THE CHENNAI TREATISE
ON
ANNUAL
PAYMENT
OF ZAKAAH

By

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FOREWORD

During my visit to Chennai (formerly known as Madras), India, for a series of lectures in the Winter of 2002, I was confronted with a Fiqh issue concerning the annual payment of Zakaah around which there was much controversy at the time. I immediately addressed it and dealt with it in some of my lectures as thoroughly as was possible, given the limited reference resources which were available to me and the time constraints of my lecture schedule.

For most people who attended my lectures in Chennai, my answers backed up with evidences were satisfactory. However, for those who were staunch followers of the local scholar who had made the controversial fatwaas (ruling), it became obvious that a more detailed refutation was necessary. Furthermore, I was informed that one of the highly respected local scholars from the Ibn al-Qayyim Center had requested the brother to debate the subject on more than one occasion, but to no avail.

On my return to the UAE, the brothers who organized my lecture tour, informed me that the local scholar had claimed that the evidences that I had used were not authentic, consequently the
controversy was raging again. They regularly contacted me asking for my written response and sent me the scholar’s Arabic compilation indicating that the commonly used evidences were inauthentic.

After reviewing the Arabic text, it became obvious that the response was not what it was purported to be. Furthermore, it even contained some of the arguments in support of the standard position of Ahlus-Sunnah wal-Jamaa’ah. I informed the brothers in Chennai of that fact and even translated the scholar’s Arabic response for them. However, that did not prove to be sufficient.

Consequently, in response to repeated requests, which also emanated from other parts of India, like Bangalore, Bombay, etc., I finally decided to put this treatise together. Another major reason for compiling this detailed refutation was the fact that the student of knowledge’s fatwaa had led to many leading Indian businessmen, and middle class professionals abandoning the payment of their Zakaah.

As regards the treatise itself, for the benefit of the general public, I have added a general introduction to clarify the fundamental principles

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1 It has been added to the treatise as an appendix.
that should be used in dealing with issues of this nature as well as issues involving innovation (bid‘ah) in general.

May Allah accept this effort as being solely for His pleasure and add it to my scale of good deeds as well as the scales of all who have helped in publishing and distributing it.

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INTRODUCTION

Question: Is it a requirement that Zakaah be paid for wealth on which Zakaah has previously been paid, if it remains above the nisaaab (the minimum exemption limit)?

It has been argued by a particular scholar in Chennai, India, that there are no authentic hadeeths to support this position and that furthermore, Zakaah is purification of wealth, whereby, once done, it is already pure and not in need of re-purification.

This issue is one on which Muslim scholars have not differed since the time of the Sahaabah until today. It has been the consensus of Muslim scholars from the first generation until today that Zakaah is required annually on all accumulated wealth above the nisaaab on which a year has passed. The numerous books of fiqh produced by the various schools of Islaamic law and Jurisprudence (matta’habs) over the past thousand years discuss the major issues of Zakaah without mentioning elaborate proofs for this point due to being unanimously accepted. Asking for proof of its obligation today is equivalent to asking for textual...
proof that fasting is required annually for those who have fasted in previous years, since the texts only state that “fasting in \(\text{Ramadan}\) is an obligation, and they do not state “fasting every \(\text{Ramadan}\)”. Or proof that a person can make \(\text{Hajj}\) more than once, considering that the Prophet (ﷺ) only made it once in his lifetime and Allah said that pilgrimage to Makkah is an obligation without indicating that it may be done repeatedly. These and similar issues must be taken back to the principle of “the way of the believers” as mentioned in the verse:

وَمَنْ يُشَافِقُ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى
وَيَشَابُ عَيْرًا سَبِيلَ الْمُؤْمِنِينَ لُوَّهُ مَا تَوَلَّى وَنَصَلَهُ جَهَنَّمَ

“Whoever contradicts the Messenger after guidance has been made clear to him, and follows a way other than that of the believers, I will leave him to his own means, and put him in hell; an evil end.” (\textit{Surah an-Nisaa’}, 4: 115)

It is not sufficient to take the Qur’aan and Sunnah and to interpret their texts according to one’s own
understandings, independent of the explanations of the Companions of the Prophet (ﷺ), and the clarifications of the subsequent generations of righteous scholars, no matter how knowledgeable one may become. To ignore their understanding is the first step on a path leading to deviation, misguidance and destruction as indicated by the above-mentioned Qur’anic verse, and supported by the hadeeth narrations concerning the 73 sects. The Prophet (ﷺ) described the saved sect in those narrations as the one following the same path that he

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Mu’aawiyah ibn Abee Sufyaan relayed that the Prophet (ﷺ) got up and spoke to them, saying, “Indeed those before you from the People of the Book divided into seventy-two sects. And [the people of] this religion will divide into seventy-three sects, seventy-two will be in Hell and one will be in Paradise, and it is the Jama‘ah.”
and his companions were on³, or he described them as being the Jamaa‘ah, or community [of reliable scholars]. As well as the narrations instructing us to follow his Sunnah and the Sunnah of the Righteous Caliphs following him.⁴ Furthermore, general


Al-‘Irbaad ibn Saariyah said, “One day Allaah’s Messenger (ﷺ) led us in prayer, then he approached us and gave us a deep admonition, which caused (our) eyes to shed tears and hearts to soften. So someone said, ‘O Messenger of Allah! This sounds like an admonition of one bidding farewell, so what do you command us?’ He (ﷺ) replied, ‘I command you to fear Allah, and to hear and obey (the Muslim rulers), even if he be an
statements of the Qur’aan and Sunnah that have other implications, which were not acted upon by the first generations, cannot be legitimately implemented by later generations, as this is one of the foundations for innovation (bid’ah). For example: The Prophet (ﷺ) stated:

(إِنَّ يَدَ اللَّهِ عَلَى الْجَمْهُورِ)

"Indeed, Allaah’s hand is on the community.”

Ethiopian slave. For indeed those of you who will live after me will see many differences. So stick to my Sunnah and the Sunnah of the rightly guided caliphs; hold on to it with your molars. And beware of newly invented matters, for every newly invented matter is a bid’ah (innovation in the religion) and every bid’ah is misguidance.’”

5 Ruled authentic by Shaykh al-Albaanee in Saheeh Sunan an-Nasaa’ee, vol. 3, p. 82, no. 4032.

‘Arfajah ibn Shurayh al-Ashja’ee narrated that the Prophet (ﷺ) was giving a sermon to the people, and he said, “Indeed there will appear after me trials and (more) trials. So whomever you
and he also said,

((صلَّتَ النَّاسَ مَعاً تَفْضِلُ صَلَّتَ النَّاسِ ثَلَاثَةً وَعِشْرِينَ نَحْرَةً

“Prayer in congregation is worth 27 times more than prayer done individually.”"^6

He also instructed that whenever anyone enters the masjid, he or she should pray two units of prayer

see splitting from the Jamaa'ah or wishing to split up the affairs of Muhammad’s Ummah (ﷺ), no matter who he is, then kill him. For indeed Allaah’s hand is on the Jamaa'ah, and Satan is running with the one who splits from the Jamaa'ah.”

^6 Sahih Al Bukhari, vol. 6, pp. 204-5, no. 241.

Aboo Hurayrah related that the Prophet (ﷺ) said, “The superiority of a congregational prayer over the prayer of an individual is twenty-five degrees. The angels of the night and the angels of the day meet during the morning prayer.” Aboo Hurayrah added, “Read if you wish: ‘(I swear) by the morning recitation (of Qur’aan), indeed it is witnessed.’ ”
before sitting down. However, it is not permissible to pray these two units in congregation. Scholars are of the unanimous opinion that praying *Tahiyatul-Masjid* in congregation is impermissible, even though the general implications of the hadiths indicate that it would be more rewarding. The reason being that the Prophet (ﷺ) and his Companions were not known to have ever done that.

Among those who defend the celebration of the Prophet’s (ﷺ) birthday are those who claim that it is based on a Qur’anic injunction; the verse:

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\begin{align*}
\text{إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَيْهِ النَّبِيَّ يَا تَلَّيَّهَا الْذَّينَ أَمَّنَّا صَلَّوْنَ عَلَيْهِ وَ سَلَّمَوْا تَسْلِيمًا}
\end{align*}
\]

“Indeed Allah sends His honors and blessings on the Prophet and His angels [pray for him].

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7 *Sahih Al-Bukhari*, vol. 2, p. 147, no. 264 and *Sahih Muslim*, vol. 1, p. 347, no. 1540.

Aboo Qataadah ibn Rib’ee al-Angaree quoted the Prophet (ﷺ) as saying: “Whenever any of you enters a mosque, he should not sit until he has prayed two units of prayer.”
The question that arises here is: Did the Prophet (ﷺ) and his companions understand this verse in this way? If they did, why did they not celebrate his birthday as these people do? If they did not understand this verse in the way they claim, it implies that these people have a better understanding of the Qur’an than the Companions of the Prophet (ﷺ) did – May Allah give us refuge from such a deviant claim. If, on the other hand, they claim that the Companions did understand the verse this way, they should first be asked to bring authentic proof of this claim. Since no such proof can be found, that would be sufficient to disprove their claim. However, even if their claim was accepted, for argument’s sake, they would still be required to explain why the Companions failed to celebrate the Prophet’s birthday when they knew they were supposed to. The claim that they did understand the verse but failed to follow its instructions is an attack on their character and piety – may Allah forgive us from such a false claim. Especially when the Prophet (ﷺ) was reported by Aboo Sa’eed al-Khudree to have said:
“Do not curse my Companions. For if one of you gave in charity the equivalent of Mount Uhud in gold, it would not reach the equivalent of a handful of what they gave or half of it.”

Therefore, the practice of celebrating the Prophet’s birthday, which began some 400 years after his death in the Fatimid Shi’ite state based in Egypt, cannot be considered valid as it contravenes the understanding of the early generations of Islam.

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8 The actual term used in the text is *mudd* which is a dry measure of varying value. Equal to 18 litres in Palestine, and 46.6 litres in Tangier or a bushel in other estimations.

9 *Sahih Al-Bukhari*, vol. 5, p. 17, no. 22, and *Sahih Muslim*, vol. 4, p. 1348, no. 6167-8.
CHAPTER ONE:  
The Obligation of Zakaah

Looking at the actual issue at hand, the annual payment of Zakaah, Allah, Most Great and Glorious, repeatedly commanded through-out the Qur’aan that Zakaah be paid, without specifying when or how. For example He, Most Glorious, said:

“Establish the prayer, pay the Zakaah and bow along with those who bow.” (Surah al-Baqarah, 2: 43)

There are also texts in the Sunnah that address the obligation of Zakaah in similarly general terms. For example,

Ibn ‘Umar quoted the Messenger of Allāh (ﷺ) as saying, “Islaam is built on five [pillars]: the declaration that there is no god worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh; establishment of Salaah; payment of Zakaah; Hājj; and fasting Ramadāan.”

Ibn ‘Abbaas reported that Allaah’s Messenger (ﷺ) told Mu’aath ibn Jabal when he dispatched him to Yemen: “Indeed you will be going to a people from among the People of the Book. When you come to them, you should invite them to bear witness that there is no god worthy of worship besides Allah and that Muhammad is the Messenger of Allah. If they obey you in that, inform them that Allah has made obligatory on them five prayers in every day and night. If they obey you in that, inform them that Allah has made obligatory on them charity to be taken from the rich among them and returned to the poor among them. If they obey you in that, beware of [taking] the most precious parts of their wealth and protect yourself from the supplication of the
oppressed, for there is no veil between it and Allah."

Like most of the other commands in the Qur’aan, these instructions can only be understood properly through the Prophet’s (ﷺ) explanations, as conveyed to us by his Companions. There are a number of authentic hadeeths in which the Prophet (ﷺ) gave specific instructions concerning the items and quantities on which Zakaah was due, as well as the time it is due. Among them is the following narration from ‘Alee ibn Abee Taalib:

‘Alee ibn Abee Taalib quoted Allaah’s Messenger (ﷺ) as saying: “Whenever you possess 200 dirhams and a year passes on it, 5 dirhams is to be paid on it. You are not liable to pay anything until you possess 20 dinars and a year passes on it, in which case ½ a dinar is due. Whatever exceeds that will be counted likewise. And no Zakaah is payable on wealth until a year passes on it.”

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13 Equivalent today to 611.5 grams of silver or, according to Sh Yoosuf Qardaawi’s calculation, 595 grams of silver. (Fiqh az-Zakaah, vol. 1, p. 260-1)
14 Equivalent today to 87 grams of gold, or 85 grams of gold according to Fiqh az-Zakaah, vol. 1, p. 260-1.
15 The narrator added here: “I am not sure whether ‘Alee said ‘counted likewise’ or he attributed it to the Prophet (ﷺ).”
16 Sunan Abu Dawud, vol. 2, p. 411, no. 1568. This hadith has 10 chains of narration; 4 through al-Haarith ibn ‘Abdillaah who...
Zayd ibn Aslam reported from Ibn ‘Umar that he quoted Allah’s Messenger (ﷺ) as saying: “Whoever acquires wealth has no Zakaah to pay on it until a year passes on it in the sight of his Lord.”

Statements of the Sahaabah and Leading Scholars of the Salaf

Ayyoob, ‘Ubaydullaah ibn ‘Umar and others from Naafi’ also reported that Ibn ‘Umar said:
“Whoever acquires wealth has no Zakaah to pay on it until a year passes on it in the sight of his Lord.”

After narrating this statement of Ibn ‘Umar, Imaam at-Tirmithee went on to say: “It has been reported by a number of Companions of the Prophet ( ﷺ) that no Zakaah is required for acquired wealth until a year has passed on it, and that is the position of Maalik ibn Anas, ash-Shaafi’ee, Ahmad, and Is’haaq. Some scholars held that … if he acquires wealth before the year passes on it, he should pay its Zakaah along with the remainder of his wealth on which Zakaah is due. This was the position of Sufyaan ath-Thawree and the scholars of Kufah.”

An-Nawawee said: “In our (Shaafi’ite) view and the views of Maalik, Ahmad and the majority of scholars, the amount of property liable for payment of Zakaah, such as gold, silver, or cattle, is tied to the completion of the nișaaab through the passage of a whole year. If the property falls below the niṣaáb at any time during the year, [the counting of] the year discontinues. If the niṣaáb is completed

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18 Saheeh Sunan at-Tirmithee, vol. 1, p. 197, no. 635. Muwatta’ Imam Malik, p. 133, no. 648
19 Al-Bayhaqee narrated similar statements from Aboo Bakr, ‘Aa’ishah and ‘Alee.
20 The minimum exemption limit, which is 2 ounces of gold.
later, a new year count is resumed from the time of its completion.”

On the other hand, Aboo Haneefah and his students held that “what matters is the availability of the niswaab at the beginning and the end of the year. Its decrease at any time in between does not matter, even though the Zakaah payer had 200 dirhams and lost all of it except for one dirham during the year, or he had 40 sheep, all of which died except for one during the year. If at the end of the year, he had 200 dirhams or 40 sheep, then he must pay Zakaah on all of it.”

The texts of the above-mentioned hadeeths and statements of the Companions and leading scholars clearly indicate that Zakaah is to be paid on wealth whenever a year has passed on it. This is a general principle without any restriction regarding wealth on which Zakaah has already been paid previously. Meaning that, if you pay this year and another year passes on your wealth, you must pay Zakaah again. Those who claim otherwise must bring textual proof to the contrary. It is not sufficient to show that some chains of these proofs are weak to

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22 Ibid.
establish the contrary. Only textual proof to the contrary can support the claim that once Zakaah has been paid on wealth, it no longer needs to be paid the following year. It cannot “logically” be argued, as some have tried to do, that Zakaah is the purification of wealth, therefore, once purified, it no longer needs purification. Allaah stated in the Qur’aan:

“Take from their wealth sadaqah in order to purify them and sanctify them with it…” (Soorah at-Tawbah, 9: 103)
The “purification” mentioned in this verse refers to purification of their hearts from stinginess, greed and a lack of sympathy for the poor.\(^{23}\) The verse does not state that it is purification of the wealth, though that is a consequence. It clearly states that Zakaah purifies those who pay it. Ibn Katheer stated in his commentary on this verse: “Allaah commanded His Messenger (ﷺ) to take Sadaqah from the money of Muslims to purify and sanctify them with it.”\(^ {24}\) In fact, the following narration from the Prophet (ﷺ) clearly confirms that Zakaah purifies the individual himself:

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\text{Fiqh us-Sunnah, vol. 3, p. 2.}
\]
\[
\text{Tafsir Ibn Kathir, vol. 4, p. 508.}
\]
Anas ibn Maalik said: “A man from the tribe of Tameem came to the Messenger of Allah (ﷺ) and said: ‘O Messenger of Allah! I have much property, a large family, a great deal of money, and I am gracious to my guests. Tell me how to conduct my life and how to spend my wealth.’ The Messenger of Allah (ﷺ) replied, ‘Pay Zakaah from your property, for truly it is a purifier which purifies you. Be kind to your relatives and acknowledge the rights of the poor, neighbors and beggars, and do not squander [your wealth].’”

Musnad Ahmad, no. 11945. There is some weakness in its chain of narrators, however, as a supporting evidence.
CHAPTER TWO:
Annual Payment of Zakaah

In the previous chapter, it has been clearly shown that Zakaah is due on accumulated wealth above the minimum exemption limit once a year has passed on it, without distinction between newly acquired wealth and previously owned wealth. And it has been pointed out that those who claim a distinction must bring textual evidence to establish their claim. In fact, there is no textual evidence, authentic or inauthentic, to support this innovative claim. On the contrary, there are authentic narrations from the Prophet (ﷺ) and his Companions which clearly state that Zakaah is payable every year. For example,

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 عن عَبْدُ اللَّهِ بْنِ مُعَاوِيَةَ الْغَامِرِيِّ مِنْ غَاضِرَةَ قَبْسَ قَالَ: قالَ النَّبِيُّ ﷺ: ((ثَلَاثٌ مِّنْ فَعِلُّهُنَّ فَقَدْ طَعَمَ طَعَمَ، إِنَّ إِيمَانَ مِنْ عَبْدِ اللَّهِ وَحَدَّهُ وَأَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَعَطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفَسُهُ رَافِدًا عَلَيْهِ كُلّ عَامٍ ... ))
'Abdullaah ibn Mu‘aawiyah al-Ghaadiree quoted Allaah’s Messenger ( ﷺ) as saying, “He who performs three things will have the taste of faith: One who worships Allah alone; one believes that there is no god but Allah; and one who pays Zakaah every year on his property…”

‘Amr ibn Shu‘ayb narrated from his father, from his grandfather (the Companion, ‘Abdullaah ibn ‘Amr ibn al-‘Aas) that he used to write to his custodian, Saalim, to extract the Zakaah of his daughters jewelry every year.

These narrations are general like the previous narrations concerning payment whenever the nisaaib is reached. The Prophet’s statement “one who pays Zakaah every year on his property” indicates that payment is due on whatever property he has every year. There are no narrations distinguishing between property on which Zakaah has been paid and that on which it has not been paid when the time for payment arrives. Furthermore the Companion, ‘Abdullaah ibn ‘Amr ibn al-‘Aas, instructed that

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Zakaah be extracted from his daughters’ jewelry annually, clearly indicating that once Zakaah was paid on jewelry it did not become exempt from further payment.

**Zakaah Paid in Advance**

There are also authentic narrations that indicate that it is permissible for Zakaah to be paid a year or more in advance.

Ibn ‘Abbaas said: Allaah’s Messenger (ﷺ) sent ‘Umar to collect Zakaah. When he came to al-‘Abbaas requesting the Zakaah of his wealth, al-‘Abbaas spoke to him in a rough manner. He left and returned to the Prophet (ﷺ) and informed him. Allaah’s Messenger (ﷺ) said, “Indeed al-‘Abbaas has paid the Zakaah of his wealth for this year and the year to come.”

If Zakaah is paid in advance for a coming year, it must be paid on wealth currently possessed. Meaning that Zakaah was paid twice on the same wealth. This hadith leaves no room for any other claim regarding wealth on which Zakaah has already been paid. Al-‘Abbaas paid Zakaah on his wealth twice, and that was sanctioned by the Prophet (ﷺ)

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clearly proving that wealth is not exempt from Zakaah if it has been paid once.

Az-Zuhree did not see any problem in paying his Zakaah before the year was complete. Al-Hasan al-Bâsree was once asked if a man who had paid his Zakaah for three years in advance had fulfilled his obligation and he replied in the affirmative. Of this view, ash-Shawkaanee said: “This was the view of ash-Shaafi’ee, Ahmad and Aboo Haneefah and supported by al-Haadee and al-Qaasim.”

Zakaah on the Wealth of Orphans

The following narrations concerning the wealth of orphans clearly indicate that Zakaah is to be repeatedly taken from the same wealth as long as it is above the nisâab. Meaning that payment once does not exempt wealth from Zakaah.

‘Amr ibn Shu’ayb reported from Sa’eed ibn al-

29 Fiqh us-Sunnah, vol. 3, p. 11.
Musayyab that [the second Righteous Caliph,] ‘Umar ibn al-Khattaab, said: “Trade with the orphans’ wealth so that Zakaah will not consume it.”

Similar statements were narrated from ‘Alee ibn Aber Taalib, ‘Aa’ishah and Ibn ‘Umar.

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30 Sunan ad-Daaraqutnee, vol. 2, p. 110 and Sunan al-Kubraa in which al-Bayhaqee said: “Its chain is saheeh and it has other supporting narrations from ‘Umar.” It is also authentically narrated by Maalik in his al-Muwatta, see Muwatta’ Imam Malik, p. 134, no. 654 (Ibn Hajar rated it authentic in al-Talkhees).

31 As for the following narration from the Prophet,

‘Amr ibn Shu’ayb reported from his father from his grandfather that the Prophet (sallallaah ‘alayhi wa sallam) gave a talk to the people [in which he said]: “If anyone is a guardian of an orphan who owns property, he should trade with it and not leave it until the Zakaah consumes it.” At-Tirmithi (3: 32) judged this narration to be inauthentic due to the presence of al-Muthannaa ibn as-Sabaah in its chain of narrators and ad-Daarqutnee and others affirmed that it was a statement of ‘Umar ibn al-Khattaab (at-Talkhees, 2: 157).

Furthermore, it was the reported practice of some of the leading scholars among the Companions to extract Zakaah annually from the wealth of orphans under their care. Naafi’ reported that ‘Abdullaah ibn ‘Umar used to have the wealth of orphans with him and he used to borrow from it to protect it from being consumed. He also used to pay its Zakaah every year from their wealth.33

Consequently, the statement of ‘Umar and the practice of his son, ‘Abdullaah ibn ‘Umar, as well as other leading Companions of the Prophet (ﷺ), are sufficient proofs confirming the obligation of extracting Zakaah annually from the same wealth as long as it remains above the nisaab.

Punishment for not Paying Zakaah
Non-payment of Zakaah is a very serious sin that should not be taken lightly. In this life, the punishment is confiscation of half of one’s wealth by the Muslim state.

33 Authentic - Musannaf 'Abdir-Razzaaq, no. 7001.
Bahz ibn Hakeem reported from his grandfather:
The Messenger of Allah (ﷺ) said, “For pasturing camels, one she-camel in her third year is to be given. The camels are not to be separated from reckoning. He who pays Zakaah with the intention of getting rewarded will be rewarded. If anyone evades Zakaah we will take half of his property from him as a due from our Lord’s dues. It is not permissible for anyone from the family of Muhammad (ﷺ) to take anything from it.”

Where there is no Muslim rule or the Muslim government does not collect Zakaah, it may seem

34 Collected by an-Nasaa’ee and Aboo Dawood (Sunan Abu Dawud, vol. 2, pp. 411-2, no. 1570) and authenticated in Saheeh al-Jaami’ as-Sagheer, no. 4265. The wording of the English is that of Aboo Daawood.
that the delinquent individuals have escaped. However, Allah and His Messenger (ﷺ) have promised an extremely severe punishment in the Hereafter.

والذين يكتنزون الذهب والفضة ويشغلونها في سبيل الله فشّرهم بعذاب أليم. يومًا يُحْمَى علَيهِم في نار جَهَنَّم فتَكَوِى بها جَاهِلْهُم وَجَنُوبْهُم وَظهّورُهُم هَذَا ما كنْزْتُم لأَلَّفْسَكْم فذَذَفَوا مَا كنْتُم تَكَنْزُونَ

“… Give tidings of a severe punishment for those who store gold and silver and do not spend it in Allaah’s way. On the Day when [the hoarded treasure] will be heated in the Hell Fire and their foreheads, sides and backs will be branded with it, [it will be said:] ‘This is the treasure you hoarded for yourselves. Now taste what you used to hoard.” (Surah at-Tawbah, 9: 34-5)
Aboo Hurayrah reported that Allaah’s Messenger (ﷺ) said, “Whomever Allah has blessed with wealth but does not pay Zakaah on his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake, with two black spots over its eyes. The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’ ” Then the Prophet (ﷺ) recited the verse, “Let not those who stingily withhold of that which Allah has bestowed on them of His bounty think that it is good for them. No! Rather, it is worse for them, [for] the things that they greedily withhold will be tied to their necks like a collar
on the Day of Resurrection.” (Surah Aali ‘Imraan, 3: 180)35

Aboo Hurayrah also quoted Allah’s Messenger (ﷺ) as saying, “Every owner of treasure [stored wealth] who doesn’t pay its Zakaah, will have [his hoard] heated in the Hellfire and made into plates, then his sides and forehead will be burned with it until Allaah judges between His slaves on a Day equivalent to fifty thousand years. Then he will see his path leading to either Paradise or Hell.”36

Thus, as attractive as this false opinion may seem to many, especially the rich and those financially well

36 Sahih Muslim, vol. 2, p. 472, no. 2163.
off, the truth of the matter is as clear as day – as an-
Nu’maan ibn Basheer quoted the Prophet (ﷺ) as saying:

"The halaal is clear and the haraam is clear, and between them are doubtful things. Whoever avoids the doubtful has protected his religion and honor and whoever falls into the doubtful will [eventually] fall into the haraam."\(^{37}\)

\(^{37}\) Sahih Al-Bukhari, vol. 1, p. 44, no. 49 and Sahih Muslim, vol. 3, p. 840, no. 3882. (the wording here is that of Sahih Muslim)
CONCLUSION

The overwhelming evidence from the texts of the Qur’aan, Sunnah, statements of the Companions of the Prophet (ﷺ) and the leading scholars of the Ummah leave no room for doubt about the obligation of payment of Zakaah every year on wealth as long as it remains above the nisaab, whether Zakaah was paid on it during the previous year or not. Furthermore, Zakaah is due on wealth of the past years even if it was not paid due to ignorance or negligence. It remains an obligation until death and a sin against the one who has neglected it before Allah. One has to sincerely repent for one’s errors in the past, approximate what was due and pay it all off immediately.

And all praise is due to Allah, by whose Grace alone all good deeds are accomplished.
APPENDIX

The following is the complete Arabic text of what was submitted by the Chennai scholar in response to my refutation of his fatwaa allowing Zakaah to be paid only once on a particular quantity of wealth, after it was translated to him. It is followed by its translation done with the help of Dr. Wasim Ahmad of the Department of Arabic and Islamic Studies at Preston University, Ajman.

في كل عام الزكوة

سنن الترمذي ج: 3 ص: 32

۶۴۱ حدثنا محمد بن إسماعيل حدثنا إبراهيم بن موسى حدثنا الويلد بن مسلم عن المتنى بن الصباح عن عمرو بن شعيب عن أبيه عن حجة أن النبي صلى الله عليه وسلم خطب الناس فقال: لأ من ولي بينما له مال فليحرج فيه ولا يتركه حتى نأكله الصدقة قال أبو عيسى وإنما روي هذا الحديث من هذا الوجه وفي إسناده مقال لأن المتنى بن الصباح بضعف هذا الحديث وروى بعضهم هذا الحديث عن عمرو بن شعيب أن عمر بن الخطاب فذكر هذا الحديث.

الدرابي في تخریج أحاديث الهدایة ج: 1 ص: ۴۴۹

وبعرضه حديث عمرو بن شعيب عن أبيه عن حجة عباد الله بن عمرو بن العاص أن رسول الله صلى الله عليه وسلم قال من ولي بينما له مال فلبتجرح له ولا يتركه حين نأكله الصدقة أخرجه الترمذي وضعفه برواية المتنى بن الصباح وقد تابعه.
ңدل عن الشبان عن عمرو ابن شعبان عند الدارقطني لَكَنْ وَقَدْ ضَعِفَ وَكَذَا
الراوي عَنْ أَخَرِهِ أَيْضًا مِنْ طَرِيقِ العَرَّابِي عَنْ عمروُّ والعرزي ضَعِفَ قَالَ
الدارقطني والصحيح أنه من كلام عمرو
للحَيْثِ الرِّجَل ج: 4 ص: 157

1

824 حديث روي عن حلي الله عليه وسلم قال من ولي بني تميم فلنبجر له ولا
يترك حتى تأكله الصدقة الترمذي والدارقطني والبيهقي من حديث عمرو بن
شعيب عن أبيه عن حجة عبد الله بن عمر بن وفي إسنادهم أنهم بن السباح وهو
ضَعِفَ وَقَدْ قَالَ الترمذي إنما بروى من هذا الوجه وقد روى عن عمرو بن
شعيب عن عمر بن الخطاب موافقًا عليه أنه قال هناك سألت أحمد عنه فقال
ليس يصحح يرويه من عن عمر ورواه الدارقطني من حديث أبي إسحاق
الشبان أيضًا عن عمرو بن شعبان لكن راويه عنه مسلم بن علي وهو ضَعِفَ
ومن حديث العرزي عن عمرو والعرزي ضَعِفَ متروك ورواه بن عدي من
طريق عبد الله بن علي وهو الأفقي وهو ضَعِفَ وقال الدارقطني في العل مقول
حسين المعلم عن مكحول عن عمرو بن شعبان عن سعيد بن المسبب عن عمر
ورواه بن عبيدة عن عمرو بن دينار عن عمرو بن شعبان عن عمر لم يذكره بن
المسبب وهو أصح قلت وإياه عن الترمذي 825 حديث روي أنه صلى الله عليه
و وسلم قال اتبعوا في أموال البياني لا تأكلوا الزكاة الشافعي عن عبد المجيد بن أي
رُواَد عن بن حريج عن يوسف بن ماهك به سُمَرْسلا ولكن أواكده الشافعي بعوم
الأحاديث الصحيحة في إجابة الزكاة مطلقة

39
وروي البهقي من حديث سعيد بن النسيب عن عمر موقوفا عليه مثله وقال
إسحاق صحاح
وروي الشافعي عن بن يبن بن أبي بوب عن نافع عن بن عمر موقوفا أيضا
وروي البهقي من طريق شعبة عن حيدر بن هلال سمته أبا سمح أن بني ميمص
 وكان حادما لمحمد بن أبي العباس قال قد علمه بن أبي العباس على عمر مقال
 له عمر كيف متحوف أرضك فإن عدني مال تبين قد كادت الزكاة أن تلبس قال
 فدفعه إليه
وروي أحمد بن حنبل من طريق معاوية بن قرة عن الحكم بن أبي العباس عن عمر
 فيهما ورواه الشافعي عن بن يبن بن أبي بوب عن نافع عن بن عمر موقوفا أيضا
 تنبه روى البهقي من طريق ليث بن أبي سلمة عن مجااهد عن بن مسعود قال من
 ولي مال تبين فليحسن عليه السنتن وإذا دفع إليه ماله أخبره بما فيه من الزكاة فإن
 شاء زكي وإن شاء ترك وأهل التشافعي بالانفطار وقال بينا ليس بحافظ وفي
 الباب عن بن عباس وبهيف بن عبد
خلاصة البدر المثير: 1 ص: 292
1009 حديث من ولي بينما فتى حره ولا يتركه حتى تأكله الصدقة رواه
الترمذي والدارقطني والبهقي من رواية عمر بن شبيب عن أبيه عن حده قال
الترمذي هذا الحديث إذا برو من هذا الزمان في إسناد مقال لا أعلم ابن
الباح شخص في الحديث
1010 حديث انعوا في أموال البيتم عن تأكلها الزكاة رواة الشافعي من رواية
وسف بن ماهك مرسلا بلفظ انعوا في مال البيتم في مال البيتم لا تأكلها أو
لا تنتميها الصدقة وأتدهد الشافعي بعوم الحديث الصحيح في إجابة الركاة
مطولاً وما روى عن الصحابة في ذلك

نسب الراوية: ج: 2 ص: 330

أحاديث زكاة مال البيض أو الصغير أخرج الترمذي عن المتنى بن اليساح عن عمرو بن شعبة عن أبيه عن جدته عبد الله بن عمرو بن العاص أن رأى رسول الله صلى الله عليه وسلم حطب الناس فقال: مل فلم ينزله ولا يتركه.

حتى تأكله الصدقة انتهى قال الترمذي اما بروى هذا الحديث من هذا الوجه وفي إساده فقال كان المنى يضعف في الحديث انتهى وقال صاحب التتميم رحمه الله

قال مما سألت احمد بن حنبل عن هذا الحديث فقال ليس الصحيح انتهى

سنن الدارقطني: ج: 2 ص: 111

2 حدثنا أبو محمد بن صاعد ثنا أحمد بن عبد بن إحصاق العطار بالكوفة ثنا أي ذن مندل عن أبي إحصاق الشبيبجي عن عمرو بن شعيب عن أبيه عن جدته قال:

رسول الله صلى الله عليه وسلم اختلفوا اليسائي في أوامره لا تأكلهم الزكاة.

سنن الدارقطني: ج: 2 ص: 110

4 حدثنا محمد بن إسمعيل القرشي ثنا بخت بن أبي طالب أن عبد الوهاب ثنا حسين المعلم عن عمرو بن شعيب عن معبد بن السبب أن عمر بن الخطاب رضى الله عنه قال إذا اختلفوا بأموال الناشئ لا تأكلهم الصدقة (موافق)

نسب الراوية: ج: 2: 331

طريق آخر أخرجه الدارقطني في سنن عن عبيد الله بن إسحاق ثنا مبدل عن أبي إسحاق الشبيبجي عن عمرو بن شعيب عن أبيه عن جدته قال رسول الله صلى
الله عليه وسلم نجى قال الدارقطني الصحيح أن من كلام عمر انتهى وعبيد الله بن إسحاق ضعيف ومتفق في حديث قيل رفع المراسيل وثبت الموقف من سوء حفظه فلما حفظ ذلك منه استحق الترك انتهى.

طريق آخر أخرجه الدارقطني أيضا عن محمد بن عبد الله العزيمي عن عمر بن شعب عن أبيه عن جده قال رسول الله صلى الله عليه وسلم في مال البيض زكاة قال الدارقطني العزيمي ضعيف وقال صحاب التنفيذ هذه الطرق الثلاثة ضعيفة لا يقوم بها حجة انتهى.

نصب الرابية ج: 2: 322

حديث آخر رواه الطبراني في معجمه الوسط حديثنا علي بن عبد الرازي ثنا الفرات بن محمد القيرواني ثنا شجرة بن عيسى المغافري عن عبد الملك بن أبي كريمة عن عمرة بن غرية عن يحيى بن معبد عن أسس بن مالك قال قال رسول الله صلى الله عليه وسلم أنموذنا لا تأكلوا الزكاة انتهى قال الطبراني لا يرى هذا الحديث عن أسس إلا إذا الإسناد انتهى.

المعجم الأوسط ج: 4: ص: 264

٤٥٢ حديثنا علي قال ثنا الفرات بن محمد القيرواني قال ثنا شجرة بن عيسى المعافري عن عبد الملك بن أبي كريمة عن عمرة بن غرية عن يحيى بن معبد عن أسس بن مالك قال قال رسول الله صلى الله عليه وسلم أنموذنا لا تأكلوا الزكاة

المصدر: الضغاعه الكبير

عمرة بن غرية حديثنا محمد بن عيسى قال حدثنا صاحب قال حدثنا علي قال قلت لصفين كنت جالست عمرة بن غرية قال نعم جالسته كم من مرة فلم أخفظ
عندهما ثم قال ل سفيان إيش روى فلت بن أبي سعيد الخدري عن أبيه قال من
سما ول ولاوية قال سفيان هذا وحدثان عن زيد بن أسلم عن عطاء بن يسار

لسان الميزان

1319 فرأت بن محمد بن فرات العدي القرطائي سمع من أبي زكريا الخضرمي
واين رشيد وغيرهما ببقرية ومن أبي بكير وابن أبي جعفر وغيرهم بعصر
قال أبو العفر سمعت منه كثيرا وقنا بحاتم كان يغلب عليه الرواية والجمع
ومعرفة الأحاديث وكان ضعيفا متهما بالكلذب أو معروفا به مات سنة التنين

وتسعين ومائتين

مجموع الرواية: 3 ص: 27

عن أسس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم انها
في أموال البيميا لا تأكثرة الزكاة رواه الطبراني في الأوسط وأخبره سيدي
وشيخي إن إسناده صحيح

المعجم الأوسط: 1 ص: 298

998 حدثنا أحمد قال حدثنا عبد العزيز قال حدثنا مندل بن علي عن سليمان
عن عمر بن شعيب عن أبيه عن جده عن النبي قال إنهم إنهم البيميا في أموالها لا
تأكثرة الزكاة

لغة الأحادي: 3 ص: 338

 قوله مثمن عمر وعلى وعائشة وابن عمر روى مالك في الطпас عن عمر بن
الخطاب قال إنهم في أموال البيميا لا تأكثرة الزكاة رواه البيهقي وقال إسناده
صحيح قاله الحافظ في التلميذ وقال فيه وروى الشافعي عن ابن عبيه عن أبو ب
Zakaah Every Year
Sunan at-Tirmithi, vol. 3, p. 32
641. Muhammad ibn Isma‘eel narrated to me that al-Waleed ibn Muslim narrated from al-Muthannaa ibn as-Sabaah from ‘Amr ibn Shu‘ayb from his father from the grandfather that the Prophet (ﷺ) addressed the people and said: “Indeed! Those who are put in charge of the wealth of orphans should trade with that wealth and not leave it, lest Zakaah eats it up.” Aboo ‘Eesaa [at-Tirmithi] said that this Hadeeth was narrated in this way and [he mentioned that] there is some criticism in its chain because [the presence of] al-Muthannaa ibn as-Sabaah caused it to be *da‘eeef*. Some have narrated it from ‘Amr ibn Shu‘ayb from ‘Umar ibn al-Khattaab and then he [Aboo ‘Eesaa] mentioned this Hadeeth.

Ad-Diraayah fee Takhreej Ahadeeth al-Hidaayah, vol. 1, p. 249
It is contradicted by the Hadeeth of ‘Amr ibn Shu‘ayb from his father from his grandfather, ‘Abdullaah ibn ‘Amr ibn al-‘Aas, that the Prophet (ﷺ) said: “One who is put in charge of an orphan who has wealth he should trade with it and not leave it so that charity eats it away.” At-Tirmithi has recorded it and considered it *da‘eeef* from al-Muthannaa ibn as-Sabaah’s narration. Mandal has a similar narration from ash-Shaybaanee from ‘Amr ibn Shu‘ayb from ad-Daarquteen, but Mandal is *da‘eeef* and so is the narrator from him. He has also recorded from al-‘Azramee from ‘Amr, but al-‘Azramee is [also] *da‘eeef*. 44
Ad-Daarqutnee said that the truth [in this matter] is that [the narration] is from ‘Amr’s sayings.

.Selected Hadiths and Narrations

824. It is narrated from the Prophet (ﷺ) that he said, “One who is put in charge of the affairs of an orphan should trade with his wealth and should not leave it, lest Zakaah eats up his whole wealth.” At-Tirmithi, ad-Daarqutnee, al-Bayhaqee [collected it] from the hadith of ‘Amr ibn Shu’ayb from his father from his grandfather, ‘Abdullaah ibn ‘Umar. Al-Muthannaa ibn as-Sabaah is in its chain of narrators and he is da’eef. At-Tirmithi says it is narrated in this way and it is also narrated from ‘Amr ibn Shu’ayb stopping at ‘Umar ibn al-Khattaab. Muhannaa said: “I asked Ahmad about it and he replied that it was not saheeh.” Al-Muthannaa also narrated it from ‘Amr ibn Shu’ayb and ad-Daarqutnee narrated it from the hadith of Aboo Is’haaq ash-Shaybaanee also from ‘Amr ibn Shu’ayb, but the one who narrates it from him, Mandal ibn ‘Alee, is da’eef, and from the hadith of al-Azramee from ‘Amr, but al-Azramee was da’eef and to be avoided (matrook). Ibn ‘Adee narrated it by way of ‘Abdullaah ibn ‘Alee, al-Ifreeqee, who is da’eef. Ad-Daarqutnee said in al-‘Ilal, that Husayn al-Mu’allim has narrated from Makhool from ‘Amr ibn Shu’ayb from Sa’eed ibn al-Musayyab from ‘Umar and Ibn ‘Uuyannah has narrated it from ‘Amr ibn Deenaar from ‘Amr ibn Shu’ayb from ‘Umar and Ibn al-Musayyab has not been mentioned and it is the most correct. I said: And that is what at-Tirmithi meant.

825. A Hadith in which it was narrated that the Prophet (ﷺ) said: “Seek [Allah’s favours] with the wealth of orphans so that Zakaah does not consume it.” Ash-Shaafi’ee narrated from
‘Abdul-Majeed ibn Abee Rawwaad from Ibn Jurayj from Yoosuf ibn Maahak in the form of a mursal narration. But ash-Shaafi’ee has strengthened it with the general import of authentic hadiths which make Zakaah absolutely obligatory. Al-Bayhaqee has narrated from the hadith of Sa’eed ibn al-Musayyab from ‘Umar and ending with him (mawqoof) similar to this Hadeeth and said that its chain of narrators was good.

Ash-Shaafi’ee has also narrated from Ibn ‘Uyaynah from Ayyoob from Naafi’ and ending with ‘Umar.

Al-Bayhaqee narrated from Shu’bah from Humayd ibn Hilaal who said that he heard Aboo Mihjan or Ibn Mihjan, was a servant of ‘Uthmaan ibn Abee al-’Aas. He said: “‘Uthmaan ibn Abee al-’Aas came to ‘Umar and ‘Umar asked him: “How’s trade in your area? I have the wealth of an orphan and Zakaah has almost consumed it.” So he gave it to him.

Ahmad ibn Hambal collected a similar narration from Mu’aawiyah ibn Qurrah from al-Hakam ibn Abee al-’Aas from ‘Umar. Ash-Shaafi’ee has also narrated it from Ibn ‘Uyaynah from Ayyoob from Naafi’ from Ibn ‘Umar stopping at him (mauqoof).

Note: Al-Bayhaqee narrated from Layth ibn Abee Sulayym from Mujaahid from Ibn Mas’ood that he said: “Whoever is put in charge of the wealth of an orphan should protect it from the passage of years and when handing over his wealth to him, he should inform him of the Zakaah due from it. Then if he likes he would pay it or leave it.” Ash-Shaafi’ee considered it defective because of a break [in its chain of narrators] and because Layth did not have a good memory. There is in this chapter a hadith from Ibn ‘Abbaas containing Ibn Lahee’ah.
1009. The hadith "One who is put in charge of an orphan should trade on his behalf and not leave his wealth to be consumed by Zakaah," has been narrated by at-Tirmithi, ad-Daarqutnee and al-Bayhaqee from the narration of ‘Amr ibn Shu’ayb from his father from his grandfather. At-Tirmithi said that this hadith has been narrated only from this way and there is criticism in it because al-Muthanna ibn as-Sabaah weakens it.

1010. The hadith, "Seek [Allah’s favour] in the property of orphans so that Zakaah doesn’t consume it," has been narrated from ash-Shaafi’ee through Yoosuf ibn Maahak in a disconnected form (mursal), with the wording “… in the properties of the orphans so that Zakaah doesn’t cause it to vanish or consume it.” Ash-Shaafi’ee has strengthened it with the general import of authentic hadith concerning the absolute obligation of Zakaah and also from what has been reported from the Companions of the Prophet (ﷺ) concerning it.

Nasb ar-Raayah, vol. 2, p. 330
The hadiths about Zakaah on the orphan’s or young person’s wealth collected by at-Tirmithi from al-Muthanna ibn as-Sabaah from ‘Amr ibn Shu’ayb from his father from his grandfather ‘Abdullaah ibn ‘Amr ibn al-'Aas that the Messenger of Allaah (ﷺ) addressed the people and said: “Any one put in charge of the wealth of an orphan should trade with it for him and not leave it until Zakaah consumes it.” At-Tirmithi said that this hadith has been reported only by this way and there is criticism its chain of narrators because al-Muthanna caused the hadith to be weak. The author of at-Tanqeeh – may Allaah have mercy on him, said: Muhanna
said: I asked Ahmad ibn Hambal about this hadith and he replied: It is not authentic.

_Sunan ad-Daarqutnee, vol. 2, p. 110_

2. Aboo Muhammad ibn Saa’id narrated that he heard from Ahmad ibn ‘Ubayd ibn Is’haaq al-‘Attaar in Kufah, that he heard from Ubayy who heard it from Mandal from Abee Is’haaq ash-Shaybaanee from ‘Amr ibn Shu’ayb from his father from his grandfather who said that the Prophet (ﷺ) said: “Protect the orphans regarding their wealth so that Zakaah doesn’t consume it.”

_Sunan ad-Daarqutnee, vol. 2, p. 110_


_Nasb ar-Raayah, vol. 2, p. 331_

Ad-Daarqutnee has collected it in his Sunan from another path on the authority of ‘Ubaydullaah ibn Is’haaq from Mandal from Abee Is’haaq ash-Shaibaanee from ‘Amr ibn Shu’ayb from his father from his grandfather who reported that the Prophet (ﷺ) made similar [statement]. Ad-Daarqutnee remarked that the truth was that it was from the sayings of ‘Umar. ‘Ubaidullaah ibn Is’haaq and Mandal are weak. Ibn Hibbaan said that [Mandal] attributed to the Prophet () hadiths in which the name of the Companion was deleted (mursal) and turned statements of the Companions into
statements of the Prophet (ﷺ) due to his bad memory and when it became widespread from him he deserved to be abandoned.

Ad-Daarqutnee collected it from another path on the authority of Muhammad ibn Ubaydullaah al-'Azramee from ‘Amr ibn Shu’ayb from his father from his grandfather who reported that the Prophet (ﷺ) said: “Zakaah should be taken from the wealth of the orphan.” Ad-Daarqutnee said that ‘Al-Azramee was unreliable and the author of at-Tanqeeh said that all these three channels are weak. [Therefore] no proof could be based upon them.

Naṣb ar-Raayah, vol. 2, p. 332
Another Hadeth is reported by at-Tabaraanee in Mu’jam, al-Waseet on the authority of ‘Alee ibn Sa’eed ar-Raazee who heard it from al-Furaat ibn Muhammad al-Qayrawaanee who got it from Shajarah ibn ‘Eesaa al-Maghafiree from ‘Abdul-Malik ibn Abee Kareemah from ‘Ammarah ibn Ghaziyyah from Yahyaa ibn Sa’eed from Anas ibn Maalik that the Prophet (ﷺ) said, “Do business with the properties of the orphans, so that Zakaah doesn’t consume it.” At-Tabraanee observed that this hadeth is only conveyed on the authority of Anas through this chain.

Al-Mu’jam al-Awsat, vol. 4, p. 264
4152. ‘Alee narrated from al-Furaat ibn Muhammad al-Qayrawaanee from Shajarah ibn ‘Eesaa al-Maghafiree from ‘Abdul-Malik ibn Abee Kareemah from ‘Ammarah ibn Ghaziyyah from Yahyaa ibn Sa’eed from Anas ibn Maalik that the Prophet (ﷺ) said, “Do business with the properties of the orphans, so that Zakaah doesn’t consume it.”
Source: *Ad-Du‘afa‘ al-Kabeer*
‘Ammaraah ibn Ghaziyyah from Muhammad ibn ‘Eesaa from Saalih from ‘Alee who said: “I asked Sufyaan: You used to sit with ‘Ammaraah ibn Ghaziyyah?” He replied: “Yes. I sat with him many times. But I didn’t memorize anything from him.” Then Sufyaan said to me, “What has he narrated?” I said: “[On the authority of] Ibn Abee Sa’eed al-Khudree from his father who said that whoever begs and has an ounce [of silver].” Aboo Sufyaan said this was it. And we have narrated it from Zayd ibn Aslam from ‘Ataa’ ibn Yasaar.

*Lisaan al-Meezaan*
1319. Furaat ibn Muhammad ibn Furaat al-Qayrawaaneey heard [hadeeths] from Aboo Zakariyyaa al-Hadramee, Ibn Rasheed and others in Africa, and from Aboo Bakr, Isbagh and Nu‘aym ibn Hammaad and others in Egypt. Abul-‘Arab said: “I heard a lot of narrations from him. Ibn Haarith said: “He had many narrations, harmonizations, and knowledge of hadeeths.” He was weak and was accused of telling lies or it was known about him. He died in 292 AH.

*Ma‘jma uz-Zawaa‘id*, vol. 3, p. 238
Anas ibn Maalik quoted the Prophet (ﷺ) as saying, “Do business with the property of the orphans so that Zakaah doesn’t consume it.” It was narrated by at-Tabaraaneey in al-Awsat and my master and teacher informed me that its chain of narrators was sound.

*Al-Mu‘jam al-Awsat*, vol. 1, p. 298
998. Ahmad narrated to us from ‘Abdul ‘Azeez who was told by Mandal ibn ‘Alee from Sulaymaan from ‘Amr ibn Shu‘ayb from his father and grandfather that the Prophet (ﷺ) said: “Seek
(Allah’s) favour in the wealth of orphans so that Zakaah does not consume it.”

Tuhfatul-Ahwathee, vol. 111, p. 238

… His statement: Among them are ‘Umar, ‘Alee, ‘Aa’ishah, and Ibn ‘Umar. Maalik has recorded in al-Muwatta from ‘Umar ibn al-Khattaab who said, “Do business in the property of the orphans so that Zakaah does not consume it.” Al-Bayhaqee narrated it and said its chain of narrators is sound. Al-Haafith said the same in at-Talkhees and remarked about it saying: “Ash-Shaafi’ee narrated it from Ibn ‘Uyaynah from Ayyoob from Naafi’ from Ibn ‘Umar ending with him (mauwqoof), too. He also said: Ad-Daarqutnee, al-Bayhaqee and Ibn Abdul Barr narrated the same [statement] in different ways from ‘Alee ibn Abee Taalib and it is well-known from him.
BIBLIOGRAPHY


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