

786-110-92

Part I

Zakat

Someone asked from Amir-ul-Momaneen^{SWS} ¹ 'Mola What is the true meanings of 'Aiman'?', Mola Ali^{SWS} replied, 'Aiman is believing in from the depth of heart, reciting it from tongue and demonstrating it from acts.' So all acts of worship have a direct link with the beliefs and it is important to understand the essence of our practices. As, Amir-ul-Momaneen^{SWS} highlighted the implicit meanings of 'Salat, Soam, Zakat and Hajj' ² in the following sermon:

'He who accepts my Wilayat superficially (without having a firm believe), has little reward for his deeds. O Salmán! The faith (Aiman) of a believer will not attain the level of perfection unless and until he would recognise me as a Noor. When someone knows me as Noor, only then he would truly attain faith; he is the one whose heart has been tested with the true faith, whose chest (self) is dilated in true Islám and whose faith is based on discernment. Thus he becomes devoute scholar (Arif) and content of his deen. But that he who fell short of this cognition -- he will be a doubter, immersed in disbelief.

O Salmán! and O Jandáb! In true essence, recognition of myself as a Noor is the acceptance of Allah^{azwj},⁷ and recognition and knowledge of Allah^{azwj} is indeed my appreciation; this is the meanings of sincere devotion.⁸ Mankind was ordered by Allah^{azwj} to seek nothing but to admit His Touheed (Oneness).⁹ And all were commanded to worship none but One Allah^{azwj}.¹⁰ And they have been commanded no more than this: "To worship Allah^{azwj}, offering Him sincere devotion, being true (in faith), to establish regular prayer; and to practice regular charity; and that is the religion, right and straight path.

"Worshipping Allah^{azwj}" is believing in 'Touheed'. "Sincere devotion" And "being true in faith"¹² is the confession of the

¹ Ainn-ul Hiat, Mullah Mohammed Baqir Majlisi, Chapter 7.

² Nehjul Asrar, Serman of 'Marafat-e-Noorania.

prophethood of the Prophet Allah^{SWS}. ‘Aqimu Salat’ (Establishing Prayer) is my ‘guardianship and friendship’.¹³ He who pledges devotion and friendship unto myself has truly established the obligatory prayers (salat). Yet, this matter is hard, exceedingly hard! "Ataitu Zakat" in the above verse is confession to the status and virtues of our Imámate. All this is the true religion. The Holy Qur’án has testified that true Faith is the recognition of ‘Touheed’ and confession to both the Prophet and the Imámate. Thus he who acts on these believes, achieves the essence of ‘Deen’.

Also in the Sermon of ‘Al-Bian’, Imam Ali^{SWS}. says, ‘I am the ‘Salat, Zakat, Hajj and Jihad’ of momaneen.’ Later, Imam Ali^{SWS} says (in the same sermon), ‘I am the ‘One’ who’s recognition is obligatory and without my recognition, all deeds of worshipers are worthless and redundant.’

It is narrated in a hadith from Imam Jafar-e-Sadiq^{SWS} that Amir-ul-momaneen^{SWS} said ‘that you purify your wealth by giving out Zikat,’ similarly, the meaning of ‘Ana Zikat-ul-Momin’ is to purify your ‘Aman’ by negating the status of ‘Abdawiat³ for us’ and not ascribing the attributes of ‘Rubiwiat⁴’ for us⁵.

Importance of Zakat (Welfare Tax) from Quran Majeed

Keep up prayers, pay the welfare tax and worship along with those who bow their heads.⁶

Thus, We made an agreement with the Children of Israel: ‘You should serve God Alone, and treat your parents kindly, and [also] near relatives, orphans and needy, and say kind things to [other]; people, and keep up prayer and pay the welfare tax’ then you turned away and except for a few of you, you avoided doing anything⁷.

Yet they have merely been ordered to worship God sincerely-[reserving] religion for Him [Alone], as religion for Him

³ Bashiriya, being a human being

⁴ Sustenance provider, reflection of Allah^{azwj}.

⁵ Tawli-ul Anwar, a book by Mehdi Bah-ul-Aolum.

⁶ Chapter 1, The Cow, Verse 43

⁷ Chapter 1, The Cow, Verse 83

[Alone], as righteous seekers [after Truth]-and to keep up prayer and pay the welfare tax. That is the religion for an established [community⁸].

Keep up prayer and pay the welfare tax; you will find any good you have sent on ahead for your own souls' sake is already [stored up] with God. God is Observant of whatever you do⁹.

Prescribe a fine thing for us in this world and in the Hereafter; let us be guided towards You!' He said: 'I afflict anyone I wish with My torment while My mercy embraces everything; I shall prescribe it for those who do their duty, pay the welfare tax, and who believe in Our signs.¹⁰

Believers, whether men or women, must [act as] friends to one another; they should command decency and forbid wickedness, keep up prayers, and pay the welfare tax as well as obey God and His messenger. Those God will grant mercy to; God is Powerful, Wise!¹¹

Mention Ishmael in the Book. He kept true to the Promise, and was a messenger, a prophet. He used to order his people to pray and [pay] the welfare tax; he was approved by his Lord¹².

By men whom neither business nor trading distract from remembering God, keeping up prayer, and pay the welfare tax. They fear a day when their hearts and eyesight will feel upset, unless God rewards them for the finest things they may have done, and gives them even more out of His bounty. God provides for anyone He wishes without any reckoning!¹³

Keep up prayer, pay the welfare tax, and obey the Messenger so that you may receive mercy¹⁴.

Retribution for those who refuse to pay Zakat (Welfare Tax)

⁸ Chapter 30, The Evidence (98), Verse 5

⁹ Chapter 1, The Cow, Verse 110

¹⁰ Chapter 7, The Heights, Verse 156

¹¹ Chapter 9, Repentance, Verse 71

¹² Chapter 19, Mary, Verse 54-55

¹³ Chapter 24, Light, Verse 37-38

¹⁴ Chapter 24, Light, Verse 56

It will be too bad for the prayerful who are ignorant of their [true] prayers and who aim to be noticed while they hold back contributions¹⁵.

It is narrated from Rasool Allah ^{saww}¹⁶, be aware, the meanings of 'Maoon' in this verse is Zakat, then said, "I confirm by that Who has absolute jurisdiction over me, 'Mohammed ^{saww}'s' life, no one will ever hold back Zakat from Allah ^{azwj} expect that who worship Allah ^{azwj} along with it (wealth)¹⁷, as Allah ^{azwj} Says in Quran curse be upon those 'Mushraqueen' (polytheists) who do not pay welfare tax."

Imam Mohammed Baqir ^{sws} says¹⁸, 'Allah ^{azwj} has linked together the obligation of Salat with Zakat, as Allah ^{azwj} Says, offer your prayers and pay the welfare tax, therefore, whoever offered prayers without paying welfare tax, in fact did not offer his prayers.'

Mohammed bin Muslim says that I asked from Imam-e-Jafar-e-Sadiq ^{sws}.

Regarding the verse¹⁹ in which Allah ^{azwj} Says, 'and those who are 'mean' about what they have been blessed with from their Lord, will soon find out this habit did not do any good for them and they would have been better-off by sharing it, all those items they were accumulating will be in the form of heavy chains put around their necks (to be enslaved by their own wealth). Imam ^{sws} added O Mohameed! Whoever refuses to pay the welfare tax from his wealth, he will be punished by Allah ^{azwj} in such way that all the wealth which he accumulated without paying welfare tax will be made in the form of a huge snake of fire, that will keep on picking up his flesh in the hereafter until all his deeds are scrutinised. Then Imam ^{sws} said, that's what Allah ^{azwj} refers to by making chains around the necks of those, out of their accumulated wealth for which they piled-up (did not share with needy ones)²⁰.

Abu Basir has narrated from Imam Jafar-e-Sadiq ^{sws} that Imam ^{sws} referred to Rasool Allah ^{saww} that 'he is the cursed one who holds back the welfare tax'²¹.

¹⁵ Chapter 30, Almsgiving 107, Verse 4-7

¹⁶ Mastaqrak, vol., 7, pp. 24

¹⁷ An act of Shirk

¹⁸ Al Kafi, vol, 3, pp. 506, chapter of Zakat.

¹⁹ Chapter 3, The House of Imran, verse 180

²⁰ Al Kafi, vol, 3, pp. 502, chapter of Zakat.

²¹ Al Kafi, vol, 3, pp. 3, chapter of Zakat.

How Much is Welfare Tax (Zakat)?

Imam Raza^{SWS} said it was asked from Hazrat Abu AbdullAllah^{SWS} 'why Allah^{azwj} has made 25 portion welfare tax on 1,000, why not 30 parts instead? Imam^{SWS} replied Allah^{azwj} has made 25 parts (out of 1000) as it is sufficient for the 'poor', **Alas!** People would recognise the importance of paying their portion of the welfare tax for the sake of the deserving ones²².

In another tradition from Imam Jafar-e-Sadiq^{SWS}, someone asked 'why welfare tax is 25 parts out of 1, 000 and not any less or more'. Imam^{SWS} replied, Allah^{azwj} has created various people, among tall, short, rich, poor, and out of 1,000 inhabitants, Allah^{azwj} made 25 underprivileged. If, He knew they are less in number (than 25), He would have created more of them (more poor to make them 25 poor for 1000 well-off), as He^{azwj} is their creator and is fully aware of their affair²³.

To Whom Welfare Tax should be Given?

Zarah and Muslim asked Imam Jafar-e-Sadiq^{SWS} please guide us regarding the Allah^{azwj}'s instructions in the Verse of Repentance, Alms are to be offered to 'Faqir and Masqeen'²⁴, one's servants, handicapped (or lacking religious understanding), in order to free a slave, to settle debts, to assist in struggles/causes in the way of Allah^{azwj}, and deserving foreigners. Shall we give to all of them even if they do not recognise the true essence of Islam²⁵? Imam^{SWS} replied, 'Imam (Just) would give to all of those who would recognise his rights,' I asked again even if they do not understand Imam^{SWS}'s true rights? Imam^{SWS} replied, 'yes, if only those are entitled for welfare tax who fully recognise our rights then it will be impossible to find enough of them. Those who do not fully recognise Imam, are included so that people are inclined toward religion and they embrace its true teachings. However, you and your companions should only give your Zakat to 'Ahlay

²² Al Kafi, vol, 3, chapter 3, hadith 1.

²³ Al Kafi, vol, 3, chapter 3, hadith 3.

²⁴ Imam Jafar-e-Sadiq sws. said 'Faqir' is that person who would not turn to people for help whereas 'Masqeen' would be that who would ask people to find him work for his living. Al Kafi, vol, 3, chapter 1, hadith 16.

²⁵ Maurafat,

Moarafat²⁶, ‘hadith continues and Imam^{SWS} said’ if you know the amount you are offering (to a momin) is not enough then increase it, although this is not obligatory, but this will help them in their hardship²⁷. ‘

I asked from Imam AbuAbdullah^{SWS} how about if someone pays his Zakat to a person with the assumption that he is impoverished but later on it turns out that he was wealthy? Imam^{SWS} replied ‘this Zakat is not good enough²⁸. ‘

Imam^{SWS} said, ‘Allah^{azwj} has distributed wealth in such a way that it should be shared by the rich as well as the poor. It is therefore the responsibility of the wealthy to avoid sharing it with anyone else except the poor folks.’

What about the Zakat which is Given to anyone Other than a ‘Momin’!

It has been narrated by Imams AbuAbdullah^{SWS} and Abu Jafar^{SWS} that a person who was practicing wrong religious beliefs, i.e., ‘Kharaji, margia, Usmania, Qadaria, but later repented and embrace the true religion ‘Amr-e-Haqq²⁹’ then there is no need to repeat his previous ‘Salat, Soom and Hajj’ but he still needs to pay his Zakat as he had given it to non-deserving folks but its correct distribution would mean to give it to those who adhere to our Wiliat³⁰.

In another tradition, it was asked by Imam^{SWS} that an ‘Arif’ (momin) paid his Zakat to a person for a long time which turned out to be non-eligible, shall he pay it again, yes, replied Imam^{SWS}³¹, ‘it is also narrated by Zarah, that if one made extensive efforts and then paid Zakat, then its not obligatory on him to pay again.’

I asked from Imam Raza^{SWS} regarding Zakat, ‘Can I pay Zakat to those who do not recognise your rights?’ Imam^{SWS} replied, ‘neither Zakat nor Zakat Fitra³². ‘

²⁶ Those who recognise our (sws.) Wiliat.

²⁷ Al Kafi, vol, 3, chapter 1, hadith 1.

²⁸ Al Kafi, vol, 3, chapter 27, hadith 1.

²⁹ Mola Ali sws. and masomeen sws.’s Wiliat.

³⁰ Al Kafi, vol, 3, chapter 28, hadith 1.

³¹ Al Kafi, vol, 3, chapter 28, hadith 2.

³² Al Kafi, vol, 3, chapter 28, hadith 6.

Welfare Tax should not be Given to Syed?

Sheikh Kulani^{ra} narrates through a chain of narrators, including Ayas bin Qasim, who from Hazrat Imam Jafar-e-Sadiq^{SWS} that few people from Bani Hashim came to Rasool Allah^{saww} and said that we should be given the responsibility of collecting Zakat of animals and we may be given the share from general public as we need this more than anyone else. Rasool Allah^{saww} replied, 'O sons of Abu Mutlib^{SWS}/Hashim! Charitable (Zakat) is not permissible for you and me, I have been given the rights of intercession. Would you ever consider me giving anyone else priority over you³³?'

Two Types of Zakat!

It is narrated that someone asked from Imam Abu AbdullAllah^{SWS} about the Zakat, Imam^{SWS} asked, 'Do you want to know about the explicit one or the implicit Zakat?', He replied both, Imam^{SWS} said, '25 portions out of 1000 is the explicit Zakat whereas the implicit Zakat is in that when you fulfil the requirement of your brother when he turns to you for a helping hand³⁴'.

How to Distribute Zakat?

A companion of Imam Abu AbdAllah^{SWS} asked the meaning of a Quranic Verse, 'Ams are for Fuqara and Masaqeen', Imam^{SWS} replied, 'Fuqara are those who would not ask people for help whereas Masaqeen are those who ask for help in finding them work and struggle to make both ends meet. There is also a third kind, 'Baias', who are more interested in begging. Thus what Allah^{azwj} has made compulsory onto you (Zakat), it is better to pay it openly rather than discretely. However, if you want to give away something with the purpose of pleasing your Lord^{azwj}, (a non-obligatory donation) then it is better not to reveal it. But for Zakat, it is far better to announce its distribution³⁵'.

How to Prioritise the Zakat Eligibles?

I enquired from Imam Abu Jafar^{SWS}, 'Sometimes I distribute Zakat among my companions and I know them well, how shall I allocate (funds) among them?' Imam^{SWS} replied, 'give priority to those who have migrated for the sake of deen, followed by those who have

³³ Wasail-ul-Shia, vol. Zakat, chapter 29, Hadith 1

³⁴ Al Kafi, vol, 3, chapter 1, hadith 13.

³⁵ Al Kafi, vol, 3, chapter 1, hadith 16.

more wisdom and then those who have more knowledge of religion³⁶.’ In another tradition, Imam^{SWS} replied, preference should be given to those who does not ask for Zakat over those who would do so.

It is also narrated from Imam Jafar-e-Sadiq^{SWS} ‘that when Allah^{azwj} made zakat harram on us then made ‘Khums’ halal on us, therefore ‘Sadaqa’ is forbidden on us instead Khums is our obligatory right and ‘gifts’ are permissible for us³⁷.’

Zakat is Payable on What?

The items on which Zakat is payable is extremely complicated but we will try to explain it through the traditions of Masomeen^{SWS}:

Aban has learnt from Shuab who referred from Imam Jafar-e-Sadiq^{SWS} that Imam^{SWS} said: ‘that pay Zakat on everything which brings in wealth but excluding everything which you are offered as inheritance or gift.’

I asked AbuAbdullah^{SWS} regarding the Zakat on agricultural yields, Imam^{SWS} replied, ‘wheat, joo, corn, barley, rice, washed (without skin) joo, masoor lentels, sesame seeds, and those which are similar to these.’

In another tradition, Imam AbuAbdullah^{SWS} said: ‘Those agricultural based products which are weighed and their weight would reach ‘Aousak³⁸, then you pay Zakat on it,’ and Rasool Allah^{saww} has asked to give Zakat on everything which grows from soil, except those green products which would go off within day(s)³⁹.

Hamad Aisa has narrated from Hazrat Imam Musa Kazim^{SWS} that Imam^{SWS} said ‘regarding those lands which are acquired as a result of war, and crops are irrigated through either rain or natural flow of water stream, then 1/10 should be given as Zakat as compared with 1/20 Zakat from that crop yield which was irrigated from water extracted from a well⁴⁰.’

³⁶ Al Kafi, vol, 3, chapter 32, hadith 1.

³⁷ Wasail-ul-Shia, Zakat, chapter 29, Hadith 7.

³⁸ A weigh stone used in that time, for today’s conversion please see Appendix I.

³⁹ Al Kafi, vol, 3, chapter 5, hadith 2.

⁴⁰ Hadith, 3, Al Kafi, Wasail ul Shia, pp. 118,

It is narrated from AbuAbdullah^{SWS} and AbuJafar^{SWS} that Allah^{azwj} has made Zakat compulsory similar to Salat on your 'valuables'⁴¹, the tradition of Rasool Allah^{saww} is that Zakat is payable on nine things, the others are forgiven, the former include gold, silver, camel, cow, sheep, wheat, barley, dried dates and dried grapes⁴². In an another tradition, it is narrated that Younis (one of tradition narrators)⁴³, said the meanings of 'the others are forgiven' is that in the beginning prayers were only two-rakat, which were later increased further by seven-rakat, similarly, Zakat initially was on nine things later all other valuables were made inclusive.

I asked from AbuAbdullah^{SWS}, 'I am a goldsmith and create ornaments by my own hands and as a result I gather coins of five and tens. Is Zakat payable on them?', Imam^{SWS} replied, when you collect 200 'Dirhams'⁴⁴ and keep them for a year then Zakat becomes obligatory⁴⁵.

I asked from Imam AbuAbdullah^{SWS} that a person buys a servant and keeps her in order to get a better price. Does he need to pay Zakat? Imam^{SWS} replied, 'upon selling her, he should wait for a year and only then pay Zakat on the amount which he had kept for a year'⁴⁶.

A narrator says, I asked Imam^{SWS} that I store olive oil and its extracts for the intention of trading them later on, but sometimes I cannot sell my products for over one to two years. Do I need to pay Zakat on them? Imam^{SWS} replied, 'if you want to earn profit from them then you need to pay Zakat but if you are not selling them because of some constraint then there is nothing on it. You do not need to pay until you convert them into gold or silver (coins) then you need to pay only that year's Zakat in which these were sold'⁴⁷.

Is Zakat Payable on Animals?

I enquired from Imam AbuAbdullah^{SWS} is Zakat payable on a mule, Imam^{SWS} replied 'no, its not.' I asked again, then what's the reason why it is payable on a she horse but not on a mule? Imam^{SWS}

⁴¹ Amwal

⁴² Al Kafi, vol, 3, chapter 4, hadith 1.

⁴³ Al Kafi, vol, 3, chapter 4, hadith 2.

⁴⁴ Siver coins, see Appendix I.

⁴⁵ Al Kafi, vol, 3, chapter 9, hadith 2.

⁴⁶ Al Kafi, vol, 3, chapter 16, hadith 5.

⁴⁷ Al Kafi, vol, 3, chapter 14, hadith 7.

replied, 'a mule will not reproduce whereas a she horse will give birth to a pony. Similarly, there is nothing on the male animals.' I asked, is there anything on donkeys? Imam^{SWS} replied there is nothing on donkey, I asked how about those horses and camels which are used for transportation? Imam^{SWS} replied 'there is nothing on them either, nor on those animals which are raised at home. Zakat will be on those which graze in the wilderness and the owner would not spend anything on them, all others than these are exempt from Zakat.'

Is Zakat Payable on Gold/Silver Ornaments?

Hazrat AbuAbdullah^{SWS} was asked regarding the Zakat on ornaments, Imam^{SWS} replied 'there is nothing on jewellery even if it reaches in thousands (in worth)⁴⁸.'

It is also narrated from Imam Mohammed Baqir^{SWS} that there is no Zakat on expensive stones regardless of their quantity/worth.⁴⁹

I told Hazrat Imam AbuAbdullah^{SWS} that my brother Yousif is head of a tribe and has collected a lot of wealth and has converted his valuables into ornaments in order to avoid Zakat. Does he still need to pay Zakat? Imam^{SWS} replied 'no, there is no Zakat on ornaments but he is going to face more harm through avoiding Zakat rather than what he has saved, through not paying Zakat, because of his fear of losing some of his wealth.'

Zakat on Valuables of Orphans, Children and Mentally Retarded?

Imam AbuAbdullah^{SWS} said, 'there is nothing on those funds which belong to an orphan and are kept as deposit, unless you trade them then its up to you to pay Zakat on profit but the gain will be given to the orphan⁵⁰.'

I asked from Imam AbuAbdullah^{SWS} that I have young brothers when Zakat will be obligatory on them? Imam^{SWS} replied when Salat becomes obligatory⁵¹.

⁴⁸ Al Kafi, vol, 3, chapter 4, hadith 2.

⁴⁹ Al Kafi, vol, 3, chapter 10, hadith 10.

⁵⁰ Al Kafi, vol, 3, chapter 23, hadith 1.

⁵¹ Al Kafi, vol, 3, chapter 23, hadith 17.

I asked regarding the Zakat on a mentally retarded woman in our family, Imam^{SWS} replied, ‘only if her valuables are used in trading otherwise there is nothing on her⁵².’

Zakat is Payable on What Remain in Possession for a Year and in Certain Quantity?

Imam Abuabdullah^{SWS} said, ‘there is no Zakat on vegetables and fruits like melon and water-melon, unless you possess them for a year⁵³.’ Upon asking from Imam Mohammed Baqir^{SWS}, regarding the Zakat on vegetables when they are sold for a handsome amount, Imam^{SWS} replied ‘there is no Zakat on them until the end of the year (Zakat on savings)⁵⁴.’

I asked from Abu Abdullah^{SWS}, ‘Is Zakat payable on green eatables? Imam^{SWS} asked ‘what are they?’ I replied, such as sugar cane, melon, etc. Imam^{SWS} replied, ‘no there is nothing on them unless these are sold.’ These would be considered similar to those funds which one would keep for a whole year, he would then need to pay ‘Sadaqah’ (Zakat Fitira). I then asked on tree which one would grow, Imam^{SWS} replied, ‘no’, I asked on trees' worth? Imam^{SWS} said, ‘yes, but after one year.’

I asked from Imam Mohammed Baqir^{SWS}, ‘What would you say regarding someone who would hide away his savings for a year but could not find/collect them after a year from the place of the deposit and three years would lapse until he would see them again? How shall he pay Zakat when he gets all of them back in their original value after three years? Imam^{SWS} replied, ‘he should pay for one year’s Zakat, as he did had access to his funds during three years, as his monies were hidden away⁵⁵.’ In another tradition, Imam AbuAbdullah^{SWS} instructed to pay Zakat for one year on the funds which were hidden away and discovered after five years⁵⁶.

Similarly, Imam AbuAbdullah^{SWS} said, ‘there is no Zakat on someone’s funds which he lent out and if the debtor takes longer to return them and creditor would not have means to recover them.

⁵² Al Kafi, vol, 3, chapter 24, hadith 2.

⁵³ Al Kafi, vol, 3, chapter 10, hadith 4.

⁵⁴ Al Kafi, vol, 3, chapter 6, hadith 2.

⁵⁵ Al Kafi, vol, 3, chapter 11, hadith 1.

⁵⁶ Al Kafi, vol, 3, chapter 11, hadith 2.

The Zakat will not be due until funds are in the possession of the creditor⁵⁷. Two people asked from Imam AbuAbdullah^{SWS}, that what about the Zakat on a person who has funds for a year but also in debt with the same or more amount? Imam^{SWS} replied 'he should pay Zakat on what he has in his hands⁵⁸'.

In another hadith from Imam AbuAbdullah^{SWS}, it is narrated that if you look after someone's funds without making use of them then there is no Zakat but if you make use of them then Zakat is payable⁵⁹.

How to Determine When to Pay Zakat?

I asked Imam AbuAbdullah^{SWS} regarding the payment of Zakat, Iman^{SWS} replied, 'Choose a month of the year with the intention that you will pay Zakat in the same month every year. When that month comes, see what you have in your hands, pay Zakat on that amount and similarly pay Zakat after one year in the same month but do not delay it beyond this time⁶⁰'.

I asked from Imam AbuAbdullah^{SWS} some time I hold back part of the due Zakat with the fear that someone may turn up and ask for help. Imam^{SWS} replied 'upon completion of the year, take out Zakat from your savings and keep it separate from your other funds, then give it to whoever you like,' the narrator asked shall I take a note of it, Imam^{SWS} replied 'there is no harm in doing so⁶¹'.

Upon asking from Imam AbuAbdullah^{SWS} regarding a person who has saved funds, shall he pay Zakat after 6 months? Imam^{SWS} replied, 'no, unless he has them until the end of the year and Zakat become payable on his funds. It is not permissible for anyone to offer his prayers before the due time and not to fast before the month of Ramazan. Although lapse acts can be settled, later on, but obligation is only payable at its due time⁶²'.

I asked from Imam AbuAbdullah^{SWS} that one person had funds but he spent it before the end of year (his Zakat year), Does he owe

⁵⁷ Al Kafi, vol, 3, chapter 11, hadith 3.

⁵⁸ Al Kafi, vol, 3, chapter 11, hadith 13.

⁵⁹ Al Kafi, vol, 3, chapter 11, hadith 10.

⁶⁰ Al Kafi, vol, 3, chapter 12, hadith 1.

⁶¹ Al Kafi, vol, 3, chapter 12, hadith 3.

⁶² Al Kafi, vol, 3, chapter 12, hadith 8.

Zakat? Imam^{SWS} replied, ‘no.’⁶³, in another hadith, some asked from Imam abuAbdullah^{SWS} that a person had 99 Dirham⁶⁴ for 11 months and he collect one more Dirham, does he need to pay Zakat? Imam^{SWS} replied ‘no, unless he would have 200 Dirhams for one complete year, he would not need to pay Zakat even if he had 150 Dirhams and he get 50 more before the end of the year. Thus there will be no Zakat until he has 200 Dirhams for one year’⁶⁵.

What is the Minimum and the Maximum Amount of Zakat?

Imam AbuAbdullah^{SWS} said, ‘one should not be given less than 5 Dirhams in Zakat. Allah^{azwj} has put a lower bound of 5 Dirhams on Zakat, therefore do not give less than that but there is no upper bound in paying Zakat.’ In another tradition, Imam^{SWS} said, ‘give away Zakat as much as you like in order to make a poor fellow better off’⁶⁶.

Orders Regarding Government Tax?

Imam AbuAbdullah^{SWS} said ‘some companions of my father^{SWS} came and asked how to deal with the tax that is collected by the ruler (government) and it is not known if it is given to the deserving person? Imam^{SWS} replied ‘count that amount in the Zakat.’ I^{SWS} asked with concern that if people would know about this rule than no one will pay Zakat, my father^{SWS} said, Allah^{azwj} likes if ‘Just’ is made known to others’⁶⁷.

I asked from AbuAbdullah^{SWS} regarding the compulsory tax deduction of 10% (by the ruler), shall we consider that part of Zakat, Imam^{SWS} replied, ‘its up to you’⁶⁸.

I asked Imam^{SWS} regarding the Zakat, Imam^{SWS} replied, ‘all that is collected by Bani Ummiad from you keep counting it, and try your best to avoid giving them (Zakat/tax), as you will not have any funds left if you try to give away (Zakat) again.’

Orders Regarding Fitra Zakat?

⁶³ Al Kafi, vol, 3, chapter 14, hadith 2.

⁶⁴ See Appendix I.

⁶⁵ Al Kafi, vol, 3, chapter 14, hadith 3.

⁶⁶ Al Kafi, vol, 3, chapter 30, hadith 1-2.

⁶⁷ Al Kafi, vol, 3, chapter 25, hadith 1.

⁶⁸ Al Kafi, vol, 3, chapter 25, hadith 2.

Imam^{SWS} said, 'Fitra is compulsory on everyone in your house, including slaves, and it is better to pay it before Eid prayers as compared with paying it afterwards, and it is equivalent to circa 2.5-3.0 Kg of wheat, dried dates or dried grapes.' Imam^{SWS} said 'it is always better to pay it in dried dates as compared with others, as recipients would eat it upon getting it.' When Divine commands regarding Zakat came then people were generally poor and there was only 'Fitra Zakat' available for the improvised ones.

Appendix I

NISAB (<http://www.norwich.ac/zakat/zakatfaqs.html#Livestock>)

Minimum amount of savings on which zakat is to be paid is 200 dirhams. On 200 dirhams 5 dirhams is zakat. If the amount is less than 200 dirham's than it is exempted form zakat

1 dirham is equal to 3grms of silver. As per today 12th April 2008 the rate of silver



£290.00 Approximately per kilograms

So per gram = $290 \times 1 / 1000 = \text{£}00.29$

Therefore 1 dirham which is of 3 grams is $\text{£}00.29 \times 3 = \text{£}00.87$

$\text{£}00.87 \times 200 = \text{£}174.00$

As per today on £174.00 of savings 5 dirhams ($\text{£}00.87 \times 5 = \text{£}4.35$) is to be paid as zakat

GBP.1 = 124.493 Pakistani rupee $124.50 \times 174 = 21663$ 541.575

GBP.1 = 78.72 Indian rupee $78.72 \times 174 = 13698$ 342.432

Minimum of savings in Pakistan is 21663

Minimum of savings in India is 13698

Or (from Oz prices, as most websites quote silver price in Oz)

From <http://www.kitco.com/charts/livesilver.html>

One oz of silver is \$18.2, one oz is 28.35, then equating it to 200grams, Zakar due amount is \$385 if one has for a one complete year. Zakat on this amount is \$ 9.7.

Part II**Al-Khums and Al-Anfal**

Al-Khums literally means one fifth (1/5), unlike other charities, i.e., Zakat, Sadaka (elms), it is exclusively for the use of Prophet/Imam^{SWS} and their^{SWS} near relatives (orphans, poor and wayfarer). Issues related to al-Khums, i.e., who can collect it and distribute it have not been thoroughly explained. Unfortunately, more emphasis has been placed on its collection, rather than its benefits to the descendents of Ahlul Bait^{SWS}. In this article, we shall make an attempt to explain al-khums in the light of Masomeen^{SWS}'s traditions, which describe the true essence of Divine command of Allah^{azwj}, as per the following Verses (8:39-41):

وَقَائِلُهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ يَمَّا يَعْمَلُونَ بِصِيرٌ

وَإِن تَوَلَّوْا فَعَلِمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Fight them off until there is no more persecution, and Religion belongs wholly to God: yet if they do stop then God is Observant of anything they do. If they should turn away, then know that God is your Protector; how splendid such a Protector is, and how favoured is such a Supporter! Know that with anything you may acquire as spoils (Ghanamtum) , a Fifth (Khamsa) of it belongs to God and the Messenger, close relatives (Zulqurbah) and orphans, paupers and the wayfarer, if you believe in God and what We have sent down to Our servant on the Day of Distinction, the day when both forces met. God is capable of everything.⁶⁹

Explanation of the above Verse from Masomeen^{SWS}'s Traditions:

In the lifetime of Prophet Mohammed^{saww}, properties were either acquired as a result of a war or without it as a gift or compromise.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"Allah^{azwj}, said to angles, I will create a vicegerent on earth...., " (2:30). The whole earth was for Adam and after him^{as} it belonged to Allah^{azwj}'s Prophets.

⁶⁹ Chapter 8, Booty, Verses, 39-41.

This continued until the time of Prophet Mohammed^{saww} and it belonged to him^{saww} and his twelve successors^{sws}. Whatever their enemies had taken away from them, would come back to them through war or conquest that is called Fay'. It is the property that would come to His wali^{sws} as war booty. The rules for such properties in the Book are:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ إِن كُنْتُمْ
أَمْنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred, orphans, the needy and those who need money while on a journey. . . ." (8:41)

Such properties belong to Allah^{azwj}, the Messenger and the relatives of the Messenger^{saww}. Such properties are called al-Fay' (taken back). It is the property taken back from others by force.

al-Anfal

However, whatever would come to Wali-Allah^{sws} without the use of force and resources such use of warfares, i.e., horses and solders, it is called al-Anfal. These kind of properties belong to Allah^{azwj} and His^{azwj} Messenger^{saww} only and no one else will have any share in it. Others can have shares only in what is acquired through blood shedding and fighting.

Therefore, the case of al-Anfal is different. It belongs to Allah^{azwj}'s Wali^{sws} only. Of such properties was Fadak that belonged exclusively to the Messenger of Allah^{saww}. Fadak was acquired by Rasool Allah^{saww} and Amir al-Mu'minin^{sws} without anyone else's involvement. Similar to al-Anfal are also properties as the marshes, mines, oceans and the wilderness. They all belong to Wali-Allah^{sws}, exclusively. If people would work in them, with the permission of the Imam^{sws}, four fifth will belong to them for labour and one fifth would belong to the Imam^{sws}. Such one fifth is like 'al-Khums'. If people would work in such properties without the permission of the Imam^{sws}, the Imam^{sws} will have all of it and no one would have anything in them.

(1)

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from Hafs ibn al-Bakhtari, **who from Abu 'Abdallah^{sws}** who has said the following.

'Al-Anfal is such property, which has been acquired without use of armed struggle and no camels or horses were employed to secure it. It is the property that may come as a result of negotiated settlement or certain people would offer as a good gesture (as a gift), may come from a barren land or from inside the valleys. Such properties belong to the Messenger of Allah^{saww}

and it will belong to the Imams^{SWS} after the Messenger of Allah^{SAWW}. The Imam^{SWS} will make use of it as per his jurisdiction'.⁷⁰

(2)

In another tradition, it is written, 'Besides 'al-Khums' for Imam^{SWS} there is al-Anfal. Al-Anfal is every kind of abandoned land whose owners are no more and all the lands that are acquired without the use of force and fighting but are achieved through settlement and their owners have given them to the Imam^{SWS} without fight. To the Imam^{SWS} belongs the mountains, inside of the valleys, marshes and undeveloped lands that has no owners. In addition, belongs to Imam^{SWS}, the properties of the kings (defeated) if such properties would not be usurped. The usurped properties are all returned to the owner. The Imam^{SWS} is the heir of those who have no heirs. He^{SWS} supports those who have no supporters. The Imam^{SWS} said, "There is no category of the properties that Allah^{AZWI} may not have distributed and has given every rightful person his or her rights of the general of particular nature of the needy and the destitute and all categories of people.'⁷¹

(3)

Also in another traditions, 'Al-Anfal belongs to the Wali^{SWS}, including all the lands, which were acquired during the time of the Holy Prophet^{SAWW} as well as what will come until the eternity.'⁷²

(4)

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayar, who from Shu'ayb, who from abu al-Sabbah who has said the following.

"Abu 'Abdallah^{SWS} said to me, "We are the people who are to be followed as our obedience has been made obligatory by the commands of Allah. Al-Anfal (properties acquired without the use of armed forces) and the best of what is gained from war belong to us."⁷³

Property left behind by Someone without inheritor goes to Imam^{SWS}:

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id, who from al-Qasim ibn Muhammad, who from Rifa'a, who from Aban ibn Taghlib, who heard abu 'Abdallah^{SWS}, replied to a question, about a person who passed away with leaving behind inheritors. Imam^{SWS} said: 'To him this verse would apply'

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

⁷⁰ Al-Kafi, Chapter 130, Tradition no. 3.

⁷¹ Al-Kafi, Chapter 130, Tradition no. 4.

⁷² Al-Kafi, Chapter 130, Tradition no. 4.

⁷³ Al-Kafi, Chapter 130, Tradition no. 17.

'They ask you (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if you are (true) believers. " (8:1)⁷⁴

Now we turn to our main topic, al-Khums:

⁷⁴ Al-Kafi, Chapter 130, Tradition no. 18.

al-Khums

(1)

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn 'Isa, who from Ibrahim ibn 'Umar al-Yamani, who from Aban ibn abu 'Ayyash, who from Sulaym ibn Qays who has said the following:

"I heard Amir al-Mu'minin Ali^{sws} say, 'We, By Allah^{azwj}, are the ones to whom Allah^{azwj} has referred by the words '*Phi al-Qurba*' (relatives) and has given the same status as to Himself^{azwj} and His^{azwj} Holy Prophet^{saww}. Allah azwj has said:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"Whatever God grants to His Messenger^{saww} (out of the property) of the people of the towns, belongs to Allah^{azwj}, the Messenger^{saww}, the kinsfolk, the orphans, the destitute . . ." (59:7) It applies to such person(s) from us exclusively. Since, no portion out of charity is appropriated for us. It is the way Allah^{azwj} has honoured His Holy Prophet^{saww} as well as us^{sws} instead of feeding us on the left-overs of ordinary people ('filths of peoples' hands').⁷⁵"

(2)

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad, who from al-Washsha', who from Aban, who from Muhammad ibn Muslim, **who from Abu Ja'far^{sws}** :

Imam^{sws} has said the following regarding the words of Allah^{azwj}, the Most High, "Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred,. . ." (8:41) The Imam^{sws} said, "It refers to the relatives of the Messenger of Allah^{saww}. Al-Khums (one fifth) belongs to Allah, His Messenger^{saww} and to 'us'^{sws}."⁷⁶

There is no Zakat on al-Khums Property:

Imam^{sws} say, in a tradition,

'There is no Zakat on al-Khums property. It is because the shares of the needy from the masses are placed in the properties of the people in eight categories. No one of the needy in the masses is left out. The needy from the relatives of the Messenger of Allah have their share in the fifty percent of al-Khums. This suffices them and they do not need the charities of the masses. In this way the system neither leaves needy among the masses nor of the

⁷⁵ Al-Kafi, Chapter 130, Tradition no. 1.

⁷⁶ Al-Kafi, Chapter 130, Tradition no. 2.

relatives of the Messenger of Allah^{saww} without proper coverage and well fare benefits. Hence, all the basic requirements are met (respectfully). For this reason there is no tax on the properties of the Holy Prophet^{saww} or Wali^{sws} (Leadership with Divine Authority). It is because for all kinds of needs there are resources in the system to facilitate them. There are responsibilities as well as the rights.⁷⁷

Al-Khums is Payable on What?:

There are several traditions of masomeen^{sws} on what should be considered under al-Khums, we present below these traditions:

(1)

Ali ibn Ibrahim ibn Hashim has narrated from his father, who from Hammad ibn 'Isa, who from certain persons of our people, who from the virtuous servant of Allah^{sws} who has said the following.

"Al-Khums (one fifth) is due on five categories of properties. (1) Cattle; (2) Properties acquired from diving into deep waters; (3) The treasures; (4) The mines; and (5) Salts. On each of these categories al-Khums is due and one fifth is distributed just as Allah^{azwj} has asked for. The remaining four portions are to be distributed among those who have taken part in the actual fighting or those lending support behind the front.

(2)

Ali ibn Ibrahim ibn Hashim has narrated from his father, who from ibn abu 'Imayr, who from Jamil ibn Darraj, who from Muhammad ibn Muslim who has said the following.

"Abu Ja'far^{sws} was asked about the minerals such as gold, silver, iron, lead and zinc. Imam^{sws} replied, "Al-Khums would apply on all of these."⁷⁸

(3)

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from al-Husayn ibn 'Uthman, who from Sama' who has said the following.

"I asked abu al-Hassan^{sws} about al-Khums. He said, "It is due on all small and large gains that people can possibly make."⁷⁹

⁷⁷ Al-Kafi, Chapter 130, and extract from Tradition no. 4.

⁷⁸ Al-Kafi, Chapter 130, Tradition no. 8.

⁷⁹ Al-Kafi, Chapter 130, Tradition no. 11.

(4)

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa ibn Yazid who has said the following.

"I wrote to the Imam^{sws}, may Allah^{azwj} take my soul in service for your cause, explain to me what is a gain and profit? What is its limit? What is your opinion? May Allah^{azwj} grant you long life, I will be very grateful for your advise, so that I perform the just and my prayers and fasts are accepted." Imam^{sws} wrote to me, "Gain and profit is the income from trade from its net profit or from farming after the deduction of expenses and donations."⁸⁰

(5)

A number of our people have narrated from Ahmad ibn Muhammad, who from ibn abu Nasr who has said the following.

"I wrote to abu Ja'far^{sws}, "Is al-Khums paid before or after deducting the expenses?" Imam^{sws} wrote back to me, "It is paid after the deduction of the expenses."⁸¹

(6)

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam, who from Ali ibn abu Hamza, who from abu Basir, who from abu Ja'farsws who has said the following.

"Whatever is gained from a war that is fought to establish the testimony of that says, "There is no lord besides Allah and the Muhammad is the Messenger of Allah " its al-Khums (1/5) belongs to us. It is unlawful to buy anything with this money from which al-Khums, our right has not been paid."⁸²

(7)

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayar, who from Hammad, who from abu 'Abdallah^{sws} who has said the following about how much al-Khums is on treasures. "One fifth of treasure found is paid as al-Khums." The question said, "How much is on minerals?" The Imamsws replied, "one fifth. So is lead, zinc and iron. All minerals are like gold and silver on which the religious obligation is one fifth."⁸³

(8)

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, who from Ahmad ibn Muhammad ibn abu Nasr, who from Muhammad ibn Ali, who from abu al-Hassan^{sws} who has said the following.

⁸⁰ Al-Kafi, Chapter 130, Tradition no. 12.

⁸¹ Al-Kafi, Chapter 130, and extract from Tradition no. 13.

⁸² Al-Kafi, Chapter 130, and extract from Tradition no. 14.

⁸³ Al-Kafi, Chapter 130, and extract from Tradition no. 19.

The narrator has said, "I asked him^{SWS} about what is taken out of the sea, such as pearls, ruby and chrysalis and minerals such as gold and silver and others as to how much is al-Khums on them?" The Imam^{SWS} said, "If it would value up to a Dinar then al-Khums is due on it."⁸⁴

(9)

Ali has narrated from his father, who from ibn abu 'Umayar, who from Hammad, who from al-Halabi who has said the following.

"I asked abu 'Abdallah^{SWS} about the corral and diving for pearls. The Imam^{SWS} replied, "There is al-Khums due on them."⁸⁵

How to Calculate Al-Khums:

Sahl has narrated from Ibrahim ibn Muhammad al-Hamadani who has said the following.

"I wrote to abu al-Hassan^{SWS}, 'Ali ibn Mahziyar read to me the letter of your father^{SWS} that says, "The owners of gardens pay three percent after deducting the expenses. Those whose gardens would not produce even the expenses there is nothing due on them." A difference of opinion has been debated among our people. They say that on the produce of the gardens there is al-Khums after the deduction of the expenses, the expenses of the garden not the expenses of the owner and his family. The Imam^{SWS} wrote back in answer, "Al-Khums is due after the deduction of the taxes to government as well as the expenses of one's family."⁸⁶

Al-Khums is not Payable on Money Dedicate for Hajj or on Recipient of al-Khums:

(1)

Muhammad ibn al-Husayn and Ali ibn Muhammad have narrated from Sahl ibn Ziyad, who from Ali ibn Mahziyar who has said the following.

"I wrote to Imam^{SWS}, 'My master, a man has given money so that he could perform Hajj. Is there al-Khums on such money upon receiving it or there is al-Khums on what would remain extra from the expenses after Hajj?' Imam^{SWS} wrote, "There is no al-Khums on him."⁸⁷

⁸⁴ Al-Kafi, Chapter 130, and extract from Tradition no. 21.

⁸⁵ Al-Kafi, Chapter 130, and extract from Tradition no. 28.

⁸⁶ Al-Kafi, Chapter 130, and extract from Tradition no. 24.

⁸⁷ Al-Kafi, Chapter 130, and extract from Tradition no. 22.

(2)

Sahl ibn Ziyad has narrated from Muhammad ibn 'Isa from Ali ibn al-Husayn ibn 'Abd Rabbihi who has said the following.

"Al-Rida^{SWS} sent a gift to my father and my father wrote to him, "Is there al-Khums on the gift you have just sent to me?" Imam^{SWS} wrote back to him in answer, "There is no al-Khums on the gift that the recipient of al-Khums has sent to you."⁸⁸

The Rights of Wasī^{SWS} to Take the Best Portion from al-Khums

The properties of the best quality of such properties should go to Imam^{SWS}, as his^{SWS} portion, including the female slave, the best horse, the best cloths and other items that are liked and desired for. Such items go to him^{SWS} before the distribution and before the subtraction of al-Khums.⁸⁹

Imam^{SWS} will pay for and maintain properties (from Khums), the causes where he^{SWS} would need to pay such as grants to people who are inclined to the system of faith. If anything would be left extra then al-Khums is taken out there from and is distributed to the causes for which it is. If anything is left extra then it is to be given to the Wali^{SWS} (Leadership with Divine Authority). If nothing is left after the expenses then there is nothing for the Wali^{SWS}. Nothing from the land goes to the fighters. So also is the properties that are acquire by overwhelming except for what the army has physically captured.

The Bedouins have no share in the distribution even if they would take part in fighting with the Wali^{SWS} (Leadership with Divine Authority). It is because the Messenger of Allah^{Saww} reached a settlement with them. It is written in the document, "They will not be exiled and that if the Messenger of Allah^{Saww} will be attacked by his enemies they will come to help to fight the enemy but will have no share in the properties of the enemies confiscated." This practice has been continuous ever since about them and others.

The lands that were captured by the forces of the army will remain in the public domain. The developers may keep them and reach a settlement with the Wali^{SWS} who would use his discretion in the matter. And may find a fair and proportionate and fair agreement on the basis of proper protection of all parties' rights and interests. The apportionment may take shape in the form of a third, two thirds (or as agreed). The tax on whatever is harvested will be ten percent if the plantation is irrigated by rain. It is five percent if irrigation is from

⁸⁸ Al-Kafi, Chapter 130, and extract from Tradition no. 23.

⁸⁹ Al-Kafi, Chapter 130, and extract from Tradition no. 4.

mechanical means. Wali^{SWS} collects this tax and spends on the causes that Allah^{azwj} has described which are eight categories. 1) The needy, 2) the destitute, 3) the employees of the taxation office, 4) the people who sympathise with the faith, 5) to set free the slaves, 6) to help the bankrupt, 7) for the cause of Allah and 8) to help those who become needy on a journey.⁹⁰

How Six Portions of al-Khums are divided?:

The distribution of al-Khums is explained in the following tradition from masoom Imam^{SWS}:

'The one-fifth is distributed as: One portion for Allah^{azwj}, one for Messenger of Allah^{saww}, one for Prophet^{saww}'s relatives, which is further divided as one for the orphans, one for the destitute and one portion for those who become needy during a journey. Thus, the portion for Allah^{azwj} and the Messenger of Allah^{saww} belong to Leadership with Divine Authority after the Messenger of Allah as the portion of inheritance. Thus, wali^{SWS} (Leadership with Divine Authority) will have three portions. Two portions as inheritance and one is that which Allah^{azwj} has granted to him.

Fifty percent of al-Khums belongs to Wali^{SWS}, the Imam^{SWS} (Leader with Divine Authority). The other fifty percent of al-Khums belongs to his^{SWS} family members. One portion is for the orphans thereof, one portion for the destitute thereof, one portion for those of them who become needy while on a journey. It is distributed among them according to the rules in the book and the Sunnah. The limit on it is an amount that would suffice their expenses for a whole year. If anything is left extra it will go to the Wali^{SWS}, (Leadership with Divine Authority). In the case of deficit the Wali^{SWS} (Leadership with Divine Authority) is responsible to provide and pay the deficit and as much as it would fulfil their needs. Wali^{SWS} is responsible to pay the deficit because the extra is given to him. Allah^{azwj} has given this one fifth exclusively to them and not the destitute from the masses and those of them who become needy on a journey as a replacement for the charities which may be given to other people. It is a sign of honour for them (Ahlul Bait^{SWS}) because of their being the relatives of the Messenger of Allah and an honour from Allah^{azwj} to keep them secure from the filth off the hands of people. Thus, (khums) is for them only as sustenance and save them from humiliation and destitution. They may receive other forms of charities from each other.⁹¹

⁹⁰ Al-Kafi, Chapter 130, and extract from Tradition no. 4.

⁹¹ Al-Kafi, Chapter 130, Extract from Tradition no. 4.

Who are Eligible for Al-Khums?:

The eligible for 'al-Khums' are the relatives of the Holy Prophet^{saww} whom Allah^{azwj} has mentioned in His words. "Warn your close relatives." (26:214) They are the sons of 'Abd al-Muttalib^{sws} themselves, the males and the females. No one, belonging to the families of Quraysh or the Arabs (has the privilege) to be considered among them. Among them or from them also is none of their slave, to have a portion in al-Khums. The charities of the masses of people have been made lawful for their^{sws} slaves to consume. Their slaves and the masses of people are of the same status. Such charities are, lawful to the family of that whose mother is from the family of Hashim and his father comes from the masses of people.. Such person is not entitled to receive from al-Khums because Allah^{azwj}, the Most High has said, "Call them sons of their own fathers." (33:5).⁹²

Only Masoom^{sws} can Collect and Distribute Al-Khums:

Ali has narrated from his father from ibn abu 'Umayr from Jamil from Zurara who has said the following from Masoom^{sws}.

"The Imam has the right before the distribution, to spend **from** (booties of war), give as gift, grants and other causes. The Messenger of Allah^{saww} had been confronted by some people but Prophet^{saww} did not leave anything for them from al-Fay'. Prophet^{saww} may have given them a share if he^{saww} would have wanted to."⁹³

The Imam^{sws} said, "If people are fairly treated then they would not require any external help and become self-sufficient." The Imam^{sws} then said, "Justice is sweeter than the honey. No one practices it properly except only those who were created to establish justice (The Divine Authority)." The Imam^{sws} continued, "The Messenger of Allah^{saww} would distribute the charities of the rural areas in the rural areas and the charities of the towns to the people of the towns. He^{saww} would not divide every amount of charity receive into eight portions. He^{saww} would divide it proportionate to the categories of the causes present before him^{saww} and to the degree that for each cause that would suffice it for one year. There was no limit of time or a certain date or the combination of the both. He^{saww} would base it on what was available and who was present and how much of need of each category could have been fulfilled. He^{saww} would offer the remaining to other people."⁹⁴

(2)

Ahmad has narrated from Ahmad ibn Muhammad ibn abu Nasr who has said the following.

"Once a person asked Imam Al-Raza^{sws} about the words of Allah^{azwj}, "Know that whatever property you may gain, one fifth belongs to God, the

⁹² Al-Kafi, Chapter 130, Extract from Tradition no. 4.

⁹³ Al-Kafi, Chapter 130, Tradition no. 9.

⁹⁴ Al-Kafi, Chapter 130, An extract from Tradition no. 4.

Messenger, the kindred, . . ." (8:41) The person then asked, "To whom goes to the portion that belongs to Allah^{azwj}?" The Imam^{sws} replied, "It belongs to the Messenger of Allah^{saww} and whatever belongs to the Messenger of Allah^{saww} it belongs to the Imam^{sws}." He asked another question, "what if one of the categories of welfare recipient would get more as compared with the other category then how it is dealt with?"

The Imam^{sws} replied, "It is left to the discretion of the Imam^{sws} to consider how the Messenger of Allah^{saww} dealt with such cases. Is it not the case that Prophet^{saww} used his own discretion and therefore distributed, as he^{saww} would consider appropriate? The Imam^{sws} would deal with such case in the same way."⁹⁵

Al-Khums is Waived only for Shias and who belief in Wilait?:

(1)

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, who from Muhammad ibn al-Sam'ani, who from 'Abd al-Samad ibn Bashir, who from Hakim Mu'dhin ibn 'Isa who has said the following.

"Once I asked abu 'Abdallah^{sws} about the words of Allah^{azwj}, ""Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred, . . ." (8:41) Abu 'Abdallah^{sws} placing his elbows on his knees and making hand gestures said, "By Allah^{azwj}, such gains are the daily gains except that my father had given more freedom and ease to his Shi'a."⁹⁶

(2)

Ahmad ibn Muhammad has narrated from Ahmad ibn Sinan, who from Yunus ibn ya'qub, who from 'Abd al-'Aziz ibn Na'fi' who has said the following.

"We asked permission from abu 'Abdallah^{sws} and sent him a message. He then sent us a message that both of us should meet him together, so I went to Imam^{sws} with my companion. I said to my friend, "I would like you to ask permission, from Imam^{sws}, before asking any questions." He said, "Yes, I will do so." He then said to the Imam^{sws}, may Allah take my soul in service for your cause, my father was taken as a captive by the 'Umayyids. I know that 'Umayyids did not consider lawful and unlawful matters and that they did not have any right in all that was in their possession, in large or small quantities but that all (which they took away) rightfully belonged to you. When I think how much must be returned to you I get a feeling that it (the amount) almost destroys my power of reason." The Imam^{sws} replied, "You are free from such obligation as well as all those who are in same conditions as you are, including all those who would come after me."

⁹⁵ Al-Kafi, Chapter 130, Tradition no. 7.

⁹⁶ Al-Kafi, Chapter 130, Tradition no. 10.

The narrator has said, "We then left and Mut'ab.(the servant) reached the next group who were about to meet the Imam^{SWS} and told them, "'Abd al-'Aziz ibn Na'fi' has succeeded in, what no one before him had ever done." They asked, "What is it?" He then explained it to them (our conversation with Imam^{SWS}).

Then two of them went to see the Imam^{SWS}.(with the intention pretending in the same situation), One of them said, "May Allah take my soul in service for your cause, my father was a captive in the hands of the 'Umayyids. I knew that the 'Umayyids. Had no legal control over all that had in small or large amounts. I would like that you would set me free from the liabilities." The Imam^{SWS} replied, "Is that up to us?" It is not up to us. We have no right to make thing lawful or unlawful." The two men then left. Abu 'Abdallah^{SWS} got annoyed with their conduct (as they were hypocrite). No one then went to see Imam^{SWS} and Abu 'Abdallah^{Saww} began to say, "Are you not surprised at so and so? He comes to me to legalize what the 'Umayyids had done? He thinks it is up to us. The narrator says, that night no one benefited less or more except the first two people. They gained what they needed."⁹⁷

(3)

Ali ibn Ibrahim has narrated from his father, who from ibn Mahbub, who from Durays al-Kunnas who has said the following.

"Abu 'Abdallah^{SWS} said, "Why people get the course of adultery?" I said, "I do not know, May Allah take my soul in service for your cause." Imam^{SWS} replied, "It is because of not paying our al-Khums (one fifth religious dues) except our pure Shi'a. It helps (its waiver for them) them to keep their births legitimate."⁹⁸

(4)

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, who from Muhammad ibn Sinan, who from Sabbah al-Arzaq, who from Muhammad ibn Muslim, who from one of them (abu Ja'far^{SWS} or abu 'Abdallah^{SWS}) who has said the following.

"The most serious trouble that one would face on the Day of Judgment is when a person with the right to receive al-Khums will stand up and say, "O Lord! What about our al-Khums, which was due?" However, we have gifted it to our Shi'a in order to cleanse and purify their birth."⁹⁹

⁹⁷ Al-Kafi, Chapter 130, Tradition no. 15.

⁹⁸ Al-Kafi, Chapter 130, Tradition no. 16.

⁹⁹ Al-Kafi, Chapter 130, Tradition no. 20.

(5)

Imam Mohammed Baqir^{SWS} narrated that Amir-ul-momaneen^{SWS} has waived al-Khums for his Shias so that their children are born clean/legitimate.¹⁰⁰

(6)

Amir-ul-Momaneen^{SWS} said: People are being punished and killed because they do not pay our rights, through suffering from what they eat and involving in disrespectful acts. But be aware, we have lifted our rights on our shias and their children.¹⁰¹

(7)

Imam Jafar-e-Sadiq^{SWS} said: Every one is living off what they have usurped from us but we have made it permissible for our Shias.¹⁰²

(8)

In reply to a letter sent to Imam-e-Zaman^{ajfj}, Imam^{SWS} says: About Khums, I waive my rights for our Shias and make it permissible for our Shias until the time of my reappearance so that their children are born clean and pious and remain legitimate.¹⁰³

(9)

Imam Jafar-e-Sadiq^{SWS} said: It (Khums) is indeed permissible for our Shias, regardless if they are here or away, alive or dead as well as including those who will be born until the last sunrise of the day of Judgement. This is made permissible for all of them. Be aware! It is not permissible for anyone unless we say so and realise, we have neither given this assurance to anyone else nor any commitment and understanding we have with somebody.¹⁰⁴

(10)

Imam Jafar-e-Sadiq^{SWS} said: My father has made use of al Khums permissible for his Shias so that they remain pious and devout.¹⁰⁵

(11)

Imam Jafar-e-Sadiq^{SWS} said: We have made it (khums) permissible for our Shias so that they remain pious by birth. And all those who believe in my ancestors' 'Wiliat' are given the right to make use of all what they have (all they have is halal for them).¹⁰⁶

¹⁰⁰ Illul Sharaia, pp. 289

¹⁰¹ Illul Sharaia, pp. 289

¹⁰² Illul Sharaia, pp. 289

¹⁰³ Bihar-ul-Anwar, vol 12, pp. 778, Wasail Al Shia, vol. 6, pp. 327, chapter 4, tradition 16.

¹⁰⁴ Wasail Al Shia, vol. 6, pp. 324, chapter 4, tradition 4

¹⁰⁵ Wasail Al Shia, vol. 6, pp. 325, chapter 4, tradition 8

¹⁰⁶ Wasail Al Shia, vol. 6, pp. 325, chapter 4, tradition 9

(12)

Imam Jafar-e-Sadiq^{sws} said, Whoever feels good about our 'Wila' in his heart, he should be thankful to Allah^{azwj}'s first blessing 'Naimat', Allah^{azwj}'s first 'Naimat' is legitimate birth. And then added Amir-ul-momaneen^{sws} requested to the Lady of Final Day^{sws} to waive off her rights from the 'wealth of Fay' to the ancestors of our Shias so that they remain pious and devout.¹⁰⁷

(13)

Imam Jafar-e-Sadiq^{sws} said: Our shias have the provision to spend whatever they have, in appreciable manner. However, when our 'Qaim'^{ajfi} would reappear, then no stockist would be allowed to keep anything with him until and unless the share of Imam^{sws} is submitted.¹⁰⁸

(14)

- علي بن موسى بن طاوس في كتاب (الطرف) بإسناده عن عيسى بن المستفاد، عن أبي الحسن موسى جعفر، عن أبيه (عليهما السلام) إن رسول الله صلى الله عليه وآله وسلم قال لأبي ذر وسلمان والمقداد: اشهدوني على أنفسكم بشهادة أن لا إله إلا الله - إلى أن قال: - وأن علي بن أبي طالب وصي محمد وأمير المؤمنين (1)، وأن طاعته طاعة الله ورسوله، والأئمة من ولده، وأن مودة أهل بيته مفروضة واجبة على كل مؤمن علي بن أبي طالب وصي محمد وأمير المؤمنين (1)، وأن طاعته طاعة الله ورسوله، والأئمة من ولده، وأن مودة أهل بيته مفروضة واجبة على كل مؤمن ومؤمنة مع إقام الصلاة لوقتها، وإخراج الزكاة من حلها ووضعها في أهلها، وإخراج الخمس من كل ما يملكه أحد من الناس حتى يرفعه (2) إلى ولي المؤمنين وأميرهم، ومن بعده من الأئمة من ولده، فمن عجز ولم يقدر إلا على اليسير من المال فليدفع ذلك إلى الضعفاء من أهل بيتي من ولد الأئمة، فمن لم يقدر (على ذلك فليشيعتهم) (3) ممن لا يأكل بهم الناس ولا يريد بهم إلا الله - إلى أن قال: - فهذه شروط الإسلام وما بقي أكثر.

Imam Musa-e-Kazim^{sws} says, I heard it from my father (Jafar-e-Sadiq^{sws}) that Rasool Allah^{saww} told Abu Zar, Salman and Miqdad that 'Make me your witness and say there is no god but Allah^{azwj}, and Ali bin Abi Talib^{sws} is my vicegerent and leader of momaneen and submission to him^{sws} is in fact obedience to me^{saww} and Allah^{azwj} and there are 11 Divine Imam^{sws} from Ali^{sws} descendents. And my progeny's Wilat and Mowadat have been made compulsory and obligatory on every momin and momina. Also (in oath) is to offer prayers on time, pay due Zakat and deliver it to the deserving ones, and pay and send due Khum, to the leader of momaneen (Imam Ali^{sws}) and after him^{sws} to the Imams^{sws} in his progeny. However, if someone has limited resources and can only pay very little, then he should give this to very poor, among my descendents. So that he (my descendent) would not depend on other's support.¹⁰⁹

¹⁰⁷ Wasail Al Shia, vol. 6, pp. 325, chapter 4, tradition 10

¹⁰⁸ Wasail Al Shia, vol. 6, pp. 325, chapter 4, tradition 11

¹⁰⁹ Wasail Al Shia, vol. 6, pp. 329, chapter 4, tradition 21

Al-Khums is not Waived to Muslims or Those not liked by Imam^{SWS}:

(1)

Sahl has narrated from Ahmad ibn al-Muthanna who has said that Muhammad ibn al-Tabari has said that a businessman from Persia who was one of the friends of abu al-Hassan al-Rida^{SWS} wanted permission about al-khums.

The Imam^{SWS} wrote.

"In the name of Allah, the Beneficent, the Merciful

Allah^{azwj} increases people's sustenance and He^{azwj} is generous. He^{azwj} has guaranteed rewards for work and depression in sadness. The use of a property is not lawful unless it is used in the way Allah^{azwj} has made lawful. Al-Khums helps us in our religion, in the expenses of our dependents and our friends. It helps us to gift and buy protection of for our dignity against those whom we fear. Do not withhold it from us and do not deprive yourselves from our prayers as far as it is possible for you.

Paying al-Khums increases you earnings, cleanses your sins and whatever you would preserve for yourselves for the day that you would, most need help. A Muslim is one who fulfils his promise to Allah^{azwj}. One is not a Muslim if he would say, "Yes, with his tongue but would oppose it in his heart. With peace."¹¹⁰

(2)

Through the same chain of narrators it is narrated from Muhammad ibn Zayd who has said the following.

"A group of people came from Khurasan to abu al-Hassan al-Rida^{SWS}. They asked him to set them free from the obligation of payment of al-Khums. The Imam^{SWS} replied, "What kind of plan is this? Do you try to love us purely only with your tongue and withheld from us the right that Allah^{azwj} has set for us? That right is al-Khums. We do not, do not and do not waive it to anyone of you."¹¹¹

(3)

Ali ibn Ibrahim has narrated from his father who has said the following.

"I was in the presence of abu Ja'far al-Thani^{SWS} that Salih ibn Muhammad ibn Sahl came and he was his supervisor of endowments in Qumm. He said, "My

¹¹⁰ Al-Kafi, Chapter 130, Tradition no. 25.

¹¹¹ Al-Kafi, Chapter 130, Tradition no. 26.

master, waive to me ten thousand because I have already spent it." The Imam^{SWS} replied, "It is waived in your favour." When Salih left then abu Ja'far^{SWS} said as herein below. "Once one of them gets his hand on the property that belongs to Ahl al-Bayt of Muhammad^{SWS}, to their orphans, their destitute, to their needy and to those of them who become needy on a journey and then he comes to us and says, "Waive it in my favour." Do you think I can say, "No, I will not waive it in your favour?" By Allah, Allah will soon ask them on the Day of Judgment without any concession."¹¹²

The Amount on Which Zakat and al-Khums is Due:

(1)

Ahmed bin Mohammed bin Nasar asked from Hazrat Abul-Hassan Imam Raza^{SWS}, 'On what amount al-khums become due from treasures? Imam^{SWS} replied it will be the same amount on which Zakat becomes due.'¹¹³

(2)

Imam Abul-Hassan^{SWS} was asked about a person, from whom others (non-shia) would deduct Zakat from his earnings or deduct al-khums from his portion of 'war booty' or take away by force what he gets from mining. Would these be accounted for his contributions towards Zikat and al-khums? Imam^{SWS} replied, Yes.

(3)

محمد بن يعقوب، عن علي بن إبراهيم، عن سلمة بن الخطاب، عن الحسن بن راشد، عن علي بن إسماعيل الميثمي، عن حبيب الخثعمي - في حديث - أن أبا عبد الله جعفر بن محمد (عليهما السلام) سئل عن الخمسة في الزكاة من المائتين، كيف صارت وزن (1) سبعة ولم يكن هذا على عهد رسول الله (صلى الله عليه وآله وسلم)؟ فقال: إن رسول الله (صلى الله عليه وآله) جعل في كل أربعين أوقية أوقية، فإذا حسبت ذلك كان على وزن سبعة، وقد كانت وزن ستة كانت الدراهم خمسة دوانيق، فقال له عبد الله بن الحسن: من أين أخذت هذا؟ قال: قرأت في كتاب امك فاطمة.

Mohamed Ben-Yaacov, narrates from Ali Bin Ibrahim, who from Salmah bin Khattab, who from Hassan bin Rashed, who from Ali bin Ismail Almisemi, who asked Habib Ktami - in a letter, to request Imam Abu Jaafar Abdullah bin Mohammed^{SWS} to explain why Zakat on two hundred is seven by weight as it used to be five during the time of Rasool Allah^{saww}? Imam^{SWS} replied this is due to the fact that the weight of 7 ounces is equal to the weight of

¹¹² Al-Kafi, Chapter 130, Tradition no. 27.

¹¹³ Manla Hazar-ul-Faqi, vol.2, tradition 1647.

5 (during the time of Prohpet^{saww}) if you weigh them. Imam^{sws} was then asked how did you know it (from weight)? Imam^{sws} replied, I have read in the book 'Al-Fatima^{sws}'¹¹⁴.

¹¹⁴ Al kafi vol 3 page 507, Wasail u shia vol 9 page 149, Bihar vol 47 page 227, Bihar vol 93 page 39, Ilal usharai vol 2 page 373)

Summary: Zikat and al-Khums:

From the presented traditions of masomeen^{SWS}, in both Zikat and Khums articles, a brief summary of the traditions is presented:

- Zikat and al-Khums both are due on savings, after deduction of all expenses from earnings.¹¹⁵
- The minimum amount on which Zikat (2.5%) and al-Khums (20%) become payable is 200 Dirhams (see Appendix for conversion) but inflation must be taken into account, see the calculations in appendix.
- The government taxes on income may be counted in Zikat and Khum.¹¹⁶
- Collection and distribution of al-Khums can only be executed by Allah^{azwj}s' Wali^{SWS}. No one else can fulfil it justifiably, particularly during our time, its collection and distribution is not possible by those who claim to be the representatives of Imam-e-Zaman^{ajfi}.¹¹⁷
- Shia, including all those who believe in the Wilait of Masomeen^{SWS}, are not obliged to distribute al-Khums, however, they are encouraged to do so for gains in this world as well as in the hereafter.¹¹⁸

Now the question would be, How we should act these days?, specially with the conscious that some Sadaat families are unable to make their both ends meet. In the light of masomeen^{SWS}'s traditions, al-khums is still wajib but its non-payment has been waived for their^{SWS} shias so that their^{SWS} follower's children would born on Mola Ali^{SWS}'s' Wilait (legitimate). In other words it becomes mustahab for shias, as there will be rewards in this as well as in the next world, but others would be penalised for not paying it.

However, al-Khums cannot be collected and managed by a non-masoom person, so it will be the responsibility of a well-off shia to divide his/her savings (if he would like to), after taking out expenses into two parts. One may be used for deserving saadat whereas Mola^{ajfi}'s share could be spend on those acts, where Niaz/Imam zamin funds are spent. The best option would be to take Divine permission on its use through 'istikhara' prior to committing either portion (Siam-e-Imam and Siam-e-Sadaat). On Istikhara, see <http://www.hubeali.com/articles/Seeking-Divine-Guidance-Istikhara.pdf>

We would like to end this article with the following traditions of masoom^{SWS}:

وبإسناده عن سعد، عن بعض أصحابنا، عن محمد بن جمهور، عن إبراهيم الأوسى، عن الرضا (عليه السلام) قال: سمعت أبي يقول: كنت عند أبي يوماً فأتاه رجل فقال: إني رجل من أهل الري ولي زكاة، فإلى من أدفعها؟ فقال: إني، فقال: أليس الصدقة محرمة عليكم؟ فقال: بلى، إذا دفعتها إلى شيعتنا فقد دفعتها إلينا، فقال: إني لا أعرف لها أحداً؟ قال: فانتظر بها سنة، فقال: فإن لم اصب لها أحداً؟ قال انتظر بها سنتين، حتى بلغ أربع

¹¹⁵ Al Kafi, vol, 3, chapter 6, hadith 2. and Al-Kafi, Chapter 130, Tradition no. 12.13

¹¹⁶ Al Kafi, vol, 3, chapter 30, hadith 1-2 and Al Kafi, vol, 3, chapter 25, hadith 1. and Al-Kafi, Chapter 130, Tradition no. 15.

¹¹⁷ Al-Kafi, Chapter 130, An extract from Tradition no. 4.

¹¹⁸ Al-Kafi, Chapter 130, Tradition no. 25.

سنين ثم قال له: إن لم تصب لها أحدا فصرها صررا واطرحها في البحر فإن الله عزوجل حرم أموالنا وأموال شيعتنا على عدونا

Saeed narrates from a chain of narrators, some of them are, Mohammed bin Jamhur, who says, Ibrahim Alausi, heard from Imam Al-Raza^{SWS} said: I heard it from my father^{SWS} that a man came to him^{SWS} and said: I have some Zakat funds in my bag which I want to distribute? Imam^{SWS} replied, give it to us, he replied but charity is forbidden for you^{SWS}? Imam^{SWS} replied, giving it to us means give it to our Shias. The man said: If I do not know anyone (deserving) among your shias? Imam^{SWS} replied: then wait up to one year. He said: what if I do not find one after one year? Imam^{SWS} replied, then wait for two, even four years. If you cannot find our deserving shia, do not give it our foes, instead drop it in the river, as Allah^{azwj}, has made it forbidden for our foes, which belongs to us and our Shia.¹¹⁹

محمد بن علي بن الحسين في (العلل) عن أبيه، عن سعد بن عبد الله، عن الحسن بن علي الكوفي، عن عبد الله بن المغيرة، عن سفيان بن عبد المؤمن الأنصاري عن عمر بن شمر، عن جابر قال: أقبل رجل إلى أبي جعفر (عليه السلام) وأنا حاضر، فقال: رحمك الله أقبض مني هذه الخمسمائة درهم فضعها في مواضعها فإنها زكاة مالي، فقال أبو جعفر (عليه السلام): بل خذها أنت فضعها في جيرانك والأيتام والمساكين وفي إخوانك من المسلمين، إنما يكون هذا إذا قام قائمنا فإنه يقسم بالسوية ويعدل في خلق الرحمن، البر منهم والفاجر... الحديث

Mohammed bin Ali bin al-Hussain says he heard from his father, who from Saeed bin Abdullah, who from al-Hassan bin Ali al-kufi, who from Abdullah bin almughara, who from Safiyan bin Abu-ul-momin al-Ansari, who from Umer bin Shamr, who heard from Jabir:

I was with Imam Abi Jaafar^{SWS} when a man came to see him^{SWS} and said: may Allah^{azwj} had mercy on you, please take these five hundred dirham from me and distribute as you find appropriate, it is Zakat on my wealth, Abu Jaafar^{SWS} said: You better take it back with you and try to find the deserving (momin) in your neighbourhood, the orphans and the needy and among your brothers within the Muslims. (Its just distribution, by others) is indeed not possible until Our 'Al-Qaim'^{SWS} takes the control, he would establish the equality do justice and offer mercy to masses, the land, will then be liberated from the oppressors.

¹¹⁹ Wasail-ul-Sharia, vol 6, pp. 141