turned towards the Ka'bah. When he regained consciousness, he asked: "Did you turn my bed?" They said: "Yes." He looked at Abu Salamah and said: "I think this is your doing." He said: "I ordered them." So Sa'id ordered that his bed be returned.

**[10878]** Mu'adh ibn Mu'adh narrated to us, from At-Taymi, from Bakr, who said: "When you close the eyes of the deceased, say: 'In the name of Allah, and according to the religion of the Messenger of Allah (peace be upon him).'"

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَالَ: حَدَّثَنِي زُرْعَةُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ شَهَدَ سَعِيدَ بْنَ الْمُسَيْبِ فِي مَرَضِهِ وَعِنْدَهُ أَبُو سَلَمَةُ بْنُ عَبْدِ الرَّحْمَنِ، فَعُشِّيَ عَلَى سَعِيدٍ، فَأَمْرَأَ أَبُو سَلَمَةَ، أَنْ يُحَوَّلْ فِرَاشُهُ إِلَى الْكَعْبَةِ، فَأَفَاقَ، قَالَ: حَوَّلْتُمْ فِرَاشِي؟، فَقَالُوا: نَعَمْ، فَنَظَرَ إِلَى أَبِي سَلَمَةَ، فَقَالَ: أَرَاهُ عَمَلًا فَقَالَ: أَنَا أَمْرَزُهُمْ، قَالَ: فَأَمْرَرْتُ سَعِيدًا أَنْ يُعَادَ فِرَاشُهُ

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ التَّيْمِيِّ، عَنْ بَكْرٍ، قَالَ: "إِذَا أَغْمَضْتَ الْمَيِّتَ، فَقُلْ: بِسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[10879]** Waki' narrated to us, from Sufyan, from Khalid, from Abu Qilabah, from Qabisah ibn Dhu'ayb, that the Prophet (peace be upon him) closed the eyes of Abu Salamah.

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ حَالِدٍ، عَنْ أَبِي قِلَابَةَ،  
عَنْ قَبِيصَةَ بْنِ دُؤَيْبٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَغْمَضَ أَبَا سَلَمَةَ

**[10880]** Abu Usamah narrated to us, from 'Abdur-Rahman ibn Yazid, from Yahya ibn Abi Rashid Al-Basri, who said: 'Umar said to his son when death approached him: "When I die, close my eyes."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ يَحْيَى  
بْنِ أَبِي رَاشِدِ الْبَصْرِيِّ، قَالَ: قَالَ عُمَرُ حِينَ حَضَرَتْهُ  
الْأَوْفَةُ لِابْنِهِ: إِذَا قُبِضْتُ فَأَغْمَضْنِي

**[10881]** Ibn Numair narrated to us, from Ibn Jurayj, from Ibn Shihab, who said: "The Messenger of Allah (peace be upon him) closed the eyes of a man."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ شَهَابٍ، قَالَ:  
أَغْمَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَيْنَ رَجُلٍ

**[10882]** Ibn Numair narrated to us, from Ibn Jurayj, from 'Ata', or someone else, who said: 'Umar said: "Instruct your dying ones to say 'La ilaha illallah', and close their eyes when they die."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَوْ غَيْرِهِ،  
قَالَ: قَالَ عُمَرُ: لَقْنُوا مَوْتَانُكُمْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَغْمِضُوا  
أَعْيُنَهُمْ إِذَا مَاتُوا

**[10883]** Jarir narrated to us, from 'Abdul-Hamid, from Mughirah, from Hammad, from Ibn 'Awn, that Muhammad used to cover the deceased with a cloth.

حَدَّثَنَا جَرِيرُ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ،  
عَنْ ابْنِ عَوْنِ، أَنَّ مُحَمَّدًا كَانَ يَسْتُرُ الْمَيِّتَ بِخِرْفَةٍ

**[10884]** Hafs ibn Ghiyath narrated to us, from Ash'ath, from Al-Hasan, that he said: "There is no harm in a man washing himself in an open space, but he disliked for the deceased to be washed in such a manner."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَسْعَثَ، عَنْ الْحَسَنِ، أَنَّهُ  
قَالَ: لَا بَأْسَ أَنْ يُغَسِّلَ الرَّجُلُ فِي الْفَضَاءِ، وَكَرِهَ أَنْ  
يُغَسِّلَ الْمَيِّتَ كَذَلِكَ

**[10885]** 'Abdullah ibn Idris narrated to us, from Ibn Jurayj, from Muhammad ibn 'Ali, who said: "The Prophet (peace be upon him) was washed in a shirt."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ  
بْنِ عَلَيٍّ، قَالَ: غُسِّلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي  
قَمِيصٍ

**[10886]** Abu Dawud narrated to us, from Ayyub, from Hammam, who said: Abu Qilabah said to me: "Cover him as much as you can."

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ أَيُوبَ، عَنْ هَمَامٍ، قَالَ لِي  
أَبِي قِلَابَةَ: اسْتُرْهُ مَا أَسْتَطَعْتُ

**[10887]** Muhammad ibn Fudayl narrated to us, from Yazid, from 'Abdullah ibn Al-Harith, who said: "Ali washed the Prophet (peace be upon him), and the Prophet (peace be upon him) had his shirt on. 'Ali had a cloth on his hand with which he was washing him, inserting his hand under the shirt, washing him while the shirt was on him."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: غَسَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَعَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَمِيصُهُ، وَعَلَى يَدِ عَلَيِّ خَرْقَةً يُغَسِّلُهُ بِهَا، يُنْخَلِّي دَهْنَتَ الْقَمِيصِ، فَيُغَسِّلُهُ وَالْقَمِيصُ عَلَيْهِ

**[10888]** Yahya ibn Sa'id Al-Qattan narrated to us, from Ja'far, from his father, who said: "When they wanted to wash the Prophet (peace be upon him), he was wearing a shirt. They wanted to remove it, but they heard a voice from the house saying, 'Do not remove the shirt.'"

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانِ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا أَرَادُوا أَنْ يُغَسِّلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ عَلَيْهِ قَمِيصٌ، فَأَرَادُوا أَنْ يَنْزِعُوهُ، فَسَمِعُوا نِدَاءً مِنَ الْبَيْتِ لَا تَنْزِعُوا الْقَمِيصَ

**[10889]** Humaid ibn 'Abdur-Rahman narrated to us, from Zuhayr, from Abu Ishaq, from Ad-Dahhak, who said: "Do not strip me."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ أَبِيهِ إِسْحَاقَ، عَنْ الضَّحَّاكِ، قَالَ: لَا تُجَرِّدُونِي

**[10890]** Yahya ibn Yaman narrated to us, from Sufyan, from Jabir, from 'Amir, who said: "It was recommended that a sword be placed on the abdomen of the deceased."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: كَانَ يُسْتَحِبُّ أَنْ يُوْضَعَ السَّيْفُ عَلَى بَطْنِ الْمَيِّتِ

**[10891]** Ibn 'Ulayyah narrated to us, from Khalid Al-Hadhdha', from Hafsa, from Umm 'Atiyyah, that the Messenger of Allah (peace be upon him) said to them regarding washing his daughter: "Begin with her right side and the places of ablution."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ حَفْصَةَ، عَنْ أُمِّهِ عَطِيَّةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُنَّ فِي غُسْلِ ابْنَتِهِ: ابْدَأُنَّ بِمَيَامِنِهَا، وَمَوَاضِعِ الْوُضُوءِ مِنْهَا

**[10892]** Al-Thaqafi narrated to us, from Ayyub, who said: Hafsa narrated to me, from Umm 'Atiyyah, who said: The Messenger of Allah (peace be upon him) entered upon us while we were washing his daughter, and he said: "Begin with her right side and the places of ablution."

حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُوبَ، قَالَ: حَدَّثَنِي حَفْصَةُ، عَنْ أُمِّهِ عَطِيَّةَ، قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَحْنُ نُغْسِلُ ابْنَتَهُ، قَالَ: ابْدَأُنَّ بِمَيَامِنِهَا، وَمَوَاضِعِ الْوُضُوءِ مِنْهَا

**[10893]** Al-Thaqafi narrated to us, from Ayyub, from Muhammad, that when he was asked about washing the deceased, he would say: "Begin with his right side and the places of ablution."

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ إِذَا سُئِلَ عَنْ غُسْلِ الْمَيِّتِ، قَالَ: ابْدُأْ بِمَيَامِنِهِ، وَمَوَاضِعِ الْأُوضُوعِ مِنْهُ

**[10894]** Abu Al-Ahwas narrated to us, from Mughirah, from Ibrahim, who said: "Start with the deceased by performing ablution for him as is done for prayer."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَبْدُأْ بِالْمَيِّتِ فَيَوْضُعُ وُضُوءَ الصَّلَاةِ

**[10895]** 'Abdullah ibn Idris narrated to us, from Al-A'mash, from Ibrahim, who said: "Perform ablution for him as for prayer, except for his feet."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: يُوَضَّعُ وُضُوءُ الصَّلَاةِ، إِلَّا رِجْلَيْهِ

**[10896]** Abu Bakr narrated to us, saying: Mu'adh and Azhar narrated to us, from Ibn 'Awn, from Ayyub, from Abu Qilabah, who said: "Perform ablution for him as for prayer."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا مُعَاذُ، وَأَرْهَرُ، عَنِ ابْنِ عَوْنِ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: يُوَضَّعُ وُضُوءُ الصَّلَاةِ

**[10897]** Humaid ibn 'Abdur-Rahman narrated to us, from Mindal, from Ja'far, from Abu Al-Mughirah, from Sa'id ibn Jubayr, who said: "The deceased is given ablution as for prayer, except that he is not made to rinse his mouth or snuff water."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مِنْدَلٍ، عَنْ جَعْفَرٍ،  
عَنْ أَبِي الْمُغَيْرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يُوضَأُ  
الْمَيْتُ وُضُوءَةً لِلصَّلَاةِ، إِلَّا أَنَّهُ لَا يُمْضَمِضُ، وَلَا  
يَسْتَشْقَى

**[10898]** Waki' narrated to us, from Yazid, from Ibn Sirin, who said: "The deceased is given ablution just as the living is given ablution."

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: يُوضَأُ  
الْمَيْتُ كَمَا يُوضَأُ الْحَيُّ

**[10899]** Ghundar narrated to us, from Sa'id, from Qatadah, from Al-Hasan and Sa'id ibn Al-Musayyab, that they both said regarding the deceased: "Perform ablution for him as for prayer."

حَدَّثَنَا غُنْدَرٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، وَسَعِيدِ  
بْنِ الْمُسِيَّبِ، أَنَّهُمَا قَالَا فِي الْمَيْتِ: يُوضَأُ وُضُوءَةً  
لِلصَّلَاةِ

**[10900]** Yahya ibn Ya'la Al-Aslami narrated to us, from 'Uthman ibn Al-Aswad, who said: Mujahid was present with us while we were washing a deceased person, and he said: "Perform ablution for him as for prayer."

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْأَسْلَمِيُّ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ،  
قَالَ: حَضَرَنَا مُجَاهِدٌ، وَنَحْنُ نُغَسِّلُ مَيِّتًا، فَقَالَ: وَضُوءَةً  
وُضُوءَةً لِلصَّلَاةِ

**[10901]** ‘Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, from Muḥammad, from Umm ‘Atiyyah, who said: The Messenger of Allah ﷺ entered upon us while we were washing his daughter and said: “Wash her three times, or five times, or more than that if you see fit, with water and Sidr (lote tree leaves), and put camphor, or some camphor, in the last wash. When you have finished, inform me.” When we finished, we informed him, and he threw his Izār (lower garment) to us and said: “Shroud her in it (next to her body).”

**[10902]** Abū Mu‘awiyah told us, from ‘Āsim, from Ḥafṣah, from Umm ‘Atiyyah, who said: When Zaynab, the daughter of the Messenger of Allah ﷺ, died, he said: “Wash her an odd number of times: three or five, and put camphor, or some camphor, in the last wash. When you have washed her, inform me.” When we washed her, we informed him, and he gave us his Izār and said: “Shroud her in it.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَحْنُ نُغَسِّلُ ابْنَتَهُ، فَقَالَ: اغْسِلْنَاهَا ثَلَاثَةً، أَوْ خَمْسَاءً، أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَاهُ فِي الْآخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْنَا، فَادْتَنِي فَلَمَّا فَرَغْنَا أَدَنَاهُ، فَأَلْقَى إِلَيْنَا حِفْوَةً، فَقَالَ: أَشْعِرْنَاهَا إِلَيَّاهُ

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: اغْسِلْنَاهَا وَتُرَّا، ثَلَاثَةً، أَوْ خَمْسَاءً، وَاجْعَلْنَاهُ فِي الْآخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا غَسَلْنَاهَا، فَأَعْلَمَنِي فَلَمَّا غَسَلْنَاهَا أَعْلَمَنَاهُ، فَأَعْطَانَا حِفْوَةً، فَقَالَ: أَشْعِرْنَاهَا إِلَيَّاهُ

**[10903]** ‘Abbād ibn al-‘Awwām told us, from Sa‘īd, from Qatādah, from Sa‘īd ibn al-Musayyib and Al-Ḥasan, who said: “The deceased is washed three times, or thrice: once with water and Sidr, once with pure water, and once with water and camphor.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ  
بْنِ الْمُسَيْبِ، وَالْحَسَنِ، قَالَا: يُغَسِّلُ الْمَيِّتُ ثَلَاثَ  
غَسَّالَاتٍ، أَوْ ثَلَاثَ مِرَارٍ، مَرَّةً بِمَاءٍ وَسِدْرٍ، وَمَرَّةً بِمَاءٍ  
فَرَاحٍ، وَمَرَّةً بِمَاءٍ وَكَافُورٍ

**[10904]** Jarīr told us, from Manṣūr, from Ibrāhīm, who said: “The deceased is washed three times, and Sidr is put in the middle wash.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُغَسِّلُ  
الْمَيِّتُ ثَلَاثًا، وَيُجْعَلُ السِّدْرُ فِي الْغَسْلَةِ الْوُسْطَى

**[10905]** Abū Bakr ibn ‘Ayyāsh told us, from Mughīrah, from Ibrāhīm, who said: “The deceased is washed three times with Sidr and water.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،  
قَالَ: يُغَسِّلُ الْمَيِّتُ ثَلَاثَ غَسَّالَاتٍ، سِدْرٍ وَمَاءٍ

**[10906]** ‘Abd Allāh ibn Idrīs told us, from Al-A‘mash, from Ibrāhīm, who said: “The deceased is performed ablution (Wudu) like the ablution for prayer, except for his feet. Then water is poured from his head, and his stomach is wiped. If anything comes out, it comes out. Then he is brought down until you think he is dry or almost dry. Then he is washed a second and third time, and his clothes are perfumed with incense three times.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: يُوضَأُ الْمَيِّتُ وُضُوءَةً لِلصَّلَاةِ إِلَّا رِجْلَيْهِ، ثُمَّ يُصَبُّ الْمَاءُ مِنْ قَبْلِ رَأْسِهِ وَيُمْسَحُ بَطْنُهُ، فَإِنْ كَانَ شَيْءٌ خَرَجَ، ثُمَّ يَنْزَلُ حَتَّى إِذَا قُلْتَ جَفَّ أَوْ كَادَ، عُسِّلَ الثَّانِيَةُ وَالثَّالِثَةُ، وَيُجْمَعُ تِبَابُهُ ثَلَاثَةً

**[10907]** Jarīr told us, from Mughīrah, from Ibrāhīm, who said: “The deceased is not made to rinse his mouth or sniff water into his nose, but a clean cloth is taken and his mouth and nostrils are wiped with it.”

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُمَضْمِضُ الْمَيِّتُ، وَلَا يَسْتَشِقُ، وَلَكِنْ يُؤْخَذُ خَرْقَةً نَظِيفَةً، فَيُمْسَحُ بِهَا فَمُهُ وَمَنْخِرُهُ

**[10908]** Yazīd ibn Hārūn told us, from Hishām, from Farqad al-Sabakhī, from Abū Tamīmah al-Hujaymī, that ‘Umar ibn al-Khaṭṭāb wrote to Abū Mūsā al-Ash‘arī: “Wash those two with Sidr and basil

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ فَرْقَدِ السَّبَخِيِّ، عَنْ أَبِي ثَمِيمَةَ الْهُجَيْمِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَتَبَ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّ اغْسِلْ ذِينَكَ بِالسَّدْرِ وَمَاءِ الرَّيْحَانِ

**[10909]** ‘Ubayd Allāh told us: Isrā’īl informed us, from ‘Abd Allāh ibn al-Mukhtār, from Mu‘āwiyah ibn Qurrah, who said: Abū Kurayb and Abū Ḥarb told us, from ‘Abd Allāh ibn ‘Amr, that his father advised him, saying: “O my son, when I die, wash me once with water, then dry me with a cloth. Then wash me a second time with pure water, then dry me with a cloth. When you have dressed me in the clothes (shroud), then satisfy my thirst (with water/perfume).”

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُعَاوِيَةَ بْنِ قَرَّةَ، قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ، وَأَبُو حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ أَبَاهُ، أَوْصَاهُ، فَقَالَ: يَا بُنْيَيْ إِذَا مِتْ فَاغْسِلْنِي غَسْلَةً بِالْمَاءِ، ثُمَّ جَفْنِي بِتَوْبٍ، ثُمَّ اغْسِلْنِي الثَّانِيَةُ بِمَاءِ قَرَاحٍ، ثُمَّ جَفْنِي بِتَوْبٍ، فَإِذَا أَلْبَسْتِنِي الثَّيَابَ فَأَرْوَنِي

**[10910]** Yazīd ibn Hārūn told us, from Hishām, from Al-Ḥasan, who said: “He is washed the first time with pure water, the second with water and Sidr, and the third with water and camphor. Then camphor is taken and placed on the places of his prostration (sujud).”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: يُغَسَّلُ أَوَّلَ غَسْلَةً بِمَاءِ قَرَاحٍ، وَالثَّانِيَةُ بِمَاءِ وَسِدْرٍ، وَالثَّالِثَةُ بِمَاءِ وَكَافُورٍ، ثُمَّ يُؤْخَدُ الْكَافُورُ وَيُوَضَّعُ عَلَى مَوَاضِعِ مَسَاجِدِه

**[10911]** Mu‘ādh ibn Mu‘ādh told us: Ibn ‘Awn told us, from Ayyūb al-Sikhtiyānī, who said: Abū Qilābah, when the deceased was washed, ordered Sidr, which was then strained through a cloth. He washed him with the clear liquid and discarded the dregs.

**[10912]** Ismā‘il ibn ‘Ulayyah told us, from Yūnus, from Al-Ḥasan, from ‘Isā, from Ubayy, who said: When Adam became seriously ill, he ordered his sons to fetch fruits from Paradise. They went, and the angels met them and said: “Go back, for Allah has ordered the taking of your father’s soul.” So they returned with them, and they took his soul. They came with his shroud and embalmed him. They said to his sons: “Attend, wash him, shroud him, embalm him, and pray over him.” And they said: “O children of Adam, this is a Sunnah among you.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا ابْنُ عَوْنَ، عَنْ أَيُوبَ السَّخِيْتَانِيِّ، قَالَ: كَانَ أَبُو قِلَابَةَ إِذَا غُسِّلَ الْمَيِّتُ، أَمَرَ بِالسَّدْرِ، فَصُفِّيَ فِي نَوْبِ، فَغُسِّلَ بِصَافُوهُ، وَرُمِيَ بِثُغْلِهِ

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلَيَّ، عَنْ يُوسُفَ، عَنْ الْحَسَنِ، عَنْ عِيسَى، عَنْ أَبِيِّ، قَالَ: "لَمَّا تَقْلَ آدَمَ، أَمَرَ بَنِيهِ أَنْ يَجِدُوا مِنْ ثِمَارِ الْجَنَّةِ، فَجَدُوا، فَنَاقَّهُمُ الْمَلَائِكَةُ، فَقَالُوا: ارْجِعُوهَا، فَقَدْ أَمَرَ اللَّهُ بِقَبْضِ أَبِيكُمْ، فَرَجَعُوا مَعَهُمْ، فَقَبَضُوا رُوحَهُ، وَجَاءُوا مَعَهُمْ بِكَفَنِهِ، وَحَاطُوهُ، وَقَالُوا لِبَنِيهِ: احْضِرُوهَا، فَأَغْسِلُوهُ، وَكَنْدُوهُ، وَحَنْطُوهُ، وَصَلُوا عَلَيْهِ، وَقَالُوا يَا بَنِي آدَمَ هَذِهِ سُنَّةُ بَيْنَكُمْ

**[10913]** Wakī‘ told us, from Ismā‘il ibn Abī Khālid, from Ḥakīm ibn Jābir al-Āḥmasī, who said: When Al-Ash‘ath ibn Qays died, and his daughter was married to Al-Ḥasan ibn ‘Alī, he said: “When you wash him, do not disturb him until you inform me.” So we informed him, and he came and performed ablution on him with ḥanūt (perfume used for embalming) like regular ablution.

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرِ الْأَحْمَسِيِّ، قَالَ: لَمَّا مَاتَ الْأَشْعَثُ بْنُ فَيْسٍ، وَكَانَتِ ابْنَتُهُ تَحْتَ الْحَسَنَ بْنَ عَلَيِّ، قَالَ: إِذَا غَسَّلُتُمُوهُ، فَلَا تُهِيجُوهُ حَتَّى تُؤْذِنُونِي فَأَذْنَاهُ، فَجَاءَ فَوَضَّأَهُ بِالْحَنُوطِ وُضُوءًا

**[10914]** Wakī‘ told us, from Shaqīq, from Al-Zubayr ibn ‘Adī, from Ibrāhīm, who said: “After ablution, start by washing the head.”

حَدَّثَنَا وَكِبْعُ، عَنْ شَقِيقٍ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: يُبَدَّأُ بَعْدَ الْوُضُوءِ بِغَسْلِ الرَّأْسِ

**[10915]** Wakī‘ told us, from Sufyān, from Al-Zubayr ibn ‘Adī, from Ibrāhīm, who said: “Perform ablution on the deceased like the ablution for prayer with water, then wash him with Sidr and water, then wash him with water.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: يُوَضَّأُ الْمَيِّتُ وُضُوءُ الصَّلَاةِ بِمَاءٍ، ثُمَّ يُغَسَّلُ بِسِدْرٍ وَمَاءً، ثُمَّ يُغَسَّلُ بِمَاءٍ

**[10916]** ‘Abd al-Ṣamad told us, from Hammām, from a shaykh from the people of Kufa called Ziyād, from Ibrāhīm, from Ibn Mas‘ūd, who said: “Camphor is placed on the places of prostration of the deceased.”

حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ هَمَّامٍ، عَنْ شَيْخٍ مِنْ أَهْلِ الْكُوفَةِ  
يُقَالُ لَهُ زِيَادٌ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ:  
يُوضَعُ الْكَافُورُ عَلَى مَوَاضِعِ سُجُودِ الْمَيِّتِ

**[10917]** Jarīr ibn ‘Abd al-Ḥamīd told us, from Maṇṣūr, from Ibrāhīm, from Al-Aswad, who said: I said to ‘Ā’ishah: “Can the head of the deceased be washed with Khaṭmī (marshmallow plant)?” She said: “Do not burden your deceased.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ  
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: قُلْتُ لِعَائِشَةَ: يُغَسَّلُ رَأْسُ  
الْمَيِّتِ بِخَطْمَيِّ؟، فَقَالَتْ: لَا تَعْنَتُنَا مَيِّتُكُمْ

**[10918]** Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: “If there is no Sidr, it does not harm you.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنْ لَمْ  
يَكُنْ سِدْرٌ، فَلَا يَضُرُّكُمْ

**[10919]** Yaḥyā ibn Sa‘īd told us, from Hishām, from Muḥammad, who said: “They should not wash him with Khaṭmī while they are able to use Sidr.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: لَا  
يُغَسِّلُونَهُ بِخَطْمَيِّ وَهُمْ يَقْرُونَ عَلَى السِّدْرِ

**[10920]** Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Al-Hasan, that he said regarding the deceased: “I wash him with Sidr. If Sidr is not found, then with Khaṭmī. If there is no Khaṭmī, then with Ushnān (potash).”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، أَنَّهُ قَالَ فِي الْمَيِّتِ: أَغْسِلُهُ بِسِدْرٍ، فَإِنْ لَمْ يُوجَدْ سِدْرٌ، فَخَطْمِيٌّ، فَإِنْ لَمْ يَكُنْ خَطْمِيٌّ، فِي أُشْنَانٍ

**[10921]** ‘Abd al-Razzāq told us, from Ma‘mar, from Ayyūb, from Abū Qilābah, who said: “If the deceased's illness was prolonged (leading to wasting/odor), he should be washed with Ushnān.”

حَدَّثَنَا عَبْدُ الرَّزَاقَ، عَنْ مَعْمَرٍ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: إِذَا طَالَ صَنْيُ الْمَيِّتِ غُسْلٌ بِأُشْنَانٍ

**[10922]** Humayd ibn ‘Abd al-Rahmān told us, from Zuhayr, from Abū Ishāq, from Al-Ḍahhāk, who said: “Do not wash me with Sidr.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الضَّحَّاكِ، قَالَ: لَا تُغَسِّلُونِي بِالسِّدْرِ

**[10923]** Al-Faḍl ibn Dukayn told us, from Sharīk, from Sālim, from Sa‘id ibn Jubayr, who said: “If there is no Sidr, then Khaṭmī.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، عَنْ شَرِيكٍ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، قَالَ: إِذَا لَمْ يَكُنْ سِدْرٌ، فَخَطْمِيٌّ

**[10924]** ‘Isā ibn Yūnus told us, from Al-A‘mash, from Ibrāhīm, who said: They mentioned the washing of the deceased in his presence, and they said: “Like the washing of a man from Janabah (major impurity).”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،  
قَالَ: ذَكَرُوا عِنْدَهُ غُسْلَ الْمَيِّتِ، فَقَالُوا: كَاغْتِسَالِ  
الرَّجُلِ مِنَ الْجُنَاحِ

**[10925]** Wakī‘ told us, from Abū al-Mu‘tamir, from Qatādah, who said: “What suffices for the person in Janabah suffices for the deceased in washing.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْمُعْتَمِرِ، عَنْ قَتَادَةَ، قَالَ: يُحْزِي  
الْمَيِّتَ فِي الْغُسْلِ مَا يُحْزِي الْجُنَاحَ

**[10926]** Muḥammad ibn Abī ‘Adī told us, from Ḥumayd, from Bakr, who said: I came to Medina and asked about washing the deceased. Some of them said: “Do with your deceased as you do with your bride, except that you do not perfume him with Khalūq (a type of perfume).”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، قَالَ:  
فَرِمْتُ الْمَدِينَةَ، فَسَأَلْتُ عَنْ غُسْلِ الْمَيِّتِ، فَقَالَ بَعْضُهُمْ:  
اصْنِعْ بِمَيِّتِكَ كَمَا تَصْنِعُ بِعَرْوِسِكَ غَيْرَ أَنْ لَا تَخْلُقَهُ

**[10927]** Hushaym told us, from Manṣūr, from Al-Ḥasan, who used to say regarding the deceased if something comes out of him after washing: “Wash what came out.” He said: And Ibn Sīrīn used to say: “The washing should be repeated.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، قَالَ: كَانَ يَقُولُ فِي الْمَيِّتِ إِذَا خَرَجَ مِنْهُ الشَّيْءُ بَعْدَ غُسْلِهِ، قَالَ: يُغَسِّلُ مَا خَرَجَ مِنْهُ. قَالَ وَكَانَ ابْنُ سِيرِينَ، يَقُولُ: يُعَادُ عَلَيْهِ الْغُسْلُ

**[10928]** Hushaym told us, from Sulaymān al-Taymī, from Ibn Sīrīn, who said: “He is washed twice.”

حَدَّثَنَا هُشَيْمٌ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ ابْنِ سِيرِينَ، قَالَ: يُغَسِّلُ مَرَّتَيْنَ

**[10929]** Hushaym told us, from some of the Kufans, from Al-Sha‘bī, similar to the opinion of Al-Ḥasan.

حَدَّثَنَا هُشَيْمٌ، عَنْ بَعْضِ الْكُوفَيْنِ، عَنِ الشَّعْبِيِّ، مِثْلَ قَوْلِ الْحَسَنِ

**[10930]** Ghundar told us, from Shu‘bah, who said: I said to Hammād: “If something comes out of the deceased after finishing with him?” He said: “Wash that place.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: قُلْتُ لِحَمَّادٍ: الْمَيِّتُ إِذَا خَرَجَ مِنْهُ الشَّيْءُ بَعْدَمَا يُفْرَغُ مِنْهُ، قَالَ: يُغَسِّلُ ذَلِكَ الْمَكَانُ

**[10931]** Yazīd ibn Hārūn told us, from Hishām, from Al-Ḥasan, who said: “If something comes out of him, water is run over it, and his ablution is not repeated.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: إِذَا خَرَجَ مِنْهُ شَيْءٌ أَجْرِيَ عَلَيْهِ الْمَاءُ، وَلَمْ يُعْدُ وُضُوئُهُ

**[10932]** Yazīd told us, from Al-Taymī, from Yūnus, regarding the deceased if something comes out of him after washing. He said: “The washing is repeated twice. If something comes out of him, the washing is repeated twice, up to seven times, unless they fear he will become loose and spoil for them.”

حَدَّثَنَا يَزِيدُ، عَنِ النَّيْمَىِّ، عَنْ يُونُسَ، فِي الْمَيِّتِ يَخْرُجُ مِنْهُ الشَّيْءُ بَعْدَ الْغُسْلِ، قَالَ: يُعَادُ عَلَيْهِ الْغُسْلُ مَرَّتَيْنَ، فَإِنْ خَرَجَ مِنْهُ شَيْءٌ أُعِيدَ عَلَيْهِ الْغُسْلُ مَرَّتَيْنِ إِلَى سَبْعَ مَرَّاتٍ، إِلَّا أَنْ يَخَافُوا أَنْ يَسْتَرْخُ فَيَفْسُدُ عَلَيْهِمْ

**[10933]** ‘Abd al-Salām told us, from Mughīrah, from Ibrāhīm, who said: “The stomach of the deceased is pressed gently during the first and second wash.”

حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُعْصَرُ بَطْنُ الْمَيِّتِ عَصْرًا رَقِيقًا فِي الْأُولَى وَالثَّانِيَةِ

**[10934]** Yazīd ibn Hārūn told us, from Hishām, from Ibñ Sīrīn, who said: “The stomach of the deceased is pressed lightly in the first wash.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: يُعْصَرُ بَطْنُ الْمَيِّتِ فِي أَوَّلِ غَسْلَةٍ عَصْرًا حَفِيفًا

**[10935]** Sahl ibn Yūsuf told us, from ‘Amr, from Al-Ḥasan, who said: “His stomach is pressed gently.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، قَالَ: يُعْصَرُ بَطْنُهُ عَصْرًا رَقِيقًا

**[10936]** ‘Ubayd Allāh ibn Mūsā told us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “He was present with us while we were washing a deceased person, and he said: ‘Shake him lightly and do not press him, for you do not know what might come out during the pressing.’”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: حَضَرَنَا وَنَحْنُ نُغَسِّلُ مَيِّتًا، فَقَالَ: انْفُضُوهُ وَلَا تَعْصِرُوهُ، فَإِنَّكُمْ لَا تَدْرُونَ مَا يَخْرُجُ فِي الْعَصْرِ

**[10937]** Ibn Mubārak and ‘Abd al-A’lā told us, from Ma’mar, from Al-Zuhrī, from Sa’id ibn al-Musayyib, who said: ‘Alī sought from the Prophet ﷺ what is usually sought from the deceased (impurities), but he found nothing. He said: “May my father be sacrificed for you, you were pure in life and pure in death.”

حَدَّثَنَا أَبْنُ مُبَارَكٍ، وَعَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: التَّمَسَ عَلَيِّ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يُلْتَمَسُ مِنَ الْمَيِّتِ، فَلَمْ يَجِدْهُ، فَقَالَ: إِنَّبِي طَبَّتْ حَيًّا وَطَبَّتْ مَيِّتًا

**[10938]** Ḥumayd ibn ‘Abd al-Rahmān told us, from Zuhayr, from Abū Ishaq, from Al-Dahhāk, who said: “Do not press my stomach.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الصَّحَّاكِ، قَالَ: لَا تَعْصِرُوا بَطْنِي

**[10939]** Azhar told us, from Ibn ‘Awn, from Muḥammad, who said: “Shake the deceased lightly, and do not turn him face down.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: انْفُضْ الْمَيِّتَ، وَلَا تُكْبِهُ

**[10940]** Abū Mu‘āwiyah told us, from ‘Abd al-Rahmān ibn Abī Bakr, from Ibñ Abī Mulaykah, who said: ‘Abd al-Rahmān ibn Abī Bakr instructed: “When I die, shake me lightly once or twice.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبْنِ أَبِي مُلِيقَةَ، قَالَ: أَوْصَى عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: إِذَا أَنَا مِتُّ، فَانْفُضْنِي نَفْسَهُ، أَوْ تَفْضِنِي

**[10941]** Wakī‘ told us, from Sufyān, from Khālid, from Ibñ Sirīn, who said: “Do not move the head of the deceased.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: لَا تُحْرِكُ رَأْسَ الْمَيِّتِ

**[10942]** Ḥumayd ibn ‘Abd al-Rahmān told us, from Zuhayr, from Abū Ishāq, from Al-Ḍahhāk, who said: “Do not sit me up.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ، قَالَ: لَا تُقْعِدُنِي

**[10943]** Yahyā ibn Sa‘īd told us, from Shaqīq, from Yazīd, from ‘Abd Allāh ibn al-Ḥārith, that he used to wash the dead with hot water.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شَقِيقٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّهُ كَانَ يُغَسِّلُ الْمَوْتَى بِالْحَمِيمِ

**[10944]** Abū Mu‘āwiyah told us, from Abū Ḥanīfah, from Ḥammād, from Ibrāhīm, who said: “Water should be boiled for the deceased.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُعْلَى لِلْمَيِّتِ الْمَاءُ

**[10945]** Al-Thaqafī told us, from Ayyūb, from Muḥammad, that he disliked taking anything from the pubic hair or nails after death, and he used to say: “It is appropriate for the family of the sick person to do that during his severe illness.”

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يُؤْخَذَ مِنْ عَانَةٍ، أَوْ ظُفْرٍ بَعْدَ الْمَوْتِ، وَكَانَ يَقُولُ: يَنْبَغِي لِأَهْلِ الْمَرِيضِ أَنْ يَعْلُو دَلِكَ فِي ثَقْلَهِ

**[10946]** Ismā‘il ibn ‘Ulayyah told us, from Shu‘bah, from Manṣūr, from Al-Ḥasan, who said: “The nails of the deceased should be trimmed.” Shu‘bah said: “I mentioned that to Ḥammād, and he disapproved of it and said: ‘Do you think if he was uncircumcised, he should be circumcised?’”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ شُعبَةَ، عَنْ مُنْصُورٍ، عَنْ الْحَسَنِ، قَالَ: تُقَلِّمُ أَظْفَارَ الْمَيِّتِ، قَالَ شُعبَةُ: فَذَكَرْتُ ذَلِكَ لِحَمَّادٍ فَأَنْكَرَهُ، وَقَالَ: أَرَيْتُ إِنْ كَانَ أَفْلَقَ أَيُخْتَنُ؟

**[10947]** Ismā‘il ibn ‘Ulayyah told us, from Khālid al-Ḥadhdhā’, from Abū Qilābah, that Sa‘d washed a deceased person, then called for a razor and shaved him.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدِ الْحَدْهَادِ، عَنْ أَبِي قِلَّابَةَ، أَنَّ سَعْدًا: غَسَّلَ مَيِّتًا، فَدَعَا بِمُوسَى فَحَفَّهُ

**[10948]** ‘Abd Allāh ibn Mubārak told us, from Hishām, from Muḥammad, that he liked when the sick person became critical, to trim his mustache, nails, and pubic hair. If he died, nothing would be taken from him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يُعْجِزُهُ إِذَا تَقْرَأُ الْمَرِيضُ أَنْ يُؤْخَذَ مِنْ شَارِبِهِ، وَأَظْفَارِهِ، وَعَانِتِهِ، فَإِنْ هَلَكَ لَمْ يُؤْخَذْ مِنْهُ شَيْءٌ

**[10949]** Yazīd ibn Hārūn told us, from Ḥumayd, from Bakr, that he used to take and trim excessive hair or nails if he saw them on the deceased.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، أَنَّهُ كَانَ إِذَا رَأَى مِنَ الْمَيِّتِ شَيْئًا فَاحْسَأَ مِنْ شَعْرٍ وَظُفْرٍ، أَخَذَهُ وَقَلَمَهُ

**[10950]** Yazīd ibn Hārūn told us, from ‘Uqbah ibn Abī al-Ṣahbā’, who said: Abū al-‘Āliyah al-Qaysī told us that Abū al-Malīḥ al-Hudhalī advised them, saying: “When he dies, they should trim his hair and nails.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عُقْبَةَ بْنِ أَبِي الصَّهْبَاءِ، قَالَ: حَدَّثَنَا أَبُو الْعَالِيَةِ الْقَيْسِيُّ، أَنَّ أَبَا الْمَلِيقِ الْهُنَدِيَّ، أَوْصَاهُمْ، فَقَالَ "إِذَا مَاتَ: أَنْ يَأْخُذُوا مِنْ شَعْرِهِ وَأَظْفَارِهِ"

**[10951]** Wakī‘ told us, from Sufyān, from Khālid, from Abū Qilābah, that Sa‘d washed a deceased person, then called for a razor and shaved him.

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، أَنَّ سَعْدًا غَسَلَ مَيِّنَا، فَدَعَا بِالْمُوسَى، فَحَلَفَ

**[10952]** ‘Abd al-Rahmān ibn Mahdī and Wakī‘ told us, from Sufyān, from Yazīd, from ‘Abd al-Rahmān ibn Abī Laylā regarding the deceased from whom hair and nails fall. He said: “It should be put with him.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَوَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، فِي الْمَيْتِ يَسْقُطُ مِنْ شَعْرِهِ وَأَظْفَارِهِ، قَالَ: يُجْعَلُ مَعَهُ

**[10953]** Ḥafṣ ibn Ghiyāth told us, from ‘Āsim, from Ibn Sīrīn and the daughters of Sīrīn, who said: “Whatever falls from the hair or other things should be buried with the deceased.”

حَدَّثَنَا حَصْنُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، وَبَنَاتِ سِيرِينَ، قَالَ: يُدْفَنُ مَعَ الْمَيْتِ مَا يَسْقُطُ مِنْ شَعْرٍ أَوْ غَيْرِهِ

**[10954]** Ghundar told us, from ‘Uthmān ibn Ghiyāth, who said: I heard Al-Ḥasan saying: “The nails and mustache of the deceased should be trimmed if they are long.” He said: I said to Al-Ḥasan: “Should it be put with him?” He said: “Yes.”

حَدَّثَنَا غُنْدَرُ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: يُقْلَمُ أَظْفَارُ الْمَيْتِ وَشَارِبُهُ إِذَا طَالَ، قَالَ: قُلْتُ لِلْحَسَنِ: يُوضَعُ مَعَهُ، قَالَ: نَعَمْ

**[10955]** Ibn Mahdī told us, from Ḥammād ibn Zayd, from Ayyūb, from Abū Qilābah, who said: “It is not obligatory to put it with him.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: مَا يَجْبُ أَنْ يُجْعَلَ مَعَهُ

**[10956]** Wakī‘ told us, from Sufyān, from Yazīd ibn Abī Ziyād, from ‘Abd al-Rahmān ibn Abī Laylā, that Qays ibn Sa‘d passed by a man whose finger had been severed, so it was buried with him.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، أَنَّ قَيْسَ بْنَ سَعْدٍ مَرَّ عَلَى رَجُلٍ قَدْ بَاتَتْ إِصْبَاعُهُ مِنْهُ فَقُبِرَتْ مَعَهُ

**[10957]** Al-Thaqafī told us, from Khālid al-Hadhdhā’, from Ḥafṣah, that she said: “Comb the hair of the deceased, for it is put with him.”

حَدَّثَنَا التَّقِيُّ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ حَفْصَةَ، أَنَّهَا قَالَتْ: سَرِّحْ شَعْرَ الْمَيِّتِ، فَإِنَّهُ يُجْعَلُ مَعَهُ

**[10958]** ‘Abd al-Salām ibn Ḥarb told us, from Ḥajjāj, from ‘Atā, who said: “There is no harm if a menstruating woman or a person in a state of major ritual impurity (Junub) washes the deceased.”

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ حَجَاجٍ، عَنْ عَطَاءَ، قَالَ: لَا بَأْسَ أَنْ يُغَسِّلَ الْمَيِّتُ الْحَائِضُ وَالْجُنُبُ

**[10959]** Mu‘ādh ibn Mu‘ādh told us, from Ash‘ath, from Al-Ḥasan and Ibn Sīrīn, that they used to dislike a menstruating woman or a person in a state of major ritual impurity washing the deceased.

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ، أَنَّهُمَا كَانَا يَكْرَهَانِ أَنْ تُغَسَّلَ الْحَائِضُ وَالْجُنُبُ الْمَيِّتُ

**[10960]** Waki‘ told us: Sufyān told us, from Maṇṣūr, from Ibrāhīm, who said: My mother sent to ‘Alqamah asking him about a menstruating woman washing the deceased, and he did not see any

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَرْسَلْتُ أُمِّي إِلَى عَلْقَمَةَ تَسْلَالَةَ عَنْ الْحَائِضِ تُغَسِّلُ الْمَيِّتَ، فَلَمْ يَرَ بِهِ بَأْسًا

**[10961]** Jarīr ibn ‘Abd al-Ḥamīd told us, from Al-‘Alā’ ibn al-Musayyib, from Ibrāhīm, who said: “If a woman dies among men and there is no woman with them, water should be poured over her clothes.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا مَاتَتِ الْمَرْأَةُ فِي الرِّجَالِ لَيْسَ مَعَهُمْ امْرَأَةٌ، صُبِّ عَلَيْهَا الْمَاءُ فَوْقَ الثِّيَابِ صَبًّا

**[10962]** Sharīk told us, from ‘Abd al-Karīm, from Nāfi‘, who said: I said to Ṣafiyah bint Abī ‘Ubayd: “If a woman dies among men and there is no woman with them?” She said: “Perform Tayammum (dry ablution) on her, then bury her in her clothes.”

حَدَّثَنَا شَرِيكُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ نَافِعٍ، قَالَ: قُلْتُ لِصَفِيفَةَ بْنِتِ أَبِي عُبَيْدٍ، إِنَّ الْمَرْأَةَ تَمُوتُ مَعَ الرِّجَالِ، وَلَيْسَ مَعَهُمْ امْرَأَةٌ؟، قَالَتْ: ثُيَّمُ، ثُمَّ يَدْفُونُهَا فِي ثِيَابِهَا

**[10963]** Abū Bakr ibn ‘Ayyāsh told us, from Layth, from ‘Atā’, regarding a woman who dies among men. He said: “Perform Tayammum on her, then bury her in her clothes.” He said: “And the man is likewise.”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، فِي الْمَرْأَةِ تَمُوتُ مَعَ الرِّجَالِ، قَالَ: ثُيَّمُ، ثُمَّ تُدْفَنُ فِي ثِيَابِهَا قَالَ: وَالرَّجُلُ مِثْلُ ذَلِكَ

**[10964]** ‘Isā ibn Yūnus told us, from Al-Aḥwas, from Rāshid ibn Sa‘d, from Sa‘id ibn al-Musayyib, that he said: If a woman dies among men and there is no woman with them, he said: “Perform Tayammum on her with soil, and do not wash her. And if a man dies among women, it is likewise.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَخْوَصِ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّهُ قَالَ: إِذَا مَاتَتِ الْمَرْأَةُ مَعَ الرِّجَالِ لَيْسَ مَعَهُمْ امْرَأَةٌ، قَالَ: يُبَيَّمُونَهَا بِالصَّعِيدِ، وَلَا يُغَسِّلُونَهَا، وَإِذَا مَاتَ الرَّجُلُ مَعَ النِّسَاءِ فَكَذَّلِكَ

**[10965]** Jarīr told us, from Mughīrah, from Ḥammād, who said: “Perform Tayammum with soil, and the man likewise.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، قَالَ: ثُبَيْمٌ بِالصَّعِيدِ، وَالرَّجُلُ كَذَلِكَ

**[10966]** Ismā‘il ibn ‘Ayyāsh told us, from ‘Abd al-‘Azīz ibn ‘Ubayd Allāh, from Muḥammad ibn ‘Amr ibn ‘Atā, from Abū Salamah, regarding a man who dies among women. He said: “His wife washes him. If he has no wife, let him be performed Tayammum with soil.” And regarding a woman who dies among men without a woman with them, he said: “Her husband washes her. If he is not there, then women from the People of the Book pour water for them, and they wash her.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْيَدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ عَطَاءٍ، عَنْ أَبِي سَلْمَةَ، فِي الرَّجُلِ يَمُوتُ مَعَ النِّسَاءِ، قَالَ: تُغَسِّلُهُ امْرَأَتُهُ، فَإِنْ لَمْ تَكُنْ امْرَأَتُهُ، فَلِيُبَيَّمُهُ بِالصَّعِيدِ، وَالْمَرْأَةُ تَمُوتُ مَعَ الرِّجَالِ، لَيْسَتْ مَعَهُمْ امْرَأَةٌ، قَالَ: يُغَسِّلُهَا زَوْجُهَا، فَإِنْ لَمْ يَكُنْ، فَنِسَاءٌ مِنْ نِسَاءِ أَهْلِ الْكِتَابِ يَصُبُّونَ لَهُنَّ، فَيُغَسِّلُنَّهَا

**[10967]** Abū Khālid al-Āḥmar told us, from Hajjāj, from ‘Aṭā’, regarding a woman who dies among men. He said: “They pour water over her, then bury her.” And regarding a man who dies among women: “They pour water over him, then bury him.”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، فِي امْرَأَةٍ تَمُوتُ مَعَ الرِّجَالِ، قَالَ: يَصْبِّنَ عَلَيْهَا الْمَاءَ صَبَّاً، لَمْ يَدْفُنُوهَا، وَفِي الرَّجُلِ يَمُوتُ مَعَ النِّسَاءِ يَصْبِّنَ عَلَيْهِ الْمَاءَ، لَمْ يَدْفُنْهُ

**[10968]** Yazīd ibn Hārūn told us, from Sa‘īd, from Maṭar, from Nāfi‘, from Ibn ‘Umar, regarding a woman who dies among men. He said: “She is immersed in water.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَعِيدٍ، عَنْ مَطْرٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، فِي الْمَرْأَةِ تَمُوتُ مَعَ الرِّجَالِ، قَالَ: تُغَمَّسُ فِي الْمَاءِ

**[10969]** ‘Alī ibn Mušir told us, from Ibñ Abī Laylā, from Al-Ḥakam, from ‘Abd Allāh ibn Shaddād, that Abū Bakr instructed Asmā’ bint ‘Umays to wash him.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، أَنَّ أَبَا بَكْرَ أَوْصَى أَسْمَاءَ بِنْتَ عُمَيْسٍ أَنْ تُغَسلَ

**[10970]** Sufyān ibn ‘Uyaynah told us, from ‘Amr, from Ibñ Abī Mulaykah, that Abū Bakr al-Ṣiddīq, when death approached him, instructed Asmā’ bint ‘Umays to wash him. She was fasting, so he insisted that she break her fast.

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ ابْنِ أَبِي مُلِيْكَةَ، أَنَّ أَبَا بَكْرَ الصَّدِيقَ حِينَ حَضَرَتِهِ الْوَفَاءُ، أَوْصَى أَسْمَاءَ بِنْتَ عُمَيْسٍ أَنْ تُغَسلَ، وَكَانَتْ صَائِمَةً، فَعَزَّزَهُ عَلَيْهَا لِتُفْطِرَ

**[10971]** Wakī‘ ibn al-Jarrāḥ told us, from Abū Hilāl, from Ṣalīḥ al-Dahhān or Ḥibbān al-A‘raj, from Jābir ibn Zayd, that he instructed that his wife should wash him.

حَدَّثَنَا وَكِبْيُعُ بْنُ الْجَرَاحِ، عَنْ أَبِي هِلَالٍ، عَنْ صَالِحِ الدَّهَانِ، أَوْ حَبَّانَ الْأَعْرَاجِ، عَنْ جَابِرِ بْنِ زَيْدٍ، أَنَّهُ أَوْصَى أَنْ تُغَسِّلَهُ امْرَأَتُهُ

**[10972]** Ismā‘il ibn ‘Ayyāsh told us, from Bishr ibn ‘Abd Allāh ibn Yasār, who said: I heard Sulaymān ibn Mūsā say: “She washes him.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بِشْرِ بْنِ عَبْدِ اللَّهِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى، يَقُولُ: تُغَسِّلُهُ

**[10973]** Wakī‘ told us, from Sufyān, from ‘Amr, from Al-Ḥasan; and from Sufyān, from Ḥammād, who said: “Each of them washes their partner.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، وَعَنْ سُفْيَانَ، عَنْ حَمَادٍ، قَالَ: يُغَسِّلُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَةً

**[10974]** Ismā‘il ibn ‘Ayyāsh told us, from ‘Abd al-‘Azīz ibn ‘Ubayd Allāh, from Muḥammad ibn ‘Amr ibn ‘Atā, from Abū Salamah, regarding a man who dies among women. He said: “His wife washes him.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ أَبِي سَلْمَةَ، فِي الرَّجُلِ يَمُوتُ مَعَ النِّسَاءِ قَالَ: تُغَسِّلُهُ امْرَأَتُهُ

**[10975]** Wakī‘ told us, from Sufyān, from ‘Abd al-Karīm, from ‘Atā, who said: “The woman washes her husband.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، قَالَ: تُغَسِّلُ الْمَرْأَةُ زَوْجَهَا

**[10976]** Wakī‘ told us, from Sufyān, from Ibrāhīm ibn Muḥājir, that Abū Mūsā was washed by his wife.

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، أَنَّ أَبَا مُوسَى غَسَّلَهُ امْرَأَتُهُ

**[10977]** Mu‘tamir ibn Sulaymān al-Raqqī told us, from Ḥajjāj, from Dāwūd ibn Ḥusayn, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The man has the most right to wash his wife.”

حَدَّثَنَا مُعْتمِرُ بْنُ سُلَيْمَانَ الرَّقَّيِّ، عَنْ حَجَّاجٍ، عَنْ دَاؤِدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الرَّجُلُ أَحَقُّ بِغَسْلِ امْرَأَتِهِ

**[10978]** Yazīd ibn Hārūn told us, from Hishām, from Al-Ḥasan, that he saw no harm in a man washing his wife.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بِذَلِكَ بَأْسًا أَنْ يُغَسِّلَ الرَّجُلُ امْرَأَتَهُ

**[10979]** Yazīd ibn Hārūn told us, from Ḥajjāj, who said: ‘Abd al-Raḥmān ibn al-Aswad said: “My wife's mother and sister refused to wash her, so I undertook washing her myself.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَّاجٍ، قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ: أَبْتُ أُمًّا امْرَأَتِي وَأَخْتَهَا أَنْ تُعَسِّلَهَا، فَوَلَيْتُ غُسِّلَهَا بِنَفْسِي

**[10980]** Wakī‘ ibn al-Jarrāḥ told us, from Sufyān, from Ḥammād; and from Sufyān, from ‘Amr, from Al-Ḥasan, who both said: “Each of them washes their partner.”

حَدَّثَنَا وَكِبْيُعُ بْنُ الْجَرَّاحَ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، وَعَنْ سُفْيَانَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، قَالَا: يُغَسِّلُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَةً

**[10981]** Ismā‘il ibn ‘Ayyāsh told us, from ‘Abd al-‘Azīz ibn ‘Ubayd Allāh, from Muḥammad ibn ‘Amr ibn ‘Atā, from Abū Salamah, regarding a woman who dies among men without a woman with them. He said: “Her husband washes her.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ عَطَاءٍ، عَنْ أَبِي سَلْمَةَ، فِي الْمَرْأَةِ تَمُوتُ مَعَ الرَّجُلِ لَيْسَتْ مَعَهُمْ امْرَأَةٌ، قَالَ: يُغَسِّلُهَا رَوْجُهَا

**[10982]** Ḥafṣ ibn Ghiyāth told us, from Ash‘ath, from Al-Sha‘bī, who said: “A man does not wash his wife.” And this is the opinion of Abū Hanīfah and Sufyān.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَسْعَثَ، عَنِ الشَّعْبِيِّ، قَالَ: لَا يُغَسِّلُ الرَّجُلُ امْرَأَتَهُ وَهُوَ رَأْيُ أَبِي حَنِيفَةَ، وَسُفْيَانَ

**[10983]** Ismā‘il ibn ‘Ayyāsh told us, from Bishr ibn ‘Abd Allāh ibn Yasār, who said: I heard Sulaymān ibn Mūsā saying: “A man washes his wife.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بِشْرِ بْنِ عَبْدِ اللَّهِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى، يَقُولُ: يُغَسِّلُ الرَّجُلُ امْرَأَتَهُ

**[10984]** Ḥafṣ ibn Ghiyāth told us, from Layth, from Yazīd ibn Abī Sulaymān, from Masrūq, who said: A wife of ‘Umar died, so he said: “I had more right to her when she was alive, but as for now, you have more right to her.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ يَزِيدَ بْنِ أَبِي سُلَيْمَانَ، عَنْ مَسْرُوقٍ، قَالَ: مَاتَتِ امْرَأَةُ لِعُمَرَ، فَقَالَ: أَنَا كُنْتُ أَوْلَى بِهَا إِذَا كَانَتْ حَيَّةً، فَأَمَّا الْآنَ فَأَنْتُمْ أَوْلَى بِهَا

**[10985]** Abū Usāmah told us, from ‘Awf, who said: I was in a gathering where Qasāmah ibn Zuhayr and elders who had met ‘Umar ibn al-Khaṭṭāb were present. A man said: “I had a wife from Banu ‘Āmir ibn Sa’ṣa‘ah,” and he praised her well. “When the time of the devastating plague came, she was struck. When she became critical, she said: ‘I am a stranger woman, so let no one handle me but you.’ So she died, and I washed her and took charge of her.” ‘Awf said: I did not see any of those elders rebuke or find fault with that man.

**[10986]** Wakī‘ told us, from Sufyān, from Abū Hāshim, that Abū Qilābah washed his daughter.

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَوْفٍ، قَالَ: "كُنْتُ فِي مَجْلِسٍ فِيهِ قَسَامَةُ بْنُ زُهْرَى، وَأَشْيَاخٌ قَدْ أَدْرَكُوا عُمَرَ بْنَ الْخَطَّابِ، فَقَالَ رَجُلٌ: كَانَتْ تَحْتِي امْرَأَةً مِنْ بَنِي عَامِرٍ بْنِ صَعْصَعَةَ، وَكَانَ يُنْتَنِي عَلَيْهَا حَيْرًا، فَلَمَّا كَانَ رَمَضَانُ طَاعُونُ الْجَارِفِ، طَعِنْتُ، فَلَمَّا نَكَلْتُ قَالَتْ: إِنِّي امْرَأَةٌ غَرِيبَةٌ، فَلَا يَلِينِي غَيْرُكَ، فَمَاتَتْ، فَغَسَّلُوهَا وَلَيْلَتِهَا"، قَالَ عَوْفٌ: فَمَا رَأَيْتُ أَحَدًا مِنْ أُولَئِكَ الْأَشْيَاخِ عَثَبَ، وَلَا عَابَ ذَلِكَ عَلَى الرَّجُلِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، أَنَّ أَبَا قِلَابَةَ غَسَّلَ ابْنَتَهُ

**[10987]** Shabābah told us, from Shu‘bah, from Abū al-Hasan al-Wāsiṭī, who said: “Abū Qilābah washed his daughter.” I said to him: “How do you know?” He said: “We were in his house, and he came out to us and informed us that he did that.” He said: “And she was a young girl.”

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ أَبِي الْحَسَنِ الْوَاسِطِيِّ، قَالَ: غَسَّلَ أَبُو قِلَّابَةَ ابْنَتَهُ، فَقُلْتُ لَهُ: مَا يَدْرِيكُ؟، فَقَالَ: كُنَّا فِي دَارَهُ، فَخَرَجَ عَلَيْنَا، فَأَخْبَرَنَا أَنَّهُ فَعَلَ ذَلِكَ، قَالَ: وَكَانَتْ جَارِيَةً شَابَةً

**[10988]** Hishām told us, from Yūnus, from Al-Ḥasan, that he saw no harm in a woman washing a boy if he was weaned, and there was something over him.

حَدَّثَنَا هِشَامٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَاسًا أَنْ تُغَسِّلَ الْمَرْأَةُ الْغَلَامَ، إِذَا كَانَ فَطِيمًا، وَفَوْقَهُ شَيْءٌ

**[10989]** Azhar told us, from Ibn ‘Awn: Muḥammad was asked about a woman washing a boy. He said: “I know no harm in it.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، سُلَيْمَانُ مُحَمَّدٌ، عَنِ الْمَرْأَةِ تُغَسِّلُ الصَّبَيَّ، قَالَ: لَا أَعْلَمُ بِهِ بَاسًا

**[10990]** Hafṣ told us, from Layth, from ‘Atā’, who said: “It is sufficient for the boy who has started walking to be put in a cloth and washed by women.”

حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: يَكْفِي الصَّبَيُّ الَّذِي قَدْ سَعَى أَنْ يُجْعَلَ فِي خِرْقَةٍ تُغَسِّلُهُ النِّسَاءُ

**[10991]** ‘Abd al-Wahhāb told us, from Ayyūb, who said: Ḥafṣah bint Sīrīn told me that Umm ‘Aṭiyyah said: “I combed her hair into three braids,” meaning the daughter of the Prophet ﷺ.

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، قَالَ: حَدَّثَنِي حَفْصَةُ بْنَتُ سِيرِينَ، أَنَّ أُمَّ عَطِيَّةَ، قَالَتْ: مَشَطْتُهَا ثَلَاثَةَ قُرُونٍ، تَعْنِي ابْنَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

**[10992]** Ḥafṣ told us, from Ash‘ath, from Ibn Sīrīn, who said: He used to say: “When she is washed, her hair is braided into three braids, then placed behind her.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ يَقُولُ: إِذَا اغْسَلْتَ، ذُوَبَ شَعْرُهَا ثَلَاثَ دَوَابِبَ، ثُمَّ جُعِلَ خَلْفَهَا

**[10993]** ‘Alī ibn Mushir told us, from Al-Shaybānī, from Al-Muthannā, from Bilāl al-‘Abdī, who said: Our elders who witnessed Zayd ibn Shūḥān when he was struck on the Day of the Camel told us that he said: “Tighten my clothes on me, and do not wash any blood from me, for I am a man in dispute.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْمُتَنَّى، عَنْ بِلَالِ الْعَبْدِيِّ، قَالَ: حَدَّثَنَا أَشْيَاخُنَا الدِّينَ كَانُوا شَهُودًا رَّيْدَ بْنَ صُورَحَانَ حِينَ أُصِيبَ يَوْمَ الْجَمْلِ، قَالَ: شُوْرَاهُ عَلَيَّ ثَيَابِيِّ، وَلَا تَغْسِلُوا عَلَيَّ دَمًا، فَإِنِّي رَجُلٌ مُخَاصِّمٌ

**[10994]** Abū Usāmah told us, from Hishām, from Ibn Sīrīn, who said: Whenever he was asked about washing the martyr, he would narrate the Hadith of Ḥujr ibn ‘Adī. He said: Ḥujr ibn ‘Adī said to those of his family present with him: “Do not wash any blood from me, do not remove any iron from me, and bury me in my clothes, for I will meet Mu‘āwiyah on the main road tomorrow.”

**[10995]** Sharīk told us, from Abū Ishaq, that a man from the companions of ‘Abd Allāh was killed by the enemy, and we buried him in his clothes.

**[10996]** Waki‘ told us: Sufyān told us, from Qays ibn Muslim, from ‘Abd al-Rahmān ibn Abī Laylā, who said: Sa‘īd ibn ‘Abd al-Qārī said on the Day of Qādisiyyah: “We will meet the enemy tomorrow, if Allah wills, and we will be martyred. So do not wash any blood from us, and do not shroud us except in the clothes we were wearing.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ إِذَا سُئِلَ عَنْ غُسْلِ الشَّهِيدِ حَدَّثَ بِحَدِيثِ حُجْرَ بْنِ عَدِيٍّ، قَالَ: قَالَ حُجْرُ بْنُ عَدِيٍّ، لِمَنْ حَضَرَهُ مِنْ أَهْلِ بَيْتِهِ: لَا تُغَسِّلُوا عَنِي دَمًا، وَلَا تُطْلُفُوا عَنِي حَدِيدًا، وَادْفِنُونِي فِي ثِيَابِي، فَإِنِّي أَنْتَقِي أَنَا وَمَعَاوِيَةُ عَلَى الْجَادَةِ غَدَّاً

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، أَنَّ رَجُلًا مِنْ أَصْحَابِ عَبْدِ اللَّهِ قَتَلَهُ الْعَدُوُّ، وَقَدْ دَفَنَاهُ فِي ثِيَابِهِ

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُعِيَّاً، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: قَالَ سَعِيدُ بْنُ عَنْدِ الْفَارِيُّ يَوْمَ الْقَادِيسِيَّةِ: إِنَّ مُلَاقِهِ الْعَدُوُّ غَدَّا إِنْ شَاءَ اللَّهُ، وَإِنَّا مُسْتَشْهُدُونَ، فَلَا تُغَسِّلُوا عَنَّا دَمًا، وَلَا تُكَفِّنُوا إِلَّا فِي ثُوبٍ كَانَ عَلَيْنَا

**[10997]** Waki‘ told us: Sufyān told us, from Mukhawwal ibn Rāshid al-Nahdī, from Al-‘Ayzār ibn Ḥurayth al-‘Abdī, who said: Zayd ibn Shūbān said on the Day of the Camel: “Bury me in the ground, do not wash any blood from me, and do not remove any garment from me except the Khuffs (leather socks), for I am a disputant engaging in dispute.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَّا سُفْيَانُ، عَنْ مُحَوَّلِ بْنِ رَاشِدٍ النَّهْدِيِّ، عَنْ الْعَيْزَارِ بْنِ حُرَيْثٍ الْعَبْدِيِّ، قَالَ: قَالَ زَيْدٌ بْنُ صُوحَانَ يَوْمَ الْجَمَلِ: ارْمُسُونِي فِي الْأَرْضِ رَمْسًا وَلَا تُغْسِلُوا عَنِي دَمًا، وَلَا تُنْزِعُوا عَنِي ثُوبًا إِلَّا الْحُقْفَينِ، فَإِنِّي مُحَاجٌ أَحَاجٌ

**[10998]** Waki‘ told us, from Mis‘ar, and Sufyān, from Muṣ‘ab ibn al-Muthannā. Sufyān said: From a man, from Zayd ibn Shūbān. And Mis‘ar said: From Muṣ‘ab ibn al-Muthannā, that he said on the Day of the Camel: “Bury us and whatever soil our blood has touched.”

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، وَسُفْيَانُ، عَنْ مُصْعَبِ بْنِ الْمُتَّنَّى، قَالَ سُفْيَانُ: عَنْ رَجُلٍ، عَنْ زَيْدٍ بْنِ صُوحَانَ، وَقَالَ مِسْعَرٌ: عَنْ مُصْعَبِ بْنِ الْمُتَّنَّى، أَنَّهُ قَالَ يَوْمَ الْجَمَلِ: ادْفُونَا وَمَا أَصَابَ الْتَّرَى مِنْ دِمَائِنَا

**[10999]** Waki‘ told us: Shu‘bah told us, from Qatādah, from Sa‘īd ibn al-Musayyib and Al-Ḥasan, that they both said: “The martyr is washed; no deceased dies but becomes impure (Janabah).”

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَّا شُعْبَةُ، عَنْ قَاتَدَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنَ، أَنَّهُمَا قَالَا: الشَّوِيدُ يُغَسِّلُ مَا مَاتَ مَيِّتٌ إِلَّا جُنْبَ

**حَدَّثَنَا وَكِيعٌ، قَالَ: نَأْرَجِيَّا، عَنْ عَامِرٍ، أَنَّ حَنْظَلَةَ بْنَ الرَّاهِبِ طَهَرَتُهُ الْمَلَائِكَةُ**

**[11000]** Waki‘ told us: Zakariyyā told us, from ‘Amir, that Ḥanzalah ibn al-Rāhib was purified (washed) by the angels.