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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الزَّكَاةِ

THE BOOK OF ZAKĀT (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

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

بَابُ فَرِيضَةِ الزَّكَاةِ وَ مَا يَجِبُ فِي الْمَالِ مِنَ الْخُفُوقِ

Chapter 1 – The Obligation of *Zakāt*, and what is Obligated in the wealth, from the rights

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُمَا قَالَا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) 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

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

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 وَ إِنَّمَا يُعْطَى مَنْ لَا يَعْرِفُ لِيَرْعَبَ فِي الدِّينِ فَيَثْبُتَ عَلَيْهِ فَأَمَّا الْيَوْمَ فَلَا تُعْطَى أَنْتَ وَ أَصْحَابُكَ إِلَّا مَنْ يَعْرِفُ فَمَنْ وَجَدْتُمْ 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 should not give it, you and your companions, 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 قُلُوبُهُمْ 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 يُوجَدُوا قَالَ لَا تَكُونُ فَرِيضَةٌ فَرَضَهَا اللَّهُ عَزَّ وَ جَلَّ لَا يُوجَدُ 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 مَنْعٍ مَنْ مَنَعَهُمْ حَقَّهُمْ لَا مِمَّا فَرَضَ اللَّهُ لَهُمْ وَ لَوْ أَنَّ النَّاسَ أَدَوْا 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'.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا أَنْزَلَتْ آيَةُ الزَّكَاةِ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا وَ أَنْزَلَتْ فِي شَهْرِ رَمَضَانَ فَأَمَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مُنَادِيَهُ فَنَادَى فِي النَّاسِ أَنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمُ الصَّلَاةَ

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, form Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'When the Verse of *Zakāt* was Revealed [9:103] **Take charity out from their wealth, you would cleanse them and purify them thereby**, and it was Revealed during a Month of Ramazan, so Rasool-Allah^{saww} ordered his^{saww} caller, so he called out among the people, 'Allah^{azwj} has imposed the *Zakāt* upon you just as He^{azwj} has Imposed the *Salāt* upon you all!'

فَفَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ فَرَضَ الصَّدَقَةَ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ وَ مِنَ الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّرْبِيِّ فَنَادَى فِيهِمْ بِذَلِكَ فِي شَهْرِ رَمَضَانَ وَ عَفَا لَهُمْ عَمَّا سِوَى ذَلِكَ

Allah^{azwj} Mighty and Majestic Obligated it upon them from the gold, and the silver, and Obligated the charity from the camels, and the cows, and sheep, and from the wheat, and the barley, and the dates, and the raisins. So he called out among them with that during a Month of Ramazan, and Excused for them from what is besides that'.

قَالَ ثُمَّ لَمْ يَفْرَضْ لِشَيْءٍ مِنْ أَمْوَالِهِمْ حَتَّى حَالَ عَلَيْهِمُ الْحَوْلُ مِنْ قَابِلٍ فَصَامُوا وَ أَفْطَرُوا فَأَمَرَ مُنَادِيَهُ فَنَادَى فِي الْمُسْلِمِينَ أَيُّهَا الْمُسْلِمُونَ زَكُّوا أَمْوَالَكُمْ تُقْبَلُ صَلَاتُكُمْ قَالَ ثُمَّ وَجَّهَ عَمَالَ الصَّدَقَةِ وَ عَمَالَ الطُّسُوقِ .

He^{asws} said: 'Then He^{azwj} did not Impose anything from their wealth until a year passed by on them the next year. So they observed 'Soām' (Fasted), and they broke their Fasts. So his^{saww} caller called out among the Muslims, 'O you Muslims! Purify your wealth, your *Salāts* would be Accepted!' Then he^{saww} sent the office bearers of the charities, and the office bearers of the tax (*Zakāt*) (i.e. to collect these).²

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

² Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ رِفَاعَةَ بْنِ مُوسَى أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) 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 get destroyed'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ابْنِ مُسْكَانَ وَ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ مَا يَكْفِيهِمْ وَ لَوْ لَا ذَلِكَ لَزَادَهُمْ وَ إِنَّمَا يُؤْتُونَ مِنْ مَنَعٍ مَنْ مَنَعَهُمْ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Made for the poor, in the wealth of the rich, what would suffice them, and had it not been that, He^{azwj} would have Increased it for them, and rather they are poor due to the prevention of the ones who prevented it from them'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ أَبِي بصيرٍ وَ بُرَيْدٍ وَ فَضَيْلٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَا فَرَضَ اللَّهُ الزَّكَاةَ مَعَ الصَّلَاةِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim, and Abu Baseer, and Bureyd and Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Allah^{azwj} Imposed the *Zakāt* along with the *Salāt*'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ مُبَارَكِ الْعَقْرُقُوفِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَصَعَ الزَّكَاةَ قُوتاً لِلْفُقَرَاءِ وَ تَوْفِيراً لِأَمْوَالِكُمْ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Mubarak Al Aqarquy who said,

'Abu Al-Hassan^{asws} said: 'Allah^{azwj} Mighty and Majestic Placed the *Zakāt* as a livelihood for the poor, and a multiplication for your wealth'.⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الزَّكَاةَ كَمَا فَرَضَ الصَّلَاةَ وَ لَوْ أَنَّ رَجُلًا حَمَلَ الزَّكَاةَ فَأَعْطَاهَا عَلَانِيَةً لَمْ يَكُنْ عَلَيْهِ فِي ذَلِكَ عَيْبٌ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ لِلْفُقَرَاءِ مَا يَكْتَفُونَ بِهِ الْفُقَرَاءُ وَ لَوْ عَلِمَ أَنَّ الَّذِي فَرَضَ لَهُمْ لَا يَكْفِيهِمْ لَزَادَهُمْ وَ إِنَّمَا يُؤْتَى الْفُقَرَاءُ فِيمَا أُتُوا مِنْ مَنَعٍ مَنْ مَنَعَهُمْ حُقُوقَهُمْ لَا مِنَ الْفَرِيضَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Imposed the *Zakāt* just as He^{azwj} Imposed the *Salāt*; and if a man were to

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

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

⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 5

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

carry the *Zakāt* and give it publicly, there would not be a fault upon him, and that is because Allah^{azwj} Mighty and Majestic Imposed in the wealth of the rich for the poor, what the poor would be sufficing with, and had He^{azwj} Known, that what He^{azwj} has Imposed for them would not suffice them. He^{azwj} would Have Increased it for them, and rather the poor are coming into what they are in (poverty), it is due to the prevention of the one who prevents their rights from them, and not from the (rate of *Zakāt*) Imposed'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ فَرِيضَةً لَا يُحْمَدُونَ إِلَّا بِأَدَائِهَا وَ هِيَ الزَّكَاةُ بِهَا حَقَّنُوا دِمَاءَهُمْ وَ بِهَا سُمُوا مُسْلِمِينَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Imposed for the poor in the wealth of the rich, an imposition they would not be praiseworthy with except by paying it, and it is the *Zakāt*. By it, their blood is saved, and by it they are named as Muslims.

وَ لَكِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ حُقُوقاً غَيْرَ الزَّكَاةِ فَقَالَ عَزَّ وَجَلَّ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ فَالْحَقُّ الْمَعْلُومُ مِنْ غَيْرِ الزَّكَاةِ وَ هُوَ شَيْءٌ يَفْرُضُهُ الرَّجُلُ عَلَى نَفْسِهِ فِي مَالِهِ يَجِبُ عَلَيْهِ أَنْ يَفْرُضَهُ عَلَى قَدْرِ طَاقَتِهِ وَ سَعَةِ مَالِهِ فَيُؤَدِّي الَّذِي فَرَضَ عَلَى نَفْسِهِ إِنْ شَاءَ فِي كُلِّ يَوْمٍ وَ إِنْ شَاءَ فِي كُلِّ جُمُعَةٍ وَ إِنْ شَاءَ فِي كُلِّ شَهْرٍ

But, Allah^{azwj} Mighty and Majestic Imposed in the wealth of the rich certain rights apart from the *Zakāt*, so the Mighty and Majestic Said [70:24] **And those in whose wealth there is a known right**. So the 'known right' is from other than the *Zakāt*, and it is something which the man imposes upon himself with regards to his wealth. It is Obligated upon him that he imposes upon himself in accordance to his strength and capacity of his wealth. Therefore, he would pay, that which he had imposed upon himself, if he so desires to, during every day, and if he so desires to, during every Friday, and if he so desires to, during every month.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ أَيْضاً أَفْرَضُوا اللَّهَ قَرْضاً حَسَناً وَ هَذَا غَيْرُ الزَّكَاةِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ أَيْضاً يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرّاً وَ عَلَانِيَةً وَ الْمَاعُونَ أَيْضاً وَ هُوَ الْقَرْضُ يَفْرُضُهُ وَ الْمَتَاعُ يُعِيرُهُ وَ الْمَعْرُوفُ يَصْنَعُهُ وَ مِمَّا فَرَضَ اللَّهُ عَزَّ وَجَلَّ أَيْضاً فِي الْمَالِ مِنْ غَيْرِ الزَّكَاةِ قَوْلُهُ عَزَّ وَجَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And Allah^{azwj} Mighty and Majestic has Said as well [57:18] **and the lenders to Allah of a goodly loan**, and this is other than the *Zakāt*. And Allah^{azwj} Mighty as Majestic has Said as well [14:31] **and spend out of what We have Given them secretly and openly**. And the acts of kindness as well, and it is the loan which he lends (to Allah^{azwj}); and the chattels (property) than one lends, and the act of goodness one does. And from what Allah^{azwj} Mighty and Majestic has Imposed as well in the wealth, from other than the *Zakāt*, is as per the Words of the Mighty and Majestic [13:21] **And those who join what Allah has Bidden to be joined**, if he does (help the relatives).

وَ مَنْ أَدَّى مَا فَرَضَ اللَّهُ عَلَيْهِ فَقَدْ قَضَى مَا عَلَيْهِ وَ أَدَّى شُكْرَ مَا أَنْعَمَ اللَّهُ عَلَيْهِ فِي مَالِهِ إِذَا هُوَ حَمِيدُهُ عَلَى مَا أَنْعَمَ اللَّهُ عَلَيْهِ فِيهِ مِمَّا فَضَّلَهُ بِهِ مِنْ السَّعَةِ عَلَى غَيْرِهِ وَ لِمَا وَفَّقَهُ لِإِدَائِهِ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَ أَعَانَهُ عَلَيْهِ .

⁷ Al Kafi V 3 – The Book Of Zakaat CH 1 H 7

And the one who pays what Allah^{azwj} has Imposed upon him, so he has fulfilled whatever was upon him, and he would have paid his gratefulness of what Allah^{azwj} had Favoured upon him in his wealth, when he Praises Him^{azwj} upon what Allah^{azwj} had Favoured upon him from what He^{azwj} had Preferred him with from the (financial) capacity over the others, and due to Inclining him to pay what Allah^{azwj} Mighty and Majestic has Imposed upon him, and Supported him upon it'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنِ أَبِي الْمَعْرَاءِ عَنِ أَبِي بَصِيرٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ مَعَنَا بَعْضُ أَصْحَابِ الْأَمْوَالِ فَذَكَرُوا الزَّكَاةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الزَّكَاةَ لَيْسَ يُحْمَدُ بِهَا صَاحِبُهَا وَ إِنَّمَا هُوَ شَيْءٌ ظَاهِرٌ إِنَّمَا حَقَّنَ بِهَا دَمَهُ وَ سَمِيَ بِهَا مُسْلِمًا وَ لَوْ لَمْ يُؤَدِّهَا لَمْ تُقْبَلْ لَهُ صَلَاةٌ وَ إِنَّ عَلَيْكُمْ فِي أَمْوَالِكُمْ غَيْرَ الزَّكَاةِ

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a, from Abu Baseer who said,

'We were in the presence of Abu Abdullah^{asws}, and with us was an owner of the wealth (rich man), and they mentioned the *Zakāt*, so Abu Abdullah^{asws} said: 'The *Zakāt* is not something which its payer is praised by, and rather it is something which is apparent. But rather, his blood is saved by it and he is named as a Muslim by it, and if were he not to pay it, *Salāt* would not be Acceptable from him, and that upon you, regarding your wealth, is other than the *Zakāt*'.

فَقُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا عَلَيْنَا فِي أَمْوَالِنَا غَيْرُ الزَّكَاةِ فَقَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ. لِلسَّائِلِ وَ الْمَحْرُومِ قَالَ قُلْتُ مَا ذَا الْحَقِّ الْمَعْلُومِ الَّذِي عَلَيْنَا قَالَ هُوَ الشَّيْءُ يَعْمَلُهُ الرَّجُلُ فِي مَالِهِ يُعْطِيهِ فِي الْيَوْمِ أَوْ فِي الْجُمُعَةِ أَوْ فِي الشَّهْرِ قَلَّ أَوْ كَثُرَ غَيْرَ أَنَّهُ يَدُومُ عَلَيْهِ

So I said, 'May Allah^{azwj} Keep you well! And what is (imposed) upon us regarding our wealth, apart from the *Zakāt*?' So he^{asws} said: 'Glory be to Allah^{azwj}! Have you not heard Allah^{azwj} Mighty and Majestic Saying in His^{azwj} Book **[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied?** I said, 'What is that 'known right' which is upon us?' He^{asws} said: 'It is something which the man works for regarding his wealth which he gives during the day, or during the Friday, or during the month, little or more, apart from that he is persistent upon it.

وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ يَمْنَعُونَ الْمَاعُونَ قَالَ هُوَ الْقَرْضُ يُفْرَضُ وَ الْمَعْرُوفُ يَصْطَنَعُهُ وَ مَتَاعُ الْبَيْتِ يُعْبِرُهُ وَ مِنْهُ الزَّكَاةُ فَقُلْتُ لَهُ إِنَّ لَنَا جِيرَانًا إِذَا أَعْرَضْنَا مَتَاعًا كَسَرُوهُ وَ أَفْسَدُوهُ فَعَلَيْنَا جُنَاحٌ إِنْ نَمْنَعُهُمْ فَقَالَ لَا لَيْسَ عَلَيْكُمْ جُنَاحٌ إِنْ نَمْنَعُوهُمْ إِذَا كَانُوا كَذَلِكَ

And the Words of the Mighty and Majestic **[107:7] And withhold the necessities of life.** It (necessaries of life) is the loan which he lends out, and the goodness of lending the chattels of his house, and from it is the *Zakāt*'. So I said to him^{asws}, 'There are neighbours of ours when we lend chattels, they break it, and spoil it. So would there be a blame upon us if were to withhold from them?' So he^{asws} said: 'No, there is no blame upon you if you were to withhold from them when they were like that'.

⁸ Al Kafi V 3 – The Book Of Zakaat CH 1 H 8

قَالَ قُلْتُ لَهُ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مَسْكِينًا وَ بَيْتِيماً وَ أَسِيرًا قَالَ لَيْسَ مِنَ الزَّكَاةِ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً قَالَ لَيْسَ مِنَ الزَّكَاةِ قَالَ فَقُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّ تُبْدُوا الصَّدَقَاتِ فَيَعْمَا هِيَ وَ إِنَّ تُخْفَوْهَا وَ تُؤْتَوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ قَالَ لَيْسَ مِنَ الزَّكَاةِ وَ صَلَاتِكَ قَرَابَتِكَ لَيْسَ مِنَ الزَّكَاةِ .

He (the narrator) said, 'I said to him^{asws}, '(What about) **[76:8] And they give food out of love for Him to the poor and the orphan and the captive?**' He^{asws} said: 'Not from the *Zakāt*'. I said, 'The Words of the Mighty and Majestic **[2:274] (As for those who are spending their property by the night and by the day, secretly and openly?)**' He^{asws} said: 'Not from the *Zakāt*'. I said, 'The Words of the Mighty and Majestic **[2:271] If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you?**' He^{asws} said: 'Not from the *Zakāt*; and your helping the relatives is not from the *Zakāt*'.⁹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ أ هُوَ سِوَى الزَّكَاةِ فَقَالَ هُوَ الرَّجُلُ يُؤْتِيهِ اللَّهُ التَّرْوَةَ مِنَ الْمَالِ فَيُخْرِجُ مِنْهُ الْأَلْفَ وَ الْأَلْفَيْنِ وَ الثَّلَاثَةَ الْأَلْفِ وَ الْأَقْلَ وَ الْأَكْثَرَ فَيَصِلُ بِهِ رَحْمَةً وَ يَحْمِلُ بِهِ الْكُلَّ عَنْ قَوْمِهِ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Might and Majestic **[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied**, 'Is it besides the *Zakāt*?' So he^{asws} said: 'It is the man whom Allah^{azwj} has Given the fortune from the wealth, so he extracts from it the thousand, and the two thousand, and the three thousand, and the less and the more, so he helps his relatives with it, and carries by it the burdens from his people'.¹⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ رَجُلًا جَاءَ إِلَى أَبِي عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَقَالَ لَهُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ مَا هَذَا الْحَقُّ الْمَعْلُومُ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) (الْحَقُّ الْمَعْلُومُ الشَّيْءُ يُخْرِجُهُ الرَّجُلُ مِنْ مَالِهِ لَيْسَ مِنَ الزَّكَاةِ وَ لَا مِنَ الصَّدَقَةِ الْمَفْرُوضَتَيْنِ

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj, from Al Qasim Bin Abdul Rahman Al Ansary who said,

'I heard Abu Ja'far^{asws} saying: 'A man came over to my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} and he said to him^{asws}, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic **[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied**. What is this 'known right'?' So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'The 'known right' is something which the man takes out from his wealth, it neither being from the *Zakāt* nor from the charity, the two Imposed ones'.

قَالَ فَإِذَا لَمْ يَكُنْ مِنَ الزَّكَاةِ وَ لَا مِنَ الصَّدَقَةِ فَمَا هُوَ فَقَالَ هُوَ الشَّيْءُ يُخْرِجُهُ الرَّجُلُ مِنْ مَالِهِ إِنْ شَاءَ أَكْثَرَ وَ إِنْ شَاءَ أَقْلَ عَلَى قَدْرِ مَا يَمْلِكُ فَقَالَ لَهُ الرَّجُلُ فَمَا يَصْنَعُ بِهِ قَالَ يَصِلُ بِهِ رَحْمًا وَ يَفْرِي بِهِ ضَيْفًا وَ يَحْمِلُ بِهِ كَلًّا أَوْ يَصِلُ بِهِ أَحَا لَهُ فِي اللَّهِ أَوْ لِنَائِبَةِ تَنُوبِهِ فَقَالَ الرَّجُلُ اللَّهُ يَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتِهِ .

⁹ Al Kafi V 3 – The Book Of Zakaat CH 1 H 9

¹⁰ Al Kafi V 3 – The Book Of Zakaat CH 1 H 10

He said, 'So when neither happens to be from the *Zakāt*, nor from the charity, so what is it?' So he^{asws} said: 'It is something which the man takes out from his wealth, if he so desires to, more, and if he so desires to, less, upon a measurement of what he owns'. So the man said to him^{asws}, 'And what should he do with it?' He^{asws} said: 'Help his relatives with it, and entertain guests with it, and carries a burden with it, or helps his brother with it for the Sake of Allah^{azwj} or repel (a problem) on his behalf'. So the man said: 'Allah^{azwj} Knows where He^{azwj} **[6:124] Allah best Knows where He Places His Message**'.¹¹

وَعَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ عَزَّ وَجَلَّ لِلْسَّائِلِ وَالْمَحْرُومِ قَالَ الْمَحْرُومُ الْمُحَارَفُ الَّذِي قَدْ حُرِمَ كَدَّ يَدَيْهِ فِي الشِّرَاءِ وَالْبَيْعِ .

And from him, from Ibn Fazzal, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[70:25] For him who asks and for him who is denied**. He^{asws} said: 'The denied one is the constrained one who is denied the toil of his hands regarding the buying and the selling'.

وَفِي رَوَايَةٍ أُخْرَى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا قَالَا الْمَحْرُومُ الرَّجُلُ الَّذِي لَيْسَ بِعَقْلِهِ بِأَسْوَأَ وَ لَمْ يُبْسَطْ لَهُ فِي الرِّزْقِ وَ هُوَ مُحَارَفٌ .

And in another report, from Abu Ja'far^{asws} and Abu Abdullah^{asws}, both having said: 'The deprived is the man, there is nothing wrong with his intellect, but the livelihood is not extensive for him, and he is constrained'.¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسَأَلَهُ رَجُلٌ فِي كَمْ تَجِبُ الزَّكَاةُ مِنَ الْمَالِ فَقَالَ لَهُ الزَّكَاةُ الظَّاهِرَةُ أَمِ الْبَاطِنَةُ تُرِيدُ فَقَالَ أَرِيدُهُمَا جَمِيعًا فَقَالَ أَمَّا الظَّاهِرَةُ فَوَيْ كُلِّ أَلْفٍ خَمْسَةٌ وَ عَشْرُونَ وَ أَمَّا الْبَاطِنَةُ فَلَا تَسْتَأْثِرُ عَلَى أَخِيكَ 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 as too much) preferring your brother with what he is more needy to it than you are'.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ مَالِكِ بْنِ عَطِيَّةَ عَنْ عَامِرِ بْنِ جُدَاعَةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ قَرَضْتُ إِلَى مَيْسِرَةٍ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِلَى غَلَّةٍ تُدْرِكُ فَقَالَ الرَّجُلُ لَا وَ اللَّهُ قَالَ فَالِي تَجَارَةٍ تُؤَبُّ قَالَ لَا وَ اللَّهُ قَالَ فَالِي عُقْدَةٍ تُبَاعُ فَقَالَ لَا وَ اللَّهُ

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Aamir Bin Juza'at who said,

¹¹ Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 11

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

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

'A man came over to Abu Abdullah^{asws}, and he said to him^{asws}, 'O Abu Abdullah^{asws}! Lend me (some money) up to (my) financial ease'. So Abu Abdullah^{asws} said to him: 'Up to you realising a harvest?' So the man said, 'No, by Allah^{azwj}'. He^{asws} said: 'So up to your profit in a trade?' He said, 'No, by Allah^{azwj}'. He^{asws}: 'So up to a contract being fulfilled?' So he said, 'No, by Allah^{azwj}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَنْتَ مِمَّنْ جَعَلَ اللَّهُ لَهُ فِي أَمْوَالِنَا حَقًّا ثُمَّ دَعَا بِكَيْسٍ فِيهِ دَرَاهِمٌ فَأَدْخَلَ يَدَهُ فِيهِ فَنَآوَلَهُ مِنْهُ قَبِيضَةً ثُمَّ قَالَ لَهُ اتَّقِ اللَّهَ وَ لَا تُسْرِفْ وَ لَا تَقْتَرْ وَ لَكِنَّ بَيْنَ ذَلِكَ قَوْمًا إِنَّ التَّبَذِيرَ مِنَ الْإِسْرَافِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تُبَذَّرُ تَبَذِيرًا .

So Abu Abdullah^{asws} said: 'Thus, you are from the ones for whom, in our^{asws} wealth, there is a right'. Then he^{asws} called for a bag wherein were some Dirhams, and he^{asws} inserted his^{asws} hand in it and took out a handful from it, then said to him: 'Fear Allah^{azwj} and neither be extravagant nor be stingy, but be upright in between that. The squandering is from the extravagance. Allah^{azwj} Mighty and Majestic Said **[17:26] and do not squander wastefully**'.

الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَ ذَلِكَ .

Al Hassan Bin Mahboub, from Sa'dan Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} – similar to that'.¹⁴

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ رَجُلٍ مِنْ أَهْلِ سَابَاتٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِعِمَارِ السَّابِاطِيِّ يَا عِمَارُ أَنْتَ رَبُّ مَالٍ كَثِيرٍ قَالَ نَعَمْ جُعِلَتْ فِدَاكَ قَالَ فَنُودِي مَا افْتَرَضَ اللَّهُ عَلَيْكَ مِنَ الزَّكَاةِ فَقَالَ نَعَمْ قَالَ فَتَخْرُجُ الْحَقُّ الْمَعْلُومُ مِنْ مَالِكَ قَالَ نَعَمْ قَالَ فَتَصِلُ قَرَابَتِكَ قَالَ نَعَمْ قَالَ وَ تَصِلُ إِخْوَانِكَ قَالَ نَعَمْ فَقَالَ يَا عِمَارُ إِنَّ الْمَالَ يَفْنَى وَ الْبَدَنُ يَبْلَى وَ الْعَمَلُ يَبْقَى وَ الدِّيَانُ حَيٌّ لَا يَمُوتُ يَا عِمَارُ إِنَّهُ مَا قَدَّمْتَ فَلَنْ يَسْبِقَكَ وَ مَا أَخَّرْتَ فَلَنْ يَلْحَقَكَ .

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

'Abu Abdullah^{asws} said to Ammar Al-Sabaty: '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 Imposed upon you, from the Zakāt?' So he said, 'Yes'. He^{asws} said: 'So you do take out the 'known right' from your wealth?' He said, 'Yes'. He^{asws} said: 'So you do help your relatives?' He said, 'Yes'. He^{asws} said: 'And you do help your brothers'. He said, 'Yes'. So he^{asws} said: 'O Ammar! The wealth perishes, and the body wears out, and the deeds remain, and the Judge (Allah^{azwj}) is Living and will not be dying. O Ammar! Whatever you send forward, so it will never precede you (leave you behind), and whatever you delay (not perform), so it will never join you'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْنَانَ عَنْ أَبِي بَصِيرٍ 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 أَجْهَدُ مِنْهُ وَ الْبَائِسُ أَجْهَدُ مِنْهُ فَكُلُّ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ فَأِعْلَانُهُ أَفْضَلُ مِنْ إِسْرَارِهِ وَ كُلُّ مَا كَانَ تَطَوُّعًا فَإِسْرَارُهُ أَفْضَلُ مِنْ إِعْلَانِهِ وَ لَوْ أَنَّ رَجُلًا يَحْمِلُ زَكَاةَ مَالِهِ عَلَى عَاتِقِهِ فَفَسَمَهَا عَلَانِيَةً كَانَ ذَلِكَ حَسَنًا جَمِيلًا .

¹⁴ Al Kafi V 3 – The Book Of Zakaat CH 1 H 14

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

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'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ فَقَالَ هِيَ سِوَى الزَّكَاةِ إِنَّ الزَّكَاةَ عَلَانِيَةً غَيْرُ سِرٍّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:271] If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you.** So he^{asws} said: 'It is besides the *Zakāt*. The (giving) of *Zakāt* is publicly, without being secretive'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) أَنَّهُ سَأَلَهُ عَنِ الْفَقِيرِ وَالْمُسْكِينِ فَقَالَ الْفَقِيرُ الَّذِي لَا يَسْأَلُ وَالْمُسْكِينُ الَّذِي هُوَ أَجْهَدُ مِنْهُ الَّذِي يَسْأَلُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), that he^{asws} was asked about the poor and the needy, so he^{asws} said: 'The poor is the one who does not ask, and the needy is the one who is more straitened that he does ask for'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ ذَكَرْتُ لِلرِّضَا (عَلَيْهِ السَّلَامُ) شَيْئاً فَقَالَ اصْبِرْ فَإِنِّي أَرْجُو أَنْ يَصْنَعَ اللَّهُ لَكَ إِنْ شَاءَ اللَّهُ ثُمَّ قَالَ قَوْلَ اللَّهِ مَا أَخَّرَ اللَّهُ عَنِ الْمُؤْمِنِينَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُ مِمَّا عَجَلَ لَهُ فِيهَا ثُمَّ صَغَرَ الدُّنْيَا وَقَالَ أَيُّ شَيْءٍ هِيَ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I mentioned something to Al-Reza^{asws}, so he^{asws} said: 'Be patient, for I^{asws} am hoping that Allah^{azwj} would do something for you, Allah^{azwj} Willing'. Then he^{asws} said: 'By Allah^{azwj}! Allah^{azwj} does not delay from the Believer from this world what is good for him, from what He^{azwj} Hastens or him in it'. Then he^{asws} belittled the world and said: 'Which thing is it?'

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

¹⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 17

¹⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 18

ثُمَّ قَالَ إِنَّ صَاحِبَ النُّعْمَةِ عَلَى خَطَرٍ إِنَّهُ يَجِبُ عَلَيْهِ حُقُوقُ اللَّهِ فِيهَا وَ اللَّهُ إِنَّهُ لَتَكُونُ عَلَيَّ النِّعْمُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَمَا أزالَ مِنْهَا عَلَيَّ وَ جَلَّ وَ حَرَكَ يَدَهُ حَتَّى أَخْرَجَ مِنَ الحُقُوقِ الَّتِي تَجِبُ لِلَّهِ عَلَيَّ فِيهَا فَقُلْتُ جُعِلَتْ فِدَاكَ أَنْتَ فِي قَدْرِكَ تَخَافُ هَذَا قَالَ نَعَمْ فَأَحْمَدُ رَبِّي عَلَى مَا مَنَّ بِهِ عَلَيَّ .

Then he^{asws} said: ‘The favoured one is upon a danger that there is Obligated upon him the Rights of Allah^{azwj} in it. By Allah^{azwj}! If there happens to be the Bounty upon me^{asws} from Allah^{azwj} Mighty and Majestic, so I^{asws} would not cease to be apprehensive from it’, and he moved his^{asws} hand, ‘Until I^{asws} take out the rights which are Obligated for the Sake of Allah^{azwj} upon me^{asws} with regards to it’. So I said, ‘May I be sacrificed for you^{asws}! You^{asws} are within your^{asws} powers (and) you^{asws} are fearing this?’ He^{asws} said: ‘Yes, so I^{asws} can Praise my^{asws} Lord^{azwj} upon what He^{azwj} Favoured with upon me^{asws}’.¹⁹

باب مَنْعِ الزَّكَاةِ

Chapter 2 – Prevention of the Zakāt

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ فَقَالَ يَا مُحَمَّدُ مَا مِنْ أَحَدٍ يَمْنَعُ مِنْ زَكَاةٍ مَالِهِ شَيْئاً إِلَّا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ يَوْمَ الْقِيَامَةِ ثَعْبَاناً مِنْ نَارٍ مُطَوَّقاً فِي عُنُقِهِ يَنْهَشُ مِنْ لَحْمِهِ حَتَّى يَفْرُعَ مِنَ الْحِسَابِ ثُمَّ قَالَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ يَعْنِي مَا بَخِلُوا بِهِ مِنَ الزَّكَاةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Muskan, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:180] **they shall have what they were niggardly of to cleave to their necks on the Day of Judgement**. So he^{asws} said: ‘O Muhammad! There is none who prevents anything from a Zakāt of his wealth except that Allah^{azwj} Mighty and Majestic, on the Day of Judgement, would Make that to be a clothing of fire collared in his neck, eroding his flesh until he is free from the Reckoning’. Then he^{asws} said: ‘These are the Words of Allah^{azwj} Mighty and Majestic [3:180] **they shall have what they were niggardly of to cleave to their necks on the Day of Judgement** – Meaning what they were niggardly of, from the Zakāt’.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ يُونُسَ عَنْ ابْنِ مُسْكَانَ بِرَفْعِهِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْمَسْجِدِ إِذْ قَالَ قُمْ يَا فُلَانُ قُمْ يَا فُلَانُ قُمْ يَا فُلَانُ حَتَّى أَخْرَجَ خَمْسَةَ نَفَرٍ فَقَالَ أَخْرَجُوا مِنْ مَسْجِدِنَا لَا تَصَلُّوا فِيهِ وَ أَنْتُمْ لَا تَزْكُونَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ibn Muskan, raising it from a man,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘While Rasool-Allah^{saww} was in the Masjid when he^{saww} said: ‘Stand, O so and so! Stand O son of so! Stand O so and so!’ until he^{saww} has thrown out five persons, and he^{saww} said: ‘Get out from our^{saww} Masjid! Do not pray *Salāt* in it and you are not giving *Zakāt*’.²¹

¹⁹ Al Kafi V 3 – The Book Of Zakaat CH 1 H 19

²⁰ Al Kafi V 3 – The Book Of Zakaat CH 2 H 1

²¹ Al Kafi V 3 – The Book Of Zakaat CH 2 H 2

يُونُسُ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ مَنَعَ قَيْرَاطًا مِنَ الزَّكَاةِ فَلَيْسَ بِمُؤْمِنٍ وَلَا مُسْلِمٍ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ .

Yunus, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who prevent a carat of *Zakāt*, so he is neither a Believer nor a Muslim, and these are the Words of the Mighty and Majestic [23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had neglected?'

و فِي رِوَايَةٍ أُخْرَى وَ لَا تُقْبَلُ لَهُ صَلَاةٌ .

And in another report, '(He^{asws} said) 'And his *Salāt* would not be Accepted for him'.²²

يُونُسُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا مِنْ ذِي زَكَاةٍ مَالٍ نَخْلٍ أَوْ زَرْعٍ أَوْ كَرْمٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا قَلَدَهُ اللَّهُ تُرْبَةَ أَرْضِهِ يَطْوِقُ بِهَا مِنْ سَبْعِ أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ .

Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is none with (payable) *Zakāt* of wealth, either a palm tree, or a farm, or a vineyard, who prevents the *Zakāt* of his wealth, except that Allah^{azwj} would Collar him with the soil of his land from seven earths (firmaments) to be collared with up to the Day of Judgement'.²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) دَمَانٌ فِي الْإِسْلَامِ حَلَالٌ مِنَ اللَّهِ لَا يَفْضِي فِيهِمَا أَحَدٌ حَتَّى يَبْعَثَ اللَّهُ قَائِمَنَا أَهْلَ النَّبِيِّ فَإِذَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ قَائِمَنَا أَهْلَ النَّبِيِّ حَكَمَ فِيهِمَا بِحُكْمِ اللَّهِ لَا يُرِيدُ عَلَيْهِمَا بَيْنَةَ الرَّانِي الْمُحْصَنُ يَرْجُمُهُ وَ مَانِعُ الزَّكَاةِ يَضْرِبُ عُقُقَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Malik Bin Atiyya, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said to me: 'Two bloods in Al Islam are Permissible from Allah^{azwj}. None can judge regarding these two until Allah^{azwj} Sends our^{asws} Qaim^{asws} of the People^{asws} of the Household. So when Allah^{azwj} Mighty and Majestic Sends our^{asws} Qaim^{asws} of the People^{asws} of the Household, he^{asws} would judge regarding these two with a Judgement of Allah^{azwj}, not wanting any proof against them – the married adulterer to be stoned (to death), and the preventer of the *Zakāt*, his neck being struck off'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) نَحْوَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Malik Bin Atiyya, from Aban Bin Taghlab,

²² Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 3

²³ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 4

(It has been narrated) from Abu Abdullah^{asws} – approximate to it'.²⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ رَجُلٍ أَدَّى الزَّكَاةَ فَتَقَصَّتْ مِنْ مَالِهِ وَلَا مَنَعَهَا أَحَدٌ فَزَادَتْ فِي مَالِهِ .

Humejd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz Bin Sa'ib, from Amro Bin Jumi'e,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a man who pays the *Zakāt*, he would be reducing from his wealth, nor anyone preventing it, so it would increase his wealth (in any way)'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا مِنْ عَبْدٍ يَمْنَعُ دِرْهَمًا فِي حَقِّهِ إِلَّا أَنْفَقَ اثْنَيْنِ فِي غَيْرِ حَقِّهِ وَ مَا رَجُلٌ يَمْنَعُ حَقًّا مِنْ مَالِهِ إِلَّا طَوَّقَهُ اللَّهُ عَزَّ وَ جَلَّ بِهِ حَيَّةً مِنْ نَارِ يَوْمِ الْقِيَامَةِ .

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

'I heard Abu Abdullah^{asws} saying: 'There is none from a servant who prevents one Dirham from its rightful (spending), except that he would (end up) spending two in other than its rightful way; and there is no man who prevents a right from his wealth except that Allah^{azwj} Mighty and Majestic would Collar him with a snake of fire on the Day of Judgement'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَلْعُونٌ مَلْعُونٌ مَالٌ لَا يُزَكَّى .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Accursed! Accursed, is the wealth which has not been purified (by paying *Zakāt* from it)'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) يَعْنِي الْأَوَّلَ قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَخْرَجَ زَكَاةَ مَالِهِ تَامَّةً فَوَضَعَهَا فِي مَوْضِعِهَا لَمْ يُسْأَلْ مِنْ أَيْنَ اكْتَسَبَ مَالَهُ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from Abu Al Hassan^{asws}, meaning the 1st, said, 'I heard him^{asws} saying: 'The one who takes out the complete *Zakāt* of his wealth, so he places it in its (appropriate) place, would not be asked (on the Day of Judgement) from where he earned his wealth'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مِهْرَانَ عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَيُطَوَّفُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ قَالَ مَا مِنْ عَبْدٍ مَنَعَ مِنْ زَكَاةِ مَالِهِ شَيْئًا إِلَّا جَعَلَ

²⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 5

²⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 6

²⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 7

²⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 8

²⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 9

اللَّهُ لَهُ ذَلِكَ يَوْمَ الْقِيَامَةِ تُعْبَانًا مِنْ نَارٍ يُطَوَّقُ فِي عُنُقِهِ يَنْهَشُ مِنْ لَحْمِهِ حَتَّى يَفْرُعَ مِنَ الْحَسَابِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَيَطُوفُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ قَالُ مَا بَخَلُوا بِهِ مِنَ الزَّكَاةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mihran, from Ibn Muskan, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:180] **they shall have what they were niggardly of to cleave to their necks on the Day of Judgement.** He^{asws} said: 'There is none from a servant who prevents anything from the *Zakāt* of his wealth except that Allah^{azwj}, on the Day of Judgement, would Make that to be a cloth of Fire in his neck, eroding his flesh, until he is free from the Reckoning; and these are the Words of Allah^{azwj} Mighty and Majestic [3:180] **they shall have what they were niggardly of to cleave to their necks on the Day of Judgement,** what they were niggardly with, from the *Zakāt*'.²⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ مَنَعَ الزَّكَاةَ سَأَلَ الرَّجْعَةَ عِنْدَ الْمَوْتِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The one who prevents the *Zakāt* would ask to be return during death, and these are the Words of the Mighty and Majestic [23:99] **Lord, send me back [23:100] Perhaps I may do righteous deeds which I had neglected**'.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ صَلَاةٌ مَكْتُوبَةٌ خَيْرٌ مِنْ عَشْرِينَ حَجَّةً وَ حَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَبًا يُنْفَقُهُ فِي بَرٍّ حَتَّى يَنْفَدَ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Prescribed *Salāt* is better than twenty Hajjs, and a Hajj is better than a house filled with gold spent in righteousness until it depletes'.

قَالَ ثُمَّ قَالَ وَ لَا أَفْلَحَ مَنْ ضَيَّعَ عَشْرِينَ بَيْتًا مِنْ ذَهَبٍ بِخَمْسَةِ وَ عَشْرِينَ دِرْهَمًا فَقُلْتُ وَ مَا مَعْنَى خَمْسَةِ وَ عَشْرِينَ دِرْهَمًا قَالَ مَنْ مَنَعَ الزَّكَاةَ وَ قَفَّتْ صَلَاتُهُ حَتَّى يُرْكِيَ .

He (the narrator) said, 'Then he^{asws} said: 'And there is no success for the one who wastes twenty houses of gold by twenty five Dirhams'. So I said, 'What is the meaning of 'twenty five Dirhams'?' He^{asws} said: 'The one who prevents the *Zakāt*, his *Salāt* would be paused until he purifies it (pays *Zakāt*)'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ مَلْعُونٌ مَلْعُونٌ مَالٌ لَا يُرْكِي .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

²⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 10

³⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 11

³¹ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 12

(It has been narrated) from Abu Abdullah^{asws} having said: 'Accursed! Accursed is the wealth not being purified (*Zakāt* not being paid from it)'.³²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَمَّنْ ذَكَرَهُ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ مَنَعَ قِيرَاطًا مِنَ الزَّكَاةِ فَلَيْمَتْهُ إِنْ شَاءَ يَهُودِيًّا أَوْ نَصْرَانِيًّا .

Abu Ali Al Ashary, from the one who mentioned it, from Hafs Bin Umar, from Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who prevents a carat of *Zakāt*, so let him die, if he so desires to as a Jew, or a Christian'.³³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ إِسْحَاقَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا ضَاعَ مَالٌ فِي بَرٍّ وَلَا فِي بَحْرٍ إِلَّا بِتَضْيِيعِ الزَّكَاةِ وَلَا يُصَادُ مِنَ الطَّيْرِ إِلَّا مَا ضَيَّعَ تَسْبِيحَهُ .

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Ali Bin Al Numan, from Is'haq who said,

'It was narrated to me by the one who heard Abu Abdullah^{asws} saying: 'Neither is wealth destroyed in a land nor a sea unless the *Zakāt* was wasted (not taken out), and none from a bird gets hunted until it wastes its Glorification (not doing it)'.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا ضَاعَ مَالٌ فِي بَرٍّ وَلَا فِي بَحْرٍ إِلَّا بِتَضْيِيعِ الزَّكَاةِ وَلَا يُصَادُ مِنَ الطَّيْرِ إِلَّا مَا ضَيَّعَ تَسْبِيحَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al iBin Uqba, from Ayoub Bin Rashid who said,

'I heard Abu Abdullah^{asws} saying: 'The preventer of the *Zakāt* would be collared with a bald snake, and it would eat from his brain; and that is in the Words of the Mighty and Majestic [3:180] **they shall have what they were niggardly of to cleave to their necks on the Day of Judgement**'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ (عَلَيْهِ السَّلَام) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا مُنِعَتِ الزَّكَاةَ مَنَعَتْ الْأَرْضُ بَرَكَاتِهَا .

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'We^{asws} found in the Book of Ali^{asws}: 'Rasool-Allah^{saww} said: 'When the *Zakāt* is prevented, the earth is Prevented (from) its Blessings'.³⁶

أَبُو عَبْدِ اللَّهِ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِيهِ أَسْبَاطِ بْنِ سَالِمٍ عَنْ سَالِمٍ مَوْلَى أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا مِنْ طَيْرٍ يُصَادُ إِلَّا بِتَرْكِهِ التَّسْبِيحِ وَمَا مِنْ مَالٍ يُصَابُ إِلَّا بِتَرْكِ الزَّكَاةِ .

³² Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 13

³³ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 14

³⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 15

³⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 16

³⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 17

Abu Abdullah Al Aasimy, from Ali Bin Al Hassan Al Maysami, from Ali Bin Asbaat, from his father Asbaat Bin Salim, from Salim, a slave of Aban who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from a bird which gets hunted except by neglecting its Glorification, and there is none from a wealth getting wasted except by neglecting the *Zakāt*'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ حَرِيزِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مِنْ ذِي مَالٍ ذَهَبٍ أَوْ فِضَّةٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا حَبَسَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ بِقَاعِ قَرْقَرٍ وَ سَلَطَ عَلَيْهِ شُجَاعًا أَقْرَعَ يُرِيدُهُ وَ هُوَ يَجِيدُ عَنْهُ فَإِذَا رَأَى أَنَّهُ لَا مَخْلَصَ لَهُ مِنْهُ أَمَكَّنَهُ مِنْ يَدِهِ فَفَضَمَهَا كَمَا يُفَضَّمُ الْفَجْلُ

Ali Bin Ibrahim, from his father, from Muhammad Bin Khalid, from Khalaf Bin Hammad, from Hareyz who said,

'Abu Abdullah^{asws} said: 'There is none from the ones with wealth, be it gold or silver, who prevents the *Zakāt* of his wealth, except that Allah^{azwj} Mighty and Majestic would Reckon him on the Day of Judgement in a pebbly spot, and a marsh serpent to overcome him, wanting him, and he would depart from it. So when it sees that he cannot finish himself from it, it would overpower him from his hand, so it would nibble him just as it would nibble a garden radish.

ثُمَّ يَصْبِرُ طَوْقًا فِي عُنُقِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ وَ مَا مِنْ ذِي مَالٍ إِبِلٍ أَوْ غَنَمٍ أَوْ بَقَرٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا حَبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِقَاعِ قَرْقَرٍ يَطْوُهُ كُلُّ ذَاتِ ظَلْفٍ يَطْلُفُهَا وَ يَنْهَشُهُ كُلُّ ذَاتِ نَابٍ يَنْابِهَا وَ مَا مِنْ ذِي مَالٍ نَخْلٍ أَوْ كَرْمٍ أَوْ زَّرَعٍ يَمْنَعُ زَكَاةَهَا إِلَّا طَوَّقَهُ اللَّهُ رِيْعَةً أَرْضِهِ إِلَى سَبْعِ أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ .

Then it would become a collar in his neck, and these are the Words of Allah^{azwj} Mighty and Majestic **[3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement.** And there is none from the ones with wealth, either camels or sheep or cows, who prevents the *Zakāt* of his wealth, except that Allah^{azwj} would Reckon him on the Day of Judgement upon a pebbly spot, wherein he would be trampled by everything with a hoof by its hooves, and being torn by everything with a claw by its claws; and there is none from the ones with wealth, either a palm tree, or a vineyard, or a plantation who prevents its *Zakāt*, except that Allah^{azwj} would Collar him a pasture, or a land up to the seventh earth, up to the Day of Judgement'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا حَبَسَ عَبْدٌ زَكَاةَ فَرَأَتْ فِي مَالِهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'A servant would not withhold *Zakāt*, so there would be an increase in his wealth'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ مَنَعَ حَقًّا لِلَّهِ عَزَّ وَجَلَّ أَنْفَقَ فِي بَاطِلٍ مِثْلِيهِ .

³⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 18

³⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 19

³⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 20

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who prevents a Right of Allah^{azwj} Mighty and Majestic would spend double the like of it in falsehood (the wrong way)'.⁴⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَبْعَثُ يَوْمَ الْقِيَامَةِ نَاسًا مِنْ قُبُورِهِمْ مَشْدُودَةً أَيْدِيهِمْ إِلَى أَعْنَاقِهِمْ لَا يَسْتَطِيعُونَ أَنْ يَتَنَاوَلُوا بِهَا قَيْسِي أَنْمَلَةً مَعَهُمْ مَلَائِكَةٌ يُعَيِّرُونَهُمْ تَعْيِيرًا شَدِيدًا يَقُولُونَ هَؤُلَاءِ الَّذِينَ مَنَعُوا خَيْرًا قَلِيلًا مِنْ خَيْرٍ كَثِيرٍ هَؤُلَاءِ الَّذِينَ أَعْطَاهُمْ اللَّهُ فَمَنَعُوا حَقَّ اللَّهِ فِي أَمْوَالِهِمْ .

A number of our companions, from Ahmad Bin Muhammad, from Ayoub Bin Nuh, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High would be Resurrecting a group of people from their graves on the Day of Judgement, with their hands tied tight upon their necks, not being able to take anything with them from even a distance of a fingertip. With them would be Angels taunting them with severe taunts, saying: 'These ones are those who prevented a little good from a lot of good! These are the ones whom Allah^{azwj} had Given, but they prevented a Right of Allah^{azwj} in their wealth'.⁴¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ عُمَانَ بْنِ رُسَيْدٍ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَرَنَ الزَّكَاةَ بِالصَّلَاةِ فَقَالَ أَقِيمُوا 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 [2:43] **And establish the *Salāt* and give the *Zakāt***. Thus, the one who establishes the *Salāt* and does not give the *Zakāt* has not established the *Salāt*'.⁴²

بابُ الْعِلَّةِ فِي وَضْعِ الزَّكَاةِ عَلَى مَا هِيَ لَمْ تَزِدْ وَ لَمْ تَنْقُصْ

Chapter 3 – The reason regarding the placing of the *Zakāt*, upon what is it, and it is not increased and not reduced

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِأَيِّ شَيْءٍ جَعَلَ اللَّهُ الزَّكَاةَ خَمْسَةً وَعِشْرِينَ فِي كُلِّ أَلْفٍ وَ لَمْ يَجْعَلْهَا ثَلَاثِينَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَهَا خَمْسَةً وَعِشْرِينَ أَخْرَجَ مِنْ أَمْوَالِ الْأَعْيَانِ بِقَدْرِ مَا يَكْتَفِي بِهِ الْفُقَرَاءُ وَ لَوْ أَخْرَجَ النَّاسُ زَكَاةَ أَمْوَالِهِمْ مَا احتَاجَ 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 in

⁴⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 21

⁴¹ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 22

⁴² Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 23

every thousand, and why did He^{azwj} not Make it to be thirty?’ 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’.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمَنِيِّ عَنْ حَبِيبِ الْخُنَعَمِيِّ قَالَ كَتَبَ أَبُو جَعْفَرِ الْمَنْصُورُ إِلَى مُحَمَّدِ بْنِ خَالِدٍ وَكَانَ عَامِلُهُ عَلَى الْمَدِينَةِ أَنْ يَسْأَلَ أَهْلَ الْمَدِينَةِ عَنِ الْخُمْسَةِ فِي الزَّكَاةِ مِنَ الْمَائَتَيْنِ كَيْفَ صَارَتْ وَزَنَ سَبْعَةَ وَ لَمْ يَكُنْ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمْرُهُ أَنْ يَسْأَلَ فِيمَنْ يَسْأَلُ عَبْدَ اللَّهِ بْنِ الْحَسَنِ وَ جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِ السَّلَام)

Ali Bin Ibrahim, from Salma Bin Al Khattab, from Al Hassan Bin Rashid, from Ali Bin Ismail Al Maysami, from Habeeb Al Khash'amy who said,

‘Abu Ja’far Al Mansour wrote to Muhammad Bin Khalid, and he was his office bearer upon Al-Medina, that he should ask the people of Al-Medina about the five from the two hundred regarding the *Zakāt*, how it came to be seven, and this did not happen to be in the era of Rasool-Allah^{saww}, and instructed him that among the ones he asks should be Abdullah Bin Al-Hassan, and Ja’far^{asws} Bin Muhammad^{asws}’.

قَالَ فَسَأَلَ أَهْلَ الْمَدِينَةِ فَقَالُوا أَدْرَكْنَا مَنْ كَانَ قَبْلَنَا عَلَى هَذَا فَبَعَثَ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَ جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَسَأَلَ عَبْدَ اللَّهِ بْنَ الْحَسَنِ فَقَالَ كَمَا قَالَ الْمُسْتَفْتُونَ مِنْ أَهْلِ الْمَدِينَةِ قَالَ فَقَالَ مَا تَقُولُ يَا أَبَا عَبْدِ اللَّهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَعَلَ فِي كُلِّ أَرْبَعِينَ أَوْ قِيَّةً أَوْ قِيَّةً فَإِذَا حَسَبْتَ ذَلِكَ كَانَ عَلَى وَزَنِ سَبْعَةٍ وَ قَدْ كَانَتْ وَزَنِ سِتَّةٍ وَ كَانَتْ الدَّرَاهِمُ خُمْسَةَ دَوَانِيقَ

He (Muhammad Bin Khalid) said, ‘So I asked the people of Al-Medina, and they said, ‘We came across the ones who were before us to be upon this’. So he sent for Abdullah Bin Al-Hassan and Ja’far Bin Muhammad^{asws}. So he asked Abdullah Bin Al-Hassan, and he said just as the Fatwa issuers from the people of Al-Medina. So he said, ‘What are you^{asws} saying, O Abu Abdullah^{asws}?’ So he^{asws} said: ‘Rasool-Allah^{saww} made to be in every forty Owqiyas, one Owqiya (unit of weight – forty Dirhams). So when that was counted, it was upon the weight of seven, and it had been weighed at six, and the Dirham was of five Dawaneeqs (units of weight)’.

قَالَ حَبِيبٌ فَحَسَبْنَاهُ فَوَجَدْنَاهُ كَمَا قَالَ فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْحَسَنِ فَقَالَ مِنْ أَيْنَ أَخَذْتَ هَذَا قَالَ قَرَأْتُ فِي كِتَابِ أُمِّكَ فَاطِمَةَ

Habeeb (the narrator) said, ‘So we counted it and found it to be just as he^{asws} had said it to be. So Abdullah Bin Al-Hassan turned towards him^{asws} and said: ‘From where did you^{asws} take this?’ He^{asws} said: ‘I^{asws} read it in the Book of your mother^{asws} Syeda Fatima^{asws}’.

قَالَ ثُمَّ انْصَرَفَ فَبَعَثَ إِلَيْهِ مُحَمَّدُ بْنُ خَالِدٍ ابْنَهُ إِلَى بَيْتِهَا فَاطِمَةَ (عَلَيْهَا السَّلَام) فَأَرْسَلَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي إِنَّمَا أَخْبَرْتُكَ أَنِّي قَرَأْتُهُ وَ لَمْ أَخْبِرْكَ أَنَّهُ عِنْدِي

He (the narrator) said, ‘Then they left. So Muhammad Bin Khalid sent a message to him^{asws}, ‘Send the Book of Syeda Fatima^{asws} over to me’. So Abu Abdullah^{asws} sent a message to him: ‘But rather, I^{asws} informed you that I^{asws} had read it and did not inform you that it was with me^{asws}’.

⁴³ Al Kafi V 3 – The Book Of Zakaat CH 3 H 1

قَالَ حَبِيبٌ فَجَعَلَ مُحَمَّدٌ بْنُ خَالِدٍ يَقُولُ لِي مَا رَأَيْتُ مِثْلَ هَذَا قَطُّ .

Habeeb (the narrator) said, 'So Muhammad Bin Khalid went on to say to me, 'I have not seen the likes of this, at all!'⁴⁴

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ حَفْصِ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ قُتَيْبِ بْنِ أَبِي عُبَيْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الزَّكَاةِ كَيْفَ صَارَتْ مِنْ كُلِّ أَلْفِ خَمْسَةَ وَ عَشْرِينَ 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 أَلْفِ إِنْسَانٍ خَمْسَةَ وَ عَشْرِينَ مَسْكِينًا وَ لَوْ عَلِمَ أَنَّ ذَلِكَ لَا يَسْعُهُمْ لَزَادَهُمْ لِأَنَّهُ خَالِفُهُمْ 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 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'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدِ بْنِ يُونُسَ عَنْ أَبِي جَعْفَرِ الْأَحْوَلِ قَالَ سَأَلَنِي رَجُلٌ مِنَ الزَّنَادِقَةِ فَقَالَ كَيْفَ صَارَتْ الزَّكَاةُ مِنْ كُلِّ أَلْفِ خَمْسَةَ وَ عَشْرِينَ دِرْهَمًا فَقُلْتُ لَهُ إِنَّمَا ذَلِكَ مِثْلُ الصَّلَاةِ ثَلَاثٌ وَ ثِنْتَانِ وَ أَرْبَعٌ قَالَ فَقَبِلَ مِنِّي ثُمَّ لَقِيتُ بَعْدَ ذَلِكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَسَبَ الْأَمْوَالِ وَ الْمَسَاكِينَ فَوَجَدَ مَا يَكْفِيهِمْ مِنْ كُلِّ أَلْفِ خَمْسَةَ وَ عَشْرِينَ وَ لَوْ لَمْ يَكْفِهِمْ لَزَادَهُمْ

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Abu Ja'far Al Ahowl who said,

'A man from the atheists asked me saying, 'How come the *Zakāt* came to be twenty five from every thousand Dirhams?' So I said to him, 'But rather that is like the *Salāt*, being of three (Cycles), and two (Cycles) and four (Cycles) (i.e., an arbitrary number)'. So he accepted it from me. Then I met Abu Abdullah^{asws} after that. So I asked him^{asws} about that, and he^{asws} said: 'Allah^{azwj} Mighty and Majestic Counted the wealth and the poor ones, so He^{azwj} Found what would suffice them as being twenty five from every thousand, and if that would not have sufficed them, would have Increased (the proportion) for them.

قَالَ فَرَجَعْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَقَالَ جَاءَتْ هَذِهِ الْمَسْأَلَةُ عَلَى الْإِبِلِ مِنَ الْحِجَازِ ثُمَّ قَالَ لَوْ أَنِّي أُعْطِيتُ أَحَدًا طَاعَةً لَأَعْطِيتُ صَاحِبَ هَذَا الْكَلَامِ .

He (the narrator) said, 'So I returned to him and informed him, and he said, 'This question has come upon the camel from Al-Hijaz'. Then he said, 'If I were to obey anyone obediently, I would obey the author of this speech'.⁴⁶

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

⁴⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 3 H 3

⁴⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 3 H 4

باب مَا وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ الزَّكَاةَ عَلَيْهِ

Chapter 4 – What Rasool-Allah^{saww} placed the *Zakāt* on, upon his^{saww} family

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ وَ فُضَيْلِ بْنِ يَسَّارٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا فَرَضَ اللَّهُ الزَّكَاةَ مَعَ الصَّلَاةِ فِي الْأَمْوَالِ وَ سَنَّهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي تِسْعَةِ أَشْيَاءَ وَ عَفَا رَسُولُ اللَّهِ عَمَّا سِوَاهُنَّ فِي الذَّهَبِ وَ الْفِضَّةِ وَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ وَ الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيبِ وَ عَفَا عَمَّا سِوَى ذَلِكَ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim and Abu Baseer and Bureyd Bin Muawiya Al Ijaly, and Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Allah^{azwj} Imposed the *Zakāt* in the wealth along with the *Salāt*, and Rasool-Allah^{saww} made it a Sunnah in nine things and Rasool-Allah^{saww} excused it from whatever was besides these – in the gold, and the silver, and the camels, and the cows, and the sheep, and the wheat, and the barley, and the dates, and the raisins, and excused from whatever was besides that'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ وَضَعَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيبِ وَ الذَّهَبِ وَ الْفِضَّةِ وَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ وَ عَفَا 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 عَفَا عَمَّا سِوَى ذَلِكَ إِذَا كَانَ ذَلِكَ فِي أَوَّلِ النُّبُوَّةِ كَمَا كَانَتْ الصَّلَاةُ رَكْعَتَيْنِ ثُمَّ زَادَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِيهَا سَبْعَ رَكْعَاتٍ وَ كَذَلِكَ الزَّكَاةُ وَضَعَهَا وَ سَنَّهَا فِي أَوَّلِ نُبُوَّتِهِ عَلَى تِسْعَةِ أَشْيَاءَ ثُمَّ وَضَعَهَا عَلَى جَمِيعِ الْحُبُوبِ .

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}

⁴⁷ Al Kafi V 3 – The Book Of Zakaat CH 4 H 1

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'.⁴⁸

باب مَا يُزَكَّى مِنَ الْحُبُوبِ

Chapter 5 – What would be purified (*Zakāt* paid) from the grains

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمٍ قَالَ سَأَلْتُهُ (عَلَيْهِ السَّلَامُ) عَنِ الْحُبُوبِ مَا يُزَكَّى مِنْهَا قَالَ الْبُرُّ وَالشَّعِيرُ وَالذَّرَّةُ وَالذُّخْنُ وَالْأُرْزُ وَالسُّلْتُ وَالْعَدَسُ وَالسَّمْسِمُ كُلُّ هَذَا يُزَكَّى وَشَبَاهُهُ .

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

'I asked him^{asws} about the grains, 'What would be purified (*Zakāt* paid) from these?' He^{asws} said: 'The wheat, and the barley, and the corn, and the millet, and the rice, and the rye, and the lentil, and the sesame – all of this would be purified (*Zakāt* paid), and those resembling these'.⁴⁹

حَرِيْزٌ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ وَ قَالَ كُلُّ مَا كَيْلَ بِالصَّاعِ فَيَلْغُ الْأَوْسَاقَ فَعَلَيْهِ الزَّكَاةُ وَ قَالَ جَعَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الصَّدَقَةَ فِي كُلِّ شَيْءٍ أَنْبَتِ الْأَرْضُ إِلَّا مَا كَانَ فِي الْخَضِرِ وَ الْبُقُولِ وَ كُلِّ شَيْءٍ يَفْسُدُ مِنْ يَوْمِهِ .

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'.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ قَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ وَضَعَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ الْحِنْطَةِ وَالشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيْبِ وَ الذَّهَبِ وَ الْفِضَّةِ وَ الْعَنَمِ وَ الْبَقْرِ وَ الْإِبِلِ وَ عَفَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَمَّا سِوَى ذَلِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Ali Bin Mahziyar who said,

'I read in a letter of Abdullah Bin Muhammad to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! It is reported from Abu Abdullah^{asws} that he^{asws} said: 'Rasool-Allah^{saww} placed the *Zakāt* upon night things – the wheat, and the barley, and the

⁴⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 4 H 2

⁴⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 5 H 1

⁵⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 5 H 2

dates, and the raisins, and the gold, and the silver, and the sheep, and the cows, and the camels; and Rasool-Allah^{saww} excused from whatever was besides that.

فَقَالَ لَهُ الْفَائِلُ عِنْدَنَا شَيْءٌ كَثِيرٌ يَكُونُ أضعافَ ذَلِكَ فَقَالَ وَ مَا هُوَ فَقَالَ لَهُ الْأَرُزُّ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَضَعَ الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ وَ عَفَا عَمَّا سِوَى ذَلِكَ وَ تَقُولُ عِنْدَنَا أَرُزُّ وَ عِنْدَنَا ذُرَّةٌ وَ قَدْ كَانَتْ الذَّرَّةُ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

So a person said to him^{asws}, 'With us there are a lot of things which happen to be double that'. So he^{asws} said: 'And what is it?' So he said to him^{asws}, 'The rice'. So Abu Abdullah^{asws} said: 'I^{asws} am saying to you that Rasool-Allah^{saww} placed the *Zakāt* upon nine things and excused from whatever was besides that, and you are saying, 'With us there is rice, and with us there is corn'? And there was corn (existing) in the era of Rasool-Allah^{saww}.

فَوَقَّعَ (عَلَيْهِ السَّلَامُ) كَذَلِكَ هُوَ وَ الزَّكَاةُ عَلَى كُلِّ مَا كِيلَ بِالصَّاعِ

So he^{asws} signed: 'It is like that; and the *Zakāt* is upon everything which can be weighed with the Sa'a' (3litres – dry measurement)'.
 وَ كَتَبَ عَبْدُ اللَّهِ وَ رَوَى غَيْرُ هَذَا الرَّجُلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سَأَلَهُ عَنِ الْحُبُوبِ فَقَالَ وَ مَا هِيَ فَقَالَ السَّمْسِيمُ وَ الْأَرُزُّ وَ الدُّحْنُ وَ كُلُّ هَذَا غَلَّةٌ كَالْحِنْطَةِ وَ الشَّعِيرِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْحُبُوبِ كُلِّهَا زَكَاةٌ .

And Abdullah wrote, and it is reported by other than this man,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the grains, so he^{asws} said: 'And what is it?' So he said, 'The sesame, and the rice, and the millet, and all of this is produce like the wheat and the barley'. So Abu Abdullah^{asws} said: 'With regards to the grains, all of these, there is *Zakāt*'.⁵¹

وَ رَوَى أَيْضاً عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ كُلُّ مَا دَخَلَ الْفَقِيرَ فَهُوَ يَجْرِي مَجْرَى الْحِنْطَةِ وَ الشَّعِيرِ وَ النَّمْرِ وَ الزَّبِيبِ

And it is reported as well,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whatever enters the Qafeez (container of 528 litres – dry measure), so it would flow upon (the same rules) as flow the wheat, and the barley, and the dates, and the raisins'.

قَالَ فَأَخْبِرْنِي جُعِلْتُ فِدَاكَ هَلْ عَلَى هَذَا الْأَرُزُّ وَ مَا أَشْبَهَهُ مِنَ الْحُبُوبِ الْحَمَّصِ وَ الْعَدَسِ زَكَاةٌ فَوَقَّعَ (عَلَيْهِ السَّلَامُ) صَدَقُوا الزَّكَاةَ فِي كُلِّ شَيْءٍ كِيلَ .

He said, 'So inform me, may I be sacrificed for you^{asws}, is there *Zakāt* upon the rice and what resembles it from the grains, and the chickpeas, and the lentils?' So he^{asws} signed: 'Take out *Zakāt* in everything being weighed'.⁵²

وَ عَنْهُ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنَّ لَنَا رَطْبَةً وَ أَرُزًّا فَمَا الَّذِي عَلَيْنَا فِيهَا فَقَالَ (عَلَيْهِ السَّلَامُ) أَمَّا الرُّطْبَةُ فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ وَ أَمَّا الْأَرُزُّ فَمَا سَقَتِ السَّمَاءُ بِالْعُشْرِ وَ مَا سَقِيَ بِالذَّلْوِ فَيَصْفُ الْعُشْرُ مِنْ كُلِّ مَا كِيلَتْ بِالصَّاعِ أَوْ قَالَ وَ كِيلَ بِالْمَكِّيَالِ .

⁵¹ Al Kafi V 3 – The Book Of *Zakaat* CH 5 H 3

⁵² Al Kafi V 3 – The Book Of *Zakaat* CH 5 H 4

And from him, from Ahmad Bin Muhammad, from Muhammad Bin Ismail who said

'I said to Abu Al-Hassan^{asws}, 'For us are unripened dates and rice, so what is that which is upon us regarding these?' So he^{asws} said: 'As for the un-ripened dates, so there is nothing upon you with regards to it; and as for the rice, so whatever was irrigated by the sky (rain) is with the one-tenth, and whatever was irrigated by the bucket, so it is half of the one-tenth (5%), from everything what is weighed by the Sa'a', or said: 'Weighed by the weights'.⁵³

حُمَيْدُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ سَمَاعَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبَانَ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْحَرْثِ مَا يُزَكَّى مِنْهُ فَقَالَ الْبُرُّ وَالشَّعِيرُ وَالذَّرَّةُ وَالْأُرْزُ وَالسَّلْتُ وَالْعَدْسُ كُلُّ هَذَا مِمَّا يُزَكَّى

Humeyd Bin Ziyad, from Ahmad Bin Sama'at, from the one who mentioned it, from Aban, from Abu Maryam,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the farm, what would be purified (*Zakāt* paid) from it?' So he^{asws} said: 'The wheat, and the barley, and the corn, and the rice, and the rye, and the lentils – all of these are from what would be purified (*Zakāt* paid)'.

وَقَالَ كُلُّ مَا كَيْلَ بِالصَّاعِ فَبَلَغَ الْأَوْسَاقَ فَعَلَيْهِ الزَّكَاةُ .

And he^{asws} said: 'Everything which is weighed by the Sa'a, so it reaches the Awsaaq, so upon it is the *Zakāt*.⁵⁴

بَاب مَا لَا يَجِبُ فِيهِ الزَّكَاةُ مِمَّا تُنْبِتُ الْأَرْضُ مِنَ الْخَضِرِ وَغَيْرِهَا

Chapter 6 – What the *Zakāt* is not Obligated upon, from the vegetation of the earth, from the greenery and other than it

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 الْبُطِيخِ 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

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 وَ إِنْ بِيَعْتَ 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,

⁵³ Al Kafi V 3 – The Book Of *Zakaat* CH 5 H 5

⁵⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 5 H 6

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

(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'.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا فِي الْخَضِرِ قَالَ وَ مَا هِيَ قُلْتُ الْقَضْبُ وَ الْبَطِيخُ وَ مِثْلُهُ مِنَ الْخَضِرِ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ إِلَّا أَنْ يُبَاعَ مِثْلُهُ بِمَالٍ وَ يَحُولَ عَلَيْهِ الْحَوْلُ فَبِهِ 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 الْعُضَاةِ مِنَ الْفُرْسِكِ وَ أَشْبَاهِهِ فِيهِ زَكَاةٌ قَالَ لَا قُلْتُ فَتَمَنَّهُ قَالَ مَا حَالَ عَلَيْهِ الْحَوْلُ مِنْ تَمَنِهِ فَزَكَّهُ .

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*)'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَ غَيْرِهِ عَنْ يُونُسَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْأَشْنَانِ فِيهِ زَكَاةٌ فَقَالَ لَا .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar and someone else, from Yunus who said,

'I asked Abu Al-Hassan^{asws} about the potash,'Is there *Zakāt* regarding it?' So he^{asws} said: 'No'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْقُطْنِ وَ الزَّعْفَرَانِ عَلَيْهِمَا زَكَاةٌ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar, from Abdul Aziz Bin Al Muhtady who said,

'I asked Abu Al-Hassan^{asws} about the cotton and the saffron, 'Is there *Zakāt* upon these two?' He^{asws} said: 'No'.⁵⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْبُسْتَانِ تَكُونُ فِيهِ مِنَ الثَّمَارِ مَا لَوْ بَاعَ كَانَ مَالًا هَلْ فِيهِ صَدَقَةٌ قَالَ لَا .

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

⁵⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 6 H 2

⁵⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 6 H 3

⁵⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 6 H 4

⁵⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 6 H 5

(It has been narrated) from Abu Ja'far^{asws} or Abu Abdullah^{asws} regarding the orchard wherein happen to be the fruits, 'What if it were to be sold, there would be wealth, would there be charity (payable) regarding it?' He^{asws} said: 'No'.⁶⁰

بَابُ أَقَلِّ مَا يَجِبُ فِيهِ الزَّكَاةُ مِنَ الْحَرْثِ

Chapter 7 – The least of what Obligates the *Zakāt* regarding it, from the farm

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الزَّكَاةِ فِي الزَّبِيبِ وَ التَّمْرِ فَقَالَ فِي كُلِّ خَمْسَةِ أَوْسَاقٍ وَسُقٌّ وَ الْوَسْقُ سِتُّونَ صَاعًا وَ الزَّكَاةُ فِيهِمَا سَوَاءٌ فَأَمَّا الطَّعَامُ فَالْعَشْرُ فِيمَا سَقَّتِ السَّمَاءُ وَ أَمَّا مَا سُقِيَ بِالْعَرَبِ وَ الدَّوَالِي فَإِنَّمَا عَلَيْهِ نِصْفُ الْعَشْرِ .

Abu Ali Al Ashary, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'I asked about the *Zakāt* regarding the raisins and the dates, so he^{asws} said: 'With regards to every five Owsaaq, one Wasaq (20%), and the Wasaq is of sixty Sa'as (unit of weight), and the *Zakāt* regarding these two is the same. But, as for the food, so it is the tenth, in what is irrigated by the sky (rain), and as for what is irrigated by the (human) energy and the buckets, so rather, upon it would be half the tenth (5%)'.⁶¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشِيْمٍ عَنْ صَفْوَانَ بْنِ بَحْيٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَا ذَكَرْنَا لَهُ الْكُوفَةَ وَ مَا وَضِعَ عَلَيْهَا مِنَ الْخَرَاجِ وَ مَا سَارَ فِيهَا أَهْلُ بَيْتِهِ فَقَالَ مَنْ أَسْلَمَ طَوْعًا تَرَكْتُ أَرْضَهُ فِي يَدِهِ وَ أَخَذَ مِنْهُ الْعَشْرُ مِمَّا سَقَّتِ السَّمَاءُ وَ الْأَنْهَارُ وَ نِصْفُ الْعَشْرِ مِمَّا كَانَ بِالرِّشَاءِ فِيمَا عَمَرُوهُ مِنْهَا وَ مَا لَمْ يَعْمُرُوهُ مِنْهَا أَخَذَهُ الْإِمَامُ فَبَيْلَهُ مِمَّنْ يَعْمُرُهُ وَ كَانَ لِلْمُسْلِمِينَ وَ عَلَى الْمُتَقَبِّلِينَ فِي حِصَصِهِمُ الْعَشْرُ وَ نِصْفُ الْعَشْرِ وَ لَيْسَ فِي أَقَلِّ مِنْ خَمْسَةِ أَوْسَاقٍ شَيْءٌ مِنَ الزَّكَاةِ

A number of our companions, from Ahmad in Muhammad Bin Isa, from Ali Bin Ahmad Bin Asheyam, from Safwan Bin Yahya and Ahmad Bin Muhammad Bin Abu Nasr who both said,

'We mentioned Al-Kufa to him^{asws} and what taxation had been placed upon it, and what his^{asws} family members had gone to. So he^{asws} said: 'The one who became a Muslim voluntarily, his land was left to be in his hands, and the tenth is taken from him from what is irrigated by the sky and the rivers, and half of the tenth (5%) is taken from what was (irrigated by) the sprinkling in what they had revived from it; and whatever they did not revive from it, the Imam^{asws} would take it and contract it with the ones who do revive it. And it was so for the Muslims and upon the vendors in their shares, the tenth and half the tenth, and there was no *Zakāt* regarding less than five Owsaaqs.

⁶⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 6 H 6

⁶¹ Al Kafi V 3 – The Book Of *Zakaat* CH 7 H 1

وَمَا أَخَذَ بِالسَّيْفِ فَذَلِكَ إِلَى الْإِمَامِ يُعْتَبَرُ بِالَّذِي يَرَى كَمَا صَنَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِخَيْبَرَ قَبْلَ سَوَادِهَا وَ بَيَاضِهَا يَعْنِي أَرْضَهَا وَ نَخْلَهَا وَ النَّاسُ يَقُولُونَ لَا يَصْلُحُ قِبَالَهُ الْأَرْضُ وَ النَّخْلُ وَ قَدْ قَبِلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خَيْبَرَ وَ عَلَى الْمُتَقَبِّلِينَ سِوَى قِبَالَةِ الْأَرْضِ الْعُسْرُ وَ نِصْفُ الْعُسْرِ فِي حِصْبِهِمْ

And whatever is taken by the sword, so that is up to the Imam^{asws}. He^{asws} would contract it with one whom he^{asws} sees fit to, just as Rasool-Allah^{saww} had done with Khyber. He^{saww} contracted its black and its white, meaning its land and its palm trees, and the people were saying, 'It is not correct to contract the land and the palm trees'; and Rasool-Allah^{saww} had contracted Khyber, and upon the contractees, besides the contract of the land, was the tenth and half the tenth in their shares.

وَ قَالَ إِنَّ أَهْلَ الطَّائِفِ أَسْلَمُوا وَ جَعَلُوا عَلَيْهِمُ الْعُسْرَ وَ نِصْفَ الْعُسْرِ وَ إِنَّ أَهْلَ مَكَّةَ دَخَلَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنوةً فَكَانُوا أَسْرَاءَ فِي يَدِهِ فَأَعْتَقَهُمْ وَ قَالَ اذْهَبُوا فَأَنْتُمْ الطُّلُقَاءُ .

And he^{asws} said: 'The people of Al-Taif became Muslims, and the one-tenth and half of the one-tenth was made to be upon them, the people of Makkah, Rasool-Allah^{saww} entered it forcibly. Thus, they were captives in his^{saww} hands, but he^{asws} freed them and said: 'Go, for you are all free!'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي الصَّدَقَةِ فِيمَا سَقَتِ السَّمَاءُ وَ الْأَنْهَارُ إِذَا كَانَ سَيْحاً أَوْ كَانَ بَعْلَا الْعُسْرِ وَ مَا سَقَتِ السَّوَانِي وَ الدَّوَالِي أَوْ سَقَى بِالْغَرْبِ فَنِصْفُ الْعُسْرِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Abu Umeyr, from Hammad, from Halby who said,

'Abu Abdullah^{asws} said: 'Regarding the charity in what the sky and the rivers irrigate when it was arid or it was un-watered, is the one-tenth, and whatever is irrigated by the scoops and the buckets, or irrigated by the human energy, so it is half of the one-tenth'.⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُمَا قَالَا لَهُ هَذِهِ الْأَرْضُ الَّتِي يُزَارِعُ أَهْلُهَا مَا تَرَى فِيهَا فَقَالَ كُلُّ أَرْضٍ دَفَعَهَا إِلَيْكَ السُّلْطَانُ فَمَا حَرَّتْهُ فِيهَا فَعَلَيْكَ فِيمَا أَخْرَجَ اللَّهُ مِنْهَا الَّذِي قَطَعْتَ عَلَيْهِ وَ لَيْسَ عَلَى جَمِيعِ مَا أَخْرَجَ اللَّهُ مِنْهَا الْعُسْرُ إِنَّمَا عَلَيْكَ الْعُسْرُ فِيمَا يَحْصُلُ فِي يَدِكَ بَعْدَ مُقَاسَمَتِهِ لَكَ .

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

(It has been narrated) from Abu Ja'far^{asws}, they both having said to him^{asws}, 'This land which its owners tend to plough, what do you see with regards to it?' So he^{asws} said: 'Every land which the Sultan (ruling authority) hands over to you (under a farming contract), so whatever you cultivate in it, so upon you would be (to pay) regarding what Allah^{azwj} Brings forth from it (harvest), that which has been your piece of land, and it is not upon the entirety of what Allah^{azwj} Brings forth from it, the one-tenth, but

⁶² Al Kafi V 3 – The Book Of Zakaat CH 7 H 2

⁶³ Al Kafi V 3 – The Book Of Zakaat CH 7 H 3

rather, upon you is the one-tenth in what arrives in your hands after the distribution (of your share) to you'.⁶⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ أَقَلِّ مَا يَجِبُ فِيهِ الزَّكَاةُ مِنَ النَّبْرِ وَالشَّعِيرِ وَالنَّمْرِ وَالزَّبِيبِ فَقَالَ خَمْسَةُ أَوْسَاقٍ بَوَسَقِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقُلْتُ كَمْ الْوَسَقُ قَالَ سِتُونَ صَاعًا قُلْتُ فَهَلْ عَلَى الْعِنَبِ زَكَاةٌ أَوْ إِنَّمَا تَجِبُ عَلَيْهِ إِذَا صَيَّرَهُ زَبِيبًا قَالَ نَعَمْ إِذَا خَرَصَهُ أَخْرَجَ زَكَاةَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from Sa'ad Bin Sa'ad Al Ashary who said,

'I asked Abu Al-Hassan^{asws} about the least what would Obligated the *Zakāt*, from the wheat, and the barley, and the dates, and the raisins. So he^{asws} said: 'Five Owsaaq by the Wasaq of the Prophet^{saww}'. So I said, 'How much is the Wasaq?' He^{asws} said: 'Sixty Sa'as'. I said, 'So is there *Zakāt* upon the grapes, or rather it would be Obligated upon it when it does become a raisin'. He^{asws} said: 'Yes, when it is estimated, its *Zakāt* would be taken out'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِيمَا سَقَّتِ السَّمَاءُ وَالْأَنْهَارُ أَوْ كَانَ بَعْلًا الْعُشْرِ وَ أَمَا مَا سَقَّتِ السَّوَانِي وَالْدَّوَالِي فَنُصْفُ الْعُشْرِ فَقُلْتُ لَهُ فَالْأَرْضُ تَكُونُ عِنْدَنَا تُسْقَى بِالْدَّوَالِي ثُمَّ يَزِيدُ الْمَاءُ فَتُسْقَى سَيِّحًا فَقَالَ وَ إِنْ ذَا لِيَكُونَ عِنْدَكُمْ كَذَلِكَ قُلْتُ نَعَمْ قَالَ النَّصْفُ وَالنَّصْفُ بِنُصْفِ الْعُشْرِ وَ نِصْفُ بِالْعُشْرِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Shurayh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'With regards to whatever is irrigated by the sky and the rivers, or if it was un-watered, is the one-tenth (10%), and as for what the scooping and the buckets irrigate, so it is half of the one-tenth (5%)'. So I said to him^{asws}, 'But the land which happens to be with us, we irrigate by the buckets, then the water increases, so the rivers irrigate it'. So he^{asws} said: 'And is that what is happening with you, like that?' I said, 'Yes'. He^{asws} said: 'The half and the half. Half being with half of the one-tenth, and half being with the one-tenth'.

فَقُلْتُ الْأَرْضُ تُسْقَى بِالْدَّوَالِي ثُمَّ يَزِيدُ الْمَاءُ فَتُسْقَى السَّقِيَّةَ وَالسَّقِيَّةَيْنِ سَيِّحًا قَالَ وَ فِي كَمْ تُسْقَى السَّقِيَّةَ وَالسَّقِيَّةَيْنِ سَيِّحًا قُلْتُ فِي ثَلَاثِينَ لَيْلَةً أَوْ أَرْبَعِينَ لَيْلَةً وَ قَدْ مَضَتْ قَبْلَ ذَلِكَ فِي الْأَرْضِ سِتَّةَ أَشْهُرٍ سَبْعَةَ أَشْهُرٍ قَالَ نِصْفُ الْعُشْرِ .

So I said, 'The land irrigated by the buckets, then the water increases, so it gets irrigated by the irrigation, and the two irrigations by the canal' He^{asws} said: 'And in how much is the irrigation, of the one irrigation and the two irrigations of the canal?' I said, 'In thirty nights, or forty nights, and it has passed before that in the land, six months, seven months'. He^{asws} said: 'Half of the one-tenth'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ النَّمْرِ وَالزَّبِيبِ مَا أَقَلُّ مَا تَجِبُ فِيهِ الزَّكَاةُ فَقَالَ خَمْسَةُ أَوْسَاقٍ وَ يُتْرَكُ مَعِيَ فَاةً وَ أَمْ جَعْرُورٍ لَا يُزَكِّيَانِ وَ إِنْ كَثُرَا وَ يُتْرَكُ لِلْحَارِسِ الْعَدْقِ وَ الْعَدْقَانِ وَ الْحَارِسُ يَكُونُ فِي النَّخْلِ يَنْظُرُهُ فَيُتْرَكُ ذَلِكَ لِجِيعَالِهِ .

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

⁶⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 7 H 4

⁶⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 7 H 5

⁶⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 7 H 6

'I asked Abu Abdullah^{asws} about the dates and the raisins, what is the least what would Obligate the *Zakāt* with regards to it?' So he^{asws} said: 'Five Owsaaqs, and the Faratin and Umm Jarour (two types) would be left out, not purified (*Zakāt* not paid), and even if these were numerous; and the bunch and the two bunches would be left for the guard who happens to be among the palm trees watching out, so it would be left for his dependents'.⁶⁷

باب أَنَّ الصَّدَقَةَ فِي التَّمْرِ مَرَّةً وَاحِدَةً

Chapter 8 – The charity regarding the dates is for one time (only)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَيُّمَا رَجُلٍ كَانَ لَهُ حَرْثٌ أَوْ تَمْرَةٌ فَصَدَّقَهَا فَلَيْسَ عَلَيْهِ فِيهِ شَيْءٌ وَ إِنْ حَالَ عَلَيْهِ الْحَوْلُ عِنْدَهُ إِلَّا أَنْ يُحَوَّلَهُ مَالًا فَإِنْ فَعَلَ ذَلِكَ فَحَالَ عَلَيْهِ الْحَوْلُ عِنْدَهُ فَعَلَيْهِ أَنْ يُرَكِّبَهُ وَ إِلَّا فَلَا شَيْءَ عَلَيْهِ وَ إِنْ تَبَيَّنَ ذَلِكَ أَلْفَ عَامٍ إِذَا كَانَ بَعِيْنِهِ فَإِنَّمَا عَلَيْهِ فِيهِ صَدَقَةُ الْعُسْرِ فَإِذَا أَدَاهَا مَرَّةً وَاحِدَةً فَلَا شَيْءَ عَلَيْهِ فِيهَا حَتَّى يُحَوَّلَهُ مَالًا وَ يُحَوَّلَ عَلَيْهِ الْحَوْلُ وَ هُوَ عِنْدَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever man who had a farm for him or dates, so he gives charity (*Zakāt*) of it, so there would be nothing upon him, and even if a year passes by over it, with it in his possession, except if he were to change it to wealth. So if he were to do that, and a year passes by over it being in his possession, then upon him would be that he purifies it (pay *Zakāt*), or else there would be nothing upon him, and even if it were to remain with him for a thousand years, when it was exactly it (in the same form). But rather, upon him with regards to it is the charity (*Zakāt*) of the one-tenth (10%). So when he pays it one time, so there would be nothing upon him with regards to it until he changes it to wealth, and the year passes by over it while it is in his possession'.⁶⁸

باب زَكَاةِ الدَّهَبِ وَ الفِضَّةِ

Chapter 9 – *Zakāt* of the gold and the silver

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ فِي كُلِّ مِائَتِي دِرْهَمٍ خَمْسَةَ دَرَاهِمٍ مِنَ الفِضَّةِ وَ إِنْ نَقَصَ فَلَيْسَ عَلَيْكَ زَكَاةٌ وَ مِنَ الدَّهَبِ مِنْ كُلِّ عَشْرِينَ دِينَارًا نِصْفُ دِينَارٍ وَ إِنْ نَقَصَ فَلَيْسَ عَلَيْكَ شَيْءٌ .

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

⁶⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 7 H 7

⁶⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 8 H 1

(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'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ النَّخَّاسِ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ إِنِّي رَجُلٌ صَانِعٌ أَعْمَلُ بِيَدِي وَإِنَّهُ يَجْتَمِعُ عِنْدِي الْخُمْسُ وَالْعَشْرَةُ فِيهَا 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 Dirhams, and the year passes by over it, so upon it would be the *Zakāt*'.⁷⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ فِيهَا دُونَ الْعَشْرِينَ مِثْقَالًا مِنَ الذَّهَبِ شَيْءٌ فَإِذَا كَمَلَتْ عَشْرِينَ مِثْقَالًا فَفِيهَا نِصْفٌ مِثْقَالٍ إِلَى أَرْبَعَةٍ وَ عَشْرِينَ فَإِذَا كَمَلَتْ أَرْبَعَةً وَ عَشْرِينَ فَفِيهَا ثَلَاثَةُ أَمْحَاسٍ دِينَارٍ إِلَى ثَمَانِيَةٍ وَ عَشْرِينَ 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 gms).⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنِ ابْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا جَارَتْ الزَّكَاةُ الْعَشْرِينَ دِينَارًا فِي كُلِّ أَرْبَعَةٍ دَنَانِيرٍ عَشْرُ دِينَارٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Ibn Uyayna,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the *Zakāt* exceeds twenty Dinars, so in every four Dinars it would be one-tenth of a Dinar'.⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الذَّهَبِ كَمْ فِيهِ مِنَ الزَّكَاةِ فَقَالَ إِذَا بَلَغَ قِيَمَتُهُ مِائَتِي دِرْهَمٍ فَعَلَيْهِ الزَّكَاةُ .

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

⁶⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 1

⁷⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 2

⁷¹ Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 3

⁷² Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 4

'I asked Abu Abdullah^{asws} about the gold, 'How much *Zakāt* is with regards to it?' He^{asws} said: 'When its price reaches two hundred Dirhams, so upon it is the *Zakāt*'.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) فِي كَمِّ وَضَعِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الزَّكَاةَ فَقَالَ فِي كُلِّ مِائَتِي دِرْهَمٍ خَمْسَةَ دَرَاهِمٍ فَإِنْ نَقَصَتْ فَلَا زَكَاةَ فِيهَا وَ فِي الذَّهَبِ فِي كُلِّ عَشْرِينَ دِينَارًا نِصْفُ دِينَارٍ فَإِنْ نَقَصَتْ فَلَا زَكَاةَ فِيهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Husayn Bin Bashhar who said,

'I asked Abu Al-Hassan^{asws}, 'In how much did Rasool-Allah^{saww} place the *Zakāt*?' So he^{asws} said: 'In every two hundred Dirham, five Dirhams. So if it is deficient, so there is no *Zakāt* in it; and regarding the gold, so in every twenty Dinars, half a Dinar, but if it is deficient, so there is no *Zakāt* in it'.⁷⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْجَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الذَّهَبِ وَ الْفِضَّةِ مَا أَقَلُّ مَا يَكُونُ فِيهِ الزَّكَاةُ قَالَ مِائَتَا دِرْهَمٍ وَ عِدْلُهَا مِنَ الذَّهَبِ قَالَ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'Abu Abdullah^{asws} was asked about the gold and the silver, 'What is the least of what there would happen to be *Zakāt* in it?' He^{asws} said: 'Two hundred Dirhams, and the equivalent of it from the gold'.

وَ سَأَلْتُهُ عَنِ النَّيْفِ وَ الْخَمْسَةِ وَ الْعَشْرَةِ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ حَتَّى يَبْلُغَ أَرْبَعِينَ فَيُعْطَى مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ .

And I asked him^{asws} about the small change, the five and the ten. He^{asws} said: 'There is nothing upon it until it reaches forty, so you would give from every forty Dirhams, one Dirham'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ تِسْعُونَ وَ مِائَةٌ دِرْهَمٍ وَ تِسْعَةَ عَشَرَ دِينَارًا أَعْلَيْهَا فِي الزَّكَاةِ شَيْءٌ فَقَالَ إِذَا اجْتَمَعَ الذَّهَبُ وَ الْفِضَّةُ فَبَلَغَ ذَلِكَ مِائَتِي دِرْهَمٍ فَفِيهَا الزَّكَاةُ لِأَنَّ عَيْنَ الْمَالِ الدَّرَاهِمُ وَ كُلُّ مَا خَلَا الدَّرَاهِمَ مِنْ ذَهَبٍ أَوْ مَتَاعٍ فَهُوَ عَرَضٌ مَرْدُودٌ ذَلِكَ إِلَى الدَّرَاهِمِ فِي الزَّكَاةِ وَ الدِّيَاتِ .

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}, said, 'I said to him^{asws}, 'One hundred and ninety Dirhams, and nineteen Dinars, is there any *Zakāt* on it?' So he^{asws} said: 'When there gathers the gold and the silver, and that reaches to two hundred Dirhams, so regarding these is the *Zakāt*, because the essence of the wealth is the Dirhams, and everything apart from the Dirhams, from gold or chattels, so it is dealt

⁷³ Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 5

⁷⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 6

⁷⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 7

with by referring that to the Dirhams with regards to the *Zakāt* and the compensations'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ زَيْدِ الصَّائِغِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي كُنْتُ فِي قَرْيَةٍ مِنْ قُرَى خُرَاسَانَ يُقَالُ لَهَا بُخَارَى فَرَأَيْتُ فِيهَا دَرَاهِمَ تُعْمَلُ ثَلَاثَ فِضَّةً وَ ثَلَاثَ مِسٍّ وَ ثَلَاثَ رِصَاصٍ وَ كَانَتْ تَجُوزُ عِنْدَهُمْ وَ كُنْتُ أَعْمَلُهَا وَ أَنْفِقُهَا

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Mhammad Bin Abdullah Bin Hilal, from Al A'ala Bin Razeyn, from Zayd Al Saig who said,

'I said to Abu Abdullah^{asws}, 'I was in a town from the towns of Khurasan called Bukhara. So I saw therein Dirham made of a third being of silver and a third being of copper and a third being of lead; and it was allowed in their present, and I used to work with it and spend it'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا بَأْسَ بِذَلِكَ إِذَا كَانَتْ تَجُوزُ عِنْدَهُمْ فَقُلْتُ إِنَّ حَالَ عَلَيْهَا الْحَوْلُ وَ هِيَ عِنْدِي وَ فِيهَا مَا يَجِبُ عَلَيَّ فِيهِ الزَّكَاةُ أَزَكِّيْهَا قَالَ نَعَمْ إِنَّمَا هُوَ مَا لَكَ

He (the narrator) said, 'So Abu Abdullah^{asws} said: 'There is no problem with that when it was allowed in their presence'. What is your^{asws} view if a year passes by over it and it is in my possession, and with regards to it what *Zakāt* would be Obligated upon me, shall I purify it (pay *Zakāt*)?' He^{asws} said: 'Yes. But rather, it is your wealth'.

قُلْتُ فَإِنْ أَخْرَجْتُهَا إِلَى بَلَدَةٍ لَا يُنْفَقُ فِيهَا مِثْلُهَا فَتَبَيَّنْتُ عِنْدِي حَتَّى يَحُولَ عَلَيْهَا الْحَوْلُ أَزَكِّيْهَا قَالَ إِنْ كُنْتُ تَعْرِفُ أَنَّ فِيهَا مِنْ الْفِضَّةِ الْخَالِصَةِ مَا يَجِبُ عَلَيْكَ فِيهَا الزَّكَاةُ فَزَكِّ مَا كَانَ لَكَ فِيهَا مِنَ الْفِضَّةِ الْخَالِصَةِ وَ دَعْ مَا سِوَى ذَلِكَ مِنَ الْخَبِيثِ

I said, 'Supposing if I take it to a city where it cannot be spent and it remains with me upon the year passes by over it, should I purify it (pay *Zakāt*)?' He^{asws} said: 'If you recognise that therein is pure silver (of an amount) what would Obligate the *Zakāt* upon you with regards to it, so purify it (pay *Zakāt*) whatever was for you therein from the pure silver, and leave what is besides that from the impurities'.

قُلْتُ وَ إِنْ كُنْتُ لَا أَعْلَمُ مَا فِيهَا مِنَ الْفِضَّةِ الْخَالِصَةِ إِلَّا أَنِّي أَعْلَمُ أَنَّ فِيهَا مَا يَجِبُ فِيهِ الزَّكَاةُ قَالَ فَاسْبِكْهَا حَتَّى تَخْلُصَ الْفِضَّةُ وَ يَحْتَرِقَ الْخَبِيثُ ثُمَّ يَزَكِّ مَا خَلَصَ مِنَ الْفِضَّةِ لِسَنَةِ وَاحِدَةٍ .

I said, 'And if I do not know what is therein from the pure silver except that I know that there is in it what would Obligate the *Zakāt* with regards to it?' He^{asws} said: 'So cast it until the silver is pure and the impurities burn off, the purify (pay *Zakāt* on) whatever is pure from the silver for one year'.⁷⁷

بَابُ أَنَّهُ لَيْسَ عَلَى الْخُلِيِّ وَ سَبَائِكَ الدَّهَبِ وَ نُقْرِ الْفِضَّةِ وَ الْجَوْهَرِ زَكَاةٌ

Chapter 10 – There is no *Zakāt* upon the ornaments, and the gold alloys, and the silver carvings and the jewels

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

⁷⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 8

⁷⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 9 H 9

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'.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْحُلِيِّ فِيهِ زَكَاةٌ قَالَ لَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, 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'.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحُلِيِّ أَيْزَكَى فَقَالَ إِذَا لَا يَبْقَى مِنْهُ شَيْءٌ .

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

'I asked Abu Abdullah^{asws} about the ornaments, 'Should I purify (pay *Zakāt*)?' So he^{asws} said: 'Then there would not remain anything from it'.⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) 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'.⁸¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينَ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ يَفْطِينَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الْمَالِ الَّذِي لَا يُعْمَلُ بِهِ وَ لَا يُقَلَّبُ قَالَ يَلْزَمُهُ الزَّكَاةُ فِي كُلِّ سَنَةٍ إِلَّا أَنْ يُسْبِكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from Ali Bin Yaqteen who said,

'I asked Abu Al-Hassan^{asws} about the wealth which is not worked with (in business) nor is it changed over. He^{asws} said: 'The *Zakāt* would be imposed upon it during every year, except if he casts it'.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ زَكَاةُ الْحُلِيِّ عَارِيَّتُهُ .

⁷⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 1

⁷⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 2

⁸⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 3

⁸¹ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 4

⁸² Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Zakāt* of the ornaments is its lending it'.⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ إِنَّ أَخِي يُوسُفَ وَلِيَ لِهَؤُلَاءِ الْقَوْمِ أَعْمَالًا أَصَابَ فِيهَا أَمْوَالًا كَثِيرَةً وَ إِنَّهُ جَعَلَ تِلْكَ الْأَمْوَالَ خَلِيًّا أَرَادَ أَنْ يَفِرَّ بِهَا مِنَ الزَّكَاةِ أَعْلَيْهِ الزَّكَاةُ قَالَ لَيْسَ عَلَى الْخَلِيِّ زَكَاةٌ وَ مَا أَدْخَلَ عَلَى نَفْسِهِ مِنَ النُّقْصَانِ فِي وَضْعِهِ وَ مَنْعِهِ نَفْسَهُ فَضْلُهُ أَكْثَرُ مِمَّا يَخَافُ مِنَ الزَّكَاةِ .

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

(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*'.⁸⁴

حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيْزٍ عَنْ عَلِيِّ بْنِ يَظِيْنَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ إِنَّهُ يَجْتَمِعُ عِنْدِي الشَّيْءُ فَيَبْقَى نَحْوًا مِنْ سَنَةٍ أَوْ نَزَكِيَّةٍ قَالَ لَا كُلُّ مَا لَمْ يَحُلْ عَلَيْهِ عِنْدَكَ الْحَوْلُ فَلَيْسَ عَلَيْهِ فِيهِ زَكَاةٌ وَ كُلُّ مَا لَمْ يَكُنْ رِكَازًا فَلَيْسَ عَلَيْكَ فِيهِ شَيْءٌ

Hammad Bin Isa, from Hareyz, from Ali Bin Yaqteen,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I said to him^{asws}, 'Something has gathered in my possession, and it remained for approximately a year, should we purify it (pay *Zakāt*)?' He^{asws} said: 'No. Everything in your possession which a year has not passed upon, so there is no *Zakāt* in it; and everything what does not happen to be a mineral, so there is nothing upon you'.

قَالَ قُلْتُ وَ مَا الرِّكَازُ قَالَ الصَّامِتُ الْمَنْقُوشُ ثُمَّ قَالَ إِذَا أَرَدْتَ ذَلِكَ فَاسْبِغْهُ فَإِنَّهُ لَيْسَ فِي سَبَائِكِ الذَّهَبِ وَ نِقَارِ الْفِضَّةِ شَيْءٌ مِنَ الزَّكَاةِ .

He (the narrator) said, 'And what is the mineral?' He^{asws} said: 'The silent carving'. Then he^{asws} said: 'Whenever you intend that, so cast it, for there would not be, in your casting of gold and a carving of silver, anything from the *Zakāt*'.⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ قَالَ لَيْسَ فِي النَّبْرِ زَكَاةٌ إِنَّمَا هِيَ عَلَى الدَّنَانِيرِ وَ الدَّرَاهِمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from one of our companions that,

'He^{asws} said: 'There is no *Zakāt* upon the gold dust. But rather it (*Zakāt*) is upon the Dinars and the Dirhams'.⁸⁶

⁸³ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 6

⁸⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 7

⁸⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَبُكَيْرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ فِي الْجَوْهَرِ وَ أَشْبَاهِهِ زَكَاةٌ وَ إِنْ كُنَّ .

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'.⁸⁷

بَابُ زَكَاةِ الْمَالِ الْغَائِبِ وَ الدَّيْنِ وَ الْوَدِيعَةِ

Chapter 11 – *Zakāt* of the hidden wealth, and the debts, and the deposits

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي رَجُلٍ كَانَ لَهُ مَالٌ فَأَنْطَلَقَ بِهِ فَدَفَنَهُ فِي مَوْضِعٍ فَلَمَّا حَالَ عَلَيْهِ الْحَوْلُ ذَهَبَ لِخُرْجِهِ مِنْ مَوْضِعِهِ فَاحْتَفَرَ الْمَوْضِعَ الَّذِي ظَنَّ أَنَّ الْمَالَ فِيهِ مَدْفُونٌ فَلَمْ يُصِبْهُ فَمَكَثَ بَعْدَ ذَلِكَ ثَلَاثَ سِنِينَ ثُمَّ إِنَّهُ احْتَفَرَ الْمَوْضِعَ الَّذِي مِنْ جَوَانِبِهِ كُلِّهِ فَوَقَعَ عَلَى الْمَالِ بِعَيْنِهِ كَيْفَ يُرَكِّبُهُ قَالَ يُرَكِّبُهُ لِسَنَةِ وَاحِدَةٍ لِأَنَّهُ كَانَ غَائِبًا عَنْهُ وَ إِنْ كَانَ احْتَبَسَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Sadeyr Al Sayrafi who said,

'I said to Abu Ja'far^{asws}, 'What are you^{asws} saying regarding a man who used to have wealth for him, so he went and buried it in a place (for safekeeping). So when a year passed by over it, he went to take it out from its place. So he dug the place in which he thought that the wealth was buried in, but could not attain it. So it remained like that for three years. Then he dug the places by all its sides, and he came across the wealth exactly. How should he purify it (pay *Zakāt*)?' He^{asws} said: 'He should purify it (pay *Zakāt*) for one year, except it was absent (hidden) from him, and even if he had withheld it'.⁸⁸

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 يَرُدُّ رَأْسَ الْمَالِ كَمْ يُرَكِّبُهُ 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'.⁸⁹

⁸⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 9

⁸⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 10 H 10

⁸⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 1

⁸⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 2

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ دُرُسْتٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ فِي الدَّيْنِ زَكَاةٌ إِلَّا أَنْ يَكُونَ صَاحِبُ الدَّيْنِ هُوَ الَّذِي يُؤَخِّرُهُ فَإِذَا كَانَ لَا يَقْدِرُ عَلَى أَخْذِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى يَقْبِضَهُ.

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Dorost, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no *Zakāt* regarding the debts, except if it so happens that it is the lender who is delaying it. But if he was not able upon taking it, so there is no *Zakāt* upon it until he takes possession of it'.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ عَلَى النَّاسِ يَحْتَبِسُ فِيهِ الزَّكَاةَ قَالَ لَيْسَ عَلَيْهِ فِيهِ زَكَاةٌ حَتَّى يَقْبِضَهُ فَإِذَا قَبِضَهُ فَعَلَيْهِ الزَّكَاةُ وَإِنْ هُوَ طَالَ حَبْسُهُ عَلَى النَّاسِ حَتَّى يَبْتِمَ لِذَلِكَ سِنُونَ فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى يَخْرُجَ فَإِذَا هُوَ خَرَجَ زَكَاةُ لِعَامِهِ ذَلِكَ وَإِنْ هُوَ كَانَ يَأْخُذُ مِنْهُ قَلِيلًا قَلِيلًا فَلَيْزَكَ مَا خَرَجَ مِنْهُ أَوْ لَا فَأَوْلَى

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

'I asked him^{asws} about the man who happens to have the debts upon the people (owing him), 'Would the *Zakāt* be reckoned in it?' He^{asws} said: 'There is no *Zakāt* upon him with regards to it until he takes possession of it. So when he does take the possession of it, then upon him would be the *Zakāt*; and if its withholding is prolonged by the people until complete years go by, so there would be no *Zakāt* upon him until it comes out (to him). So when it does come, there would be *Zakāt* for that year of his; and if it was so that he had taken a little by little, so let him purify (pay *Zakāt*) what comes out from it firstly.

فَإِنْ كَانَ مَتَاعُهُ وَدَيْنُهُ وَ مَالُهُ فِي تِجَارَتِهِ الَّتِي يَتَقَلَّبُ فِيهَا يَوْمًا بِبُيُوتٍ يَأْخُذُ وَيُعْطِي وَيَبِيعُ وَيَشْتَرِي فَهُوَ يُشْبِهُ الْعَيْنَ فِي يَدِهِ فَعَلَيْهِ الزَّكَاةُ وَ لَا يَنْبَغِي لَهُ أَنْ يُغَيِّرَ ذَلِكَ إِذَا كَانَ حَالُ مَتَاعِهِ وَ مَالِهِ عَلَى مَا وَصَفْتَ لَكَ فَيُؤَخِّرُ الزَّكَاةَ .

And if it was so that his chattels, and his debts and his wealth were in a business which changes day by day, he takes and he gives, and he sells and he buys, so it would be like the essence in his hand, so the *Zakāt* would be upon him. And it is not befitting for him that he changes that when the state of his chattels and his wealth upon what I^{asws} have described to you, so he would delay the *Zakāt*.⁹¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ اسْتَفْرَضَ مَالًا فَحَالَ عَلَيْهِ الْحَوْلُ وَ هُوَ عِنْدَهُ قَالَ إِنْ كَانَ الَّذِي أَفْرَضَهُ يُؤَدِّي زَكَاةَ فَلَا زَكَاةَ عَلَيْهِ وَ إِنْ كَانَ لَا يُؤَدِّي أَدَى الْمُسْتَفْرَضِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who borrow some wealth, and a year passes by over it and it is still in his possession. He^{asws} said: 'If it

⁹⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 3

⁹¹ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 4

was so that then one who lent it to him did pay his *Zakāt*, so there would be no *Zakāt* upon him; but if it was so that he had not paid, the borrower would pay'.⁹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ دَفَعَ إِلَى رَجُلٍ مَالًا قَرْضًا عَلَى مَنْ زَكَاتُهُ عَلَى الْمُفْرَضِ أَوْ عَلَى الْمُفْتَرَضِ قَالَ لَا بَلْ زَكَاتُهَا إِنْ كَانَتْ مَوْضُوعَةً عِنْدَهُ حَوْلًا عَلَى الْمُفْتَرَضِ قَالَ قُلْتُ فَلَيْسَ عَلَى الْمُفْرَضِ زَكَاتُهَا قَالَ لَا يُزَكَّى الْمَالُ مِنْ وَجْهَيْنِ فِي عَامٍ وَاحِدٍ وَ لَيْسَ عَلَى الدَّافِعِ شَيْءٌ لِأَنَّهُ لَيْسَ فِي يَدِهِ شَيْءٌ إِنَّمَا الْمَالُ فِي يَدِ الْأَخِيذِ فَمَنْ كَانَ الْمَالُ فِي يَدِهِ زَكَاهُ

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

'I said to Abu Abdullah^{asws}, 'A man hands over some wealth to a man on loan upon a stipulation that the (payment of) *Zakāt* would be upon the lender, or the borrower'. He^{asws} said: 'No, but its *Zakāt* (would be paid) by the one with whom it would be for a year, upon the borrower'. I said, 'So there is no *Zakāt* upon its lender?' He^{asws} said: 'The wealth would not be purified (*Zakāt* paid on) from two aspects in one year, and there is nothing upon the one handing over because there is nothing in his hand. But rather, the wealth is in the hand of the one who possesses it. Thus, the one in whose hand is the wealth would purify (pay *Zakāt*)'.

قَالَ قُلْتُ أَ فَيُزَكَّى مَالٌ غَيْرُهُ مِنْ مَالِهِ فَقَالَ إِنَّهُ مَالُهُ مَا دَامَ فِي يَدِهِ وَ لَيْسَ ذَلِكَ الْمَالُ لِأَحَدٍ غَيْرِهِ ثُمَّ قَالَ يَا زُرَّارَةُ أَرَأَيْتَ وَضِيعَةً ذَلِكَ الْمَالِ وَ رِبْحَهُ لِمَنْ هُوَ وَ عَلَى مَنْ قُلْتُ لِلْمُفْتَرَضِ قَالَ فَلَهُ الْفَضْلُ وَ عَلَيْهِ النُّقْصَانُ وَ لَهُ أَنْ يَنْكَحَ وَ يَلْبَسَ مِنْهُ وَ يَأْكُلَ مِنْهُ وَ لَا يَنْبَغِي لَهُ أَنْ يُزَكِّيَهُ بَلْ يُزَكِّيهِ فَإِنَّهُ عَلَيْهِ .

He (the narrator) said, 'I said, 'So he would be purifying (paying *Zakāt*) from a wealth other than his own wealth?' So he^{asws} said: 'It is his wealth so long as it is in his hands, and that wealth is not for anyone other than him'. Then he^{asws} said: 'O Zurara! What is your view if that wealth is lost or profited from, for whom would it (the profit) be, and upon whom would be (the loss)?' I said, 'The borrower'. He^{asws} said: 'So for him is the excess, and upon him is the deficiency, and for him is that he marries, and wears (clothes) from it, and eat from it; and it is not befitting for him that he purifies it, but he has to purify it, for it is upon him'.⁹³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِيَانَ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ عَلَيْهِ دَيْنٌ وَ فِي يَدِهِ مَالٌ لغيرِهِ هَلْ عَلَيْهِ زَكَاةٌ فَقَالَ إِذَا كَانَ قَرْضًا فَكَالَ عَلَيْهِ الْحَوْلُ فَزَكَاهُ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man upon whom are debts and in his hand is wealth of theirs'. Is the *Zakāt* upon him?' So he^{asws} said: 'When it was a loan, and a year passes by over it, so he should purify it (pay *Zakāt*)'.⁹⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْبَى عَنْ عَبْدِ الْحَمِيدِ بْنِ سَعْدٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ بَاعَ بَيْعًا إِلَى ثَلَاثِ سِنِينَ مِنْ رَجُلٍ مَلِيٍّ بِحَقِّهِ وَ مَالِهِ فِي تَقَةٍ يُزَكِّي ذَلِكَ الْمَالِ فِي كُلِّ سَنَةٍ تَمْرًا بِهِ أَوْ يُزَكِّيهِ إِذَا أَخَذَهُ فَقَالَ لَا بَلْ يُزَكِّيهِ إِذَا أَخَذَهُ قُلْتُ لَهُ لَكُمْ يُزَكِّيهِ قَالَ قَالَ لِثَلَاثِ سِنِينَ .

⁹² Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 5

⁹³ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 6

⁹⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 7

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Hameed Bin Sa'ad, said,

'I asked Abu Al-Hassan^{asws} about a man who buys goods for up to three years (delayed payment), from a man who trusts his right and his wealth for long period, would he have to purify that wealth every year which passes by, or would he purify it when he takes it. So he^{asws} said: 'But, he who takes it would purify it (pay *Zakāt*)'. I said to him^{asws}, 'For how long would he purify it (pay *Zakāt*)?' He^{asws} said: 'Three years'.⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ بْنِ عُمَانَ عَمَّنْ أَخْبَرَهُ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَام) عَنْ رَجُلٍ عَلَيْهِ دَيْنٌ وَ فِي يَدِهِ مَالٌ وَفِي بَدَنِيهِ وَ الْمَالُ لِغَيْرِهِ هَلْ عَلَيْهِ زَكَاةٌ فَقَالَ إِذَا اسْتَقْرَضَ فَقَالَ عَلَيْهِ الْحَوْلُ فَزَكَاتُهُ عَلَيْهِ إِذَا كَانَ فِيهِ فَضْلٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Sazalat Bin Ayoub, from Aban Bin Usman, from the one who informed him who said,

'I asked one of the two (5th or 6th Imam^{asws}) about a man upon whom are debts, and in his hand is wealth to fulfil his debts, and the wealth belongs to someone else. Is there *Zakāt* upon it?' So he^{asws} said: 'When he borrows and a year passes by over it, so the *Zakāt* is upon him, where there was an excess in it'.⁹⁶

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 وَدْبَعَةٌ تُحْرَكُهَا فَعَلَيْكَ الزَّكَاةُ فَإِنْ لَمْ تُحْرَكْهَا 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'.⁹⁷

غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنْ رَجُلٍ عَلَيْهِ مَهْرٌ امْرَأَتِهِ لَا تَطْلُبُهُ مِنْهُ إِذَا لَرَفِقَ بِزَوْجِهَا وَ إِذَا حَيَاءٌ فَمَكَتْ بِذَلِكَ عَلَى الرَّجُلِ عُمُرُهُ وَ عُمُرَهَا يَجِبُ عَلَيْهِ زَكَاةُ ذَلِكَ الْمَهْرِ أَمْ لَا فَكَتَبْتُ لَا يَجِبُ عَلَيْهِ الزَّكَاةُ إِلَّا فِي مَالِهِ .

Someone else from our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'I wrote to him^{asws} asking him^{asws} about a man upon whom is a dower of his wife, she not seeking it from him, either from kindness with her husband, or from embarrassment. So it remains like that upon the man for his life and her life. Would the *Zakāt* be Obligated upon that dower or not?' So he^{asws} wrote: 'The *Zakāt* would not be Obligated upon him except with regards to his wealth'.⁹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُنْسَى أَوْ يُعِينُ فَلَا يَزَالُ مَالُهُ دَيْنًا كَيْفَ يَصْنَعُ فِي زَكَاتِهِ قَالَ يُرْكِيهِ وَ لَا يُرْكِي مَا عَلَيْهِ مِنَ الدَّيْنِ إِنَّمَا الزَّكَاةُ عَلَى صَاحِبِ الْمَالِ .

⁹⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 8

⁹⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 9

⁹⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 10

⁹⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 11

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who forgets or assists (the borrower) and his wealth does not cease to remain as outstanding debts. How should he deal with his *Zakāt*? He^{asws} said: 'He should purify it (pay *Zakāt*), and he would not pay for what is upon him from the debts. But rather, the *Zakāt* is upon the owner of the wealth'.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ ضُرَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُمَا قَالَا أَيُّمَا رَجُلٍ كَانَ لَهُ مَالٌ مَوْضُوعٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يُرَكِّبُهُ وَإِنْ كَانَ عَلَيْهِ مِنَ الدَّيْنِ مِثْلُهُ وَ أَكْثَرَ مِنْهُ فَلْيُرِّكْ 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'.¹⁰⁰

باب أَوْقَاتِ الزَّكَاةِ

Chapter 12 – Timings of the *Zakāt*

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ خَالِدِ بْنِ الْحَجَّاجِ الْكُرْخِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الزَّكَاةِ فَقَالَ أَنْظِرْ شَهْرًا مِنَ السَّنَةِ فَإِنِ أَنْ تَوَدَّى زَكَاتَكَ فِيهِ فَإِذَا دَخَلَ ذَلِكَ الشَّهْرُ فَأَنْظِرْ مَا نَضَّ يَعْنِي مَا حَصَلَ فِي يَدِكَ مِنْ مَالِكَ فَزَكِّهِ فَإِذَا حَالَ الْحَوْلُ مِنَ الشَّهْرِ الَّذِي زَكَيْتَ 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'.¹⁰¹

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

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

⁹⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 12

¹⁰⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 11 H 13

¹⁰¹ Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 1

(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)'.¹⁰²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) زَكَاتِي تَحِلُّ عَلَيَّ فِي شَهْرٍ أَوْ يَصْلُحُ لِي أَنْ أَحْبَسَ مِنْهَا شَيْئاً مَخَافَةَ أَنْ يَجِئَنِي مَنْ يَسْأَلُنِي فَقَالَ إِذَا حَالَ الْحَوْلُ 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 وَ أَتَيْتُهَا 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'.¹⁰³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُ عَنِ الرَّجُلِ تَحِلُّ عَلَيْهِ الزَّكَاةُ فِي السَّنَةِ فِي ثَلَاثِ أَوْقَاتٍ أَوْ خَرُّهَا حَتَّى يَدْفَعَهَا فِي وَفْتٍ وَاحِدٍ فَقَالَ مَتَى حَلَّتْ أَخْرِجَهَا

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid Al Barqy, from Sa'ad Bin Sa'ad Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked about the man, the *Zakāt* being determined upon him during the year in three timings. Can he delay it until he hands it over during one time?' So he^{asws} said: 'When it is determined, he should extract it'.

وَ عَنِ الزَّكَاةِ فِي الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيبِ مَتَى تَجِبُ عَلَى صَاحِبِهَا قَالَ إِذَا مَا صَرَمَ وَ إِذَا مَا خَرَصَ.

And about the *Zakāt* regarding the wheat, and the barley, and the dates, and the raisins, 'When would it be Obligated upon its owner?' He^{asws} said: 'When he cuts it (harvests), and when he evaluates it'.¹⁰⁴

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ حَمَزَةَ عَنِ الْأَصْفَهَانِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَكُونُ لِي عَلَى الرَّجُلِ مَالٌ فَأَقْبِضُهُ مِنْهُ مَتَى أَرْكَبُهُ قَالَ إِذَا قَبِضْتَهُ فَرَكَهُ قُلْتُ فَإِنِّي أَقْبِضُ بَعْضَهُ فِي صَدْرِ السَّنَةِ وَ بَعْضَهُ بَعْدَ ذَلِكَ قَالَ فَتَبَسَّمَ ثُمَّ قَالَ مَا أَحْسَنَ مَا دَخَلَتْ فِيهَا

From him, from Muhammad Bin Hamza, from Al Isfahany who said,

¹⁰² Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 2

¹⁰³ Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 3

¹⁰⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 4

'I said to Abu Abdullah^{asws}, 'There happened to be some wealth for me upon the man, and I took possession from him. When should I purify it (pay *Zakāt*)?' He^{asws} said: 'When you take possession of it, so purify it (pay *Zakāt*)'. I said, 'Supposing I take possession of some of it in the middle of the year, and some of it after that?' So he^{asws} smiled, then said: 'How wonderful is what you are involved in'.

ثُمَّ قَالَ مَا قَبِضْتَهُ مِنْهُ فِي السَّنَةِ الْأَشْهُرِ الْأُولَى فَرَكَّهُ لِسَنَّتِهِ وَ مَا قَبِضْتَهُ بَعْدُ فِي السَّنَةِ الْأَشْهُرِ الْأَخِيرَةِ فَاسْتَقْبِلْ بِهِ فِي السَّنَةِ الْمُسْتَقْبَلَةِ وَ كَذَلِكَ إِذَا اسْتَفَدْتَ مَالًا مُنْقَطِعًا فِي السَّنَةِ كُلِّهَا فَمَا اسْتَفَدْتَ مِنْهُ فِي أَوَّلِ السَّنَةِ إِلَى سِنْتِهِ أَشْهُرٍ فَرَكَّهُ فِي عَامِكَ ذَلِكَ كُلَّهُ وَ مَا اسْتَفَدْتَ بَعْدَ ذَلِكَ فَاسْتَقْبِلْ بِهِ السَّنَةَ الْمُسْتَقْبَلَةَ .

Then he^{asws} said: 'Whatever you take possession from him during the first six months, so purify it (pay *Zakāt*) for its year, and whatever you take possession of afterwards during the last six months, so face with it during the next year; and similar to that is when you benefit with wealth piece-meal during the year, all of it. So whatever you benefit from during the first six months, so purify it (pay *Zakāt*) in that year of yours, all of it; and whatever you benefit after that, so face with it the next year'.¹⁰⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ نِصْفُ مَالِهِ عَيْنًا وَ نِصْفُهُ دَيْنًا فَتَحَلُّ عَلَيْهِ الزَّكَاةُ قَالَ يُزَكِّي الْعَيْنَ وَ يَدَعُ الدَّيْنَ قُلْتُ فَإِنَّهُ اقْتَضَاهُ بَعْدَ سِنْتِهِ أَشْهُرٍ قَالَ يُزَكِّيهِ حِينَ اقْتَضَاهُ

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man whose half wealth happens to be in front of his eyes and half of it as debts outstanding. So the *Zakāt* becomes due upon him. He^{asws} said: 'He should purify (pay *Zakāt*) on the cash and leave the outstanding debts'. I said, 'Supposing it becomes due after six months?' He^{asws} said: 'He should purify it when it becomes due'.

قُلْتُ فَإِنْ هُوَ حَالَ عَلَيْهِ الْحَوْلُ وَ حَلَّ الشَّهْرُ الَّذِي كَانَ يُزَكِّي فِيهِ وَ قَدْ أَتَى لِنِصْفِ مَالِهِ سَنَةٌ وَ لِنِصْفِهِ الْأَخْرَ سِنْتُهُ أَشْهُرٍ قَالَ يُزَكِّي الَّذِي مَرَّتْ عَلَيْهِ سَنَةٌ وَ يَدَعُ الْأَخْرَ حَتَّى تَمُرَّ عَلَيْهِ سَنَتُهُ قُلْتُ فَإِنْ اشْتَهَى أَنْ يُزَكِّيَ ذَلِكَ قَالَ مَا أَحْسَنَ ذَلِكَ .

I said, 'Supposing a year passes by upon him and the month during which he pays *Zakāt* comes up, and for half his wealth there has been a year, and for the other half it has been six months?' He^{asws} said: 'He should purify that upon which a year has passed by, and leave the other (half) until a year passes by upon it'. I said, 'Supposing he desires to purify (pay *Zakāt* on) that?' He^{asws} said: 'How wonderful that is!'¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي الرَّجُلِ يُخْرِجُ زَكَاتَهُ فَيَقْسِمُ بَعْضَهَا وَ يَبْقَى بَعْضُهَا يَلْتَمِسُ بِهَا الْمَوْضِعَ فَيَكُونُ مِنْ أَوْلَاهِ إِلَى آخِرِهِ ثَلَاثَةَ أَشْهُرٍ قَالَ لَا بَأْسَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man who extracts his *Zakāt*, so he distributes some of it and there remains some of it, seeking

¹⁰⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 5

¹⁰⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 6

the placing of it. So it happens from its beginning up to its end (distribution), three months, he^{asws} said: 'There is no problem'.¹⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَكُونُ عِنْدَهُ الْمَالُ أَوْ يُزَكِّيهِ إِذَا مَضَى نِصْفُ السَّنَةِ قَالَ لَا وَ لَكِنْ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَ يَجَلَّ عَلَيْهِ إِنَّهُ لَيْسَ لِأَحَدٍ أَنْ يُصَلِّيَ صَلَاةً إِلَّا لَوْفَتْهَا وَ كَذَلِكَ الزَّكَاةُ 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'.¹⁰⁸

حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَوْ يُزَكِّي الرَّجُلُ مَالَهُ إِذَا مَضَى ثُلُثُ السَّنَةِ قَالَ لَا أَوْ يُصَلِّي الْأَوَّلَى قَبْلَ الزَّوَالِ .

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

'I said to Abu Ja'far^{asws}, 'Can the man purify his wealth (pay *Zakāt*) when a third of the year passes by?' He^{asws} said: 'No. Can one pray the first (Al-Zohr) *Salāt* before the midday?'

وَ قَدْ رُوِيَ أَيضاً أَنَّهُ يَجُوزُ إِذَا آتَاهُ مَنْ يَصْلُحُ لَهُ الزَّكَاةُ أَنْ يُعَجَّلَ لَهُ قَبْلَ وَقْتِ الزَّكَاةِ إِلَّا أَنَّهُ يَضْمَنُهَا إِذَا جَاءَ وَقْتُ الزَّكَاةِ وَ قَدْ أَيْسَرَ الْمُعْطَى أَوْ ارْتَدَّ أَعَادَ الزَّكَاةَ .

And it has been reported as well that he^{asws} allowed it when he gives the *Zakāt* to the one whom it is correct for, that he can hasten it for him before the due time for *Zakāt*, except that he would be responsible when the due time for the *Zakāt* comes up and the recipient has become affluent or turned apostate (not deserving anymore), he would have to repeat the *Zakāt*.¹⁰⁹

باب

Chapter 13 – A Chapter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَاعَ أَبِي أَرْضَاً مِنْ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ بِمَالٍ فَاشْتَرَطَ فِي بَيْعِهِ أَنْ يُزَكِّيَ هَذَا الْمَالَ مِنْ عِنْدِهِ لَيْسَتْ سِنِينَ .

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

¹⁰⁷ Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 7

¹⁰⁸ Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 8

¹⁰⁹ Al Kafi V 3 – The Book Of *Zakaat* CH 12 H 9

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was sold a land by Suleyman Bin Abdul Malik for cash, so he^{asws} stipulated in his sale that he would pay the due *Zakāt* on this wealth from him for six years'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ بَاعَ أَبِي مِنْ هِشَامِ بْنِ عَبْدِ الْمَلِكِ أَرْضاً لَهُ بِكَذَا وَكَذَا أَلْفَ دِينَارٍ وَاشْتَرَطَ عَلَيْهِ زَكَاةَ ذَلِكَ الْمَالِ عَشْرَ سِنِينَ وَ إِنَّمَا فَعَلَ ذَلِكَ لِأَنَّ هِشَاماً كَانَ هُوَ الْوَالِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin mahboub, from Abdullah bbin Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} was sold from Hisham Bin Abdul Malik a land of his for such and such thousand Dinars, and he^{asws} stipulated upon him the *Zakāt* of that wealth for ten years, and rather he^{asws} did that because Hisham, he was the governor'.¹¹¹

بَابُ الْمَالِ الَّذِي لَا يَحُولُ عَلَيْهِ الْحَوْلُ فِي يَدِ صَاحِبِهِ

Chapter 14 – The wealth on which a year has not passed upon in the hand of its owner

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ لَهُ الْوَلَدُ فَيَغِيبُ بَعْضُ وُلْدِهِ فَلَا يَدْرِي أَيْنَ هُوَ وَمَاتَ الرَّجُلُ فَكَيْفَ يَصْنَعُ 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?'

قَالَ يُعْزَلُ حَتَّى يَجِيءَ فُلْتُ فَعَلَى مَالِهِ زَكَاةٌ فَقَالَ لَا حَتَّى يَجِيءَ فُلْتُ فَإِذَا هُوَ جَاءَ أَمْ يُزَكِّيهِ فَقَالَ لَا حَتَّى يَحُولَ 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'.¹¹²

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

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

¹¹⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 13 H 1

¹¹¹ Al Kafi V 3 – The Book Of *Zakaat* CH 13 H 2

¹¹² Al Kafi V 3 – The Book Of *Zakaat* CH 14 H 1

'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'.¹¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) 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 head of the year, he spends it before a year passes by over it. Is charity (*Zakāt*) upon him?' He^{asws} said: 'No'.¹¹⁴

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلٌ كَانَ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرَ 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 مِائَةٌ وَ خَمْسِينَ دِرْهَمًا فَأَصَابَ خَمْسِينَ بَعْدَ أَنْ يَمْضِيَ شَهْرٌ فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَحُولَ عَلَى الْمِائَتَيْنِ الْحَوْلُ قُلْتُ فَإِنْ كَانَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرَ دِرْهَمٍ فَمَضَى عَلَيْهَا أَيَّامٌ قَبْلَ أَنْ يَنْقَضِيَ الشَّهْرُ ثُمَّ أَصَابَ دِرْهَمًا فَآتَى عَلَى الدَّرَاهِمِ مَعَ الدَّرَاهِمِ حَوْلٌ أَعْلَيْهِ 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) 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) أَيَّمَا رَجُلٍ كَانَ لَهُ مَالٌ وَ حَالَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يَزْكِيهِ قُلْتُ لَهُ فَإِنْ هُوَ وَهَبَهُ قَبْلَ حَلِّهِ بِشَهْرٍ أَوْ بِيَوْمٍ 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 (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ إِنَّمَا هَذَا بِمَنْزِلَةِ رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ يَوْمًا فِي إِقَامَتِهِ ثُمَّ خَرَجَ فِي آخِرِ النَّهَارِ فِي سَفَرٍ فَأَرَادَ بِسَفَرِهِ ذَلِكَ إِبْطَالَ الْكُفَّارَةِ 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'.

¹¹³ Al Kafi V 3 – The Book Of *Zakaat* CH 14 H 2

¹¹⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 14 H 3

وَقَالَ إِنَّهُ حِينَ رَأَى الْهَيْلَالَ الثَّانِي عَشَرَ وَجَبَّتْ 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 يَحُلْ فَلَهُ مَنْعُهُ وَ لَا يَحِلُّ 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 مِائَتَا دِرْهَمٍ فَوَهَبَهَا لِبَعْضِ إِخْوَانِهِ أَوْ وُلْدِهِ أَوْ أَهْلِهِ فِرَاراً بِهَا مِنَ الزَّكَاةِ فَعَلَ ذَلِكَ قَبْلَ حَلِّهَا بِشَهْرٍ فَقَالَ إِذَا دَخَلَ الشَّهْرُ الثَّانِي عَشَرَ فَقَدْ حَالَ عَلَيْهَا الْحَوْلُ وَ وَجِبَتْ عَلَيْهِ فِيهَا الزَّكَاةُ قُلْتُ لَهُ فَإِنْ أَحْدَثَ 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 يُفْذَرُ عَلَيْهَا قَالَ وَ مَا عَلَّمَهُ أَنَّهُ يُفْذَرُ عَلَيْهَا وَ قَدْ خَرَجَتْ مِنْ مَلِكِهِ قُلْتُ فَإِنَّهُ دَفَعَهَا إِلَيْهِ عَلَى شَرْطٍ فَقَالَ إِنَّهُ إِذَا سَمَّاهَا هِبَةً جَازَتْ هِبَةُ 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 لِأَزْمَةِ عَقُوبَةٍ 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 الزَّكَاةِ فَعَلَيْهِ أَنْ يُؤَدِّيَهَا قَالَ صَدَقَ أَبِي عَلَيْهِ أَنْ يُؤَدِّيَ مَا وَجِبَ عَلَيْهِ وَ مَا لَمْ يَجِبْ 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 فَذَهَبَتْ صَلَاتُهُ أَمْ 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 أَمْ 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'.¹¹⁵

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 أَمْ يَرْكَبُهُ حِينَ يَفْتَدِمُ قَالَ لَا حَتَّى يَحُولَ 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'.¹¹⁶

¹¹⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 14 H 4

¹¹⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 14 H 5