



Any owner of gold or silver who does not pay what is due on them, on the Day of Resurrection, plates of fire will be heated for him in the fire of Hell and with them his flank, forehead, and back will be seared

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Any owner of gold or silver who does not pay what is due on them (i.e. Zakah), on the Day of Resurrection, plates of fire would be heated for him in the fire of Hell and with them his flank, forehead, and back will be seared. When they cool down, they will be heated again and the same process will be repeated during a day the measure of which is fifty thousand years until judgment is pronounced among the slaves and he sees his path, either to Paradise or to Hell." It was said: "O Messenger of Allah, what about camels?" He said: "Any owner of camels who does not pay what is due on them, and part of what is due on them is to milk them on the day they are taken to water, when the Day of Resurrection comes, he will be made to lie down on a vast smooth plain, and they (the camels) will come, more numerous than they have ever been without even a single young one missing thereof. They will trample him with their hooves and bite him with their mouths. As often as the first of them passes over him, the last of them will be made to return and pass over him during a day the measure of which is fifty thousand years, until judgment is pronounced among the slaves and he sees his path, either to Paradise or to Hell." It was said: "O Messenger of Allah, what about cows and sheep?" He said: "Any owner of cows or sheep who does not pay what is due on them, when the Day of Resurrection comes, he will be made to lie down on a vast smooth plain and they will come without any of them missing. There will be none among them with twisted horns, without horns, or with a broken horn. They will gore him with their horns and trample him with their hooves. As often as the first of them passes over him the last of them will be made to return and pass over him during a day the measure of which is fifty thousand years, until judgment is pronounced among the slaves and he sees his path, either to Paradise or to Hell." It was said: "O Messenger of Allah, what about horses?" He said: "Horses are of three types; for a man they are a burden, for another man they are a shield, and for a third man they are a source of reward. The one for whom they 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 for him. The one for whom they are a shield is the person who keeps them for the sake of Allah then does not forget the right of Allah concerning their backs and their necks, and so they are a shield for him. The one for whom they bring reward is the person who keeps them in a meadow or pasture for the sake of Allah in order to be used for the interest of Muslims.

Whatever they eat from that meadow and pasture will be recorded for him as good deeds, and even their dung and urine will be recorded for him as good deeds. They will not break their halter and prance a course or two without their hoof marks and their dung written for him as good deeds. And their owner does not take them past a river from which they drink, though he did not intend thereby to quench their thirst, but Allah will record for him the amount they drink as good deeds." It was said: "O Messenger of Allah, what about donkeys?" He said: "Nothing has been revealed to me in regard to donkeys except this unique comprehensive verses: {So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.} [Sūrat Az-Zalzalah: 7-8]

[Sahih/Authentic.] [Al-Bukhari and Muslim]

"Any owner of gold or silver who does not pay what is due on them (i.e. Zakah), on the Day of Resurrection, plates of fire will be heated for him in the fire of Hell and with them his flank, forehead, and back will be seared. When they cool down, they will be heated again and the same process will be repeated during a day the measure of which is fifty thousand years until judgment is pronounced among the slaves and he sees his path, either to Paradise or to Hell.": Gold and silver are types of wealth on which Zakah is due in all cases. If someone does not pay it, then his punishment is as the Prophet (may Allah's peace and blessings be upon him) mentioned in the Hadīth. "Any owner of camels who does not pay what is due on them": This means that if an owner of camels refuses to pay out of them what Allah has made obligatory upon him of Zakah and milking them on the day when they come down to water -by milking them and offering their milk to passers-by and those who come to fetch water - then "when the Day of Resurrection comes, he will be thrown (on his back or face) on a vast smooth plain, and they (the camels) will come, more numerous than they have ever been... " Another version in Sahīh Muslim reads: "larger than they have ever been...", i.e. bigger in size than they were in the life of this world. This is to increase his punishment by their large number and their larger size and thus their heavier weight when they trample over him, just as horned animals will all have perfect horns in order for their stabs to be sharper and stronger. "As often as the first of them passes over him, the last of them will be made to return and pass over him... ", and according to the narration in Sahīh Muslim: "As often as the last of them passes over him, the first of them will be made to return and pass over him...": This means that he will continue to be tortured by them for fifty thousand years, until judgment between slaves is issued, then he will see his destination, either to Paradise or Hell. "It was said: 'O Messenger of Allah, what about cows and sheep?' He said: 'Any owner of cows or sheep who does not pay what is due on them, when the Day of Resurrection comes, he will be thrown on a vast smooth plain...": Those who refuse to pay Zakah for cows and sheep will receive the same punishment as those who refuse to pay Zakah for camels. "It was said: 'O Messenger of Allah, what about horses?' He said: 'Horses are of three types; for a man they are a burden, and for another man they are a shield, and for a third man they are a source of reward": Horses are of three types; he describes the first type by his statement: "The one for whom they 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 for him." So, this man who rears his horses for the sake of showing off, seeking fame and pride, and to show enmity to the people of Islam, then they will be recorded as a sin for him on the Day of Resurrection. "The one for whom they are a shield is the person who keeps them for the sake of Allah then

does not forget the right of Allah concerning their backs and their necks, and so they are a shield for him": This is the second type; meaning that the horse that one rears for his personal need, benefits from its offspring and milk, uses it in carrying, and rents it out; doing these things so that he does not have to beg from people, then this is considered obedience to Allah and a good deed thereby he seeks Allah's pleasure. In this case, it will be a shield and cover for him, because asking people for their money while one possesses what is sufficient for himself is prohibited. "then does not forget the right of Allah concerning their backs and their necks": by riding them in the cause of Allah or when need arises, and he does not overburden them by loading their backs with what is beyond their ability to carry and by taking care of them in a way that keeps them in a good condition and averts harm away from them. Such horses will be a shield for their owner against poverty. "The one for whom they bring reward is the person who keeps them in a meadow or pasture for the sake of Allah in order to be used for the interest of Muslims. Whatever they eat from that meadow and pasture will be recorded for him as good deeds, and even their dung and urine will be recorded for him as good deeds": The third type of horses -which brings reward- is the horse prepared for striving in the cause of Allah, whether its owner rides it himself or dedicates it to be ridden in the fight against the disbelievers. In another Hadith, the Prophet (may Allah's peace and blessings be upon him) said: "Whoever prepares a fighter has indeed fought (i.e. received the reward of fighting)." So this person, who prepares his horse for the sake of Allah to raise the word of Allah on earth, will receive good deeds for every plant that the horse eats from the earth, and even for the horse's urine and dung, he will receive reward, as Allah does not do injustice to anyone. "They will not break their halter and prance a course or two without their hoof marks and their dung written for him as good deeds": Even if the horses cut the rope by which they are tied to make them graze in place, and they wander and graze elsewhere, then their owner would still get good deeds for their hoof marks and their urine and dung. "And their owner does not take them past a river from which they drink, though he did not intend thereby to quench their thirst, but Allah will record for him the amount they drink as good deeds": the owner of the horse will receive reward for the water it drinks from a river or a stream even if he did not intend to give it drink, because of his original intention which is preparing this horse to be used for the sake of Allah. It is not a condition that one's intention is associated with every action of a deed from the beginning to the end, unless he revokes his intention by abandoning that action. "It was asked: 'O Messenger of Allah, what about donkeys?' ": i.e. what is the ruling regarding donkeys? Do they take the same ruling as livestock with regards to the obligation of paying Zakah, or are they like horses? The Prophet (may Allah's peace and blessings be upon him) replied that no text had been revealed to him in regard to donkeys in particular; however, a verse was revealed to him that covers all deeds: {So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.} [Sūrat Az-Zalzalah: 7-8] This verse is general for all good and evil deeds, because if a person is able to see the reward of his deed that is as little as an atom's weight, which is the tiniest and most insignificant thing, and be recompensed for it, then he will see and be recompensed for whatever is bigger than it with greater reason, as Allah, the Almighty says (what means): {The Day every soul will find what it has done of good present before it and what it has done of evil, it will wish that between itself and that (evil) was a great distance.} [Sūrat Āl-'Imrān: 30]

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