

Can a Syed give Zakat (or Al-Fitra) to a Syed?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Can a Syed give Zakat (or Al-Fitra) to a Syed?

Summary:

There is a difference of opinion regarding the permissibility of Zakat (charity) of a Syed (a descendant of Abd Al-Mutlib^{-asws}) to another Syed. As for Syeds, it is 'Khums' rather than 'Zakat'. See for Zakat and Khums:

[Zakat | Hubeali.com](#)

[Khums | Hubeali.com](#)

From the Ahadith below, we learn that Al-Fitra also comes under Zakat.

In addition, non-Syeds with a good religious understanding should not be given charity. The charity, however, can be given to those having weak religious understanding from the people of the wilayah of Ahl Al-Bayt^{-asws}. The above are the general guidelines for the believers. At the end, we find in the Ahadith that there are some exceptions under the conditions of compulsion and coercion.

Al-Fitra comes under *Zakāt*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّكَاةِ هَلْ تُوضَعُ فِيْمَنْ لَا يَعْرِفُ قَالَ لَا وَ لَا زَكَاةَ الْفِطْرَةِ

A number of our companions, from Ahmad Bin Muhammad, from Ismail Bin Saeed Al Ashary,

(It has been narrated) from Al-Reza^{-asws}, said, 'I asked him^{-asws} about the *Zakāt*, 'Can it be placed among the ones who do not recognise (*Al-Wilayah*)?' He^{-asws} said: 'No, nor the *Zakāt* of Al-Fitra'.¹

Welfare Tax should not be Given to Syed?

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَنَسًا مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَأَلُوهُ أَنْ يَسْتَعْمِلَهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السَّهْمُ الَّذِي جَعَلَهُ اللَّهُ لِلْعَامِلِينَ عَلَيْهَا فَتَنَحُّنْ أَوْ لِي بِهِ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لَكُمْ وَ لِكَيْتِي قَدْ وَعَدْتُ الشُّفَاعَةَ

¹ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 6

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A group of people from the Clan of Hashim came over to Rasool-Allah^{-saww}. They asked him^{-saww} that he^{-saww} should utilise them upon the (collection of the) charities of the livestock, and they said, 'Can there happen to be for us this portion which Allah^{-azwj} has Made it to be for the workers over it, so we are the closest with it'. So Rasool-Allah^{-saww} said: 'O sons of Abdul Muttalib^{-asws}! The charity is neither Permissible for me, nor for you all, but I^{-saww} have been Promised the intercession'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ لَقَدْ وُعِدَهَا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَخَذَتْ بِحَلْقَةِ بَابِ الْجَنَّةِ أَ تَرَوْنِي مُؤْتَرًا عَلَيْكُمْ غَيْرَكُمْ .

Then Abu Abdullah^{-asws} said: 'By Allah^{-azwj} has Promised it. So, what is your thinking, O sons of Abdul Muttalib^{-asws}! When I^{-asws} grab the ring of the door of the Paradise, do you see me^{-asws} giving preference to others over you all?'²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بصيرٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ الصَّدَقَةَ أَوْسَاخُ أَيْدِي النَّاسِ وَ إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيَّ مِنْهَا وَ مِنْ غَيْرِهَا مَا قَدْ حَرَّمَهُ وَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي بِنِي عَبْدِ الْمُطَّلِبِ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim and Abu Baseer and Zurara,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both having said: 'Rasool-Allah^{-saww} said: 'The charity is the dirt of the hands of the people, and Allah^{-azwj} has Prohibited upon me^{-saww} from it, and from other that which what has been Prohibited; and the charity is not Permissible for the Clan of Abdul Muttalib^{-asws}'.

ثُمَّ قَالَ أَمَا وَ اللَّهُ لَوْ قَدْ فُتِمْتُ عَلَى بَابِ الْجَنَّةِ ثُمَّ أَخَذْتُ بِحَلْقَتِهِ لَقَدْ عَلِمْتُمْ أَنِّي لَا أُوْتِرُ عَلَيْكُمْ فَارْضُوا لِأَنْفُسِكُمْ بِمَا رَضِيَ اللَّهُ وَ رَسُولُهُ لَكُمْ قَالُوا قَدْ رَضِينَا

Then he^{-saww} said: 'By Allah^{-azwj}! If I^{-saww} were to stand at the Door of the Paradise, then grab its ring, you would come to know that I^{-saww} would not prefer (anyone else) over you. Therefore, be pleased with what Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are pleased with'. They said, 'We are pleased'.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَسْأَلُ شِهَابًا مِنْ زَكَاتِهِ لِمَوْلِيهِ وَ إِنَّمَا حُرِّمَتِ الزَّكَاةُ عَلَيْهِمْ دُونَ مَوْلَاهُمْ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Sa'alba Bin Maymoun who said,

'Abu Abdullah^{-asws} used to ask Shihaab (to give) his^{-asws} Zakāt to his^{-asws} slaves, and rather the Zakāt is Prohibited unto them^{-asws} but (it is permissible for our^{-asws}) slaves'.⁴

² Al Kafi – V 4 – The Book of Zakat Ch 83 H 1

³ Al Kafi – V 4 – The Book of Zakat Ch 83 H 2

⁴ Al Kafi – V 4 – The Book of Zakat Ch 83 H 10

Sadaqa (Charity) should not be given to believers of good Religious understanding:

تفسير الإمام عليه السلام قِيلَ لِرَسُولِ اللَّهِ ص مَنْ يَسْتَحِقُّ الزَّكَاةَ

Tafseer of the Imam (Hassan Al-Askari^{-asws}), may the greeting be upon him^{-asws} - It was said to Rasool-Allah^{-saww}, 'Who is deserving of the Zakat?'

قَالَ الْمُسْتَضْعَمُونَ مِنْ شِيعَةِ مُحَمَّدٍ وَ آلِهِ الَّذِينَ لَمْ تَقُوْا بَصَائِرُهُمْ فَأَمَّا مَنْ قَوِيَتْ بَصِيرَتُهُ وَ حَسُنَتْ بِالْوَلَايَةِ لِأَوْلِيَائِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ مَعْرِفَتُهُ فَذَاكَ أَحْوَجُكُمْ فِي الدِّينِ

He^{-saww} said: 'The weak ones from the Shias of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, those whose insight is not strong. But, as for the one whose insight is strong, and his recognition is excellent with the Wilayah of His^{-azwj} friends, and the disavowing from His^{-azwj} enemies, then that one is your brother in the Religion.

أَمْسُ بِكُمْ رَحِمًا مِنَ الْأَبَاءِ وَ الْأُمَّهَاتِ الْمُخَالِفِينَ فَلَا تُعْطَوْهُ زَكَاةً وَ لَا صَدَقَةً فَإِنَّ مَوَالِينَا وَ شِيعَتَنَا مِنَّا كَالْجَسَدِ الْوَاحِدِ يَجْرُمُ عَلَى جَمَاعَتِنَا الزَّكَاةُ وَ الصَّدَقَةُ وَ لَيْسَ مَا نُعْطُوهُ إِخْوَانَكُمْ الْمُسْتَبْصِرِينَ الْبِرَّ وَ ارْفَعُوهُمْ عَنِ الزَّكَاةِ وَ الصَّدَقَاتِ وَ نَزَّهُوهُمْ عَنِ أَنْ تُصْبُوا عَلَيْهِمْ أَوْ سَاخَكُمْ

(As for) those who were your relatives yesterday (in the pre-Islamic period), from the fathers and the mothers of the adversaries, so neither give him the Zakat nor charity, because our^{-asws} friends and our^{-asws} Shias are from us^{-asws}, but (on the other hand) all of us^{-asws} are like one body. It is Prohibited upon our^{-asws} group, the Zakat and the charity, and let it happen to be, what you are giving to your brethren, the ones of insight, (an act of) righteousness, and raise them from the Zakat and the charities and exalt them from pouring your filth upon them.

أَجِبْ أَحَدَكُمْ أَنْ يَغْسِلَ وَسَخَ بَدَنِهِ ثُمَّ يَصْبُهُ عَلَى أَخِيهِ الْمُؤْمِنِ إِنَّ وَسَخَ الذُّنُوبِ أَكْبَرُ مِنْ وَسَخِ الْبَدَنِ فَلَا تُوسِّخُوا بِهَا إِخْوَانَكُمْ الْمُؤْمِنِينَ

Would one of you like it if he were to wash the filth of his body, then pour it upon his Momin brother. Surely, the filth of the sins is greater than the filth of the body, therefore do not dirty your brethren, the Momineen, with it.

وَ لَا تَقْصِدُوا أَيْضًا بِصَدَقَاتِكُمْ وَ زَكَاةِكُمْ الْمَعَانِدِينَ لِأَلِ مُحَمَّدٍ الْمُجْتَبِينَ لِأَعْدَائِهِمْ عَلَيْهِمْ فَإِنَّ الْمُتَصَدِّقَ عَلَى أَعْدَائِنَا كَالسَّارِقِ فِي حَرَمِ رَبَّنَا عَزَّ وَ جَلَّ وَ حَرَمِي

And do not give charity as well with your charities and your Zakat to the adversaries, the enemies of the Progeny^{-asws} of Muhammad^{-saww}, the ones who love their^{-asws} enemies, for giving of charity upon your^{-asws} enemies is like the thief in the Sanctuary of our Lord^{-azwj} Mighty and Majestic (the Kaaba) and my^{-saww} sanctuary (in Al Medina)'.
 قِيلَ يَا رَسُولَ اللَّهِ وَ الْمُسْتَضْعَمُونَ مِنَ الْمُخَالِفِينَ الْجَاهِلِينَ لَا هُمْ فِي مُخَالَفَتِنَا مُسْتَبْصِرُونَ وَ لَا هُمْ لَنَا مُعَانِدُونَ

It was said, 'O Rasool-Allah^{-saww}! But the weak ones from our adversaries, the ignorant ones, they are not viewing to be in our opposition nor are they being inimical to us'.

قَالَ فَيُعْطَى الْوَاحِدُ مِنَ الدَّرَاهِمِ مَا دُونَ الدَّرَاهِمِ وَمِنَ الْخُبْزِ مَا دُونَ الرِّغِيفِ

He^{-saww} said: ‘So give to one of them from the Dirhams, what is less than the Dirham, and from the bread, what is less than the loaf’.

قَالَ رَسُولُ اللَّهِ ص ثُمَّ كُلُّ مَعْرُوفٍ بَعْدَ ذَلِكَ مَا وَقَيْتُمْ بِهِ أَعْرَاضَكُمْ وَ صُنْتُمْوهَا مِنْ أَلْسِنَةِ كِلَابِ النَّاسِ كَالشُّعْرَاءِ وَ الْوَقَاعِينَ فِي الْأَعْرَاضِ تَكْفُوهُمْ فَهَوَ تَحْسُوبٌ لَكُمْ فِي الصَّدَقَاتِ.

Rasool-Allah^{-saww} said: ‘Then every good deed after that, and whatever you save your honour, and (instead) you spend it for the tongues of the dogs of the people, like the poets, the backbiters during the presentations. Refrain from them, for it would be counted for you among the charities’.⁵

، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ أَفِيْمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ قَالَ الْإِمَامُ ع آتُوا الزَّكَاةَ مُسْتَحِقِّهَا لَا تُؤْتُوهَا كَافِرًا وَ لَا مُنَافِقًا قَالَ رَسُولُ اللَّهِ ص الْمُتَصَدِّقُ عَلَى أَعْدَائِنَا كَالسَّارِقِ فِي حَرَمِ اللَّهِ.

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – Words of Mighty and Majestic: **Therefore, establish the Salat and give the Zakat [22:78]**. The Imam^{-asws} said: ‘Give the Zakat to the deserving one. Neither give it to a Kafir nor a hypocrite. Rasool-Allah^{-saww} said: ‘The donator to our^{-asws} enemies is like the thief in the Sanctuary of Allah^{-azwj}’.⁶

وَ آتَى الْمَالَ عَلَى حُبِّهِ أَعْطَى فِي اللَّهِ الْمُسْتَحِقِّينَ مِنَ الْمُؤْمِنِينَ - عَلَى حُبِّهِ لِلْمَالِ وَ شِدَّةَ حَاجَتِهِ إِلَيْهِ، يَأْمُلُ الْحَيَاةَ وَ يَخْشَى الْفَقْرَ، لِأَنَّهُ صَحِيحٌ شَحِيحٌ.

Tafseer of the Imam (Hassan Al Askari^{-asws}), may the greeting be upon him^{-asws} - **And gives the wealth over his own Love (for it) [2:177]** – gives for the Sake of Allah^{-azwj} to the deserving ones from the Momineen upon His^{-azwj} love over his own lover for the wealth and the intensity of his own need to it, (although) he hopes for the life and fears the poverty, because it is correct, scarce (hard to come by).

دَوِي الْفُرَى أُعْطِيَ لِقَرَابَةِ النَّبِيِّ الْفُقَرَاءِ - هَدِيَّةٌ أَوْ بَرًا لَا صَدَقَةً، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَجْلَهُمْ عَنِ الصَّدَقَةِ، وَ آتَى قَرَابَةَ نَفْسِهِ صَدَقَةً وَ بَرًا وَ عَلَى أَيِّ سَبِيلٍ أَرَادَ.

To the ones with relationships – gives to the relatives of the Prophet^{-saww}, the poor ones, as a gift or (as an act of righteousness), not as charity, for Allah^{-azwj} Mighty and Majestic has Deemed them as being loftier that (be recipients) of the charity. And gives to his own relatives as charity, and (as an act of) righteousness, and upon whichever cause he so wants to.

وَ الْبِتَامَى وَ آتَى الْبِتَامَى مِنْ بَنِي هَاشِمٍ الْفُقَرَاءَ بَرًا، لَا صَدَقَةً، وَ آتَى بِنَامَى غَيْرِهِمْ صَدَقَةً وَ صِلَةً.

And the orphans – and gives to the orphans from the Clan of Hashim^{-as}, the poor ones, as (an act of) righteousness, not charity, and gives to the orphans of others as charity and as a help.

⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 40

⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 41

وَالْمَسَاكِينَ مَسَاكِينَ النَّاسِ.

And the poor – the poor ones of the (general) people.

وَأَبْنِ السَّبِيلِ الْمُجْتَازِ الْمُنْقَطِعِ بِهِ لَا نَفَقَةَ مَعَهُ.

And the travellers – The one who travelled more than he anticipated, the ones cut off from his means, there being no expense monies with him.

وَالسَّائِلِينَ الَّذِينَ يَتَكَفَّفُونَ وَ يَسْأَلُونَ الصَّدَقَاتِ.

And the beggars – those who are begging and are asking for the charities.

وَفِي الرِّقَابِ الْمُكَاتِبِينَ يُعِينُهُمْ لِيُؤَدُّوا فَيُعْتَقُوا.

And regarding the necks (freeing slaves) – the contracted ones, assisting them to pay off (their outstanding contract) so they would be liberated.

قَالَ: فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَجْتَمِلُ الْمُوَاسَاةَ، فَلْيُجَدِّدِ الْإِقْرَارَ بِتَوْجِيهِ اللَّهِ، وَ نُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ لِيَجْهَرَ بِتَفْضِيلِنَا، وَ الْإِعْتِرَافِ بِوَجِبِ حُقُوقِنَا أَهْلَ الْبَيْتِ وَ بِتَفْضِيلِنَا عَلَى سَائِرِ [آلِ] النَّبِيِّينَ وَ تَفْضِيلِ مُحَمَّدٍ عَلَى سَائِرِ النَّبِيِّينَ، وَ مَوْلَاةِ أَوْلِيَائِنَا، وَ مُعَادَاةِ أَعْدَائِنَا، وَ الْبِرَاءَةِ مِنْهُمْ كَانُوا مَنْ كَانُوا، أَبَاؤُهُمْ وَ أُمَّهَاتُهُمْ وَ دَوِي قُرَابَاتِهِمْ وَ مَوَدَّاتِهِمْ، فَإِنَّ وَايَةَ اللَّهِ لَا تُنَالُ إِلَّا بِوَايَةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ.

He^{-asws} said: ‘So if there does not happen to be wealth for him, he should carry the sympathy, so let him renew the acknowledgment of the Tawheed of Allah^{-azwj}, and the Prophet-hood of Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, and let him be vocal with our^{-asws} merits, and the acknowledgement with the Obligatory of our^{-asws} rights, the People^{-asws} of the Household, and with our^{-asws} preferences over the rest of the progenies of the Prophets^{-as}, and the preference of Muhammad^{-saww} over the rest of the Prophets^{-as}, and the friendship of our^{-asws} friends and the enmity of our^{-asws} enemies, and the disavowing from them, whoever they may be, (whether they are) their fathers, and their mothers, and the ones with their relationships and their cordiality, for the Wilayah of Allah^{-azwj} cannot be attained except by the Wilayah of His^{-azwj} friends and the enmity of His^{-azwj} enemies’.⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّدَقَةِ الَّتِي حُرِّمَتْ عَلَى بَنِي هَاشِمٍ مَا هِيَ قَالَ هِيَ الرِّكَاهُ فُلْتُ فَتَجَلُّ صَدَقَةٌ بَعْضُهُمْ عَلَى بَعْضٍ قَالَ نَعَمْ.

Humejd Bin Ziyad, from Ibn Sama’at, from someone else, from Aban Bin Usman, from Ismail Bin Al Fazl Al Hashimi who said,

‘I asked Abu Abdullah^{-asws} about the charity which is prohibited unto the Clan of Hashim^{-as}, what is it?’ He^{-asws} said: ‘It is the Zakat’. I said, ‘So is the charity Permissible upon each other?’ He^{-asws} said: ‘Yes’.⁸

⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 42

⁸ Al Kafi – V 4 – The Book of Zakat Ch 83 H 5

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَعْطُوا الزَّكَاةَ مَنْ أَرَادَهَا مِنْ بَنِي هَاشِمٍ فَإِنَّهَا نَحْلٌ لَهُمْ وَإِنَّمَا تَحْرُمُ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَ الْإِمَامِ الَّذِي مِنْ بَعْدِهِ وَ الْأَيْمَةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Ali Al Washa, from Ahmad Bin A'iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Give the Zakaat to the ones you need it from the Clan of Hashim^{-as}, for it is Permissible for them (from each other as per the above Hadith), and rather it is Prohibited upon the Prophet^{-saww}, and the Imam^{-asws} from after him^{-saww}, and the Imams^{-asws}, all of them'.⁹

The Conditions for lifting the restrictions:

الْهِدَايَةُ، اَعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّهُ لَا يَجُوزُ أَنْ تُدْفَعَ الزَّكَاةُ إِلَّا إِلَى أَهْلِ الْوَلَايَةِ وَ لَا يُعْطَى مِنْ أَهْلِ الْوَلَايَةِ الْأَبْوَابِ وَ الْوَالِدُ وَ لَا الزَّوْجُ وَ الزَّوْجَةُ وَ الْمَمْلُوكُ وَ كُلُّ مَنْ يُجْبِرُ الرَّجُلَ عَلَى تَقَمُّتِهِ

(The book) 'Al Hidayah' –

'May Allah^{-azwj} Mercy you all! Know that it is not allowed to give the Zakat except to the people of Al-Wilayah, and from the people of Al-Wilayah, it can neither be given to the parents, nor the children, nor the husband and wife, and the slave, and all the ones the man is compelled upon his expenses!

وَ قَدْ فَضَّلَ اللَّهُ نَبِيَّ هَاشِمٍ بِتَحْرِيمِ الزَّكَاةِ عَلَيْهِمْ فَأَمَّا الْيَوْمَ فَإِنَّهَا نَحْلٌ لَهُمْ لِأَنَّهُمْ قَدْ مُنِعُوا الْخُمْسَ.

And Allah^{-azwj} has Graced the clan of Hashim^{-as} by forbidding the Zakat upon them. As for today, it is Permissible for them because they are being prevented the Khums'.¹⁰

تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَرَأَيْتَ قَوْلَهُ **إِنَّمَا الصَّدَقَاتُ إِلَى آخِرِ الْآيَةِ كُلِّ هَؤُلَاءِ يُعْطَى** إِنْ كَانَ لَا يَعْرِفُ

(The book) 'Tafseer Al Ayyashi' – From Zurara,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, ***But rather, the charities [9:60]*** – up to end of the Verse. All these can be given even though it is not known?'

قَالَ إِنَّ الْإِمَامَ يُعْطَى هَؤُلَاءِ جَمِيعاً لِأَنَّهُمْ يَقْرُونَ لَهُ بِالطَّاعَةِ

He^{-asws} said: 'The Imam^{-asws} would give them all because they are accepting the obedience to him^{-asws}'.

قَالَ قُلْتُ لَهُ وَ إِنْ كَانُوا لَا يَعْرِفُونَ

⁹ Al Kafi – V 4 – The Book of Zakat Ch 83 H 6

¹⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 44

He (the narrator) said, 'I said to him^{-asws}, 'And even though they are not recognising (the Wilayah)?'

فَقَالَ يَا زُرَّارَةَ لَوْ كَانَ يُعْطِي مَنْ يَعْرِفُ دُونَ مَنْ لَا يَعْرِفُ لَمْ يُوْجَدْ لَهَا مَوْضِعٌ وَإِنَّمَا كَانَ يُعْطِي مَنْ لَا يَعْرِفُ لِيَرْتَعِبَ فِي الدِّينِ فَيَتَّبِعَ عَلَيْهِ وَ أَمَّا الْيَوْمَ فَلَا تُعْطِيهَا أَنْتَ وَ أَصْحَابُكَ إِلَّا مَنْ يَعْرِفُ.

He^{-asws} said: 'O Zurara! If he^{-asws} were to give the one who does recognise apart from the one who does not recognise, he^{-asws} would not find any place for it, and rather he^{-asws} would give to the one who does not recognise for him to be desirous regarding the religion, so it would be affirmed upon him; and as for today, you and your companions should not give except to the one who does recognise (the Wilayah)'.¹¹

قرب الإسناد مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع عِبَالُ الْمُسْلِمِينَ أُعْطِيهِمْ مِنَ الزَّكَاةِ فَأَشْتَرِي لَهُمْ مِنْهَا تِيَابًا وَ طَعَامًا وَ أَرَى أَنَّ ذَلِكَ خَيْرٌ لَهُمْ قَالَ فَقَالَ لَا بَأْسَ.

(The book) 'Qurb Al Isnaad' – Muhammad Bin Al Waleed, from Yunus Bin Yaquub who said,

'I said to Abu Abdullah^{-asws}, 'Dependents of the Muslims, shall I give them from the Zakat so I buy for them from it clothes and food, and I view that is better for them?' He^{-asws} said: 'There is no problem''.¹²

كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ إِذَا لَمْ يَجِدْ [مَجِدًا] أَهْلَ الْوِلَايَةِ يَجُوزُ لَنَا أَنْ نَصَدَّقَ عَلَى غَيْرِهِمْ

The book of Zayd Al Narsy –

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked, 'When the people of Wilayah cannot be found, is it allowed for us to donate charities to others?'

فَقَالَ إِذَا لَمْ يَجِدُوا أَهْلَ الْوِلَايَةِ فِي الْمِصْرِ تَكُونُونَ فِيهِ فَابْتَعُوا بِالزَّكَاةِ الْمَفْرُوضَةَ إِلَى أَهْلِ الْوِلَايَةِ مِنْ غَيْرِ أَهْلِ مِصْرِكُمْ

He^{-asws} said: 'When the people of Al-Wilayah cannot be found in the city you happen to be in, then send the Zakat to the people of Al-Wilayah from other than the people of your city.

فَأَمَّا مَا كَانَ فِي سِوَى الْمَفْرُوضِ مِنْ صَدَقَةٍ فَإِنْ لَمْ يَجِدُوا أَهْلَ الْوِلَايَةِ فَلَا عَلَيْكُمْ أَنْ تُعْطُوهُ الصِّبْيَانَ وَ مَنْ كَانَ فِي مِثْلِ غُفُولِ الصِّبْيَانِ بَعْدَ لَا يَنْصَبُ وَ لَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُعَادِيكُمْ وَ لَا يَعْرِفُ خِلَافَ مَا أَنْتُمْ عَلَيْهِ فَيَتَّبِعُهُ وَ يَدِينُ بِهِ وَ هُمْ الْمُسْتَضْعَفُونَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ تُعْطُوهُمْ دُونَ الدَّرَاهِمِ وَ دُونَ الرِّغِيفِ فَأَمَّا الدَّرَاهِمُ النَّامُ فَلَا تُعْطَى إِلَّا أَهْلَ الْوِلَايَةِ

As for what was regarding other than the obligatory from the charity, if the people of Al-Wilayah cannot be found, there is no blame upon you to give it to the children, and the ones in intellects similar to the children, from the ones who are neither hostile nor do they recognise what you are upon so they might oppose you, nor do they recognise contrary to what you are upon so they may follow it and make it a religion with it, and they are the weak ones from the men and the women and the children. You can give them less than one Dirham

¹¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 6

¹² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 16

and less than the loaf of bread. As for the complete Dirham, do not give it except to the people of Al-Wilayah’.

قَالَ فَمَلْتُ جِعَلْتُ فِدَاكَ فَمَا تَقُولُ فِي السَّائِلِ يَسْأَلُ عَلَى الْبَابِ وَ عَلَى الطَّرِيقِ وَ نَحْنُ لَا نَعْرِفُ مَا هُوَ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the beggar who begs at the door and upon the road, and we do not know what he is?’

فَقَالَ لَا تُعْطِهِ وَ لَا كِرَامَةً وَ لَا تُعْطِ غَيْرَ أَهْلِ الْوِلَايَةِ إِلَّا أَنْ يَرَى قَلْبَكَ عَلَيْهِ فَنُعْطِيهِ الْكِسْرَةَ مِنَ الْخُبْزِ وَ الْقِطْعَةَ مِنَ الْوَرَقِ

He^{-asws} said: ‘Neither give him nor is there prestige, nor give other than the people of Al-Wilayah, except if your heart is soft upon him, so you can give him a piece from the bread, and the piece (fragment) from the silver.

فَأَمَّا النَّاصِبُ فَلَا يَرَى قَلْبَكَ عَلَيْهِ وَ لَا تُطْعِمُهُ وَ لَا تَسْقِهِ وَ إِنْ مَاتَ جُوعاً أَوْ عَطْشاً وَ لَا تُعْنَهُ وَ إِنْ كَانَ غَرِقاً أَوْ حَرِقاً فَاسْتَعَاثَ فَعَطِسْنَهُ وَ لَا تُعْنَهُ فَإِنَّ أَبِي نَعِمَ الْمُحَمَّدِيِّ كَانَ يَقُولُ مَنْ أَشْبِعَ نَاصِباً مَلَأَ اللَّهُ جَوْفَهُ نَاراً يَوْمَ الْقِيَامَةِ مُعَذِّباً كَانَ أَوْ مَغْفُوراً لَهُ.

As for the Nasibi (hostile one), do not soften your heart upon him, nor feed him, nor quench him, and even if he dies of hunger or thirst, and do not help him even if he was drowning or burning. Submerge him and do not help him, for my^{-asws} father^{-asws} who was best of the ‘Mohammedans’, had said: ‘One who satiates a Nasibi, Allah^{-azwj} will Fill his interior with fire on the Day of Qiyamah, whether he was Punishable or Forgiven for!’¹³

وَ عَنْهُ قَالَ: لَا تَحِلُّ لَنَا زَكَاةٌ مَفْرُوضَةٌ وَ مَا أَبَايَ أَكَلْتُ مِنْ زَكَاةٍ أَوْ شَرِبْتُ مِنْ خَمْرٍ إِنَّ اللَّهَ حَرَّمَ عَلَيْنَا صَدَقَاتِ النَّاسِ أَنْ نَأْكُلَهَا أَوْ نَعْمَلُ عَلَيْهَا وَ أَحَلَّ لَنَا صَدَقَاتِ بَعْضِنَا عَلَى بَعْضٍ مِنْ غَيْرِ زَكَاةٍ.

And from him^{-asws} having said: ‘Obligatory Zakat is not Permissible for us^{-asws}, and I^{-asws} don’t care as (it’s the same) the eating from Zakat or drink from wine (for a Hashami)! Allah^{-azwj} has Prohibited upon us^{-asws} charities of the people from us^{-asws} eating it or working upon it, and He^{-azwj} has Permitted for us^{-asws} charities of one another, from other than Zakat’.¹⁴

وَ عَنْهُ قَالَ: لَا تَحِلُّ لَنَا زَكَاةٌ مَفْرُوضَةٌ وَ مَا أَبَايَ أَكَلْتُ مِنْ زَكَاةٍ أَوْ شَرِبْتُ مِنْ خَمْرٍ إِنَّ اللَّهَ حَرَّمَ عَلَيْنَا صَدَقَاتِ النَّاسِ أَنْ نَأْكُلَهَا أَوْ نَعْمَلُ عَلَيْهَا وَ أَحَلَّ لَنَا صَدَقَاتِ بَعْضِنَا عَلَى بَعْضٍ مِنْ غَيْرِ زَكَاةٍ.

And from him^{-asws} having said: ‘Obligatory Zakat is not Permissible for us^{-asws}, and I^{-asws} don’t care as (it’s the same) the eating from Zakat or drink from wine (for a Hashami)! Allah^{-azwj} has Prohibited upon us^{-asws} charities of the people from us^{-asws} eating it or working upon it, and He^{-azwj} has Permitted for us^{-asws} charities of one another, from other than Zakat’.¹⁵

¹³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 46

¹⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 14 d

¹⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 14 d

قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ أَبِي الْكَرَّامِ الْجَعْفَرِيِّ الشَّيْخِ فِي أَيَّامِ الْمَأْمُونِ قَالَ: خَرَجْتُ وَ خَرَجَ بَعْضُ مَوَالِينَا إِلَى بَعْضِ مُتَزَهَاتِ الْمَدِينَةِ مِثْلَ الْعَقِيقِ وَ مَا أَشْبَهَهُمَا [أَشْبَهَهُمَا] فَدَفَعْنَا إِلَى سِقَايَةِ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ فِيهَا تَمْرٌ لِلصَّدَقَةِ فَتَنَاوَلْتُ تَمْرَةً فَوَضَعْتُهَا فِي فَمِي فَقَامَ إِلَيَّ الْمَوْلَى الَّذِي كَانَ مَعِي فَأَدْخَلَ إِصْبَعَهُ فِي فَمِي فَعَالَجَ إِخْرَاجَ التَّمْرَةِ مِنْ فَمِي وَ وَاقَى أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ هُوَ يُعَالِجُ إِخْرَاجَ التَّمْرَةِ

(The book) 'Qurb Al Isnaad' – Muhammad Bin Isa, from Ibn Abu Al Karram Al Ja'fari the sheykh during the days of Al-Mamoun, said,

'I and one of our friends went out to one of the recreation spots of Al-Medina, like Al-Aqeeq and what resembles these. We came across a watering place of Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, and in it were some dates for the charity. I grabbed a date and placed it in my mouth. The friend who was with me stood up and inserted his finger into my mouth and tried to extract the date from my mouth, and Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} arrived while he was trying to extract the date.

فَقَالَ لَهُ مَا لَكَ أَتَيْتَ تَصْنَعُ

He^{-asws} said to him: 'What is the matter with you? Which thing are you doing?'

فَقَالَ لَهُ الْمَوْلَى جُعِلْتُ فِدَاكَ هَذَا تَمْرٌ الصَّدَقَةِ وَ الصَّدَقَةُ لَا تَحِلُّ لِبَنِي هَاشِمٍ

The friend who was with me said to him^{-asws}, 'May I be sacrificed for you^{-asws}! This date is charity, it is not Permissible for the Clan of Hashim^{-as}!'

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا ذَلِكَ مُحَرَّمٌ عَلَيْنَا مِنْ غَيْرِنَا فَأَمَّا بَعْضُنَا فِي بَعْضٍ فَلَا بَأْسَ بِذَلِكَ.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'But rather that is Prohibited unto us^{-asws} from others. As for us each other, there is no problem with that'.¹⁶

عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق ابن شاذويه و ابن مسرور معاً عن مُحَمَّدِ الْحَمِيرِيِّ عَنِ أَبِيهِ عَنِ الرَّيَّانِ فِيَمَا احْتَجَّ الرِّضَا ع عَلَى الْعَامَّةِ بِحُضْرَةِ الْمَأْمُونِ فِي فَضْلِ الْعِزَّةِ الطَّاهِرَةِ قَالَ ع لَمَّا جَاءَتْ قِصَّةُ الصَّدَقَةِ نَزَّ نَفْسَهُ وَ نَزَّ رَسُولُهُ وَ نَزَّ أَهْلُ بَيْتِهِ

(The books) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Al Amaali' of Al Sadouq – Ibn Shazawiya and Ibn Masrour, both together from Muhammad Al Himeyri, from him, from Al Rayyan,

'Among what Al-Reza^{-asws} argued against the general Muslims in the presence of Al-Mamoun regarding merits of the Pure Family: 'He^{-asws} said: 'When the story of the charity came, He^{-azwj} Distanced Himself^{-azwj} and Distanced His^{-azwj} Rasool^{-saww} and Distanced People^{-asws} of His^{-saww} Household.

فَقَالَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ

He^{-azwj} Said: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage,**

¹⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 2

and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah [9:60].

فَهَلْ يَجِدُ فِي شَيْءٍ مِنْ ذَلِكَ أَنَّهُ جَعَلَ عَزْرًا وَجَلَّ سَهْمًا لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِدِي الْقُرْبَىٰ لِأَنَّهُ لَمَّا نَزَّ نَفْسَهُ عَنِ الصَّدَقَةِ وَ نَزَّ رَسُولَهُ نَزَّ أَهْلَ بَيْتِهِ

Do you find in anything from that that He^{-azwj}, Mighty and Majestic Made a portion for Himself^{azwj}, or for His^{-azwj} Rasool^{-saww}, or for the near of kin? Because when He^{-azwj} Distanced Himself^{azwj} from the charity, and Distanced His^{-azwj} Rasool^{-saww}, He^{-azwj} Distanced People^{-asws} of his^{-saww} Household.

لَا بَانَ حَزْمٌ عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ ع وَ هِيَ أَوْسَاخُ أَيْدِي النَّاسِ لَا تَحِلُّ لَهُمْ لِأَنَّهُمْ طُهِرُوا مِنْ كُلِّ دَنَسٍ وَ وَسَخٍ فَلَمَّا طَهَّرَهُمُ اللَّهُ وَ اصْطَفَاهُمْ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ كَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ عَزْرًا وَ جَلَّ.

No! But, He^{-azwj} Prohibited upon Himself^{f-azwj} because the charity is Prohibited unto Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and it is dirt of hands of the people. It is not Permissible for them because they^{-asws} are pure from every filth and dirt. When Allah^{-azwj} had Purified them^{-asws}, He^{-azwj} was Pleased for them^{-asws} what He^{-azwj} was Pleased with Himself^{azwj}, and Disliked for them^{-asws} what He^{-azwj} Disliked for Himself^{f-azwj}, Mighty and Majestic.¹⁷

¹⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 1