

## Partial Translation of Sahih Muslim, Book 5: Zakat (Kitab Al-Zakat)

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Book 5, Number 2134:

Narrated AbuSa'id al-Khudri:

Allah's Messenger (peace\_be\_upon\_him) said: No Sadaqah (Zakat) is payable on less than five wasqs of (dates or grains), on less than five camel-heads and on less than five uqiyahs (of silver).

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Book 5, Number 2142:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace\_be\_upon\_him) said: No Sadaqah is payable on less than five uqiyahs of silver, and on less than five heads of camels, and less than five wasqs of dates.

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Book 5, Number 2143:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace\_be\_upon\_him) said: A tenth is payable on what is watered by rivers, or rains, and a twentieth on what is watered by camels.

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Book 5, Number 2161:

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: If any owner of gold or silver does not pay what is due from him, when the Day of Resurrection comes, plates of fire will be beaten out for him. These will then be heated in the fire of Hell and his sides, his forehead and his back will be cauterized with them. Whenever these cool down, (the process is) repeated for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants, and he sees whether his path is to take him to Paradise or to Hell.

It was said: Messenger of Allah, what about the camel? He (the Holy Prophet) said: If any owner of the camel does not pay what is due from him, and of his due in that (camel) is (also) to milk it on the day when it comes down to water, when the Day of Resurrection comes, a soft sandy plain will be set for him, as extensive as possible. (He will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants and he sees whether his path is to take him to Paradise or to Hell.

It was (again) said: Messenger of Allah, what about cows (cattle) and sheep? He said: If any owner of the cattle and sheep does not pay what is due on them, when the Day of Resurrection comes, a soft sandy plain will be spread for them. He will find none of them missing, with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him the last of them will be made to return to him for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants. And he would be shown his Path leading him to Paradise or to Hell.

It was said: Messenger of Allah, what about the horse? Upon this he said: The horses are of three types. To one man (these are) a burden, and to another man (these are) a covering, and still to another man (these are) a source of reward. The one to whom these are a burden is the person who rears them in order to show off, for vainglory and for opposing the Muslims; so they are a burden to him. The one for whom these are a covering is the person who rears them for the sake of Allah but does

not forget the right of Allah concerning their backs and their necks, and so they are a covering for him.

As for those which bring reward (these refer to) the person who rears them for the sake of Allah, to be used for Muslims, so he puts them in meadows and fields. And whatever they eat from those meadows and fields will be recorded on his behalf as good deeds, as will also the amount of their dung and urine. They will not break their halters and prance a course or two without having recorded the amount of their hoof marks and their dung as a good deed on his behalf (on behalf of their owner). And their master does not bring them past a river from which they drink, though he did not intend to quench their thirst, but Allah will record for him the amount of what they drink on his behalf as good deeds.

It was said: Messenger of Allah, what about the asses? Upon this he said: Nothing has been revealed to me in regard to the asses (in particular) except this one verse of a comprehensive nature: "He who does an atom weight of good will see it, and he who does an atom weight of evil will see it" (xcix.7).

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Book 5, Number 2166:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace\_be\_upon\_him) said: The owner of a camel, who does not pay what is due on it (will be punished in this way): on the Day of Resurrection many more camels (together with his camel) will come. The owner will be made to sit on soft sandy ground and they will trample him with their hooves.

No owner of cattle who does not pay what is due on them (will be spared the punishment). On the Day of Resurrection, many more cattle will come; he (the owner) will be made to sit on soft sandy ground, and will be gored by their horns and trampled under their feet.

No owner of goats and sheep, who does not pay what is due on them (will be spared the punishment) many more goats and sheep will come on the Day of Resurrection; he (the owner) will be made to sit on soft sandy ground which they gore him with their horns and trample him under their hooves. And there will be more (among this flock of sheep and goats) without horns, or with broken horns.

No owner of treasure, who does not pay its due will escape punishment. His treasure will come on the Day of Resurrection, looking like a bald snake. It will pursue him with its mouth open, and when it comes near he will be called thus: "I take your treasure which you concealed, for I do not need it." When he finds no way out he will put his hand in its mouth and it will gnaw it like a bull-camel.

AbuzZubayr said: We heard Ubayd ibn Umayr saying this. We then asked Jabir ibn Abdullah about it. He also said the same as Ubayd ibn Umayr.

AbuzZubayr said: I heard Ubayd ibn Umayr saying: A man said: Messenger of Allah, what is due on camels? He said: Milking them near water, lending the bucket (used for drawing water for it), or lending the bull-camel for mating with a she-camel and providing it as a mount for the sake of Allah.

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Book 5, Number 2168:

Narrated Jarir ibn Abdullah al-Bajali:

There came people from among the Bedouins to the Messenger of Allah (peace\_be\_upon\_him) and said: Collectors of Sadaqah come to us and treat us unjustly. Upon this the Messenger of Allah (peace\_be\_upon\_him) said: Please your collectors.

Jarir said: Ever since I heard it from the Messenger of Allah (peace\_be\_upon\_him) no collector had departed but was pleased with me.

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Book 5, Number 2180:

Narrated Thawban:

Allah's Messenger (peace\_be\_upon\_him) said: The most excellent dinar is one that a person spends on his companions in Allah's path. AbuQilabah (one of the narrators) said: He (the narrator) started with family, and then AbuQilabah said: Who is the person with greater reward than a person who spends on young members of his family (and thus preserves (saves them from want) (and by virtue of which) Allah brings profit for them and makes them rich.

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Book 5, Number 2181:

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: Of the dinar you spend as a contribution in Allah's path, or to set free a slave, or as a Sadaqah given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family.

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Book 5, Number 2182:

Narrated Abdullah ibn Umar:

Khaythamah reported: While we were sitting in the company of Abdullah ibn Umar there came in his steward. He (Ibn Umar) said: Have you supplied the provision to the slaves? He said: No. Upon this he said: Go and give (the provision) to them, for the Messenger of Allah (peace\_be\_upon\_him) has said: This sin is enough for a man that he withholds the subsistence from one whose master he is.

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Book 5, Number 2197:

Narrated Hudhayfah ; AbuShaybah:

Allah's Messenger (peace\_be\_upon\_him) said: Every act of goodness is Sadaqah.

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Book 5, Number 2198:

Narrated AbuDharr:

Some of the people from among the companions of the Apostle of Allah (peace\_be\_upon\_him) said to him: Messenger of Allah, the rich have taken away (all the) reward. They observe prayer as we do, they keep the fasts as we keep them, and they give sadaqah from their surplus riches. Upon this he (the Holy Prophet) said: Has Allah not prescribed for you (a course) by following which you can (also) do sadaqah? In every declaration of the glorification of Allah (i.e. saying SubhanAllah) there is a sadaqah, every Takbir (i.e. saying AllahuAkbar) is a sadaqah, every praise of Him (saying Alhamdulillah) is a sadaqah, every declaration that He is One (La ilaha illallah) is sadaqah, enjoining of good is a sadaqah, forbidding of that which is evil is a Sadaqah, and in man's sexual

intercourse (with his wife) there is a Sadaqah. They (the companions) said: Messenger of Allah, is there reward for him who satisfies his sexual passion among us? He said: Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.

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Book 5, Number 2199:

Narrated Aisha:

Allah's Messenger (peace\_be\_upon\_him) said: Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah, praises Allah, declares Allah to be One, Glorifies Allah, and seeks of forgiveness from Allah, and removes stone, or thorn, or bone from people's path and enjoins what is good and forbids from evil, to the number of those three hundred and sixty, will walk that day having removed himself from Hell.

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Book 5, Number 2210:

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: The earth will vomit long pieces of its liver like columns of gold and silver, and the murderer will come and say: It was for this that I committed murder. The breaker of family ties will come and say: It was for this that I broke the family ties; and the thief will come and say: It is for this that my hands were cut off. They will then leave it and will not take anything out of it.

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Book 5, Number 2214:

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: O people, Allah is Good and He, therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (xxiii.51) And He said: 'O those who believe, eat of the good things that We gave you" (ii.172).

He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?

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Book 5, Number 2219:

Narrated Jarir:

While we were in the company of the Messenger of Allah (peace\_be\_upon\_him) in the early hours of the morning, some people came there (who) were barefoot, naked, wearing only striped woollen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay all of them, belonged to the tribe of Mudar.

The colour of the face of the Messenger of Allah (peace\_be\_upon\_him) underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal (to pronounce Adhan). He pronounced Adhan and Iqamah, and he (the Holy Prophet) observed prayer (along with his companions) and then addressed (them, reciting verses of the Holy Qur'an): "O people, fear your Lord, Who created you from a single being" to the end of the verse, "Allah is ever

a Watcher over you" (iv.1). (He then recited) a verse of Surah al-Hashr: "Fear Allah, and let every soul consider that which it sends forth for the morrow and fear Allah" (lix.18).

(Then the audience began to vie with one another in giving charity.) Some donated a dinar, others a dirham, still others clothes, some donated a sa' of wheat, some a sa' of dates; until he (the Holy Prophet) said: (Bring) even if it is half a date. Then one of the Ansar came there with a money bag which his hands could scarcely lift; in fact, they could not (lift it). Then the people followed continually, until I saw two heaps of eatables and clothes, and I saw the face of the Messenger (peace\_be\_upon\_him) glistening like gold (on account of joy).

The Messenger of Allah (peace\_be\_upon\_him) said: He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of those also who acted according to it subsequently, without any deduction from their rewards. He who sets in Islam an evil precedent, there is upon him its burden, and the burden of those also who acted upon it subsequently, without any deduction from their burden.

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Book 5, Number 2226:

Narrated AbuHurayrah:

The Apostle of Allah (peace\_be\_upon\_him) forbade (to do certain things) and then he made a mention of certain habits and said: He who gives a she-camel as a gift, for him is the reward (of the gift) both morning and evening - a reward for drinking milk in the morning and a reward for drinking milk in the evening.

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Book 5, Number 2232:

Narrated Aisha:

Allah's Messenger (peace\_be\_upon\_him) said: When a woman gives in charity some of the food in her house, without causing any damage, there is reward for her for whatever she has given, and a reward for her husband for what he earned. The same applies to the trustee. In no respect does the one diminish the reward of the other.

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Book 5, Number 2236:

Narrated Umayr mawla AbulLahm:

I was the slave (of AbulLahm). I asked the Messenger of Allah (peace\_be\_upon\_him) if I could give some charity out of the master's wealth. He said: Yes, and the reward is half and half between you two.

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Book 5, Number 2242:

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) said: Who has observed fast among you today? AbuBakr replied: It is I. (The Prophet again) said: Who among you followed the bier today? AbuBakr replied: It is I. He (the Prophet again) said: Who among you fed a poor man today? AbuBakr replied: It is I. He (again)said: Who among you visited an invalid today? AbuBakr said: It is I. Upon this the Messenger of Allah (peace\_be\_upon\_him) said: Anyone in whom (these good deeds) are combined will certainly enter Paradise.

Book 5, Number 2256:

Narrated AbuUmamah:

Allah's Messenger (peace\_be\_upon\_him) said: O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you. There is (however) no reproach for you (if you withhold means necessary) for a living. And begin (charity) with your dependants; and the upper hand is better than the lower hand.

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Book 5, Number 2258:

Narrated Mu'awiyah ibn AbuSufyan:

Allah's Messenger (peace\_be\_upon\_him) said: Do not beg importunately, for, I swear by Allah, none of you who asks me for anything and manages to get what he asks for when I disapprove of it will he be blessed in that which I give him.

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Book 5, Number 2266:

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: He who begs the riches of others to increase his own is asking only for live coals, so let him ask a little or much.

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Book 5, Number 2270:

Narrated Awf ibn Malik al-Ashja'i:

We, nine, eight or seven men, were in the company of the Messenger of Allah (peace\_be\_upon\_him) and he said: Why don't you pledge allegiance to the Messenger of Allah?-- whereas we had recently pledged allegiance. So we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? And we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? We stretched out our hands and said: Messenger of Allah, we have already pledged allegiance to you. Now tell us (in what things) should we pledge allegiance to you. He said: (You must pledge allegiance) that you will worship Allah only and will not associate anything with Him, (and observe) five prayers, and obey---(and he said one thing in an undertone)---that you would not beg for anything from other people. (As a consequence of that) I saw that some of these people did not ask anyone to pick up the whip for them if it fell down.

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Book 5, Number 2271:

Narrated Qabisah ibn Mukhariq al-Hilali:

I was in debt and I came to the Messenger of Allah (peace\_be\_upon\_him) and begged help from him regarding it. He said: Wait till we receive Sadaqah, so that we order that to be given to you. He again said: Qabisah, begging is not permissible except for one of the three (classes) of people: one who has incurred debt, for him begging is permissible until he pays that off, after which he must stop; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible until he receives enough sustenance, or reasonable subsistence; and a person who has been smitten by property, the genuineness of which is confirmed by three intelligent members of his people, for him begging is permissible till he receives that which will support him,

or will provide him with subsistence. Qabisah, besides these three (every other reason) for begging is forbidden, and one who engages in such consumes that which is forbidden.

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Book 5, Number 2286:

Narrated AbuMusa al-Ash'ari:

AbuHarb ibn AbulAswad reported on the authority of his father that AbuMusa al-Ash'ari sent for the reciters of Basrah. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basrah, for you are the reciters among them. So continue to recite it. (But take care) that your lengthy recitals may not harden your hearts as were hardened the hearts of those before you.

We used to recite a surah which resembled in length and severity the (Surah) al-Bara'ah. I have however forgotten it with the exception of this which I remember from it: "If there were two valleys full of riches for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used to recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) from it: "O people who believe, why do you say that which you do not practise"? (61:2.) And "That is recorded on your necks as a witness (against you) and you will be asked about it on the Day of Resurrection" (xvii.13).

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Book 5, Number 2293:

Narrated Abdullah ibn Amr ibn al-'As:

Allah's Messenger (peace\_be\_upon\_him) said: He is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him.

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Book 5, Number 2295:

Narrated Umar ibn al-Khattab:

The Messenger of Allah (peace\_be\_upon\_him) distributed something, Upon this I said: Messenger of Allah, I swear by God, the others besides them were more deserving than these (to whom you gave charity). He said: They had in fact left no other alternative for me, but (That they should) either beg importunately from me or they would regard me as a miser, but I am not a miser.

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Book 5, Number 2296:

Narrated Anas ibn Malik:

I was walking with the Messenger of Allah (peace\_be\_upon\_him) and he had put on a mantle of Najran with a thick border. A bedouin met him and pulled the mantle so violently that I saw this violent pulling leaving marks of the border of the mantle on the skin of the neck of the Messenger of Allah (peace\_be\_upon\_him). And he (the bedouin) said: Muhammad, issue command that I should be given out of the wealth of Allah which is at your disposal. The Messenger of Allah (peace\_be\_upon\_him) turned his attention to him and smiled, and then ordered for him a gift (provision).

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Book 5, Number 2303:

Narrated Anas ibn Malik:

When on the Day of Hunayn Allah conferred upon His Apostle (peace\_be\_upon\_him) the riches of Hawazin (without armed encounter), the Messenger of Allah (peace\_be\_upon\_him) set about distributing to some people of Quraysh one hundred camels. Upon this they (the young people from the Ansar) said: May Allah grant pardon to the Messenger of Allah (peace\_be\_upon\_him) that he bestowed (these camels) upon the people of Quraysh, and he ignored us, whereas our swords are still dripping blood. Anas ibn Malik said: Their statement was conveyed to the Messenger of Allah (peace\_be\_upon\_him) and he sent (someone) to the Ansar and gathered them under a tent of leather.

When they had assembled, the Messenger of Allah (peace\_be\_upon\_him) came to them and said: What is this news that has reached me from you? The wise people of the Ansar said: Messenger of Allah, so far as the sagacious amongst us are concerned they have said nothing, but we have amongst us persons of immature age; they said: May Allah grant pardon to the Messenger of Allah (peace\_be\_upon\_him) that he gave to the Quraysh and ignored us (despite the fact) that our swords are besmeared with their blood. Upon this the Messenger of Allah (peace\_be\_upon\_him) said: I give (at times material gifts) to persons who were quite recently in the state of unbelief, so that I may incline them to truth. Don't you feel delighted that people go with riches whereas you should go back to your places with the Apostle of Allah? By Allah, that with which you return is better than that with which they return. They said: Yes, Messenger of Allah, we are pleased. The Holy Prophet said too: You will find marked preference (in conferring of the material gifts) in future, so you should show patience until you meet Allah and His Messenger and I shall be at the Hawd Kawthar. They said: We show patience.

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Book 5, Number 2310:

Narrated Rafi' ibn Khadij:

The Messenger of Allah (peace\_be\_upon\_him) gave to AbuSufyan ibn Harb and Safwan ibn Umayyah and Uyaynah ibn Hisn and Aqra' ibn Habis, i.e. to every one of these persons, one hundred of camels, and gave to Abbas ibn Mirdas less than this number.

Upon this Abbas ibn Mirdas said: You allot the share of my booty and that of my horse between Uyaynah and Aqra'. Both Uyaynah and Aqra' are in no way more eminent than Mirdas (my father) in the assembly. I am in no way inferior to any one of these persons. And he who is let down today would not be elevated.

He (the narrator) said: The Messenger of Allah(peace\_be\_upon\_him) then completed one hundred camels for him.

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Book 5, Number 2328:

Narrated Ali ibn AbuTalib:

Whenever I narrate to you anything from the Messenger of Allah (peace\_be\_upon\_him), believe it to be absolutely true, as falling from the sky is dearer to me than attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting.

I heard the Messenger of Allah (peace\_be\_upon\_him) as saying: There will arise at the end of the era people who will be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures. They will recite the Qur'an, but it will not go beyond their throats, and they would pass through the religion as an arrow goes through the

prey. So when you meet them, kill them, for in killing them you will receive a reward from Allah on the Day of Judgment.

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Book 5, Number 2335:

Narrated AbuDharr:

Allah's Messenger (peace\_be\_upon\_him) said: Verily there would arise from my Ummah after me or soon after me a group (of people) who would recite the Qur'an, but it would not go beyond their throats, and they would pass clean through their religion just as the arrow passes through the prey, and they would never come back to it. They would be the worst among the creation and the creatures.

Ibn as-Samit (one of the narrators) said: I met Rafi' ibn Amr Ghifari, the brother of al-Hakam Ghifari and I said: What is this hadith that I heard from AbuDharr, i.e. so and so? and then I narrated that hadith to him and said: I heard it from the Messenger of Allah (peace\_be\_upon\_him).

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Book 5, Number 2336:

Narrated Sahl ibn Hunayf:

Yasir ibn Amr reported that he inquired of Sahl ibn Hunayf: Did you hear the Apostle of Allah (peace\_be\_upon\_him) making a mention of the Khawarij? He said: I heard him say (and he pointed with his hand towards the east) that these would be a people who would recite the Qur'an with their tongues and it would not go beyond their collar bones. They would pass clean through their religion just as the arrow passes through the prey.

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Book 5, Number 2347:

Narrated AbdulMuttalib ibn Rabi'ah ibn al-Harith:

Rabi'ah ibn al-Harith and Abbas ibn AbdulMuttalib gathered together and said: By Allah, if we had sent these two young boys (i.e. Fadl ibn Abbas and myself) to the Messenger of Allah (peace\_be\_upon\_him) and they had spoken to him, he would have appointed them (as the collectors) of these sadaqat. They would (collect them) and pay them (to the Holy Prophet) as other people (collectors) pay them and would receive a share as other people receive it.

As they were talking about it Ali ibn AbuTalib came and stood before them, and they mention it to him. Ali ibn AbuTalib said: Don't do that; by Allah he (the Holy Prophet) would not do that (would not accept your request). Rabi'ah ibn Harith turned to him and said: By Allah, only say that out of jealousy that you nurse against us. By Allah, you became the son-in-law of the Messenger of Allah (peace\_be\_upon\_him) but we felt no jealousy against you (for this great privilege of yours). Ali then said: Send them (if you like).

They set out and Ali lay on the bed. When the Messenger of Allah (peace\_be\_upon\_him) offered the noon prayer, we went ahead of him to his apartment and stood near it until he came out. He took hold of our ears (out of love and affection) and then said: Tell me what you have kept in your hearts. He then entered (the apartment) and we also went in and he (the Holy) Prophet) was on that day (in the house of) Zaynab ibn Jahsh. Each (of us) urged the other to speak.

Then one of us thus spoke: Messenger of Allah, you are the best to humanity and the best of cement the ties of blood-relations. We have reached the marriageable age. We have come (to you) so that you may appoint us (as collectors) of these sadaqat, and we should pay you just as the people (other collectors) pay you, and receive our share as others receive it. He (the Holy Prophet) kept silence

for a long time until we wished to speak with him (again) but Zaynab pointed to us from behind the curtain not to talk (any more).

He (the Holy Prophet) said: It does not become the family of Muhammad (to accept) sadaqat for they are the impurities of people. You remind me of Mahmiyyah (and he was in charge of Khums, i.e. of the one-fifth part that goes to the treasury, out of the spoils of war), and Nawfal ibn Harith ibn AbdulMuttalib.

They both came to him, and (the Holy Prophet) said to Mahmiyyah: Marry your daughter to this young man (i.e. Fadl ibn Abbas), and he married her to him. And he said to Nawfal ibn Harith: Marry your daughter to this young man (i.e. AbdulMuttalib ibn Rabi'ah, the narrator of this hadith) and he married her to me. He said to Mahmiyyah: Pay so much mahr on behalf of both of them from this khums.

Zuhri, however, said: He did not determine (the amount of mahr).

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Book 5, Number 2349:

Narrated Juwayriyyah:

The Messenger of Allah (peace\_be\_upon\_him) came to her and said: Is there anything to eat? She said: Messenger of Allah, I swear by God, there is no good with us except a bone of goat which my freed maid-servant was given as sadaqah. Upon this he said: Bring that to me, for it (the sadaqah) has reached its destination.

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Book 5, Number 2351:

Narrated Anas ibn Malik:

Barirah presented to the Apostle of Allah (peace\_be\_upon\_him) a piece of meat which had been given to her as sadaqah. Upon this he (the Prophet) said: That is a sadaqah for her and a gift for us.

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Book 5, Number 2352:

Narrated Aisha:

(Once) the Apostle of Allah (peace\_be\_upon\_him) was presented with beef. It was said (by someone) that it had been given to Barirah as sadaqah. Upon this he (the Prophet) said: It is a sadaqah for her and a gift for us.

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Book 5, Number 2360:

Narrated Jarir ibn Abdullah:

When the collector of sadaqat (Zakat) comes to you, (you should see) that he goes away pleased with you.

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