

'Zakāt and Fitra'

Table of Contents

'Zakāt and Fitra'	4
Summary:	4
Introduction:	7
Retribution for those who refuse to pay Zakāt (Welfare Tax).....	7
How Much is Welfare Tax (Zakāt)?.....	8
To Whom Should Welfare Tax should be Given?.....	9
What about the Zakāt which is Given to anyone Other than a 'Momin'?	13
Welfare Tax should not be Given to Syed?.....	14
Flexibility in the Time of paying out Zakāt:.....	16
Loan to a Momin (believer) is to be treated as Zakāt:	17
How to Distribute Zakāt?	17
How to Prioritise the Zakāt Eligible(s)?	18
Zakāt is Payable on What?	18
Is Zakāt Payable on Animals?	24
Is Zakāt Payable on Gold/Silver Ornaments?	26
Zakāt on Valuables of Orphans, Children and Mentally Retarded?.....	27
Zakāt is Payable on What Remain in Possession for a Year and in Certain Quantity!	28
How to Determine When to Pay Zakāt?	29
What is the Minimum Amount of Zakāt to be given out to an individual?....	33
Orders Regarding Government Tax?	34
Zakāt regarding Maintenance left for the family:.....	35

Orders Regarding Fitra Zakāt?.....	35
Trading with Zakāt Funds:.....	36
Summary on Zakat:.....	37
Appendix I:	40
Importance of Zakāt (Welfare Tax) from Holy Quran:	40
Appendix II:	42
Zakāt is one of the five Pillars of Islam:	42
Appendix III	44

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم 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^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Zakāt and Fitra’

Summary:

Allah^{azwj} has Emphasised the importance of ‘Zakāt’ (elms/welfare tax) in several places in the Holy Quran (Appendix I). Zakāt is also one of the five pillars of Islam:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعًا عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَّارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مُفْتَاخُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ

Ali Bin Ibrahim, from his father, and Abdullah Bin Al Salt, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara, from,

(Imam) Abu Ja’far^{asws} (5th Imam) has said: ‘The foundation of Al-Islām is upon five things (pillars) – upon the *Salāt*, and the *Zakāt*, and the *Hajj*, and the *Soām* (Fasts), and the *Wilayah*’.

Zurara (the narrator) said, ‘So I said, ‘And which from that is superior?’ So he^{asws} said: ‘The *Wilayah* is superior because it is their key (soul), and the ‘الوالي’ (the Guardian^{asws}) is ‘الدليل’ (the Proof) upon these (four)’.

قُلْتُ ثُمَّ الَّذِي يَلِي ذَلِكَ فِي الْفَضْلِ فَقَالَ الصَّلَاةُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ الصَّلَاةُ عَمُودُ دِينِكُمْ

I said, ‘Then which is in the superiority after that (the *Wilayah*)?’ So he^{asws} said: ‘The *Salāt*. Rasool-Allah^{sawww} said: ‘The *Salāt* is a pillar of your Religion’.

قَالَ قُلْتُ ثُمَّ الَّذِي يَلِيهَا فِي الْفَضْلِ قَالَ الزَّكَاةُ لِأَنَّهُ قَرَنَهَا بِهَا وَ بَدَأَ بِالصَّلَاةِ قَبْلَهَا وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الزَّكَاةُ تَذْهِبُ الدُّنُوبَ

He (the narrator) said, ‘I said, ‘Then which follows it in the superiority?’ He^{asws} said: ‘The *Zakāt*, because it is paired with it (*Salāt*) and begun with the *Salāt*, before it; and Rasool-Allah^{saww} said: ‘The *Zakāt* cleans the sins’.¹ (Hadith continues, see Appendix II).

There is a misconception that *Zakāt* is only on certain fruits/harvest and livestock, however Ahadith of Ahl Al-Bayt^{asws} explain it better - that *Zakāt* is upon almost everything:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ مِنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ قَالُوا بَلَى

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} that the Prophet^{saww} said to his^{saww} companions: ‘Shall I^{saww} inform you all with something that if you were to do it, it would distance the Satan^{la} from you just as the East is distanced from the West?’ They said, ‘Yes’ (please).

قَالَ الصَّوْمُ يُسْوِدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَارِثَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعُ دَابِرَهُ وَ الْإِسْتِعْفَاءُ يَقْطَعُ وَبَيْنَهُ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَبْدَانِ الصِّيَامُ .

He^{saww} said : ‘The Fast blackens his^{la} face, and the charity breaks his^{la} back, and the love for the Sake of Allah^{azwj} and the assistance upon the righteous deeds cuts-off his^{la} tail (followers), and seeking the Forgiveness cuts-off his^{la} vein (aorta); and for everything is a *Zakāt*, and a *Zakāt* of the bodies are the Fasts’.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَجْسَادِ الصَّوْمُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr who said,

‘For everything is *Zakāt*, and a *Zakāt* of the bodies is the Fast’.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَبِيهِ عَنْ شُعَيْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كُلُّ شَيْءٍ حَرَّ عَلَيْكَ الْمَالِ فَرَكَّهُ وَ كُلُّ شَيْءٍ وَرَثْتَهُ أَوْ وَهَبَ لَكَ فَاسْتَقْبِلْ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Hassan Bin Ali Al Washa, from Aban, from Shuayb who said,

‘Abu Abdullah^{asws} said: ‘Everything from the wealth which flows upon you, so purify it (pay *Zakāt*), and everything you inherit or is gifted to you, so face the next year with it’.⁴

¹ الكافي (ط - الإسلامية)، ج2، ص: 18

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

³ Al Kafi – V 4 – The Book of Fasts Ch 1 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَضَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ الْحِنْطَةَ وَ الشَّعِيرَ وَ التَّمْرَ وَ الزَّيْبَ وَ الدَّهَبَ وَ الْفِضَّةَ وَ الْإِبِلَ وَ الْبَقَرِ وَ الْعَنَمَ وَ عَمَّا سِوَى ذَلِكَ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Muskan, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} placed the *Zakāt* upon nine things – the wheat, and the Barley, and the dates, and the raisins, and the gold, and the silver, and the camels, and the cows, and the sheep, and excused from whatever was besides that’.

قَالَ يُونُسُ مَعْنَى قَوْلِهِ إِنَّ الزَّكَاةَ فِي تِسْعَةِ أَشْيَاءَ وَ عَمَّا سِوَى ذَلِكَ إِنَّمَا كَانَ ذَلِكَ فِي أَوَّلِ النُّبُوَّةِ كَمَا كَانَتْ الصَّلَاةُ رُكْعَتَيْنِ ثُمَّ زَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِيهَا سَبْعَ رُكْعَاتٍ وَ كَذَلِكَ الزَّكَاةُ وَضَعَهَا وَ سَنَّهَا فِي أَوَّلِ نُبُوَّتِهِ عَلَى تِسْعَةِ أَشْيَاءَ ثُمَّ وَضَعَهَا عَلَى جَمِيعِ الحُبوبِ .

Yunus (the narrator) said, ‘The meaning of his^{asws} words that the *Zakāt* is regarding nine things and excused from whatever is besides that, rather, that was during the beginning of the Prophet-hood, just as the *Salāt* used to be two Cycles, then Rasool-Allah^{saww} increased in it by seven Cycles, and similar to that is the *Zakāt*. **He^{saww} placed it and made it to be a Sunnah in the beginning of his^{saww} Prophet-hood, upon nine things, then he^{saww} placed it upon the entirety of the grains’.⁵**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ رِفَاعَةَ بْنِ مُوسَى أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَا فَرَضَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ شَيْئاً أَشَدَّ عَلَيْهِمْ مِنَ الزَّكَاةِ وَ فِيهَا تَهْلِكُ عَامَّتُهُمْ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from hammad Bin Usman, from Rifa’at Bin Musa that,

‘He heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} has not Necessitated upon this community anything more difficult upon them than the *Zakāt*, and regarding it the common folk gets destroyed’.⁶

Finally, the minimum amount of savings which are kept for a year on which Zakat becomes due is **200 dirhams (£240)**, as per **22nd April 2020** (see **Appendix III**), and an individual should not be given less than **5 dirhams (£6)**. **There is no zakat if a person is in debt or does not have savings of £240 kept over a year.**

⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 15 H 1

⁵ Al Kafi V 3 – The Book Of *Zakat* CH 4 H 2

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

Introduction:

Zakāt is one of the pillars of Islam, without paying *Zakāt* to its deserving person, *Salāt* is not accepted, initially *Zakāt* was only introduced on few agricultural produce but then its scope was broadened as people became better-off. When Muslims were poor, its lesser form 'Fitra' was made compulsory and is paid on the first of Shawwal, which is so little that almost everyone could afford it, except for the poor ones, and even they were encouraged to pay it among themselves. With this background, we look at the Ahadith of Masomeen^{asws} on *Zakāt*.

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَديدٍ عَنْ عُثْمَانَ بْنِ رُشَيْدٍ عَنْ مَعْرُوفِ بْنِ خَزْوَودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَرَنَ الزَّكَاةَ بِالصَّلَاةِ فَقَالَ أَفِيْمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَمَنْ أَقَامَ الصَّلَاةَ وَ لَمْ يُؤْتِ الزَّكَاةَ لَمْ يُقِمِ الصَّلَاةَ .

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Ali Bin Hadeed, from Usman Bin Rusheyd, from Marouf bin Kharbouz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Paired the *Zakāt* with the *Salāt*, so He^{azwj} Said: **And establish the *Salāt* and give the *Zakāt* [2:43].** Thus, the one who establishes the *Salāt* and does not give the *Zakāt* (in fact) has not established the *Salāt*'.⁷

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

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

(Imam^{asws} says in a lengthy Hadith) The prevention (Non-payment) of the obligatory *Zakāt* [9:35] **then their foreheads and their sides and their backs shall be branded with it.** (an extract)⁸

وَ قَالَ عَزَّ وَجَلَّ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

(Imam^{asws} says in a lengthy Hadith) Allah^{azwj} has Said, '**Triumphant indeed are the Momins, (23:1) who are submissive to Allah in their prayers, (23:2) who avoid impious talks (23:3) and pay al-Zakāt (charity).**' (23:4) (an extract)⁹

⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 23

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1

عَنْهُ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُسْأَلُ الْمَيِّتُ فِي قَبْرِهِ عَنْ خَمْسٍ عَنْ صَلَاتِهِ وَ زَكَاتِهِ وَ حَجِّهِ وَ صِيَامِهِ وَ وَلَايَتِهِ إِيَّانَا أَهْلَ الْبَيْتِ فَتَقُولُ الْوَلَايَةُ مِنْ جَانِبِ الْقَبْرِ لِأَرْبَعٍ مَا دَخَلَ فِيكَ مِنْ نَقْصٍ فَعَلَيْ تَمَامِهِ .

From him, from his father, raising it, said,

'Abu Abdullah^{asws} said: 'The deceased would be questioned in his grave about five – about his *Salaat*, and his *Zakāt*, and his *Hajj*, and his *Fasts*, and his *Wilayah* of us^{asws}, the People^{asws} of the Household. So the *Wilayah* would be saying from the side of the grave, to the other four: 'Whatever enters, and it happens to be deficient, so it would be upon me to complete it'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغْبِرَةِ عَنِ الْمُفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْسَ الْبَجِيلُ مَنْ أَدَّى الزَّكَاةَ الْمَفْرُوضَةَ مِنْ مَالِهِ وَ أَعْطَى الْبَائِئَةَ فِي قَوْمِهِ إِمَّا الْبَجِيلُ حَقُّ الْبَجِيلِ مَنْ لَمْ يُؤَدِّ الزَّكَاةَ الْمَفْرُوضَةَ مِنْ مَالِهِ وَ لَمْ يُعْطِ الْبَائِئَةَ فِي قَوْمِهِ وَ هُوَ يُبَدِّرُ فِيهَا سِوَى ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Al Mugheira, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'He is not the miser, the one who pays the Obligatory *Zakāt* from his wealth, and gives the gifts among his people. But rather, the miser, the real miser is the one who does not pay the Obligatory *Zakāt* from his wealth, and does not give the gifts among his people, and he squanders (misuses) in what is besides that'.¹¹

How Much is Welfare Tax (Zakāt)?

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفْضَلِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسَأَلَهُ رَجُلٌ فِي كَمْ تَجِبُ الزَّكَاةُ مِنَ الْمَالِ فَقَالَ لَهُ الزَّكَاةُ الظَّاهِرَةُ أَمْ الْبَاطِنَةُ تُرِيدُ فَقَالَ أُرِيدُهُمَا جَمِيعاً فَقَالَ أَمَّا الظَّاهِرَةُ فَفِي كُلِّ أَلْفٍ خَمْسَةٌ وَ عِشْرُونَ وَ أَمَّا الْبَاطِنَةُ فَلَا تَسْتَأْتِرُ عَلَيَّ أَحْيَاكَ بِمَا هُوَ أَحْوَجُ إِلَيْهِ مِنْكَ .

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I was in the presence of Abu Abdullah^{asws}, and a man asked him^{asws}, 'With regards to how much is the *Zakāt* Obligated from the wealth?' So he^{asws} said to him: 'Is it the apparent *Zakāt* or the hidden *Zakāt* are you intending?' So he said, 'I intend both of them together'. So he^{asws} said: 'As for the apparent, so it is twenty-five in every thousand, and as for the hidden, so not (considering it as too much) preferring your brother with what he is more needy to it than you are'.¹²

¹⁰ Al Kafi V 3 – The Book Of Funerals CH 86 H 15

¹¹ Al Kafi – V 4 – The Book of Zakat Ch 78 H 8

¹² Al Kafi V 3 – The Book Of *Zakat* CH 1 H 13

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِأَيِّ شَيْءٍ جَعَلَ اللَّهُ الزَّكَاةَ خَمْسَةً وَعِشْرِينَ فِي كُلِّ أَلْفٍ وَ لَمْ يَجْعَلَهَا ثَلَاثِينَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَهَا خَمْسَةً وَعِشْرِينَ أَخْرَجَ مِنْ أَمْوَالِ الْأَغْنِيَاءِ بِقَدْرِ مَا يَكْتَفِي بِهِ الْفُقَرَاءُ وَ لَوْ أَخْرَجَ النَّاسُ زَكَاةَ أَمْوَالِهِمْ مَا اخْتَجَّ أَحَدٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'It was said to Abu Abdullah^{asws}, 'For which thing did Allah^{azwj} Make the Zakāt to be twenty-five (25) in every thousand (1000), and why did He^{azwj} not Make it to be thirty (30)?' So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Made it as twenty five to be taken out from the wealth of the rich by a measurement of what would suffice the poor ones with, and if the people were to take out the Zakāt from their wealth, no one would be needy'.¹³

In another tradition from Imam Jafar-e-Sadiq^{asws},

أَحْمَدُ بْنُ إِدْرِيسَ وَ عَيْزُوهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ صَبَّاحِ الْحَدَّاءِ عَنْ فُثَيْمِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الزَّكَاةِ كَيْفَ صَارَتْ مِنْ كُلِّ أَلْفٍ خَمْسَةً وَعِشْرِينَ لَمْ تَكُنْ أَقَلَّ أَوْ أَكْثَرَ مَا وَجَّهَهَا فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ كُلَّهُمْ فَعَلِمَ صَغِيرَهُمْ وَ كَبِيرَهُمْ وَ غَنِيَّهُمْ وَ فَقِيرَهُمْ فَجَعَلَ مِنْ كُلِّ أَلْفٍ إِنْسَانًا خَمْسَةً وَعِشْرِينَ مَسْكِينًا وَ لَوْ عَلِمَ أَنَّ ذَلِكَ لَا يَسْعُهُمْ لَزَادَهُمْ لِأَنَّهُ خَالِقُهُمْ وَ هُوَ أَعْلَمُ بِهِمْ .

Ahmad Bin Idrees and someone else, from Muhammad Bin Ahmad, from Ibrahim Bin Muhammad, from Muhammad Bin Hafs, from Sabbah Al Haza'a, from Qusam,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Inform me about the Zakāt, 'How did it come to be twenty five from every thousand, not happening to be less or more, what is its cause?' So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Created the creatures, all of them, so He^{azwj} Knows their young ones and their old ones, and their rich ones and their poor ones. Therefore, He^{azwj} Made twenty five human beings out of a thousand as poor. And had He^{azwj} Known that that (amount) would be insufficient for them, He^{azwj} would have Increased (the proportion) for them, because He^{azwj} Created them, and He^{azwj} is more Knowing of them'.¹⁴

To Whom Should Welfare Tax should be Given?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّ هُمَا قَالَا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةٌ مِنَ اللَّهِ أَكُلُّ هَؤُلَاءِ يُعْطَى وَ إِنْ كَانَ لَا يَعْرِفُ فَقَالَ إِنَّ الْإِمَامَ يُعْطَى هَؤُلَاءِ جَمِيعًا لِأَنَّهُمْ يُقْرُونَ لَهُ بِالطَّاعَةِ

¹³ Al Kafi V 3 – The Book Of Zakat CH 3 H 1

¹⁴ Al Kafi V 3 – The Book Of Zakat CH 3 H 3

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

(The narrators) who both said to Abu Abdullah ^{asws}, 'What is your ^{asws} view of the Words of Allah ^{azwj} Mighty and Majestic [9:60] **But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah**, would all of them be given it and even to one who does not recognise (the Wilayah)?' So he ^{asws} said: 'The Imam ^{asws} would give to all of them, altogether, because they are acknowledging him ^{asws} with the obedience'.

قَالَ قُلْتُ فَإِنْ كَانُوا لَا يَعْرِفُونَ فَقَالَ يَا زُرَّارَةُ لَوْ كَانَ يُعْطَى مَنْ يَعْرِفُ دُونَ مَنْ لَا يَعْرِفُ لَمْ يُوجَدْ لَهَا مَوْضِعٌ وَإِنَّمَا يُعْطَى مَنْ لَا يَعْرِفُ لِيَرْتَعِبَ فِي الدِّينِ فَيَثْبُتَ عَلَيْهِ فَأَمَّا الْيَوْمَ فَلَا تُعْطَى أَنْتَ وَأَصْحَابُكَ إِلَّا مَنْ يَعْرِفُ فَمَنْ وَجَدَتْ مِنْ هَؤُلَاءِ الْمُسْلِمِينَ عَارِفًا فَأَعْطِهِ دُونَ النَّاسِ

He (the narrator) said, 'I said, 'Supposing they are not recognising (the Wilayah)?' So he ^{asws} said: 'Were he ^{asws} to give to the ones who do recognise (the Wilayah) besides the ones who do not recognise, he ^{asws} would not find a place for it, and rather he ^{asws} would give to the one who does not recognise (the Wilayah), for him to incline in the Religion, so he would be steadfast upon it. But, as for today, so you and your companions should not give it except to the 'one' who does recognise (the Wilayah). So the one whom you find from these Muslims having recognised (the Wilayah), so give to him, among the rest (of people)'.

ثُمَّ قَالَ سَهْمُ الْمُؤَلَّفَةِ فُلُوبُهُمْ وَ سَهْمُ الرِّقَابِ عَامٌّ وَ الْبَاقِي خَاصٌّ

Then he ^{asws} said: 'The share of those whose hearts incline (towards the Wilayah), and the share of the slaves, are of a general nature, and the remainder are specific'.

قَالَ قُلْتُ فَإِنْ لَمْ يُوجَدْ قَالَ لَا تَكُونُ فَرِيضَةً فَرَضَهَا اللَّهُ عَزَّ وَ جَلَّ لَا يُوجَدْ لَهَا أَهْلٌ

He (the narrator) said, 'I said, 'Supposing one cannot find them?' He ^{asws} said: 'It cannot happen that an Obligation which Allah ^{azwj} Mighty and Majestic has Obligated, a deserving one cannot be found for it'.

قَالَ قُلْتُ فَإِنْ لَمْ تَسْعُهُمُ الصَّدَقَاتُ فَقَالَ إِنَّ اللَّهَ فَرَضَ لِلْفُقَرَاءِ فِي مَالِ الْأَغْنِيَاءِ مَا يَسْعُهُمْ وَ لَوْ عَلِمَ أَنَّ ذَلِكَ لَا يَسْعُهُمْ لَزَادَهُمْ إِنَّهُمْ لَمْ يُؤْتُوا مِنْ قَبْلِ فَرِيضَةِ اللَّهِ وَ لَكِنْ أُتُوا مِنْ مَنَعٍ مَنْ مَنَعَهُمْ حَقَّهُمْ لَا مِمَّا فَرَضَ اللَّهُ لَهُمْ وَ لَوْ أَنَّ النَّاسَ أَدَّوْا حُقُوقَهُمْ لَكَانُوا عَائِشِينَ بِخَيْرٍ .

He (the narrator) said, 'I said, 'Supposing the charities are insufficient for them?' So he ^{asws} said: 'Allah ^{azwj} Obligated for the poor, in the wealth of the rich, what would suffice them, and had He ^{azwj} Known that it would not suffice the, He ^{azwj} would have Increased it for them. It (poverty) did not come to them from the direction of the Obligation of Allah ^{azwj}, but they are deficient due to the one who prevents their rights (to be given to them), not from what

Allah^{azwj} has Obligated for them; and had the people paid their rights, they (the poor) would all be living a good life'.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ يُعْطِي زَكَاةَ مَالِهِ رَجُلًا وَهُوَ يَرَى أَنَّهُ مُعْسِرٌ فَوَجَدَهُ مُوسِرًا قَالَ لَا يُجْزَى عَنْهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who gave the *Zakāt* of his wealth to a man and he saw him as financially straitened, but he found him to be affluent (after paying him)'. He^{asws} said: 'He would not be sufficed from it (i.e. he has to pay again)'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَشْرَكَ بَيْنَ الْأَغْنِيَاءِ وَ الْفُقَرَاءِ فِي الْأَمْوَالِ فَلَيْسَ لَهُمْ أَنْ يَصْرِفُوا إِلَى غَيْرِ شُرَكَائِهِمْ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Abu Al Magra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and high Associated between the rich and the poor in the wealth. Thus, it is not for them that they should be disbursing it upon other than their associates'.¹⁷

قَالَ الْإِمَامُ ع أَفِيئُوا الصَّلَاةَ بِإِتْمَامِ وَضُوءِهَا وَ تَكْبِيرَاتِهَا - وَ قِيَامِهَا وَ قِرَاءَتِهَا وَ رُكُوعِهَا وَ سُجُودِهَا وَ حُدُودِهَا. وَ اتَّوَا الزَّكَاةَ مُسْتَحَقِّبِهَا، لَا تُؤْتُوهَا كَافِرًا وَ لَا مُنَاصِبًا.

Imam (Hassan Al-Askari^{asws}) said: '**And establish the *Salāt*** – by completing its *Wuzu*, and its *Takbeers*, and its standings, and its recitations, and its *Rukus*, and its *Sajdas*, and its limits. **and give the *Zakāt*** – to its deserving one, not giving it to a *Kafir*, nor a *Nasibi*.

قَالَ رَسُولُ اللَّهِ ص: «الْمُتَصَدِّقُ عَلَى أَعْدَائِنَا كَالسَّارِقِ فِي حَرَمِ اللَّهِ».

Rasool-Allah^{saww} said: 'The giver of charity to our^{asws} enemies is like the thief in the *Harrum* (Sanctuary) of Allah^{azwj} (Kabah).

وَ مَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ مِنْ مَالٍ تُنْفِقُونَهُ فِي طَاعَةِ اللَّهِ، فَإِنْ لَمْ يَكُنْ لَكُمْ مَالٌ، فَمِنْ جَاهِكُمْ - تَبَدُّلُونَهُ لِإِخْوَانِكُمْ الْمُؤْمِنِينَ، تَجَرُّونَ بِهِ إِلَيْهِمُ الْمَنَافِعَ، وَ تَدْفَعُونَ بِهِ عَنْهُمْ الْمَضَارَّ.

And whatever you are sending ahead for yourselves from goodness – from the wealth you are spending in obedience of Allah^{azwj}. So if there does not happen to be wealth for you, then from your efforts for your *Momineen* brethren, flow the benefits to them by it, and repelling by it, the harm from them.

¹⁵ Al Kafi V 3 – The Book Of *Zakat* CH 1 H 1

¹⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 27 H 1

¹⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 27 H 3

بِحُدُودِهِ عِنْدَ اللَّهِ يَنْفَعُكُمْ اللَّهُ تَعَالَى - بِجَاهِ مُحَمَّدٍ وَعَلِيِّ وَآلِهِمَا يَوْمَ الْقِيَامَةِ فَيَحُطُّ بِهِ سَيِّئَاتِكُمْ وَيُضَاعِفُ بِهِ حَسَنَاتِكُمْ، وَ يَرْفَعُ بِهِ دَرَجَاتِكُمْ فَقَالَ: «بِحُدُودِهِ عِنْدَ اللَّهِ»

You will find it in the Presence of Allah – Allah^{azwj} the Exalted will Benefit you all by the virtue of Muhammad^{saww}, and Ali^{asws}, and their^{asws} Progeny^{asws} on the Day of Judgment. So, He^{azwj} will Delete your evil deeds by it and He^{azwj} would Multiply your good deeds by it, and He^{azwj} will Raise your levels by it. Thus, He^{azwj} Said: '**you will find it in the Presence of Allah.**

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ عَالِمٌ لَيْسَ يَخْفَى عَلَيْهِ شَيْءٌ؛ ظَاهِرٌ فِعْلٍ، وَ لَا بَاطِنٌ ضَمِيرٍ، فَهُوَ يُجَازِيكُمْ عَلَى حَسَبِ اعْتِقَادَاتِكُمْ وَ نِيَّاتِكُمْ، وَ لَيْسَ هُوَ كَمَلُوكِ الدُّنْيَا الَّذِي يَلْتَبِسُ عَلَى بَعْضِهِمْ، فَيَنْسِبُ فِعْلَ بَعْضِهِمْ إِلَى غَيْرِ فَاعِلِهِ، وَ جِنَايَةَ بَعْضِهِمْ إِلَى غَيْرِ جَانِبِهِ فَيَقَعُ ثَوَابُهُ وَ عِقَابُهُ - بِجَهْلِهِ بِمَا لَبَسَ [لَيْسَ] عَلَيْهِ - بِغَيْرِ مُسْتَحَقِّهِ.

Allah Sees what you are doing [2:110] – A Knower. There isn't anything concealed from Him^{azwj} – neither an apparent deeds nor a hidden conscience. So, He^{azwj} would be Recompensing you upon a reckoning of your beliefs and your intentions. And it isn't that He^{azwj} is like a king of the world which some of them are pretending upon, (He^{azwj} is not) one that ends up linking a deed of some of them to other than its performer, and a crime of some of them to other than its perpetrator, one whose reward and punishment are by ignorance with was pretended upon them, with other than its deserving one.

وَ قَالَ رَسُولُ اللَّهِ ص: مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَ تَحْرِيمُهَا التَّكْبِيرُ، وَ تَحْلِيلُهَا التَّسْلِيمُ، وَ لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طَهْوَرٍ، وَ لَا صَدَقَةً مِنْ غُلُولٍ. وَ إِنَّ أَعْظَمَ طَهْوَرِ الصَّلَاةِ - الَّتِي لَا يَقْبَلُ الصَّلَاةَ إِلَّا بِهِ، وَ لَا شَيْءَ مِنَ الطَّاعَاتِ مَعَ فَقْدِهِ - مُوَالَاةُ مُحَمَّدٍ، وَ أَنَّهُ سَيِّدُ الْمُرْسَلِينَ، وَ مُوَالَاةُ عَلِيِّ، وَ أَنَّهُ سَيِّدُ الْوَصِيِّينَ وَ مُوَالَاةُ أَوْلِيَائِهِمَا، وَ مُعَادَاةُ أَعْدَائِهِمَا.

And Rasool-Allah^{saww} said: 'The key of *Salāt* is the cleanliness, and its sanctity is the *Takbeer*, and its conclusion is the greeting, and Allah^{azwj} neither Accepts a *Salāt* without cleanliness, nor a charity from a fraudster. And greatest cleanliness without which neither the *Salāt* is Accepted nor anything from the acts of obedient – (that greatest cleanliness) – is the mastership of Muhammad^{saww}, and he^{saww} is the chief of the Mursils^{as}, and the mastership of Ali^{asws}, and he^{asws} is the chief of the successors^{as}, and friendship of their^{asws} friends and the enmity of their^{asws} enemies".¹⁸

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ رَجُلٍ مِنْ أَهْلِ سَابَاطٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِعَمَّارٍ يَا عَمَّارُ أَنْتَ رَبُّ مَالٍ كَثِيرٍ قَالَ نَعَمْ جَعَلْتُكَ فِدَاكَ قَالَ فَتَوَدَّيْ مَا افْتَرَضَ اللَّهُ عَلَيْكَ مِنَ الرِّكَاتِ قَالَ نَعَمْ قَالَ فَتُخْرِجُ الْمَعْلُومَ مِنْ مَالِكَ قَالَ نَعَمْ قَالَ فَتَصِلُ قَرَابَتَكَ قَالَ نَعَمْ قَالَ فَتَصِلُ إِخْوَانَكَ قَالَ نَعَمْ فَقَالَ يَا عَمَّارُ إِنَّ الْمَالَ يَفْتَى وَ الْبَدَنَ يَبْلَى وَ الْعَمَلَ يَبْقَى وَ الدِّيَانَ حَيٌّ لَا يَمُوتُ يَا عَمَّارُ إِنَّهُ مَا قَدَّمْتَ فَلَنْ يَسْبِقَكَ وَ مَا أَخَّرْتَ فَلَنْ يَلْحَقَكَ .

Ali Bin Muhammad Bin Bundar and someone else, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Qasim, from a man from the people of Saabat who said,

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 318

'Abu Abdullah^{asws} said to Ammar: 'O Ammar! You are a lord of a lot of wealth?' He said: 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'So do you pay what Allah^{azwj} has Obligated upon you from the Zakāt?' He said, 'Yes'. He^{asws} said: 'So do you take out the known (amount) from your wealth?' He said, 'Yes'. He^{asws} said: 'So you give it to your relatives' He said, 'Yes'. He^{asws} said: 'So you give it to your brethren?' He said, 'Yes'. So he^{asws} said: 'O Ammar! The wealth perishes, and the body decays, but the deeds remain, and the Judge^{azwj} is Alive and does not die. O Ammar! Whatever you send forward, does not leave you behind; whatever you delay does not catch up with you.¹⁹

What about the Zakāt which is Given to anyone Other than a 'Momin'?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ وَبُكَيرٍ وَ الْفَضِيلِ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا قَالَا فِي الرَّجُلِ يَكُونُ فِي بَعْضِ هَذِهِ الْأَهْوَاءِ الْحُرُورِيَّةِ وَ الْمُرْجِيَّةِ وَ الْعُسْمَانِيَّةِ وَ الْقَدَرِيَّةِ ثُمَّ يَتُوبُ وَ يَعْرِفُ هَذَا الْأَمْرَ وَ يُحْسِنُ رَأْيَهُ أَوْ يُعِيدُ كُلَّ صَلَاةٍ صَلَّىهَا أَوْ صَوْمٍ أَوْ زَكَاةٍ أَوْ حَجٍّ أَوْ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ قَالَ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ غَيْرَ الزَّكَاةِ لَا بُدَّ أَنْ يُؤَدِّيَهَا لِأَنَّهُ وَضَعَ الزَّكَاةَ فِي غَيْرِ مَوْضِعِهَا وَ إِنَّمَا مَوْضِعُهَا أَهْلُ الْوَلَايَةِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, and Bukeyr, and Al Fuzayl, and Muhammad Bin Muslim, and Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, both having said regarding the man who happens to be among one of these followers of personal desires – the Harouriyya, and the Murjiyya, and the Usmaniyya, and the Qadariyya. Then he repents and recognises this matter (*Al-Wilayah*), and his view (*Emān*) improves. Would he have to repeat every *Salāt* he had prayed, or *Soām* (Fast), or *Zakāt*, or Hajj, or there isn't anything upon him to repeat from that?' He^{asws} said: 'There is no repeating upon him from that other than the *Zakāt*. It is inevitable that he pays it, because he had placed the *Zakāt* in other than its (appropriate) place, and rather, its (appropriate) place is the people of *Al-Wilayah*'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنْ حَرِيرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا مِنْ رَجُلٍ يَمْنَعُ دِرْهَمًا مِنْ حَقِّ إِلَّا أَنْفَقَ اثْنَيْنِ فِي غَيْرِ حَقِّهِ وَ مَا مِنْ رَجُلٍ مَنَعَ حَقًّا فِي مَالِهِ إِلَّا طَوَّقَهُ اللَّهُ بِهِ حَيَّةً مِنْ نَارٍ يَوْمَ الْقِيَامَةِ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a man who prevents a Dirham from a right except that he would spend two in other than its rightful way; and there is none from a man who prevents a right in his wealth except that Allah^{azwj} would Collar him, due to it, in a snake of fire on the Day of Judgement'.

¹⁹ Al Kafi – V 4 – The Book of Zakat Ch 66 H 7

²⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 1

قَالَ قُلْتُ لَهُ رَجُلٌ عَارِفٌ أَدَّى زَكَاتَهُ إِلَى غَيْرِ أَهْلِهَا زَمَانًا هَلْ عَلَيْهِ أَنْ يُؤَدِّيَهَا ثَانِيًا إِلَى أَهْلِهَا إِذَا عَلِمَهُمْ قَالَ نَعَمْ قَالَ قُلْتُ فَإِنْ لَمْ يَعْرِفْ لَهَا أَهْلًا فَلَمْ يُؤَدِّهَا أَوْ لَمْ يَعْلَمْ أَنَّهَا عَلَيْهِ فَعَلِمَ بَعْدَ ذَلِكَ قَالَ يُؤَدِّيَهَا إِلَى أَهْلِهَا لِمَا مَضَى

He (the narrator) said, 'I said to him^{asws}, 'An understanding man paid his *Zakāt* to other than its deserving ones for a long time. Would it be upon him that he repeats it for a second time to its deserving ones when he does know them?' He^{asws} said: 'Yes'. I said, 'Supposing he does not recognise its deserving ones so he does not give it, or does not know that is it upon him (to give), so he comes to know after that?' He^{asws} said: 'He should pay it to its deserving ones of what has passed'.

قَالَ قُلْتُ لَهُ فَإِنَّهُ لَمْ يَعْلَمْ أَهْلَهَا فَدَفَعَهَا إِلَى مَنْ لَيْسَ هُوَ لَهَا بِأَهْلٍ وَ قَدْ كَانَ طَلَبَ وَ اجْتَهَدَ ثُمَّ عَلِمَ بَعْدَ ذَلِكَ سُوءَ مَا صَنَعَ قَالَ لَيْسَ عَلَيْهِ أَنْ يُؤَدِّيَهَا مَرَّةً أُخْرَى .

He (the narrator) said, 'I said to him^{asws}, 'Supposing he did not know its deserving ones, so he handed it over to the one who was not deserving of it, and he had sought and strived, then came to know after that, the evil of what he had done'. He^{asws} said: 'It is not upon him that he pays it another time'.

وَ عَنْ زُرَّارَةَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ إِنْ اجْتَهَدَ فَقَدْ بَرَّئَ وَ إِنْ قَصَرَ فِي الاجْتِهَادِ فِي الطَّلَبِ فَلَا .

And from Zurara, similar to it, apart from that, that he^{asws} said: 'If he had strived, so he is blameless, and if he was deficient in the striving regarding the seeking (of the deserving recipient), so no'.²¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الزَّكَاةِ هَلْ تُوَضَّعُ فِيمَنْ 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*'.²²

Welfare Tax should not be Given to Syed?

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَنْسَاءَ مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَأَلُوهُ أَنْ

²¹ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 2

²² Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 6

يَسْتَعْمِلُهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السَّهْمُ الَّذِي جَعَلَهُ اللَّهُ لِلْعَامِلِينَ عَلَيْهَا فَنَحْنُ أَوْلَى بِهِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لَكُمْ وَ لِكَيْفِي قَدْ وَعَدْتُ الشَّفَاعَةَ

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}. So 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 (عليه السلام) وَ اللَّهُ لَقَدْ وَعَدَهَا (صلى الله عليه وآله) فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَخَذْتُ بِحُلَّةِ بَابِ الْجَنَّةِ أَ تَرَوْنِي مُؤْتِراً عَلَيْكُمْ غَيْرِكُمْ .

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?’²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) 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 قُضِيَ عَلَى بَابِ الْجَنَّةِ ثُمَّ أَخَذْتُ بِحُلَّتَيْهِ 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’.²⁴

²³ Al Kafi – V 4 – The Book of Zakat Ch 83 H 1

²⁴ Al Kafi – V 4 – The Book of Zakat Ch 83 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَسْأَلُ شَيْهَاباً مِنْ زَكَاتِهِ لِمَوَالِيهِ وَإِنَّمَا حُرِّمَتِ الزَّكَاةُ عَلَيْهِمْ دُونَ مَوَالِيهِمْ .

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'.²⁵

Flexibility in the Time of paying out Zakāt:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ دَخَلْتُ أَنَا وَ الْمُعَلَّى وَ عُثْمَانُ بْنُ عِمْرَانَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا رَأَانَا قَالَ مَرْحَباً بِكُمْ وَ مَرْحَباً بِكُمْ وَ نُحِبُّهَا جَعَلَكُمُ اللَّهُ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ لَهُ عُثْمَانُ جُعِلْتُ فِدَاكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَعَمْ مَهْ قَالَ إِنِّي رَجُلٌ مُوسِرٌ فَقَالَ لَهُ بَارَكَ اللَّهُ لَكَ فِي يَسَارِكَ قَالَ وَ يَجِيءُ الرَّجُلُ فَيَسْأَلُنِي الشَّيْءَ وَ لَيْسَ هُوَ إِتَانُ زَكَاتِي

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Al Hassan Bin Ali, from his father, from Uqba Bin Khalid who said,

'I and Al-Moalla, and Usman Bin Imran went over to Abu Abdullah^{asws}. So when he^{asws} saw us, said: 'Welcome! Welcome with you all; faces that love us^{asws} and we^{asws} love them. May Allah^{azwj} Cause you all to be with us^{asws} in the world and the Hereafter'. So Usman said to him^{asws}, 'May I be sacrificed for you^{asws}'. So Abu Abdullah^{asws} said to him: 'Yes, what is it (that you have come for)?' I am an affluent man'. So he^{asws} said: 'May Allah^{azwj} Bless you in your affluence'. He said, 'The man comes to me, so he asks me for something, and it is not the time for my Zakāt?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْقَرْضُ عِنْدَنَا بِشَمَانِيَّةٍ عَشْرَ وَ الصَّدَقَةُ بِعَشْرَةِ وَ مَا ذَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِرًا أُعْطِيَتْهُ فَإِذَا كَانَ إِتَانُ زَكَاتِكَ اِحْتَسَبَتْ بِهَا مِنَ الزَّكَاةِ يَا عُثْمَانُ لَا تَرُدَّهُ فَإِنَّ رَدَّهُ عِنْدَ اللَّهِ عَظِيمٌ يَا عُثْمَانُ إِنَّكَ لَوْ عَلِمْتَ مَا مَنَزَلَهُ الْمُؤْمِنُ مِنْ رَبِّهِ مَا تَوَانَيْتَ فِي حَاجَتِهِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا فَقَدْ أَدْخَلَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ يَدْفَعُ الْجُنُونََ وَ الْجُدَامَ وَ الْبَرَصَ .

So Abu Abdullah^{asws} said to him: 'The loan, with us^{asws} is with eighteen (Rewards) and the charity is with ten, and what is that upon you when you are as you are saying, 'affluent'? Give it to him. So when it would be the time of your Zakāt, count it to be from the Zakāt. O Usman! Do not repel him, for the repelling is grievous in the Presence of Allah^{azwj}. O Usman! You, if you were to know what is the status of the Believer from his Lord^{azwj}, you will not slacken with regards to his need; and the one who enters the joy upon a Believer, so he has

²⁵ Al Kafi – V 4 – The Book of Zakat Ch 83 H 10

entered it upon Rasool-Allah^{saww}; and the fulfilment of a need of the Believer repels the insanity, and the leprosy, and the vitiligo'.²⁶

Loan to a Momin (believer) is to be treated as Zakāt:

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِبْرَاهِيمَ بْنِ السُّنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَرْضُ الْمُؤْمِنِ غَنِيمَةٌ وَ تَعْجِيلُ خَيْرٌ إِنْ أُيسَّرَ أَدَاةً وَ إِنْ مَاتَ احْتُسِبَ مِنَ الزَّكَاةِ .

Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Ibrahim Bin Al Sandy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A loan to the Believer is a booty, and haste is better. If he is affluent, he would pay it back, but if he were to die, you can count it as being from the Zakāt'.²⁷

How to Distribute Zakāt?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ قَالَ الْفَقِيرُ الَّذِي لَا يَسْأَلُ النَّاسَ وَ الْمَسْكِينُ أَحْجَدُ مِنْهُ وَ الْبَائِسُ أَحْجَدُهُمْ فَكُلُّ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ فَإِعْلَانُهُ أَفْضَلُ مِنْ إِسْرَارِهِ وَ كُلُّ مَا كَانَ تَطَوُّعاً فَإِسْرَارُهُ أَفْضَلُ مِنْ إِعْلَانِهِ وَ لَوْ أَنَّ رَجُلًا يَحْمِلُ زَكَاةَ مَالِهِ عَلَى عَاتِقِهِ فَفَسَمَهَا عَلَانِيَةً كَانَ ذَلِكَ حَسَنًا جَمِيلاً .

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abdullah Bin Yahya, from Abdullah Bin Muskan, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic [9:60] **But rather, the charities are only for the poor and the needy?**' He^{asws} said: 'The 'poor' is the one who does not ask the people, and the needy is even more straitened than him, and the wretch is even more straitened than them. Thus, everything what Allah^{azwj} Mighty and Majestic has Imposed upon you, so its public (giving) is superior than its secretive (giving), and everything what was voluntary, so its secretive (giving) is superior than its publicly (giving), and even if a man were to carry the Zakāt of his wealth upon his shoulders and distribute it publicly, that would be good, beautiful'.²⁸

²⁶ Al Kafi – V 4 – The Book of Zakat Ch 72 H 4

²⁷ Al Kafi – V 4 – The Book of Zakat Ch 72 H 5

²⁸ Al Kafi V 3 – The Book Of Zakat CH 1 H 16

How to Prioritise the Zakāt Eligible(s)?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عُثَيْبَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَجَلَانَ السُّكُونِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنِّي زُبَّكَ فَسَمْتُ الشَّيْءَ بَيْنَ أَصْحَابِي أَصْلُهُمْ بِهِ فَكَيْفَ أُعْطِيهِمْ فَقَالَ أُعْطِيهِمْ عَلَى الْهِجْرَةِ فِي الدِّينِ وَالْعَقْلِ وَالْفَقْهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Uteyba Bin Abdullah Bin Ijlan Al Sakuny who said,

'I said to Abu Ja'far^{asws}, 'Sometimes I distribute something between my companions to maintain good relations by it. So how should I be giving to them?' So he^{asws} said: 'Give to them upon the emigration in the Religion (towards *Al-Wilayah*), and the intellect, and the understanding'.²⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ (عَلَيْهِ السَّلَام) عَنِ الزَّكَاةِ أَوْ يُفَضَّلُ بَعْضُ مَنْ يُعْطَى مِنْ لَّا يَسْأَلُ عَلَى غَيْرِهِ قَالَ نَعَمْ يُفَضَّلُ الَّذِي لَّا يَسْأَلُ عَلَى الَّذِي يَسْأَلُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, and Ibn Abu Umeyr, altogether from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} about the *Zakāt*, 'Can I prefer some whom I give to from the ones who do not ask, over the others?' He^{asws} said: 'Yes, you can prefer those who do not ask over those who do ask'.³⁰

Zakāt is Payable on What?

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

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَكُونُ لَهُ الْوَلَدُ فَيَغِيبُ بَعْضُ وُلْدِهِ فَلَا يَدْرِي أَيْنَ هُوَ وَ مَاتَ الرَّجُلُ فَكَيْفَ يُصْنَعُ بِمِيرَاثِ الْغَائِبِ مِنْ أَبِيهِ

Muhammad in Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'I asked Abu Ibrahim^{asws} about the man who happens to have children for him, so one of his children is absent, and he does not know where he is, and the man dies. So how would one deal with the inheritance of the absentee from his father?'

²⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 32 H 1

³⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 32 H 2

قَالَ يُعْزَلُ حَتَّى يَجِيءَ فُلْتُ فَعَلَى مَالِهِ زَكَاةٌ فَقَالَ لَا حَتَّى يَجِيءَ فُلْتُ فَإِذَا هُوَ جَاءَ أَيْزُكِيهِ فَقَالَ لَا حَتَّى يَحْوَلَ عَلَيْهِ الْحَوْلُ فِي يَدِهِ .

He^{asws} said: 'It would be isolated until he comes over'. I said, 'So, upon his wealth would be the *Zakāt*?' So he^{asws} said: 'No, until he comes over'. I said, 'So when he does come over he would purify (pay *Zakāt*)?' So he^{asws} said: 'No, until a year passes by over it, being it in his hand'.³¹

وَ بِهَذَا الْإِسْنَادِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُفِيدُ الْمَالَ قَالَ لَا يُزَكِّيهِ حَتَّى يَحْوَلَ عَلَيْهِ الْحَوْلُ .

And by this chain, from Safwan, from Abdullah Bin Muskan, from Muhammad Al Halby who said,

'I asked Abu Abdullah^{asws} about the man who benefits the wealth, said: 'He would not purify it (pay *Zakāt*) until a year passes by over it'.³²

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلٌ كَانَ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرِ دِرْهَمٍ أَحَدٍ عَشَرَ شَهْرًا ثُمَّ أَصَابَ دِرْهَمًا بَعْدَ ذَلِكَ فِي الشَّهْرِ الثَّانِي عَشَرَ فَكَمَلَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ أَعَلَيْهِ زَكَاةُهَا قَالَ لَا حَتَّى يَحْوَلَ عَلَيْهِ الْحَوْلُ وَ هِيَ مِائَتَا دِرْهَمٍ فَإِنْ كَانَتْ مِائَةً وَ خَمْسِينَ دِرْهَمًا فَأَصَابَ خَمْسِينَ بَعْدَ أَنْ يَمْضِيَ شَهْرٌ فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَحْوَلَ عَلَى الْمِائَتَيْنِ الْحَوْلُ قُلْتُ فَإِنْ كَانَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرِ دِرْهَمٍ فَمَضَى عَلَيْهَا أَيَّامٌ قَبْلَ أَنْ يَنْقُضِيَ الشَّهْرَ ثُمَّ أَصَابَ دِرْهَمًا فَأَتَى عَلَى الدَّرَاهِمِ مَعَ الدَّرْهَمِ حَوْلٌ أَعَلَيْهِ زَكَاةٌ قَالَ نَعَمْ وَ إِنْ لَمْ يَمْضِ عَلَيْهَا جَمِيعًا الْحَوْلُ فَلَا شَيْءَ عَلَيْهِ فِيهَا

From him, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'A man has two hundred Dirhams apart from one Dirham (199 Dirhams) for ten months. The he attains one Dirham after that during the twelfth month, thus completing two hundred Dirhams with him. Is its *Zakāt* upon him?' He^{asws} said: 'No, until there passes by a year over it, and it is two hundred Dirhams. So if it was one hundred and fifty Dirham, and he attains fifty after the passing of a month, so there would be no *Zakāt* upon him until there passes by a year upon the two hundred'. I said, 'Supposing there were two hundred Dirhams with him apart from one, and days pass by over it before the passing of the month. Then he attains one Dirham, so there come up the Dirhams, along with the one Dirham, a year over it. Would the *Zakāt* be upon him?' He^{asws} said: 'Yes, and if the year does not pass over the whole, so there would be nothing upon him'.

قَالَ وَ قَالَ زُرَّارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيُّمَا رَجُلٍ كَانَ لَهُ مَالٌ وَ حَالَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يُزَكِّيهِ قُلْتُ لَهُ فَإِنْ هُوَ وَهَبَهُ قَبْلَ حَلِّهِ بِشَهْرٍ أَوْ يَوْمٍ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ أَبَدًا

He (Hareyz) said, 'And Zurara said, and Muhammad Bin Muslim, 'Abu Abdullah^{asws} said: 'Whichever man has wealth for him and the year passes by over it, so he should purify it (pay *Zakāt*)'. I said to him^{asws}, 'Supposing he gifts it before its due day, by a month or by a day?' He^{asws} said: 'There would be nothing upon him, ever!'

³¹ Al Kafi V 3 – The Book Of *Zakat* CH 14 H 1

³² Al Kafi V 3 – The Book Of *Zakat* CH 14 H 2

قَالَ وَ قَالَ زُرَّارَةُ عَنْهُ (عليه السلام) أَنَّهُ قَالَ إِنَّمَا هَذَا بِمَنْزِلَةِ رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ يَوْمًا فِي إِقَامَتِهِ ثُمَّ خَرَجَ فِي آخِرِ النَّهَارِ فِي سَفَرٍ فَأَرَادَ بِسَفَرِهِ ذَلِكَ إِبْطَالَ الْكَفَّارَةِ الَّتِي وَجِبَتْ عَلَيْهِ

He (Hareyz) said, 'And Zurara said from him^{asws} that he^{asws} said: 'But rather, this is at the status of a man who breaks (does not Fast) during a Month of Ramazan by one day during his stay, then he goes out at the end of the day in a journey, intending by that journey of his, invalidation of the expiation which would be Obligated upon him'.

وَ قَالَ إِنَّهُ حِينَ رَأَى الْهَلَالَ الثَّانِي عَشَرَ وَجِبَتْ عَلَيْهِ الرِّكَاهُ وَ لَكِنَّهُ لَوْ كَانَ وَهَبَهَا قَبْلَ ذَلِكَ لَجَازَ وَ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ بِمَنْزِلَةِ مَنْ خَرَجَ ثُمَّ أَفْطَرَ إِنَّمَا لَا يَمْتَنِعُ مَا حَالَ عَلَيْهِ فَأَمَّا مَا لَمْ يَحُلْ فَلَهُ مَنْعُهُ وَ لَا يَحِلُّ لَهُ مَنْعُ مَالِ غَيْرِهِ فِيمَا قَدْ حَلَّ عَلَيْهِ

And he^{asws} said: 'He, when he sees the crescent of the twelfth month, the *Zakāt* would be Obligated upon him, but if he were to gift it before that, it is allowed, and there be nothing upon him, being at the status of the one who goes out, then breaks (does not Fast). But rather, he cannot prevent what a year has passed upon, but as for what a year has not passed upon, so it is for him to prevent, and it is not Permissible for him to prevent the wealth of others with regards to what a year has passed upon it'.

قَالَ زُرَّارَةُ وَ قُلْتُ لَهُ رَجُلٌ كَانَتْ لَهُ مَائَتَا دِرْهَمٍ فَوَهَبَهَا لِبَعْضِ إِخْوَانِهِ أَوْ وُلْدِهِ أَوْ أَهْلِهِ فِرَارًا بِهَا مِنَ الرِّكَاهِ فَعَلَّ ذَلِكَ قَبْلَ حَلِّهَا بِشَهْرٍ فَقَالَ إِذَا دَخَلَ الشَّهْرُ الثَّانِي عَشَرَ فَقَدْ حَالَ عَلَيْهَا الْحَوْلُ وَ وَجِبَتْ عَلَيْهِ فِيهَا الرِّكَاهُ قُلْتُ لَهُ فَإِنْ أَخَذَتْ فِيهَا قَبْلَ الْحَوْلِ قَالَ جَائِزٌ ذَلِكَ لَهُ قُلْتُ إِنَّهُ فَرَّ بِهَا مِنَ الرِّكَاهِ قَالَ مَا أَدْخَلَ عَلَى نَفْسِهِ أَعْظَمُ بِمَا مَنَعَ مِنْ رِكَاهِهَا

Zurara said, 'And I said to him^{asws}, 'A man who has two hundred Dirhams for him, so he gifts it to one of his brothers, or his children, or his wife, (in order) to flee from the *Zakāt* by it. He does that before its due date by a month'. So he^{asws} said: 'When the twelfth month comes by, so a year has passed over it and the *Zakāt* is Obligated upon him with regards to it'. I said, 'Supposing he does something new in it before the year'. He^{asws} said: 'That is allowed for him'. I said, 'He is fleeing from the *Zakāt* by it'. He^{asws} said: 'What he has entered upon himself is more grievous than what he prevented from its *Zakāt*'.

فَقُلْتُ لَهُ إِنَّهُ يَغْدِرُ عَلَيْهَا قَالَ فَقَالَ وَ مَا عَلِمُهُ أَنَّهُ يَغْدِرُ عَلَيْهَا وَ قَدْ خَرَجَتْ مِنْ مِلْكِهِ قُلْتُ فَإِنَّهُ دَفَعَهَا إِلَيْهِ عَلَى شَرْطٍ فَقَالَ إِنَّهُ إِذَا سَمَّاهَا هِبَةً جَازَتْ هِبَةُ وَ سَقَطَ الشَّرْطُ وَ ضَمِنَ الرِّكَاهُ قُلْتُ لَهُ وَ كَيْفَ يَسْقُطُ الشَّرْطُ وَ تَمْضِي هِبَةُ وَ يَضْمَنُ الرِّكَاهُ فَقَالَ هَذَا شَرْطٌ فَاسِدٌ وَ هِبَةُ الْمَضْمُونَةِ مَاضِيَةٌ وَ الرِّكَاهُ لَهُ لَازِمَةٌ عُقُوبَةٌ لَهُ

So I said to him^{asws}, 'He is able upon it (getting it back)'. So he^{asws} said: 'And what is his knowledge that he is able upon it, and it has gone out from his ownership?' I said, 'but he could hand it over to him upon a stipulation (that he would get it back)'. So he^{asws} said: 'When he named it as a gift, the gift is allowed, and the stipulation drops (becomes invalidated), and the *Zakāt* is ensured'. I said to him^{asws}, 'And how come the stipulation drops (becomes invalid), and the gift proceeds, and the *Zakāt* is ensured?' So he^{asws} said: 'This is an invalid stipulation, and the gift is ensured, having passed, and the *Zakāt* is necessary for him as a punishment for him'.

ثُمَّ قَالَ إِنَّمَا ذَلِكَ لَهُ إِذَا اشْتَرَى بِهَا دَارًا أَوْ أَرْضًا أَوْ مَتَاعًا

Then he^{asws} said: 'But rather that is for him when he buys a house with it, or a land, or chattels'.

ثُمَّ قَالَ زُرَّارَةُ قُلْتُ لَهُ إِنَّ أَبَاكَ قَالَ لِي مَنْ فَرَّ بِهَا مِنَ الزَّكَاةِ فَعَلَيْهِ أَنْ يُؤَدِّيَهَا قَالَ صَدَقَ أَبِي عَلَيْهِ أَنْ يُؤَدِّي مَا وَجِبَ عَلَيْهِ وَ مَا لَمْ يَجِبَ عَلَيْهِ فَلَا شَيْءَ عَلَيْهِ فِيهِ

Then Zurara said, 'I said to him^{asws}, 'Your^{asws} father^{asws} said to me: 'The one who flees from the Zakāt by it, so upon him is that he pays it'. He^{asws} said: 'My^{asws} father^{asws} spoke the truth, that he should pay whatever is Obligated upon him, and whatever is not Obligated upon him, so there is nothing upon him with regards to it'.

ثُمَّ قَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أُغْمِيَ عَلَيْهِ يَوْمًا ثُمَّ مَاتَ فَدَهَبَتْ صَلَاتُهُ أَ كَانَ عَلَيْهِ وَ قَدْ مَاتَ أَنْ يُؤَدِّيَهَا قُلْتُ لَا إِلَّا أَنْ يَكُونَ أَفَاقَ مِنْ يَوْمِهِ

Then he^{asws} said 'What is your view if a man were to have fainting upon him one day, then he dies, so his Salāt would have gone (missed out on), would it be upon him to pay it back and he has died?' I said, 'No, unless he happens to be awake from his day'.

ثُمَّ قَالَ لَوْ أَنَّ رَجُلًا مَرِضَ فِي شَهْرِ رَمَضَانَ ثُمَّ مَاتَ فِيهِ أَ كَانَ يُصَامُ عَنْهُ قُلْتُ لَا قَالَ فَكَذَلِكَ الرَّجُلُ لَا يُؤَدِّي عَنْ مَالِهِ إِلَّا مَا حَالَ عَلَيْهِ الْحَوْلُ .

Then he^{asws} said: 'If a man was sick during a Month of Ramazan, then dies during it, would Fasting be done on his behalf?' I said, 'No'. He^{asws} said: 'So similar to that is the man who does not pay from his wealth except what a year has passed over it'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ وَرِثَ مَالًا وَ الرَّجُلُ غَائِبٌ هَلْ عَلَيْهِ زَكَاةٌ قَالَ لَا حَتَّى يَفْتَدِمَ قُلْتُ أَ يُزَكِّيهِ حِينَ يَفْتَدِمُ قَالَ لَا حَتَّى يَحْوَلَ عَلَيْهِ الْحَوْلُ وَ هُوَ عِنْدَهُ .

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about a man who inherited some wealth, and the man was absent, 'Would there be Zakāt upon him?' He^{asws} said: 'No, until he comes back'. I said, 'Would he purify when he comes back?' He^{asws} said: 'No, until a year has passed over it and it is in his possession'.³⁴

حَرِيْزٌ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ قَالَ كُلُّ مَا كَيْلَ بِالصَّاعِ فَيَبْلَغُ الْأَوْسَاقَ فَعَلَيْهِ الزَّكَاةُ وَ قَالَ جَعَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الصَّدَقَةَ فِي كُلِّ شَيْءٍ أَنْتَبَتِ الْأَرْضُ إِلَّا مَا كَانَ فِي الْحَضَرِ وَ الْبُقُولِ وَ كُلِّ شَيْءٍ يَفْسُدُ مِنْ يَوْمِهِ .

³³ Al Kafi V 3 – The Book Of Zakat CH 14 H 4

³⁴ Al Kafi V 3 – The Book Of Zakat CH 14 H 5

Hareyz, from Zurara,

(It has been narrated) from Abu Abdullah^{asws}, similar to it, and he^{asws} said: 'Everything which weighs up to a Sa'a (unit of measurement), so it reaches the Awsaaq (unit of weight), so upon it is the *Zakāt*'. And he^{asws} said: 'Rasool-Allah^{saww} made the charity to be in everything which the earth grows, except whatever was green, and the vegetables, and everything which spoils in a day'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ النَّخَّاسِ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ إِنِّي رَجُلٌ صَائِعٌ أَعْمَلُ بِيَدِي وَإِنَّهُ يَجْتَمِعُ عِنْدِي الْخُمْسُ وَالْعَشْرَةُ فَعَلَيْهَا زَكَاةٌ فَقَالَ إِذَا اجْتَمَعَ مِائَتًا دِرْهَمٍ فَحَالَ عَلَيْهَا الْحَوْلُ فَإِنَّ عَلَيْهَا الزَّكَاةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa'at Al Nakhhas who said,

'A man asked Abu Abdullah^{asws}, so he said, 'I am a goldsmith man working with my hands, and there gathers in my possession, the five and the ten (items manufactured). So is there *Zakāt* regarding it?' So he^{asws} said: 'When there gathers two hundred Dirhams³⁶, and the year passes by over it, so upon it would be the *Zakāt*'.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُفْبَةَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ فِيهَا دُونَ الْعِشْرِينَ مِثْقَالًا مِنَ الذَّهَبِ شَيْءٌ إِذَا كَمَلَتْ عِشْرِينَ مِثْقَالًا فَفِيهَا نِصْفُ مِثْقَالٍ إِلَى أَرْبَعَةٍ وَ عِشْرِينَ إِذَا كَمَلَتْ أَرْبَعَةً وَ عِشْرِينَ فَفِيهَا ثَلَاثَةُ أَمْحَاسٍ دِينَارٍ إِلَى ثَمَانِيَةٍ وَ عِشْرِينَ فَعَلَى هَذَا الْحِسَابِ كُلَّمَا زَادَ أَرْبَعَةً .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, and a number of our companions,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'There is nothing (payable) in what is less than twenty Misqaals of gold. So when twenty Misqaals are complete, so half a Misqaal (is payable as *Zakāt*) up to twenty four Misqaals. So when twenty four Misqaals are complete, so there would be three-fifths of a Dinar (payable) up to twenty eight (Misqaals). Thus it would be upon this accounting, every time it increases by four'. (1 Misqaal – 4.25 grams).³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ اشْتَرَى مَتَاعًا وَ كَسَدَ عَلَيْهِ وَ قَدْ كَانَ زَكَاةً قَبْلَ أَنْ يَشْتَرِيَ الْمَتَاعَ مَتَى يُزَكِّيهِ فَقَالَ إِنْ كَانَ أَمْسَكَ مَتَاعَهُ يَبْتَغِي بِهِ رَأْسَ مَالِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ وَ إِنْ كَانَ حَبَسَهُ بَعْدَ مَا يَجِدُ رَأْسَ مَالِهِ فَعَلَيْهِ الزَّكَاةُ بَعْدَ مَا أَمْسَكَهُ بَعْدَ رَأْسِ الْمَالِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about a man who buys goods and they become un-saleable upon him, and he had already purified (paid *Zakāt* on) his wealth before he bought the goods. When should he purify it (pay *Zakāt*)'. So he^{asws} said: 'If he withholds his goods seeking by it

³⁵ Al Kafi V 3 – The Book Of *Zakat* CH 5 H 2

³⁶ See Appendix III

³⁷ Al Kafi V 3 – The Book Of *Zakat* CH 9 H 2

³⁸ Al Kafi V 3 – The Book Of *Zakat* CH 9 H 3

his capital wealth so there would be no *Zakāt* upon it; but if it was so that he withholds it after finding (recovering) the capital of his wealth, so upon him is the *Zakāt* after having withheld it after (the recovery) of the capital wealth'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُوضَعُ عِنْدَهُ الْأَمْوَالُ يَعْمَلُ بِهَا فَقَالَ إِذَا حَالَ الْخَوْلُ فَلْيُرْكَهَا .

He (the narrator) said, 'And I asked him^{asws} about the man who has deposits of wealth with him to work with these. So he^{asws} said: 'When the year passes by, so let him purify (pay *Zakāt*)'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُ قَالَ كُلُّ مَالٍ عَمِلَتْ بِهِ فَعَلَيْكَ فِيهِ الرِّكَاهُ إِذَا حَالَ عَلَيْهِ الْخَوْلُ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Al Aala Bin Razeyn, from Muhammad Bin Muslim,

'He^{asws} said: 'Every wealth worked with, so upon you is the *Zakāt* with regards to it, when the year passes by over it'.

قَالَ يُونُسُ تَفْسِيرُ ذَلِكَ أَنَّهُ كُلُّ مَا عَمِلَ لِلتَّجَارَةِ مِنْ حَيَوَانٍ وَ غَيْرِهِ فَعَلَيْهِ فِيهِ الرِّكَاهُ.

Yunus said, 'The interpretation of that is that everything what is worked with for the business from the animals and other such, so upon him is the *Zakāt* with regards to it'.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَشْتَرِي الْوَصِيفَةَ يُبْتِئُهَا عِنْدَهُ لِتَرْيِدٍ وَ هُوَ يُرِيدُ بَيْعَهَا أَعَلَى ثَمَنِهَا زَكَاةٌ قَالَ لَا حَتَّى يَبِيعَهَا قُلْتُ فَإِذَا بَاعَهَا يُرِيكِي ثَمَنِهَا قَالَ لَا حَتَّى يَحُولَ عَلَيْهِ الْخَوْلُ وَ هُوَ فِي يَدِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Isa, from Is'haq Bin Ammar who said,

'I said to Abu Ibrahim^{asws} (7th Imam^{asws}), 'The man buys the maid to be kept with him in order to increase (her value), and he intends to sell her. Is there *Zakāt* upon her price?' He^{asws} said: 'No, until he does sell her'. I said, 'So when he does sell her, he should purify (pay *Zakāt*) on her price?' He^{asws} said: 'No, until the year passes by over it, and it (the price) is (still) in his hands'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَأَلَهُ سَعِيدُ الْأَعْرَجِ وَ أَنَا أَسْمَعُ فَقَالَ إِنَّا نَكْسِبُ الرِّبْتَ وَ السَّمْنَ نَطْلُبُ بِهِ التَّجَارَةَ فُرُبَمَا مَكَثَ عِنْدَنَا السَّنَةُ وَ السَّنَتَيْنِ هَلْ عَلَيْهِ زَكَاةٌ قَالَ إِذَا كُنْتَ تَرَبِّحُ فِيهِ شَيْئاً أَوْ

³⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 2

⁴⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 5

⁴¹ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 6

بِحَدِّ رَأْسِ مَالِكَ فَعَلَيْكَ زَكَاتُهُ وَ إِنْ كُنْتَ إِثْمًا تَرَبَّصُ بِهِ لِأَنَّكَ لَا تَبْحُدُ إِلَّا وَضِيعَةً فَلَيْسَ عَلَيْكَ زَكَاتُهُ حَتَّى يَصِيرَ ذَهَبًا أَوْ فِضَّةً فَإِذَا صَارَ ذَهَبًا أَوْ فِضَّةً فَزَكِّهِ لِسَنَةِ الَّتِي اتَّجَرْتَ فِيهَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Abdul Khaliq who said,

'Saeed Al-A'araj asked him^{asws} and I was listening, and he said, 'We press the oil and the butter seeking the trading with it. So, sometimes it remains with us for the year and the two years. Is there *Zakāt* upon it?' So he^{asws} said: 'If you have profited something in it (by the increase of the price), or if you find the capital of your wealth (same value), so upon you would be its *Zakāt*; but if you, rather, were waiting with it because you cannot find except for a loss, so there is no *Zakāt* upon you until it becomes either gold or silver. So when it does become gold or silver, then purify it (pay *Zakāt*) for the year in which you traded in'.⁴²

Is Zakāt Payable on Animals?

حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَلْ فِي الْبِعَالِ شَيْءٌ فَقَالَ لَا فَقُلْتُ فَكَيْفَ صَارَ عَلَى الْخَيْلِ وَ لَمْ يَصِرْ عَلَى الْبِعَالِ فَقَالَ لِأَنَّ الْبِعَالَ لَا تُلْقِحُ وَ الْخَيْلُ الْإِنَاثُ يُنْتَجِنُ وَ لَيْسَ عَلَى الْخَيْلِ الذُّكُورِ شَيْءٌ

Hammad Bin Isa, from Hareyz, from Zurara who said,

'I said to Abu Abdullah^{asws}, 'Is there anything upon the mules?' So he^{asws} said: 'No'. So I said, 'So how come it came to be upon the cavalry horse and did not come to be upon the mule?' So he^{asws} said: 'Because the mules do not reproduce, and the cavalry female horses do, and there is nothing upon the male cavalry horses'.

قَالَ قُلْتُ فَمَا فِي الْحَمِيرِ فَقَالَ لَيْسَ فِيهَا شَيْءٌ قَالَ قُلْتُ هَلْ عَلَى الْفَرَسِ أَوْ الْبَعِيرِ يَكُونُ لِلرَّجُلِ يَرْكَبُهُمَا شَيْءٌ فَقَالَ لَا لَيْسَ عَلَى مَا يُغْلَفُ شَيْءٌ إِثْمًا الصَّدَقَةُ عَلَى السَّائِمَةِ الْمُرْسَلَةِ فِي مَرْجَحِهَا عَامَهَا الَّذِي يَفْتَنِيهَا فِيهِ الرَّجُلُ فَأَمَّا مَا سِوَى ذَلِكَ فَلَيْسَ فِيهِ شَيْءٌ .

He (the narrator) said, 'So I said, 'So what is regarding the donkeys?' So he^{asws} said: 'There is nothing with regards to them'. I said, 'Is there anything upon the horse, or the camel which the man happens to be riding upon?' So he^{asws} said: 'No, there is nothing upon what one feeds. But rather, the charity (*Zakāt*) is upon the grazing ones sent in its pasture during its year which the man acquired. But, as for what is besides that, so there is nothing with regards to it'.⁴³

⁴² Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 9

⁴³ Al Kafi V 3 – The Book Of *Zakāt* CH 17 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَضَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ الْحِنْطَةَ وَالشَّعِيرَ وَالتَّمْرَ وَالزَّيْبَ وَالذَّهَبَ وَالْفِضَّةَ وَالْإِبِلَ وَالْبَقَرَ وَالْعَنَمَ وَعَفَا عَمَّا سِوَى ذَلِكَ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Muskan, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} placed the *Zakāt* upon nine things – the wheat, and the Barley, and the dates, and the raisins, and the gold, and the silver, and the camels, and the cows, and the sheep, and excused from whatever was besides that'.

قَالَ يُونُسُ مَعْنَى قَوْلِهِ إِنَّ الزَّكَاةَ فِي تِسْعَةِ أَشْيَاءَ وَعَفَا عَمَّا سِوَى ذَلِكَ إِنَّمَا كَانَ ذَلِكَ فِي أَوَّلِ النُّبُوَّةِ كَمَا كَانَتْ الصَّلَاةُ رَكَعَتَيْنِ ثُمَّ زَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِيهَا سَبْعَ رَكَعَاتٍ وَكَذَلِكَ الزَّكَاةُ وَضَعَهَا وَسَنَّهَا فِي أَوَّلِ نُبُوَّتِهِ عَلَى تِسْعَةِ أَشْيَاءَ ثُمَّ وَضَعَهَا عَلَى جَمِيعِ الْحُبوبِ .

Yunus (the narrator) said, 'The meaning of his^{asws} words that the *Zakāt* is regarding nine things and excused from whatever is besides that, rather, that was during the beginning of the Prophet-hood, just as the *Salāt* used to be two Cycles, then Rasool-Allah^{saww} increased in it by seven Cycles, and similar to that is the *Zakāt*. He^{saww} placed it and made it to be a Sunnah in the beginning of his^{saww} Prophet-hood, upon nine things, then he^{saww} placed it upon the entirety of the grains'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ فِي كُلِّ مَائَتِي دِرْهَمٍ خَمْسَةُ دَرَاهِمٍ مِنَ الْفِضَّةِ وَإِنْ نَقَصَ فَلَيْسَ عَلَيْكَ زَكَاةٌ وَمِنَ الذَّهَبِ مِنْ كُلِّ عِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ وَإِنْ نَقَصَ فَلَيْسَ عَلَيْكَ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'With regards to every two hundred Dirhams there are five Dirhams from silver, and if it is deficient, so there is no *Zakāt* upon you; and from the gold, from every twenty Dinars, half a Dinar, and if it is deficient, so there is nothing upon you'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ النَّخَّاسِ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ إِنِّي رَجُلٌ صَائِغٌ أَعْمَلُ بِيَدِي وَإِنَّهُ يَجْتَمِعُ عِنْدِي الْخُمْسَةُ وَالْعَشْرَةُ فَفِيهَا زَكَاةٌ فَقَالَ إِذَا اجْتَمَعَ مَائَتًا دِرْهَمٍ فَحَالَ عَلَيْهَا الْحَوْلُ فَإِنَّ عَلَيْهَا الزَّكَاةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa'at Al Nakhhas who said,

'A man asked Abu Abdullah^{asws}, so he said, 'I am a goldsmith man working with my hands, and there gathers in my possession, the five and the ten (items manufactured). So is there

⁴⁴ Al Kafi V 3 – The Book Of *Zakat* CH 4 H 2

⁴⁵ Al Kafi V 3 – The Book Of *Zakat* CH 9 H 1

Zakāt regarding it?' So he^{asws} said: 'When there gathers two hundred Dirhams, and the year passes by over it, so upon it would be the *Zakāt*'.⁴⁶

Is Zakāt Payable on Gold/Silver Ornaments?

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْقُضَلِيِّ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْحُلِيِّ فِيهِ زَكَاةٌ قَالَ لَا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the ornaments, 'Is there *Zakāt* regarding it?' He^{asws} said: 'No'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ سَأَلَهُ بَعْضُهُمْ عَنِ الْحُلِيِّ فِيهِ زَكَاةٌ فَقَالَ لَا وَ لَوْ بَلَغَ مِائَةَ أَلْفٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa'at who said,

'I heard Abu Abdullah^{asws} and one of them have asked him^{asws} about the ornaments whether there is *Zakāt* regarding it. So he^{asws} said: 'No, and even if it (value) were to reached one hundred thousand'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ وَ بُكَيْرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ فِي الْجَوْهَرِ وَ أَشْبَاهِهِ زَكَاةٌ وَ إِنْ كَثُرَ .

Ali Bin Ibrahim, from his father, from Hammad, from Ibn Azina, from Zurara and Bukeyr,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is not *Zakāt* upon the jewels and it's like, and even if these were a lot'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيرِ بْنِ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنَّ أَحِيَّ يُوَسِّفُ وُلْدِي هَهُؤُلَاءِ الْقَوْمِ أَعْمَالًا أَصَابَ فِيهَا أَمْوَالًا كَثِيرَةً وَ إِنَّهُ جَعَلَ تِلْكَ الْأَمْوَالَ حُلِيًّا أَرَادَ أَنْ يَفِرَّ بِهَا مِنَ الزَّكَاةِ أَعْلَيْهِ الزَّكَاةُ قَالَ لَيْسَ عَلَى الْحُلِيِّ زَكَاةٌ وَ مَا أَدْخَلَ عَلَى نَفْسِهِ مِنَ التَّقْصَانِ فِي وَضْعِهِ وَ مَنَعَهُ نَفْسُهُ فَضَلُّهُ أَكْثَرُ مِمَّا يَخَافُ مِنَ الزَّكَاةِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Haroun Bin Kharjat,

⁴⁶ Al Kafi V 3 – The Book Of *Zakat* CH 9 H 2

⁴⁷ Al Kafi V 3 – The Book Of *Zakat* CH 10 H 1

⁴⁸ Al Kafi V 3 – The Book Of *Zakat* CH 10 H 4

⁴⁹ Al Kafi V 3 – The Book Of *Zakat* CH 10 H 10

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'My brother Yusuf is a custodian for these people, an office bearer, He attained a lot of wealth in it, and he made that wealth into ornaments, intending to flee from the *Zakāt*. Is there *Zakāt* upon it?' He^{asws} said: 'There is no *Zakāt* upon the ornaments, and whatever he entered upon himself from the loss is his wasting it, and preventing himself of its merit is more than what he fears from the *Zakāt*'.⁵⁰

Zakāt on Valuables of Orphans, Children and Mentally Retarded?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَلْ عَلَى مَالِ الْيَتِيمِ زَكَاةٌ قَالَ لَا إِلَّا أَنْ يُتَّجَرَ بِهِ أَوْ يُعْمَلَ بِهِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'Is there *Zakāt* upon the wealth of the orphans?' He^{asws} said: 'No, unless if one were to trade with it, or work with it'.⁵¹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ أَرْسَلْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ لِي إِخْوَةً صِغَارًا فَمَتَى تَجِبُ عَلَى أَمْوَالِهِمُ الزَّكَاةُ قَالَ إِذَا وَجَبَتْ عَلَيْهِمُ الصَّلَاةُ وَجَبَتْ الزَّكَاةُ قُلْتُ فَمَا لَمْ تَجِبْ عَلَيْهِمُ الصَّلَاةُ قَالَ إِذَا أُتِجَرَ بِهِ فَرَكَّهُ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yunus Bin Yaqoub who said,

'I sent a message to Abu Abdullah^{asws} that there are young brothers for me, so when would the *Zakāt* be Obligated upon their wealth?' He^{asws} said: 'When the *Salāt* is Obligated upon them, the *Zakāt* would (also) be Obligated'. I said, 'So what about the ones whom the *Salāt* is not Obligated upon?' He^{asws} said: 'When you trade with it, so purify it (pay *Zakāt*)'.⁵²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) امْرَأَةٌ مِنْ أَهْلِنَا مُخْتَلِطَةٌ أَعْلَيْهَا زَكَاةٌ فَقَالَ إِنْ كَانَ عُمَلُ بِهِ فَعَلَيْهَا زَكَاةٌ وَإِنْ لَمْ يُعْمَلْ بِهِ فَلَا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

⁵⁰ Al Kafi V 3 – The Book Of *Zakat* CH 10 H 7

⁵¹ Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 3

⁵² Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 7

'I said to Abu Abdullah^{asws}, 'A woman of our family is mixed up (confused - not of right mind), 'Is there *Zakāt* upon her?' So he^{asws} said: 'if it was worked with, so upon her would be the *Zakāt*, but if it is no worked with, so no'.⁵³

Zakāt is Payable on What Remain in Possession for a Year and in Certain Quantity!

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ الْخَضِرِ فِيهَا زَكَاةٌ وَإِنْ بِيَعَتْ بِالْمَالِ الْعَظِيمِ فَقَالَ لَا حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having been asked about the greenery whether there is *Zakāt* regarding it and if it is sold for a great wealth. So he^{asws} said: 'No, until there passes by a year upon it'.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ عَلَى الْبُقُولِ وَ لَا عَلَى الْبَطِيخِ وَ أَشْبَاهِهِ زَكَاةٌ إِلَّا مَا اجْتَمَعَ عِنْدَكَ مِنْ غَلَّتِهِ فَبَقِيَ عِنْدَكَ سَنَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is neither *Zakāt* upon the beans nor upon the melons and it's similar, except whatever gathers with you from the produce, and it remains with you for a year'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا فِي الْخَضِرِ قَالَ وَ مَا هِيَ قُلْتُ الْفَضْبُ وَ الْبَطِيخُ وَ مِثْلُهُ مِنَ الْخَضِرِ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ إِلَّا أَنْ يُبَاعَ مِثْلُهُ بِمَالٍ وَ يَحُولَ عَلَيْهِ الْحَوْلُ فَفِيهِ الصَّدَقَةُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I said to Abu Abdullah^{asws}, 'What is (payable) regarding the greenery?' He^{asws} said: 'And what is it?' I said, 'The herbs and the melons, and similar to it from the greenery'. He^{asws} said: 'There is nothing upon it except that if you were to sell the likes of it for wealth, and a year passes by over it, so there would be charity (payable) with regards to it'.

وَ عَنِ الْعَصَاةِ مِنَ الْفَرَسِكِ وَ أَشْبَاهِهِ فِيهِ زَكَاةٌ قَالَ لَا قُلْتُ فَتَمَنَّهُ قَالَ مَا حَالَ عَلَيْهِ الْحَوْلُ مِنْ تَمَنِّهِ فَرَكَّهُ .

⁵³ Al Kafi V 3 – The Book Of *Zakāt* CH 24 H 2

⁵⁴ Al Kafi V 3 – The Book Of *Zakat* CH 6 H 2

⁵⁵ Al Kafi V 3 – The Book Of *Zakat* CH 6 H 1

And about the edibles from the plums and what resembles it, 'Is there *Zakāt* regarding it?' He^{asws} said: 'No'. I said, 'So (what about) its price?' He^{asws} said: 'Whatever a year passes by over it, from its price, so purify it (pay *Zakāt*)'.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَغِيبُ عَنْهُ مَالُهُ خَمْسَ سِنِينَ ثُمَّ يَأْتِيهِ فَلَا يُرَدُّ رَأْسَ الْمَالِ كَمْ يُرَكِّبِهِ قَالَ سَنَةً وَاحِدَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa'at Bin Musa who said,

'I asked Abu Abdullah^{asws} about the man whose wealth was hidden from him for five years, then it came to him, so he did not reject the capital wealth. How much should he purify (pay *Zakāt* on)?' He^{asws} said: 'One year'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ ضُرَيْسِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا قَالَا أَمَا رَجُلٌ كَانَ لَهُ مَالٌ مَوْضُوعٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يُرَكِّبُهُ وَإِنْ كَانَ عَلَيْهِ مِنَ الدَّيْنِ مِثْلُهُ وَ أَكْثَرُ مِنْهُ فَلْيُرَكِّبْ مَا فِي يَدِهِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, and Zureys from Abu Abdullah^{asws}, both having said: 'Whichever man who has wealth placed for him until a year passes by over it, so he would be purifying it (paying *Zakāt*); and even though there may be debts upon him of the likes of it, and more than it. So let him purify (pay *Zakāt*) on what is in his hands'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ كَانَ عِنْدَكَ وَدِيعَةٌ تُحَرِّكُهَا فَعَلَيْكَ الزَّكَاةُ إِنْ لَمْ تُحَرِّكْهَا فَلَيْسَ عَلَيْكَ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If there was a deposit with you and you move (use) it, so upon you would be the *Zakāt*. But if you do not move (use) it, so there would be nothing upon you'.⁵⁹

How to Determine When to Pay *Zakāt*?

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ خَالِدِ بْنِ الْحَجَّاجِ الْكُرْجِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الزَّكَاةِ فَقَالَ أَنْظِرْ شَهْرًا مِنَ السَّنَةِ فَأَنْوَ أَنْ

⁵⁶ Al Kafi V 3 – The Book Of *Zakat* CH 6 H 3

⁵⁷ Al Kafi V 3 – The Book Of *Zakat* CH 11 H 2

⁵⁸ Al Kafi V 3 – The Book Of *Zakat* CH 11 H 13

⁵⁹ Al Kafi V 3 – The Book Of *Zakat* CH 11 H 10

تُؤَدِّي زَكَاتِكَ فِيهِ فَإِذَا دَخَلَ ذَلِكَ الشَّهْرُ فَانظُرْ مَا نَصَّ يَعْني مَا حَصَلَ فِي يَدِكَ مِنْ مَالِكَ فَزَكِّهِ فَإِذَا حَالَ الحَوْلُ مِنَ الشَّهْرِ الَّذِي زَكَّيْتَ فِيهِ فَاسْتَقْبِلْ بِمِثْلِ مَا صَنَعْتَ لَيْسَ عَلَيْكَ أَكْثَرُ مِنْهُ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Muhammad Bin Hakeym, from Khalid Bin Al Hajjaj Al Karkhy who said,

'I asked Abu Abdullah^{asws} about the *Zakāt*, so he^{asws} said: 'Look at a month from the year and intend that you would be paying your *Zakāt* during it. So when that month comes up, so look at what is in your hands from your wealth, and purify it (pay *Zakāt*). So when the year passes by from the month in which you purified (paid *Zakāt*), so face it with the likes of what you did. There is nothing more upon you than it'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) زَكَاتِي نَحْلُ عَلَيَّ فِي شَهْرٍ أَوْ يَصْلُحُ لِي أَنْ أَحْبِسَ مِنْهَا شَيْئًا مَخَافَةَ أَنْ يَجِيئَنِي مَنْ يَسْأَلُنِي فَقَالَ إِذَا حَالَ الحَوْلُ فَأَخْرِجْهَا مِنْ مَالِكَ لَا تَخْلُطْهَا بِشَيْءٍ ثُمَّ أَعْطِهَا كَيْفَ شِئْتَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Yunus Bin Yaquob who said,

'I said to Abu Abdullah^{asws}, 'My *Zakāt* is resolved upon me in a particular month. Would it be correct for me that I withhold something from it, fearing that there might be someone coming over asking me for it?' So he^{asws} said 'When the year passes by, so extract it from your wealth, not mixing it with anything (else). Then give it however you so desire to'.

قَالَ قُلْتُ فَإِنْ أَنَا كَتَبْتُهَا وَأَنْتَبْتُهَا يَسْتَقِيمُ لِي قَالَ لَا يَضُرُّكَ .

He (the narrator) said, 'I said, 'Supposing I write it out and affirm it to be correct for me?' He^{asws} said: 'It would not harm you'.⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَمْرٍو بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَكُونُ عِنْدَهُ الْمَالُ أَوْ يُرَكِّبُهُ إِذَا مَضَى نِصْفُ السَّنَةِ قَالَ لَا وَ لَكِنْ حَتَّى يَحُولَ عَلَيْهِ الحَوْلُ وَ يَحِلَّ عَلَيْهِ إِنَّهُ لَيْسَ لِأَحَدٍ أَنْ يُصَلِّيَ صَلَاةً إِلَّا لَوْفَتْهَا وَ كَذَلِكَ الرُّكَاةُ وَ لَا يَصُومُ أَحَدٌ شَهْرَ رَمَضَانَ إِلَّا فِي شَهْرِهِ إِلَّا قِضَاءً وَ كُلُّ فَرِيضَةٍ إِنَّمَا تُؤَدَّى إِذَا حَلَّتْ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'The man happens to have some wealth in his possession, can he purify it (pay *Zakāt*) when half the year passes by?' He^{asws} said: 'No, but until the year passes by over it, and it becomes due upon him. It is not for anyone that he prays *Salāt* except in its timing, and similar to that is the *Zakāt*; and no one can Fast for a Month of Ramazan except during its Month, except for paying back the outstanding Fast; and every Obligation, but rather, is rendered when due'.⁶²

⁶⁰ Al Kafi V 3 – The Book Of *Zakat* CH 12 H 1

⁶¹ Al Kafi V 3 – The Book Of *Zakat* CH 12 H 3

⁶² Al Kafi V 3 – The Book Of *Zakat* CH 12 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ كَانَ لَهُ مَالٌ مَوْضُوعٌ حَتَّى إِذَا كَانَ قَرِيباً مِنْ رَأْسِ الْحَوْلِ أَنْفَقَهُ قَبْلَ أَنْ يَحُولَ عَلَيْهِ أَعْلَيْهِ صَدَقَةٌ قَالَ لَا .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about a man who had some wealth for him, deposited, until when it was the end of the year, he spends it before a year passes by over it. Is charity (*Zakāt*) upon him?' He^{asws} said: 'No'.⁶³

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) رَجُلٌ كَانَ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرِ دِرْهَمٍ أَحَدٍ عَشَرَ شَهْرًا ثُمَّ أَصَابَ دِرْهَمًا بَعْدَ ذَلِكَ فِي الشَّهْرِ الثَّانِي عَشَرَ فَكَمَلَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ أَعْلَيْهِ زَكَاةٌ قَالَ لَا حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَ هِيَ مِائَتَا دِرْهَمٍ فَإِنْ كَانَتْ مِائَةً وَ خَمْسِينَ دِرْهَمًا فَأَصَابَ خَمْسِينَ بَعْدَ أَنْ يَمْضِيَ شَهْرٌ فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَحُولَ عَلَى الْمِائَتَيْنِ الْحَوْلُ قُلْتُ فَإِنْ كَانَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرِ دِرْهَمٍ فَمَضَى عَلَيْهَا أَيَّامٌ قَبْلَ أَنْ يَنْقَضِيَ الشَّهْرُ ثُمَّ أَصَابَ دِرْهَمًا فَأَتَى عَلَى الدَّرَاهِمِ مَعَ الدَّرْهَمِ حَوْلٌ أَعْلَيْهِ زَكَاةٌ قَالَ نَعَمْ وَ إِنْ لَمْ يَمْضِ عَلَيْهَا جَمِيعاً الْحَوْلُ فَلَا شَيْءَ عَلَيْهِ فِيهَا

From him, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'A man has two hundred Dirhams apart from one Dirham (199) for ten months. The he attains one Dirham after that during the twelfth month, thus completing two hundred Dirhams with him. Is its *Zakāt* upon him?' He^{asws} said: 'No, until there passes by a year over it, and it is two hundred Dirhams. So if it was one hundred and fifty Dirham, and he attains fifty after the passing of a month, so there would be no *Zakāt* upon him until there passes by a year upon the two hundred'. I said, 'Supposing there were two hundred Dirhams with him apart from one, and days pass by over it before the passing of the month. Then he attains one Dirham, so there come up the Dirhams, along with the one Dirham, a year over it. Would the *Zakāt* be upon him?' He^{asws} said: 'Yes, and if the year does not pass over the whole, so there would be nothing upon him'.

قَالَ وَ قَالَ زُرَّارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَيُّمَا رَجُلٍ كَانَ لَهُ مَالٌ وَ حَالَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يُرَكَّبُهُ قُلْتُ لَهُ فَإِنْ هُوَ وَهَبَهُ قَبْلَ حَلِّهِ بِشَهْرٍ أَوْ يَوْمٍ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ أَبَدًا

He (Hareyz) said, 'And Zurara said, and Muhammad Bin Muslim, 'Abu Abdullah^{asws} said: 'Whichever man has wealth for him and the year passes by over it, so he should purify it (pay *Zakāt*)'. I said to him^{asws}, 'Supposing he gifts it before its due day, by a month or by a day?' He^{asws} said: 'There would be nothing upon him, ever!'

قَالَ وَ قَالَ زُرَّارَةُ عَنْهُ (عليه السلام) أَنَّهُ قَالَ إِذَا هَذَا بِمَنْزِلَةِ رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ يَوْمًا فِي إِقَامَتِهِ ثُمَّ خَرَجَ فِي آخِرِ النَّهَارِ فِي سَفَرٍ فَأَرَادَ بِسَفَرِهِ ذَلِكَ إِبْطَالَ الْكُفَّارَةِ الَّتِي وَجَبَتْ عَلَيْهِ

He (Hareyz) said, 'And Zurara said from him^{asws} that he^{asws} said: 'But rather, this is at the status of a man who breaks (does not Fast) during a Month of Ramazan by one day during

⁶³ Al Kafi V 3 – The Book Of Zakat CH 14 H 3

his stay, then he goes out at the end of the day in a journey, intending by that journey of his, invalidation of the expiation which would be Obligated upon him’.

وَقَالَ إِنَّهُ حِينَ رَأَى الْهِلَالَ الثَّانِي عَشَرَ وَجَبَتْ عَلَيْهِ الزَّكَاةُ وَ لَكِنَّهُ لَوْ كَانَ وَهَبَهَا قَبْلَ ذَلِكَ لَجَازَ وَ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ بِمَنْزِلَةِ مَنْ خَرَجَ ثُمَّ أَفْطَرَ إِنَّمَا لَا يَمْنَعُ مَا حَالَ عَلَيْهِ فَأَمَّا مَا لَمْ يَخْلُ فَلَهُ مَنْعُهُ وَ لَا يَخْلُ لَهُ مَنْعُ مَالٍ غَيْرِهِ فِيمَا قَدْ حَلَّ عَلَيْهِ

And he^{asws} said: ‘He, when he sees the crescent of the twelfth month, the *Zakāt* would be Obligated upon him, but if he were to gift it before that, it is allowed, and there be nothing upon him, being at the status of the one who goes out, then breaks (does not Fast). But rather, he cannot prevent what a year has passed upon, but as for what a year has not passed upon, so it is for him to prevent, and it is not Permissible for him to prevent the wealth of others with regards to what a year has passed upon it’.

قَالَ زُرَّارَةُ وَ قُلْتُ لَهُ رَجُلٌ كَانَتْ لَهُ مَائَتَا دِرْهَمٍ فَوَهَبَهَا لِيَعْضِ إِخْوَانِهِ أَوْ وَلَدِهِ أَوْ أَهْلِهِ فِرَاراً بِهَا مِنَ الزَّكَاةِ فَعَلَ ذَلِكَ قَبْلَ حَلِّهَا بِشَهْرٍ فَقَالَ إِذَا دَخَلَ الشَّهْرُ الثَّانِي عَشَرَ فَقَدْ حَالَ عَلَيْهَا الْحَوْلُ وَ وَجَبَتْ عَلَيْهِ فِيهَا الزَّكَاةُ قُلْتُ لَهُ فَإِنْ أَخَذْتُ فِيهَا قَبْلَ الْحَوْلِ قَالَ جَائِزٌ ذَلِكَ لَهُ قُلْتُ إِنَّهُ فَرَّ بِهَا مِنَ الزَّكَاةِ قَالَ مَا أَدْخَلَ عَلَى نَفْسِهِ أَعْظَمَ مِمَّا مَنَعَ مِنْ زَكَاةِهَا

Zurara said, ‘And I said to him^{asws}, ‘A man who has two hundred Dirhams for him, so he gifts it to one of his brothers, or his children, or his wife, (in order) to flee from the *Zakāt* by it. He does that before its due date by a month’. So he^{asws} said: ‘When the twelfth month comes by, so a year has passed over it and the *Zakāt* is Obligated upon him with regards to it’. I said, ‘Supposing he does something new in it before the year’. He^{asws} said: ‘That is allowed for him’. I said, ‘He is fleeing from the *Zakāt* by it’. He^{asws} said: ‘What he has entered upon himself is more grievous than what he prevented from its *Zakāt*’.

فَقُلْتُ لَهُ إِنَّهُ يَتَّقِدُ عَلَيْهَا قَالَ فَقَالَ وَ مَا عَلِمُهُ أَنَّهُ يَتَّقِدُ عَلَيْهَا وَ قَدْ خَرَجْتُ مِنْ مَلِكِهِ قُلْتُ فَإِنَّهُ دَفَعَهَا إِلَيْهِ عَلَى شَرْطٍ فَقَالَ إِنَّهُ إِذَا سَمَّاهَا هِبَةً جَازَتْ هِبَةً وَ سَقَطَ الشَّرْطُ وَ ضَمِنَ الزَّكَاةَ قُلْتُ لَهُ وَ كَيْفَ يَسْقُطُ الشَّرْطُ وَ تَمْضِي هِبَةُ وَ يَضْمَنُ الزَّكَاةَ فَقَالَ هَذَا شَرْطٌ فَاسِدٌ وَ هِبَةُ الْمَضْمُونَةِ مَاضِيَةٌ وَ الزَّكَاةُ لَهُ لَازِمَةٌ عُقُوبَةٌ لَهُ

So I said to him^{asws}, ‘He is able upon it (getting it back)’. So he^{asws} said: ‘And what is his knowledge that he is able upon it, and it has gone out from his ownership?’ I said, ‘but he could hand it over to him upon a stipulation (that he would get it back)’. So he^{asws} said: ‘When he named it as a gift, the gift is allowed, and the stipulation drops (becomes invalidated), and the *Zakāt* is ensured’. I said to him^{asws}, ‘And how come the stipulation drops (becomes invalid), and the gift proceeds, and the *Zakāt* is ensured?’ So he^{asws} said: ‘This is an invalid stipulation, and the gift is ensured, having passed, and the *Zakāt* is necessary for him as a punishment for him’.

ثُمَّ قَالَ إِنَّمَا ذَلِكَ لَهُ إِذَا اشْتَرَى بِهَا دَاراً أَوْ أَرْضاً أَوْ مَتَاعاً

Then he^{asws} said: ‘But rather that is for him when he buys a house with it, or a land, or chattels’.

ثُمَّ قَالَ زُرَّارَةُ قُلْتُ لَهُ إِنَّ أَبَاكَ قَالَ لِي مَنْ فَرَّ بِهَا مِنَ الرِّكَاتِ فَعَلَيْهِ أَنْ يُؤَدِّيَهَا قَالَ صَدَقَ أَبِي عَلَيْهِ أَنْ يُؤَدِّيَ مَا وَجِبَ عَلَيْهِ وَ مَا لَمْ يَجِبَ عَلَيْهِ فَلَا شَيْءَ عَلَيْهِ فِيهِ

Then Zurara said, 'I said to him^{asws}, 'Your^{asws} father^{asws} said to me: 'The one who flees from the *Zakāt* by it, so upon him is that he pays it'. He^{asws} said: 'My^{asws} father^{asws} spoke the truth, that he should pay whatever is Obligated upon him, and whatever is not Obligated upon him, so there is nothing upon him with regards to it'.

ثُمَّ قَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أُعْمِيَ عَلَيْهِ يَوْمًا ثُمَّ مَاتَ فَدَهَبَتْ صَلَاتُهُ أَ كَانَ عَلَيْهِ وَ قَدْ مَاتَ أَنْ يُؤَدِّيَهَا قُلْتُ لَا إِلَّا أَنْ يَكُونَ أَفَاقٍ مِنْ يَوْمِهِ

Then he^{asws} said 'What is your view if a man were to have fainting upon him one day, then he dies, so his *Salāt* would have gone (missed out on), would it be upon him to pay it back and he has died?' I said, 'No, unless he happens to be awake from his day'.

ثُمَّ قَالَ لَوْ أَنَّ رَجُلًا مَرِضَ فِي شَهْرِ رَمَضَانَ ثُمَّ مَاتَ فِيهِ أَ كَانَ يُصَامُ عَنْهُ قُلْتُ لَا قَالَ فَكَذَلِكَ الرَّجُلُ لَا يُؤَدِّي عَنْ مَالِهِ إِلَّا مَا حَالَ عَلَيْهِ الْخَوَلُ .

Then he^{asws} said: 'If a man was sick during a Month of Ramazan, then dies during it, would Fasting be done on his behalf?' I said, 'No'. He^{asws} said: 'So similar to that is the man who does not pay from his wealth except what a year has passed over it'.⁶⁴

What is the Minimum Amount of Zakāt to be given out to an individual?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَوَلَادٍ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ لَا يُعْطَى أَحَدٌ مِنَ الرِّكَاتِ أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمٍ وَ هُوَ أَقَلُّ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الرِّكَاتِ فِي أَمْوَالِ الْمُسْلِمِينَ فَلَا يُعْطُوا أَحَدًا مِنَ الرِّكَاتِ أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمٍ فَصَاعِدًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying, 'No one shall be given less than five Dirhams (See Appendix III)⁶⁵ from the *Zakāt* and it is the least of what Allah^{azwj} Mighty and Majestic Imposed from the *Zakāt* in the wealth of the Muslims.

⁶⁴ Al Kafi V 3 – The Book Of *Zakat* CH 14 H 4

⁶⁵ About £6, as per 22nd April 2020, see Appendix III, (200 dirhams = £240)

Therefore, do not give anyone less than five Dirhams from the *Zakāt*, (and give) upwards (of that)' .⁶⁶

Orders Regarding Government Tax?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ أَصْحَابَ أَبِي أُتُوهُ فَسَأَلُوهُ عَمَّا يَأْخُذُ السُّلْطَانُ فَرَقَّ هُمْ وَ إِنَّهُ لَيَعْلَمُ أَنَّ الرِّكَاءَةَ لَا تَحِلُّ إِلَّا لِأَهْلِهَا فَأَمَرَهُمْ أَنْ يَحْتَسِبُوا بِهِ فَجَالَ فِكْرِي وَ اللَّهُ هُمْ فَعُلْتُ لَهُ يَا أَبَتَهُ إِنَّهُمْ إِنْ سَمِعُوا إِذَا لَمْ يَزُكْ أَحَدٌ فَقَالَ يَا بُنَيَّ حَقُّ أَحَبِّ اللَّهِ أَنْ يُظْهَرَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{asws} saying: 'The companions of my^{asws} father^{asws} came over to him^{asws} and asked him^{asws} about what the Sultan (ruling authority) takes, to differentiate for them, and he knew that the *Zakāt* is not Permissible except for its deserving ones. So he^{asws} ordered them that they should reckon with it (as being *Zakāt*). So I^{asws} thought about them, and said to my^{asws} father^{asws}, 'O father^{asws}! They (people), if they were to hear it, then none of them would even pay *Zakāt*'. So he^{asws} said: 'O my^{asws} son^{asws}! Allah^{azwj} Loves a right to be manifested'.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْعُسُورِ الَّتِي تُؤْخَذُ مِنَ الرَّجُلِ أَيْ يَحْتَسِبُ بِهَا مِنْ زَكَاتِهِ قَالَ نَعَمْ إِنْ شَاءَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaquob Bin Shuayb who said,

'I asked Abu Abdullah^{asws} about the tenth (10%) which is taken from the man (by the government), 'Can one reckon with it to be from the *Zakāt*?' He^{asws} said: 'Yes, if he so desires to'.⁶⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرِّكَاءَةِ فَقَالَ مَا أَخَذَ مِنْكُمْ بَنُو أُمَيَّةَ فَاحْتَسِبُوا بِهِ وَ لَا تُعْطُوهُمْ شَيْئاً مَا اسْتَطَعْتُمْ فَإِنَّ الْمَالَ لَا يَبْقَى عَلَى هَذَا أَنْ تُرَكِّبَهُ مَرَّتَيْنِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullah^{asws} regarding the *Zakāt*, so he^{asws} said: 'Whatever the Clan of Umayya take from you, so reckon with it (as being *Zakāt*), and do not give them

⁶⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 30 H 1

⁶⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 1

⁶⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 2

anything what you can (get away with), for the wealth would not remain (but being depleted), if *Zakāt* were to be paid twice'.⁶⁹

Zakāt regarding Maintenance left for the family:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلِ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يُخْلِفُ لِأَهْلِهِ ثَلَاثَةَ آلَافٍ دِرْهَمٍ نَفَقَةً سَنَتَيْنِ عَلَيْهِ زَكَاةٌ قَالَ إِنْ كَانَ شَاهِدًا فَعَلَيْهَا زَكَاةٌ وَإِنْ كَانَ غَائِبًا فَلَيْسَ فِيهَا شَيْءٌ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The man leaves behind three thousand Dirhams as expense monies (with his wife) for two years. Would there be *Zakāt* upon it?' He^{asws} said: 'If he was present, so upon her would be the *Zakāt*, but if he was absent, so there is nothing with regards to it'.⁷⁰

Orders Regarding Fitra Zakāt?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ هَلْ لِلزَّكَاةِ وَقْتُ مَعْلُومٌ تُعْطَى فِيهِ فَقَالَ إِنَّ ذَلِكَ لَيُخْتَلَفُ فِي إِصَابَةِ الرَّجُلِ الْمَالِ وَأَمَّا الْفِطْرَةُ فَإِنَّهَا مَعْلُومَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Is there a known time for the *Zakāt* to be given during it?' So he^{asws} said: 'That is different (based upon) the attain of the wealth by the man; and as for Al-Fitra, so it is known (time)'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ مَنْ ضَمَمْتَ إِلَى عِيَالِكَ مِنْ حُرٍّ أَوْ مَمْلُوكٍ فَعَلَيْكَ أَنْ تُؤَدِّيَ الْفِطْرَةَ عَنْهُ قَالَ وَإِعْطَاءُ الْفِطْرَةِ قَبْلَ الصَّلَاةِ أَفْضَلُ وَبَعْدَ الصَّلَاةِ صَدَقَةٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin beyd, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every one you include into your dependents, be it from the free ones or slaves, so upon you is that you pay the Fitra on their behalf'. He^{asws} said: 'And giving the Fitra before the Prayer is superior, and after the Prayer is (counted as) charity'.⁷²

⁶⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 4

⁷⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 26 H 3

⁷¹ Al Kafi V 3 – The Book Of *Zakat* CH 12 H 2

⁷² Al Kafi – V 4 – The Book of Fasts Ch 75 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي بَجْرَانَ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْفِطْرَةِ فَقَالَ عَلَى الصَّغِيرِ وَ الْكَبِيرِ وَ الْحُرِّ وَ الْعَبْدِ عَنْ كُلِّ إِنْسَانٍ صَاعٌ مِنْ حِنْطَةٍ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran and Ali Bin Al Hakam, from Safwan Al Jammal who said,

'I asked Abu Abdullah^{asws} about Al-Fitra, so he^{asws} said: 'Upon the young, and upon the old, and the free, and the slave, from every human being, a Sa'a (a unit of measurement approximating to 3kg.) of wheat, or a Sa'a of dates, or a Sa'a of raisins'.⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ التَّمْرُ فِي الْفِطْرَةِ أَفْضَلُ مِنْ غَيْرِهِ لِأَنَّهُ أَسْرَعُ مَنْفَعَةً وَ ذَلِكَ أَنَّهُ إِذَا وَقَعَ فِي يَدِ صَاحِبِهِ أَكَلَ مِنْهُ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The dates regarding the Fitra is superior than something else, because it is quicker in benefitting, and that is because when it falls into the hand of its owner, he eats from it'.

قَالَ وَ قَالَ نَزَلَتِ الرِّكَاهُ وَ لَيْسَ لِلنَّاسِ أَمْوَالٌ وَ إِنَّمَا كَانَتِ الْفِطْرَةُ .

He (the narrator) said, 'And he^{asws} said: 'The (payment of) Zakāt was Revealed but there was not wealth for the people (to give out Zakāt), and rather it was the Fitra (which is less and is compulsory on all who are able)'.⁷⁴

Trading with Zakāt Funds:

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ مُعَلَّى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرِّكَاهِ تَجِبُ عَلَيَّ فِي مَوْضِعٍ لَا يُمَكِّنُنِي أَنْ أُؤَدِّيَهَا قَالَ اعْرِضْهَا فَإِنْ ابْتَحَرْتَ بِهَا فَأَنْتَ ضَامِنٌ لَهَا وَ لَهَا الرِّبْحُ وَ إِنْ تَوَيْتَ فِي حَالِ مَا عَزَلْتَهَا مِنْ غَيْرِ أَنْ تَشْعَلَهَا فِي تِجَارَةٍ فَلَيْسَ عَلَيْكَ وَ إِنْ لَمْ تَعْرِضْهَا وَ ابْتَحَرْتَ بِهَا فِي جُمْلَةِ مَالِكَ فَلَهَا بِقِسْطِهَا مِنَ الرِّبْحِ وَ لَا وَضِيعَةٌ عَلَيْهَا .

Ali Bin Muhammad, from the one who narrated it, from Moalla Bin Ubeyd, from Ali Bin Abu Hamza, from his father,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Zakāt Obligated upon me in a place it is not possible for me that I pay it. He^{asws} said: 'Isolate it, for if you were to trade with it, so you would be responsible for it, and for it is the profit, and if you were to die in a state after having isolated it from that which was involved in business, so

⁷³ Al Kafi – V 4 – The Book of Fasts Ch 75 H 2

⁷⁴ Al Kafi – V 4 – The Book of Fasts Ch 75 H 3

there is nothing upon you, but if you isolate it and trade with it in the entirety of your wealth, so for it is its equitable distribution from the profits, and there is no expenses (deductible) upon it'.⁷⁵

Summary on Zakat:

- Zakat is due on savings which are with the owner for a year - after deduction of all expenses from earnings.⁷⁶
- The minimum amount on which Zakat (2.5%) becomes payable is 200 Dirhams (see Appendix III for conversion)⁷⁷, but inflation must be taken into account, see the calculations in appendix III.
- The government taxes on income may be counted in Zakat and Khums.⁷⁸
- 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-Zamana^{ajfi} – hence it is the responsibility of the individual to ensure it reaches the deserving ones.⁷⁹
- The best option for the finding of one's Zakāt recipient would be to take Divine permission through 'Istikhara' prior to committing/distributing Zakāt. On Istikhara, see <http://www.hubeali.com/articles/Seeking-Divine-Guidance-Istikhara.pdf>

We would like to end this article with the following two traditions of Masomeen^{asws}:

وَبِإِسْنَادِهِ عَنْ سَعْدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ إِبْرَاهِيمَ الْأَوْسِيِّ عَنِ الرِّضَا ع قَالَ سَمِعْتُ أَبِي يَمُولُ كُنْتُ عِنْدَ أَبِي يَوْمًا فَأَتَاهُ رَجُلٌ فَقَالَ إِنِّي رَجُلٌ مِنْ أَهْلِ الرَّيِّ - وَ لِي زَكَاةٌ فإِلَى مَنْ أَدْفَعُهَا

And by his chain from Sa'ad, from one of our companions, from Muhammad Bin Jamhour, from Ibrahim Al Awsy,

⁷⁵ Al Kafi – V 4 – The Book of Zakat Ch 84 H 2

⁷⁶ Al Kafi, vol, 3, chapter 6, hadith 2. and Al-Kafi, Chapter 130, Tradition no. 12.13

⁷⁷ 200 dirhams = £1.20 x 200 = £240, see Appendix III, as per 22nd April 2020

⁷⁸ 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.

⁷⁹ Al-Kafi, Chapter 130, An extract from Tradition no. 4.

‘From Al-Reza^{asws} having said: ‘I was in the presence of my^{asws} father^{asws} one day. A man came to him^{asws} and said, ‘I am from the people of Al-Rayy, and there is Zakāt (money) for me, whom should I hand it over to?’

فَقَالَ إِنِّي فَقَالَ أَلَيْسَ الصَّدَقَةُ مُحَرَّمَةً عَلَيْكُمْ فَقَالَ بَلَى إِذَا دَفَعْتَهَا إِلَى شِيعَتِنَا فَقَدْ دَفَعْتَهَا إِلَيْنَا

He^{asws} said: ‘To us^{asws}’. He said, ‘Isn’t the charity prohibited unto you^{asws} all?’ He^{asws} said: ‘Yes, when you hand it to our^{asws} Shias, so you have handed it to us^{asws}’.

فَقَالَ إِنِّي لَا أَعْرِفُ لَهَا أَحَدًا قَالَ فَانْتَظِرْ بِهَا سَنَةً فَقَالَ فَإِنْ لَمْ أَصِبْ لَهَا أَحَدًا قَالَ انْتَظِرْ بِهَا سَنَتَيْنِ حَتَّى بَلَغَ أَرْبَعِ سِنِينَ

He said, ‘I do not know anyone for it’. He^{asws} said: ‘Then wait with it for a year’. He said, ‘Supposing I do not find anyone for it?’ He^{asws} said: ‘Wait with it for two years’. Until it reached four years.

ثُمَّ قَالَ لَهُ إِنَّ لَمْ تُصِبْ لَهَا أَحَدًا فَصَرِّهَا صُرْرًا وَ اطْرَحْهَا فِي الْبَحْرِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ أَمْوَالَنَا وَ أَمْوَالَ شِيعَتِنَا عَلَى عَدُوِّنَا.

Then he^{asws} said to him: ‘If you do not find anyone for it, then pack it in a package and drop it in the sea, for Allah^{azwj} Mighty and Majestic has Prohibited our^{asws} wealth and wealth of our^{asws} Shias unto our^{asws} enemies’⁸⁰.

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ فِي الْعِلَلِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ:

Muhammad Bin Ali Bin Al-Husayn in (the book) ‘Al Illal’, from his father, from Sa’ad Bin Abdullah, from Al Hassan Bin Ali Al Kufy, from Abdullah Bin Al Mugheira, from Sufyan Bin Abdul Momin Al Ansari, from Amro Bin SHimr, from Jabir who said,

أَقْبَلَ رَجُلًا إِلَى أَبِي جَعْفَرٍ ع وَ أَنَا حَاضِرٌ فَقَالَ رَحِمَكَ اللَّهُ أَقِضْ مِنِّي هَذِهِ الْخَمْسِمِائَةَ دِرْهَمٍ فَضَعَهَا فِي مَوَاضِعِهَا فَإِنَّهَا رِكَأُهُ مَالِي

‘A man came to Abu Ja’far^{asws} and I was present. He said, ‘May Allah^{azwj} have Mercy on you^{asws}! Take possession from me these five hundred Dirhams, and place these is their (rightful) place for this is Zakāt of my wealth’.

فَقَالَ أَبُو جَعْفَرٍ ع بَلْ خُذْهَا أَنْتَ فَضَعَهَا فِي جِيرَانِكَ وَ الْأَيْتَامِ وَ الْمَسَاكِينِ وَ فِي إِخْوَانِكَ مِنَ الْمُسْلِمِينَ إِنَّمَا يَكُونُ هَذَا إِذَا قَامَ قَائِمًا- فَإِنَّهُ يَنْقَسِمُ بِالسَّوَابِ وَ يَعْطَلُ فِي خَلْقِ الرَّحْمَنِ الْبَرِّ مِنْهُمْ وَ الْقَاجِرِ الْحَدِيثِ.

Abu Ja’far^{asws} said: ‘But you take it and place it among your neighbours, and the orphans, and the poor, and among your brothers from the Muslims. But rather, this (it’s just distribution) would happen when our^{asws} Qaim^{asws} rises, then he^{asws} will distribute with the

⁸⁰ Wasail-ul-Sharia, vol 6, pp. 141, 223 :ص: وسائل الشريعة، ج9، ص:

equality and justice among the creatures of the Beneficent, the righteous ones from them and the immoral ones' – the Hadith".⁸¹

⁸¹ وسائل الشيعة، ج9، ص: 282

Appendix I:

Importance of Zakāt (Welfare Tax) from Holy Quran:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ {2:43}

And establish the Salāt and give the Zakāt and perform Ruku with the Ruku performers [2:43]

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ
مُعْرِضُونَ {2:83}

And when We Took a Covenant with the Children of Israel: "You will not be worshipping but Allah, and the kindness with the parents, and the ones with relationship, and the orphans, and the poor, and you would be saying to the people good words, and will be establishing the Salāt, and be giving the Zakāt. Then you turned around, except for a few of you, and (now even) you are turning around". [2:83]

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۗ وَذَلِكَ
دِينُ الْقَيِّمَةِ {98:5}

And they had not been Comanded except that they should be worshipping Allah, being sincere to Him of the Religion, upright, and they should be establishing the Salāt and giving the Zakāt, and that is the correct Religion [98:5]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ {110}

And establish the Salāt and give the Zakāt, and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; Allah Sees what you are doing [2:110]

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۗ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ {7:156}

And Ordain for us goodness in this world and in the Hereafter. Surely, You Guided us to You’. He Said: “My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends to all things”. So, We Ordained it for those who are fearing and paying the Zakāt, and believing in Our Signs [7:156]

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۗ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا {19:54}

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا {19:55}

And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54] And he enjoined his family with the Salāt and the Zakāt, and he was well Pleased with in the Presence of his Lord [19:55]

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۗ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {24:37}

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {24:38}

Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salāt and giving the Zakāt. They are fearing a Day in which the hearts and the sights would be overturned [24:37]. For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace, and Allah Graces one He so Desires to, without measure [24:38]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {24:56}

And establish the Salāt and give the Zakāt, and obey the Rasool, perhaps you would be Mercied [24:56]

Appendix II:

Zakāt is one of the five Pillars of Islam:

قُلْتُ وَ الَّذِي يَلِيهَا فِي الْفَضْلِ قَالَ الْحُجُّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اللَّهُ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِحَجَّةٍ مَقْبُولَةٍ خَيْرٌ مِنْ عَشْرِينَ صَلَاةً نَافِلَةً وَ مَنْ طَافَ بِحَدَا الْبَيْتِ طَوَافًا أَحْصَى فِيهِ أُسْبُوعَهُ وَ أَحْسَنَ رُكْعَتَيْهِ عَفَرَ اللَّهُ لَهُ وَ قَالَ فِي يَوْمِ عَرَفَةَ وَ يَوْمِ الْمُرْدَلِفَةِ مَا قَالَ

I said, 'And which follows it in superiority (after Zakāt)?' He^{asws} said: 'The Hajj. Allah^{azwj} Mighty and Majestic Said [3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds. And Rasool-Allah^{saww} said: 'An Accepted Hajj is between than twenty optional Salāt, and the one who performs Tawaaf of this House (Kabah) counting seven in it, and performs good two Rakāts (of Salāt) therein, Allah^{azwj} would Forgive him. And he^{saww} said regarding the day of Arafāt and the day of Al-Muzdalifa what he^{saww} said'.

قُلْتُ فَمَاذَا يَتَّبَعُهُ قَالَ الصَّوْمُ قُلْتُ وَ مَا بَالُ الصَّوْمِ صَارَ آخِرَ ذَلِكَ أَجْمَعَ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الصَّوْمُ حُجَّةٌ مِنَ النَّارِ

I said, 'So what is that which follows it?' He^{asws} said: 'The Soām' (Fast). I said, 'And what is the matter the Soām (Fast) came to be at the end of all that?' He^{asws} said: 'Rasool-Allah^{saww} said: 'The Fast is a shield from the Fire'.

قَالَ ثُمَّ قَالَ إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةً دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَنُودِيَهُ بِعَيْنِهِ إِنَّ الصَّلَاةَ وَ الرِّكَاءَ وَ الْحَجَّ وَ الْوَلَايَةَ لَيْسَ يَفْعُ شَيْءٌ مَكَانَهَا دُونَ أَدَائِهَا وَ إِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ فَصَّرْتَ أَوْ سَافَرْتَ فِيهِ أَدَيْتَ مَكَانَهُ أَيَّامًا غَيْرَهَا وَ حَزَيْتَ ذَلِكَ الدَّنْبَ بِصَدَقَةٍ وَ لَا قَضَاءٍ عَلَيْكَ وَ لَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ

He (the narrator) said, 'Then he^{asws} said: 'The superior is what, when it is missed out by you, there would be no repentance from it besides that you would return to it, so you would fulfil it with exactly it. The Salāt, and the Zakāt, and the Hajj, and the Wilayah, nothing can happen to be in its place besides its fulfilment, and that the Soām, when it is missed out by you, or you are deficient, or you are in a journey, you can fulfil it in days other than it, and that sin would be sufficed for you by a charity, and there would be no paying back (of the outstanding Soām) upon you, and there is nothing from those four, anything which would suffice you in its place, something else'.

قَالَ ثُمَّ قَالَ ذِرْوَةُ الْأَمْرِ وَ سَنَامُهُ وَ مِفْتَاحُهُ وَ بَابُ الْأَشْيَاءِ وَ رِضَا الرَّحْمَنِ الطَّاعَةَ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Then he^{asws} said: 'The peak of the matter, and its hump, and its key, and the door of the things, and Pleasure of the Beneficent (Allah^{azwj}) is in the obedience to the (Divine) Imam^{asws}

after recognising him^{asws}. Allah^{azwj} Mighty and Majestic is Saying [4:80] **Whoever obeys the Rasool, so he has obeyed Allah, and whoever turns back, so We have not Sent you as a keeper over them.**

أَمَّا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ دَهْرِهِ وَ لَمْ يَعْرِفْ وِلَايَةَ وِلِيِّ اللَّهِ فَيُؤَالِيَهُ وَ يَكُونُ جَمِيعُ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللَّهِ جَلٌّ وَ عَزٌّ حَقٌّ فِي ثَوَابِهِ وَ لَا كَانَ مِنْ أَهْلِ الْإِيمَانِ

At the same time, if a man were to stand (for *Salāt*) for his night, and (observe) *Soām* (Fast) for his day, and give charity with the entirety of his wealth, and perform *Hajj* for the entirety of his lifetime, but would not recognise the *Wilayah* of the 'وَلِيِّ اللَّهِ' Guardian^{asws} of Allah^{azwj}, so there would be no right for him upon Allah^{azwj} Majestic and Mighty, any right for His^{azwj} Rewards, nor would he ever be from the people of the *Emān* (faith)'.⁸²

ثُمَّ قَالَ أَوْلِيكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ .

Then he^{asws} said: 'The good one from them, Allah^{azwj} would Enter him into the Paradise by the Grace of His^{azwj} Mercy'.⁸²

⁸² الكافي (ط - الإسلامية)، ج2، ص: 18، Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 5,

Appendix III

The minimum amount of savings kept over one year on which Zakāt is to be paid is 200 dirhams. On 200 dirhams, 5 dirhams is Zakāt (2.5%). If the amount of savings is less than 200 dirhams, then it is exempt from Zakāt.

Assumption: 1 dirham silver coin is equal to about 3 grams of silver⁸³.



As per today, 20th April 2020, the rate of silver is as follows:⁸⁴

Approximately £396.00 per kilogram of silver.

Per gram, this is = $396 \times 1/1000 = \text{£}0.396$

Therefore, 1 gram of silver is approximately £0.40

1 dirham (which is of 3 grams) is $\text{£}0.40 \times 3 = \text{£}1.20$ pounds

Therefore, 200 dirhams = £1.20 x 200 = £240

Therefore, upon savings of £240, £6 (2.5% of 240) is to be paid as Zakāt.

Below are minimum savings (held for one year) after which Zakat is payable for other currencies:

GBP.1 = 200 Pakistani rupee $200 \times 240 = 48,800$ (of which 2.5% = 1200)
 GBP.1 = 95 Indian rupee $95 \times 240 = 22,800$ (of which 2.5% = 570)

GBP.1 = 1.24 American dollars $1.24 \times 240 = 297.60$ (of which 2.5% = 7.44)

Minimum of savings in Pakistan is 48,800 rupees

Minimum of savings in India is 22,800 rupees

Minimum savings of American dollars is \$297.60

⁸³ <https://en.wikipedia.org/wiki/Nisab>

⁸⁴ <https://silverprice.org/silver-price-uk.html>