No owner of gold or silver who does not pay what is due on it except that on the Day of Judgment they will be made for him sheets of fire

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "No owner of gold or silver who does not pay what is due on it except that on the Day of Judgment they will be made for him sheets of fire and will be heated in the fire of Hell. His side, forehead, and back will be seared therewith. Whenever they cool down, they will be heated for him again on a day, the length of which is fifty thousand years, until judgment is pronounced among the slaves and he sees his path, either to Paradise or Hellfire." It was said: O Messenger of Allah, what about camels? He said: "And no owner of camels who does not pay what is due on them, and this includes milking them on their watering day, except that on the Day of Judgment he will be thrown down in a vast, smooth plain, and they 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. Whenever the first of them passes over him, the last of them will be made to return and pass over him on a day, the length of which is fifty thousand years, until judgment is pronounced among the slaves and he sees his path, either to Paradise or Hellfire." It was said: O Messenger of Allah, what about cows and sheep? He said: "And no owner of cows and sheep who does not pay what is due on them except that on the Day of Judgment he will be thrown down in 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. Whenever the first of them passes over him, the last of them will be made to return and pass over him on a day, the length of which is fifty thousand years, until judgment is pronounced among the slaves and he sees his path, either to Paradise or Hellfire." It was said: O Messenger of Allah, what about horses? He said: "Horses are three: they are a burden for a man, a shield for another man, and a reward for a third man. As for the one for whom they are a burden, he is a man who kept them by way of showing off, boasting, and expressing hostility towards Muslims; so they are a burden for him. As for the one for whom they are a shield, he is a man who kept them for the sake of Allah and did not forget the right of Allah concerning their backs and their necks, and so they are a shield for him. As for the one for whom they are a reward, he is a man who kept them in a meadow or pasture for the sake of Allah 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, except

that Allah will record for him the amount they drink as good deeds."

[Authentic] [Agreed upon]

The Prophet (may Allah's peace and blessings be upon him) clarified some types of properties and mentioned the recompense of those who do not pay their Zakah on the Day of Judgment. Such properties include: First: Gold and silver and what is similar to them, including money and commercial goods, which are subject to Zakah but were not paid. In this case, they are melted down and poured in the form of plates and heated in the fire of Hell and used to torment their owner, searing therewith his side, forehead, and back. Whenever they cool down, they are reheated, and he continues being tormented in such a way throughout the Day of Judgment, the length of which is fifty thousand years, until Allah judges between the creation and he becomes either from the dwellers of Paradise or Hellfire. Second: The owner of camels who does not pay their Zakah and the right due on them, including milking them for the needy who are present. In this case, such camels are brought, and they are huge, fat, and more in number than they were. Their owner will be laid down, thrown, and stretched for them on the Day of Judgment on a wide, level land where they can trample him with their hooves and bite him with their teeth. Whenever the last of them passes over him, the first of them will be made to return to pass over him, and he continues being tormented in such a way throughout the Day of Judgment, the length of which is fifty thousand years, until Allah judges between the creation and he becomes either from the dwellers of Paradise or Hellfire. Third: The owner of cows and sheep—sheep and goats—who does not pay the Zakah due on them. In this case, they are brought in great numbers, more than they were, and nothing will be missing thereof. He will be laid down, thrown, and stretched for them on the Day of Judgment on a wide level land. None of them will have a twisted horn, no horn, or a broken horn; rather, they will be in perfect shape. They will gore him with their horns and trample him with their hooves. Whenever the last of them passes over him, the first of them will be made to return to pass over him. and he will continue being tormented in such a way throughout the Day of Judgment, the length of which is fifty thousand years, until Allah judges between the creation and he becomes either from the dwellers of Paradise or Hellfire. Fourth: The owner of horses, and he is one of three types: First: They are a burden for him, and this is the person who keeps them for the sake of showing off, boasting, and waging war against Muslims. Second: They are a shield for him, and this is the person who keeps them for Jihad in the cause of Allah and treats them kindly, foddering and feeding them, and lending their males for breeding. Third: They are a reward for him, and this is the person who keeps them for Jihad in the cause of Allah for the Muslims' benefit. They are kept in a meadow and pasture to graze. Whatever they eat is recorded for him as good deeds, and their dung and urine are recorded for him as good deeds as well. They do not break their halter, i.e., the rope used for tethering them, run, and gallop in high lands, except that Allah will record for him the number of their hoof marks and their dung as good deeds. Moreover, their owner will not take them past a river from which they drink, although he did not intend to water them, except that Allah will record for him the amount of what they drink as good deeds. Then the Prophet (may Allah's peace and blessings be upon him) was asked about donkeys and whether they are like horses. He said: No legislation has been revealed regarding them in particular except that unique verse, which generally refers to all types of acts of obedience and sins, namely the verse in which Allah Almighty says: {So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of

evil will see it.} [Surat az-Zalzalah: 7-8] So, whoever possesses donkeys as an act of obedience will attain reward for that, and whoever keeps them to commit sins will be punished for that, and this is a general ruling that includes all deeds.

http://www.sunnah.global/hadeeth/en/show/6611