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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 (2)

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بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

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.

بَاب مَا يَسْتَفِيدُ الرَّجُلُ مِنَ الْمَالِ بَعْدَ أَنْ يُزَكِّيَ مَا عِنْدَهُ مِنَ الْمَالِ

Chapter 15 – What the man benefits from the wealth after having purified (paid Zakāt) on what was with him from the wealth

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَبِيهِ عَنْ شُعَيْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كُلُّ شَيْءٍ جَرَّ عَلَيْكَ الْمَالَ فَزَكَّهُ وَ كُلُّ شَيْءٍ وَرِثْتَهُ أَوْ وَهَبَ لَكَ فَاسْتَقْبِلْ بِهِ.

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

‘Abu Abdullah^{asws} said: ‘Every thing from the wealth which flows upon you, so purify it (pay Zakāt), and everything you inherit or is gifted to you, so face the next year with it’.¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُمُهور عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الرَّجُلِ يَكُونُ عِنْدَهُ الْمَالُ فَيَحُولُ عَلَيْهِ الْحَوْلُ ثُمَّ يُصِيبُ مَالاً آخَرَ قَبْلَ أَنْ يَحُولَ عَلَى الْمَالِ الْحَوْلُ قَالَ إِذَا حَالَ عَلَى الْمَالِ الْأَوَّلِ الْحَوْلُ زَكَاهُمَا جَمِيعاً .

Ali bin Muhammad, from Ibn Jamhour, from his father, from Yunus, from Abdul Hameed Bin Awwaz,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man who happens to have some wealth with him, and a year passes by over it. Then he attains other wealth before a year passes by upon the former wealth. He^{asws} said: ‘When a year passes by upon the former wealth, he should purify (pay Zakāt) the whole of it’.²

بَاب الرَّجُلِ يَشْتَرِي الْمَتَاعَ فَيَكْسُدُ عَلَيْهِ وَ الْمُضَارَبَةِ

Chapter 16 – A man buys goods so it becomes un-saleable upon him, and the speculation

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ اشْتَرَى مَتَاعاً فَكَسَدَ عَلَيْهِ مَتَاعُهُ وَ قَدْ كَانَ زَكَاةً قَبْلَ أَنْ يَشْتَرِيَ بِهِ هَلْ عَلَيْهِ زَكَاةٌ أَوْ حَتَّى يَبِيعَهُ فَقَالَ إِنْ كَانَ أَمْسَكَهُ لِيَلْتَمِسَ الْفَضْلُ عَلَى رَأْسِ الْمَالِ فَعَلَيْهِ الزَّكَاةُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who buys goods, so the goods become unsalable upon him, and he had already purified (paid Zakāt) of

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

² Al Kafi V 3 – The Book Of Zakāt CH 15 H 2

his wealth before having purchased it. Is there *Zakāt* upon him, or until (after) he sells it?' So he^{asws} said: 'If he withheld it in order to seek the extra upon the capital wealth (from the price rise), so upon him is the *Zakāt*'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ اشْتَرَى مَتَاعاً وَكَسَدَ عَلَيْهِ وَفَدَّ كَانَ زَكَاةُ مَالِهِ قَبْلَ أَنْ يَشْتَرِيَ الْمَتَاعَ مَتَى يُزَكِّيهِ فَقَالَ إِنْ كَانَ أَمْسَكَ مَتَاعَهُ يَنْبَغِي بِهِ رَأْسَ مَالِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ وَإِنْ كَانَ حَبَسَهُ بَعْدَ مَا يَجِدُ رَأْسَ مَالِهِ فَعَلَيْهِ الزَّكَاةُ بَعْدَ مَا أَمْسَكَهُ بَعْدَ رَأْسِ الْمَالِ

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

'I asked Abu Abdullah^{asws} about a man who buys goods and they become un-saleable upon him, and he had already purified (paid *Zakāt* on) his wealth before he bought the goods. When should he purify it (pay *Zakāt*)'. So he^{asws} said: 'If he withholds his goods seeking by it his capital wealth so there would be no *Zakāt* upon it; but if it was so that he withholds it after finding (recovering) the capital of his wealth, so upon him is the *Zakāt* after having withheld it after (the recovery) of the capital wealth'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُوَضِّعُ عِنْدَهُ الْأَمْوَالَ يَعْمَلُ بِهَا فَقَالَ إِذَا حَالَ الْحَوْلُ فَلْيَزَكِّهَا .

He (the narrator) said, 'And I asked him^{asws} about the man who has deposits of wealth with him to work with these. So he^{asws} said: 'When the year passes by, so let him purify (pay *Zakāt*)'.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عِنْدَهُ الْمَتَاعُ مَوْضُوعاً فَيَمْكُثُ عِنْدَهُ السَّنَةَ وَالسَّنَتَيْنِ أَوْ أَكْثَرَ مِنْ ذَلِكَ قَالَ لَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى يَبِيعَهُ إِلَّا أَنْ يَكُونَ أُعْطِيَ بِهِ رَأْسَ مَالِهِ فَيَمْنَعَهُ مِنْ ذَلِكَ التَّمَاسُ الْفَضْلُ فَإِذَا هُوَ فَعَلَ ذَلِكَ وَجَبَتْ فِيهِ الزَّكَاةُ وَإِنْ لَمْ يَكُنْ أُعْطِيَ بِهِ رَأْسَ مَالِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى يَبِيعَهُ وَإِنْ حَبَسَهُ بِمَا حَبَسَهُ فَإِذَا هُوَ بَاعَهُ فَإِنَّمَا عَلَيْهِ زَكَاةُ سَنَةٍ وَاحِدَةٍ .

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

'I asked him^{asws} about the man who happens to have the goods with him, being deposits. So they remain with him for the year, and the two years, or more than that. He^{asws} said: 'There is no *Zakāt* upon him until he sells it, unless he has given the capital of his wealth for it, so he blocks it from that seeking the excess (price increase). So when he does that, the *Zakāt* would be Obligated upon him; but if he has not been given the capital of his wealth for it, so there is no *Zakāt* upon him until he sells it; and if he were to withhold it with whatever (other goods) he withholds, so it would be his saleable item, and rather, upon him would be the *Zakāt* of one year'.⁵

سَمَاعَةُ قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مَعَهُ الْمَالُ مُضَارَبَةً هَلْ عَلَيْهِ فِي ذَلِكَ الْمَالِ زَكَاةٌ إِذَا كَانَ يَنْجَرُ بِهِ فَقَالَ يَنْبَغِي لَهُ أَنْ يَقُولَ لِأَصْحَابِ الْمَالِ زَكُوهُ فَإِنْ قَالُوا إِنَّا نَزَكِّيهِ فَلَيْسَ عَلَيْهِ غَيْرُ ذَلِكَ وَإِنْ هُمْ أَمَرُوهُ أَنْ يُزَكِّيَهُ فَلْيَفْعَلْ

Sama'at said,

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

⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 2

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

‘And I asked him^{asws} about the man who happens to have the wealth with him for speculation. Is there *Zakāt* upon him regarding that wealth, when he would be trading with it?’ So he^{asws} said: ‘It is befitting for him that he should be saying to the owners of the wealth, ‘Purify it (pay *Zakāt* on it)’. So if they were to say, ‘We have already purified it (paid *Zakāt*)’, so there would not be anything upon him apart from that; but if they instruct him that he should be purifying it (paying *Zakāt*), then let him do so’.

قُلْتُ أَرَأَيْتَ لَوْ قَالُوا إِنَّا نَزَكِيهِ وَ الرَّجُلُ يَعْلَمُ أَنَّهُمْ لَا يُزَكُّونَهُ فَقَالَ إِذَا هُمْ أَقْرُوا بِأَنَّهُمْ يُزَكُّونَهُ فَلَيْسَ عَلَيْهِ غَيْرُ ذَلِكَ وَ إِنْ هُمْ قَالُوا إِنَّا لَا نَزَكِيهِ فَلَا يَنْبَغِي لَهُ أَنْ يَقْبَلَ ذَلِكَ الْمَالُ وَ لَا يَعْمَلَ بِهِ حَتَّى يُزَكَّوهُ .

I said, ‘What is your view, if they were to say, ‘We have purified it (paid *Zakāt*)’, and the man knows that they have not purified it (paid *Zakāt*)?’ So he^{asws} said: ‘Why are they acknowledging that they have purified it (paid *Zakāt*)? so there is nothing upon him apart from that; and if they are saying, ‘We have not purified it (not paid *Zakāt*)’, so it is not befitting for him that he should accept that wealth, nor work with it until he has purified it (paid *Zakāt*)’.

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ إِلَّا أَنْ تَطِيبَ نَفْسُكَ أَنْ تُزَكِّيَهُ مِنْ رَبِّجِكَ

And in another report from him^{asws}: ‘Unless by the goodness of his self he purifies it (pays *Zakāt*) from his own profits’.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَرْبِحُ فِي السَّنَةِ خَمْسَمِائَةِ دِرْهَمٍ وَ سِتِّمِائَةٍ وَ سَبْعِمِائَةٍ هِيَ نَفَقَتُهُ وَ أَصْلُ الْمَالِ مُضَارَبَةٌ قَالَ لَيْسَ عَلَيْهِ فِي الرَّبْحِ زَكَاةٌ .

He (the narrator) said, ‘And I asked him^{asws} about the man who profits in the year by five hundred Dirhams, and six hundred, and seven hundred. It is his expenditure and the capital of the wealth speculated’. He^{asws} said: ‘There is no *Zakāt* upon him regarding the profit’.⁶

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

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Al A;ala Bin Razeyn, from Muhammad Bin Muslim,

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

قَالَ يُونُسُ تَفْسِيرُ ذَلِكَ أَنَّهُ كُلُّ مَا عُمِلَ لِلتَّجَارَةِ مِنْ حَيَوَانٍ وَ غَيْرِهِ فَعَلَيْهِ فِيهِ الزَّكَاةُ.

Yunus said, ‘The interpretation of that is that everything what is worked with for the business from the animals and other such, so upon him is the *Zakāt* with regards to it’.⁷

⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 4

⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 5

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) الرَّجُلُ يَشْتَرِي الْوَصِيفَةَ يُبْتِنُهَا عِنْدَهُ لِتَرْيَدَ وَهُوَ يُرِيدُ بَيْعَهَا أَوْ عَلَى ثَمَنِهَا زَكَاةٌ قَالَ لَا حَتَّى يَبِيعَهَا قُلْتُ فَإِذَا بَاعَهَا يُزَكِّي ثَمَنَهَا قَالَ لَا حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَهُوَ فِي يَدِهِ .

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

'I said to Abu Ibrahim^{asws} (7th Imam^{asws}), 'The man buys the maid to be kept with him in order to increase (her value), and he intends to sell her. Is there *Zakāt* upon her price?' He^{asws} said: 'No, until he does sell her'. I said, 'So when he does sell her, he should purify (pay *Zakāt*) on her price?' He^{asws} said: 'No, until the year passes by over it, and it (the price) is (still) in his hands'.⁸

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ خَالِدِ بْنِ الْحَجَّاجِ الْكَرْخِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الزَّكَاةِ فَقَالَ مَا كَانَ مِنْ تِجَارَةٍ فِي يَدِكَ فِيهَا فَضْلٌ لَيْسَ يَمْنَعُكَ مِنْ بَيْعِهَا إِلَّا لِتَزْدَادَ فَضْلًا عَلَى فَضْلِكَ فَزَكِهِ وَ مَا كَانَتْ مِنْ تِجَارَةٍ فِي يَدِكَ فِيهَا نَقْصَانٌ فَذَلِكَ شَيْءٌ آخَرُ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Hakeym, from Khalid Bin Al Hajjjaj Al Karkhy who said,

'I asked Abu Abdullah^{asws} about the *Zakāt*, so he^{asws} said: 'Whatever was from a trading asset in your hand where is a profit, nothing preventing you from selling it except for the increase in profit (price) on top of your profit, so purify it (pay *Zakāt*) and whatever was from a trading asset in your hand wherein is a loss, so that is another thing'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا تَأْخُذَنَّ مَالًا مُضَارَبَةً إِلَّا مَالًا تُزَكِّيهِ أَوْ يُزَكِّيهِ صَاحِبُهُ وَ قَالَ إِنْ كَانَ عِنْدَكَ مَتَاعٌ فِي الْبَيْتِ مَوْضُوعٌ فَأَعْطَيْتَ بِهِ رَأْسَ مَالِكَ فَرَغْتَ عَنْهُ فَعَلَيْكَ زَكَاةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not be taking wealth for trading except wealth which you purify (pay *Zakāt* on) or its owner purifies it (pays *Zakāt* on)'. And he^{asws} said: 'If there were goods with you in the house, for which you are given the capital of your wealth, but you turn away from it, so upon you is its *Zakāt*'.¹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَأَلَهُ سَعِيدٌ الْأَعْرَجُ وَ أَنَا أَسْمَعُ فَقَالَ إِنَّا نَكْبِسُ الزَّيْتِ وَ السَّمْنَ نَطْلُبُ بِهِ التَّجَارَةَ فَرُبَّمَا مَكَّتْ عِنْدَنَا السَّنَةُ وَ السَّنَتَيْنِ هَلْ عَلَيْهِ زَكَاةٌ قَالَ فَقَالَ إِنْ كُنْتَ تَرْبِحُ فِيهِ شَيْئًا أَوْ تَجِدُ رَأْسَ مَالِكَ فَعَلَيْكَ زَكَاةُ وَ إِنْ كُنْتَ إِنَّمَا تَرْبِصُ بِهِ لِأَنَّكَ لَا تَجِدُ إِلَّا وَضِيعَةً فَلَيْسَ عَلَيْكَ زَكَاةُ حَتَّى يَصِيرَ ذَهَبًا أَوْ فِضَّةً فَإِذَا صَارَ ذَهَبًا أَوْ فِضَّةً فَزَكِهِ لِلْسَّنَةِ الَّتِي اتَّجَرْتَ فِيهَا .

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

⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 6

⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 7

¹⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 8

'Saeed Al-A'araj asked him^{asws} and I was listening, and he said, 'We press the oil and the butter seeking the trading with it. So, sometimes it remains with us for the year and the two years. Is there *Zakāt* upon it?' So he^{asws} said: 'If you have profited something in it (by the increase of the price), or if you find the capital of your wealth (same value), so upon you would be its *Zakāt*; but if you, rather, were waiting with it because you cannot find except for a loss, so there is no *Zakāt* upon you until it becomes either gold or silver. So when it does become gold or silver, then purify it (pay *Zakāt*) for the year in which you traded in'.¹¹

بَاب مَا يَجِبُ عَلَيْهِ الصَّدَقَةُ مِنَ الْحَيَوَانِ وَمَا لَا يَجِبُ

Chapter 17 – What Obligates the charity (*Zakāt*) upon the animals, and what does not Obligate

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَّارَةَ عَنْهُمَا جَمِيعاً (عَلَيْهِمَا السَّلَام) قَالَ لَا وَضَعَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) عَلَى الْخَيْلِ الْعَتَاكِ الرَّاعِيَةِ فِي كُلِّ فَرَسٍ فِي كُلِّ عَامٍ دِينَارَيْنِ وَجَعَلَ عَلَى الْبَرَادِينِ دِينَاراً .

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

(It has been narrated) from both of them^{asws} (5th and 6th Imam^{asws}) together having said: 'Amir Al-Momineen^{asws} placed the 'liberation of the shepherd' (*Zakāt*) upon the cavalry horse regarding every horse, during every year, being two Dinars, and made upon the non-cavalry horse, one Dinar'.¹²

حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَلْ فِي الْبَعَالِ شَيْءٌ فَقَالَ لَا فَقُلْتُ فَكَفَيْتَ صَارَ عَلَى الْخَيْلِ وَلَمْ يَصِرْ عَلَى الْبَعَالِ فَقَالَ لِأَنَّ الْبَعَالَ لَا تَلْفَحُ وَالْخَيْلُ الْإِنَاثُ يُنْتَجَنُ وَلَيْسَ عَلَى الْخَيْلِ الذُّكُورِ شَيْءٌ

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

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

قَالَ فَقُلْتُ فَمَا فِي الْحَمِيرِ فَقَالَ لَيْسَ فِيهَا شَيْءٌ قَالَ قُلْتُ هَلْ عَلَى الْفَرَسِ أَوْ الْبَعِيرِ يَكُونُ لِلرَّجُلِ يَرْكُبُهُمَا شَيْءٌ فَقَالَ لَا لَيْسَ عَلَى مَا يُعْلَفُ شَيْءٌ إِنَّمَا الصَّدَقَةُ عَلَى السَّائِمَةِ الْمُرْسَلَةِ فِي مَرْجِهَا عَامَهَا الَّذِي يُقْتَنِيهَا فِيهِ الرَّجُلُ فَأَمَّا مَا سِوَى ذَلِكَ فَلَيْسَ فِيهِ شَيْءٌ .

He (the narrator) said, 'So I said, 'So what is regarding the donkeys?' So he^{asws} said: 'There is nothing with regards to them'. I said, 'Is there anything upon the horse, or the camel which the man happens to be riding upon?' So he^{asws} said: 'No, there is nothing upon what one feeds. But rather, the charity (*Zakāt*) is upon the grazing ones sent in its pasture during its year which the man acquired. But, as for what is besides that, so there is nothing with regards to it'.¹³

¹¹ Al Kafi V 3 – The Book Of *Zakāt* CH 16 H 9

¹² Al Kafi V 3 – The Book Of *Zakāt* CH 17 H 1

¹³ Al Kafi V 3 – The Book Of *Zakāt* CH 17 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ عَلَى الرَّقِيقِ زَكَاةٌ إِلَّا رَقِيقٌ يُبْتَعَى بِهِ التَّجَارَةُ فَإِنَّهُ مِنَ الْمَالِ الَّذِي يُزَكَّى .

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 no *Zakāt* upon the slaves except the slave acquired seeking the trading with him, for he would be from the wealth which should be purified (*Zakāt* paid)'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا سَبَلَا عَمَّا فِي الرَّقِيقِ فَقَالَا لَيْسَ فِي الرَّأْسِ شَيْءٌ أَكْثَرُ مِنْ صَاعٍ مِنْ تَمْرٍ إِذَا حَالَ عَلَيْهِ الْحَوْلُ وَ لَيْسَ فِي ثَمَنِهِ شَيْءٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ .

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

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having been asked about what is regarding the slaves. So they^{asws} both said: 'There is nothing upon the head anything more than a Sa'a (3 kg.) of dates, when the year passes by upon him; and there is nothing upon his price until the year passes by over it'.¹⁵

حَمَّادُ بْنُ عِيسَى عَنْ حَرِيزٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ لَمْ يُزَكِّ إِبِلَهُ أَوْ شَاتَهُ غَامِنٍ فَبَاعَهَا عَلَى مَنْ اشْتَرَاهَا أَنْ يُزَكِّيَهَا لِمَا مَضَى قَالَ نَعَمْ تُوْخَذُ مِنْهُ زَكَاتُهَا وَ يُتْبَعُ بِهَا الْبَائِعُ أَوْ يُؤَدَّى زَكَاتُهَا الْبَائِعُ.

Hammad Bin Isa, from Hareyz, from Abdul Rahman Bin Abu Abdullah, said,

'I said to Abu Abdullah^{asws}, 'A man did not pay *Zakāt* on his camel or his sheep for two years, Then he sells it stipulating upon the buyer that he would be paying the *Zakāt* on it on what has passed'. He^{asws} said: 'Yes, its *Zakāt* would be taken from him, and the seller would pursue with it or else the seller would have to pay the *Zakāt*'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَكُونُ لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْ غَنَمٌ أَوْ مَنَاعٌ فَيَحُولُ عَلَيْهَا الْحَوْلُ فَيَمُوتُ الْإِبِلُ وَ الْبَقَرُ وَ الْغَنَمُ وَ يَحْتَرِقُ الْمَنَاعُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who happens to have a camel, or a cow, or a sheep, or chattels. So the year passes by over it and the camel, and the cow, and the sheep dies, and the chattels burn down. He^{asws} said: 'There is nothing upon him'.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ قَالَ كَانَ عَلِيٌّ (عليه السلام) لَا يَأْخُذُ مِنْ صِغَارِ الْإِبِلِ شَيْئاً حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَ لَا يَأْخُذُ مِنْ جَمَالِ الْعَمَلِ صَدَقَةً وَ كَانَتْ لَمْ يَجِبْ أَنْ يُؤْخَذَ مِنَ الذُّكُورِ شَيْءٌ لِأَنَّهُ ظَهَرَ يَحْمَلُ عَلَيْهَا .

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

¹⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 17 H 3

¹⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 17 H 4

¹⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 17 H 5

¹⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 17 H 6

'Ali^{asws} did not take anything from the young camel until the year passes by over it, and he^{asws} did not take charity (*Zakāt*) from the working camels, and it was as if it was not Obligatory to take from the males anything before their backs were carrying load'.¹⁸

باب صدقة الإبل

Chapter 18 – Charity (*Zakāt*) of the camels

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدِ الْعَجَلِيِّ وَ الْفَضْلِ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (صَلَوَاتُ اللَّهِ عَلَيْهِمَا) قَالَا فِي صَدَقَةِ الْإِبِلِ فِي كُلِّ خَمْسٍ شَاةٌ إِلَى أَنْ تَبْلُغَ خَمْسًا وَ عَشْرِينَ فَإِذَا بَلَغَتْ ذَلِكَ فِيهَا ابْنَةٌ مَخَاضٍ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ خَمْسًا وَ ثَلَاثِينَ فَإِذَا بَلَغَتْ خَمْسًا وَ ثَلَاثِينَ فِيهَا ابْنَةٌ لَبُونٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ خَمْسًا وَ أَرْبَعِينَ فَإِذَا بَلَغَتْ خَمْسًا وَ أَرْبَعِينَ فِيهَا حَقَّةٌ طَرُوقَةٌ الْفَحْلُ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ سِتِّينَ فَإِذَا بَلَغَتْ سِتِّينَ فِيهَا جَذَعَةٌ

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

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Regarding charity (*Zakāt*) of the camels - in every five, one sheep, until it reaches twenty five (camels). So when it reaches that, so regarding these would be one female newborn. Then there would be nothing regarding it until it reaches thirty-five. So when it does reach thirty five, so regarding these would be a two year old female camel giving milk. Then there would be nothing regarding it until it reaches forty-five. So when it does reach forty-five, so regarding these would be a three year old female camel left with a stallion. Then there would be nothing regarding it until it reaches sixty. So when it does reach sixty, so regarding these would be a four year old female camel.

ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ خَمْسًا وَ سَبْعِينَ فَإِذَا بَلَغَتْ خَمْسًا وَ سَبْعِينَ فِيهَا ابْنَتَا لَبُونٍ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ تِسْعِينَ فَإِذَا بَلَغَتْ تِسْعِينَ فِيهَا حَقَّتَانِ طَرُوقَتَا الْفَحْلِ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ عَشْرِينَ وَ مِائَةً فَإِذَا بَلَغَتْ عَشْرِينَ وَ مِائَةً فِيهَا حَقَّتَانِ طَرُوقَتَا الْفَحْلِ

Then there would be nothing regarding these until it reaches seventy-five. So when it reaches seventy five, so regarding these would be two two-year old females giving milk. Then there would be nothing regarding these until it reaches ninety. So when it does reach ninety, so regarding these would be two three-year old female camels left with a stallion. Then there would be nothing regarding these until it reaches one hundred and twenty. So when it does reach one hundred and twenty, so regarding these would be two three year old females left with a stallion.

فَإِذَا زَادَتْ وَاحِدَةً عَلَى عَشْرِينَ وَ مِائَةً فِي كُلِّ خَمْسِينَ حَقَّةٌ وَ فِي كُلِّ أَرْبَعِينَ ابْنَةٌ لَبُونٌ ثُمَّ تَرْجِعُ الْإِبِلُ عَلَى أَسْنَانِهَا وَ لَيْسَ عَلَى النَّيْفِ شَيْءٌ وَ لَا عَلَى الْكُسُورِ شَيْءٌ وَ لَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ إِنَّمَا ذَلِكَ عَلَى السَّائِمَةِ الرَّاعِيَةِ

So when one increases upon one hundred and twenty, so regarding every fifty would be a three year old female camel, and regarding every forty would be a two year old female camel giving milk. Then the camel would be returned upon its years. And there would be nothing upon the in between numbers and the fractions, and there

¹⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 17 H 7

would be nothing upon the working camels. But rather, that is upon the ones left to pasture’.

قَالَ قُلْتُ مَا فِي الْبُخْتِ السَّائِمَةِ شَيْءٌ قَالَ مِثْلُ مَا فِي الْإِبِلِ الْعَرَبِيَّةِ .

He (the narrator) said, ‘I said, ‘What is regarding the running camels, anything?’ He^{asws} said: ‘Similar to what is regarding the Arabian camels’.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي خَمْسٍ فَلَا يُصْ شَاةٌ وَ لَيْسَ فِيمَا دُونَ الْخَمْسِ شَيْءٌ وَ فِي عَشْرٍ شَاتَانِ وَ فِي خَمْسٍ عَشْرَةٌ ثَلَاثُ شِبَاهٍ وَ فِي عَشْرِينَ أَرْبَعٌ وَ فِي خَمْسٍ وَ عَشْرِينَ خَمْسٌ وَ فِي سِتَّةٍ وَ عَشْرِينَ بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَ ثَلَاثِينَ.

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Regarding every five young camels is a sheep, and there is nothing regarding less than five; and regarding ten are two sheep, and regarding fifteen are three sheep, and regarding twenty are four (sheep), and regarding twenty five are five (sheep), and regarding twenty six is a new-born camel up to thirty five’.

وَ قَالَ عَبْدُ الرَّحْمَنِ هَذَا فَرَقٌ بَيْنَنَا وَ بَيْنَ النَّاسِ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا بِنْتُ لُبُونٍ إِلَى خَمْسٍ وَ أَرْبَعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حَقَّةٌ إِلَى سِتِّينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَ سَبْعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا بِنْتُ لُبُونٍ إِلَى تِسْعِينَ فَإِذَا كَثُرَتِ الْإِبِلُ فِي كُلِّ خَمْسِينَ حَقَّةٌ .

And Abdul Rahman said, ‘There is a difference between us and the people. So when it is increased by one, so regarding these would be a two year old female camels giving milk up to forty five. So when it is increased by one, so regarding these would be a three year old female camel up to sixty. So when it increases by one, so regarding these would be a four year old female camel up to seventy-five. So when it increases by one, so regarding these would be two two-year old female camels giving milk, up to ninety. So when there are more camels, so regarding every fifty would be a three-year old female camel’.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ فِي صِغَارِ الْإِبِلِ شَيْءٌ حَتَّى يَحُولَ عَلَيْهَا الْحَوْلُ مِنْ يَوْمٍ تَنْتَجِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said ‘There is nothing regarding the young camels until the year passes by over them from the day they were born’.²¹

¹⁹ Al Kafi V 3 – The Book Of Zakāt CH 18 H 1

²⁰ Al Kafi V 3 – The Book Of Zakāt CH 18 H 2

²¹ Al Kafi V 3 – The Book Of Zakāt CH 18 H 3

باب (أَسْنَانُ الْإِبِلِ)**Chapter 19 – A Chapter (The ages of the camels)**

أَسْنَانُ الْإِبِلِ مِنْ أَوَّلِ يَوْمٍ تَطْرَحُهُ أُمُّهُ إِلَى تَمَامِ السَّنَةِ حُورًا فَإِذَا دَخَلَ فِي الثَّانِيَةِ سُمِّيَ ابْنٌ مَخَاضٍ لِأَنَّ أُمَّهُ قَدْ حَمَلَتْ فَإِذَا دَخَلَتْ فِي السَّنَةِ الثَّالِثَةِ يُسَمَّى ابْنٌ لَبُونٍ وَ ذَلِكَ أَنَّ أُمَّهُ قَدْ وَضَعَتْ وَ صَارَ لَهَا لَبْنٌ فَإِذَا دَخَلَ فِي السَّنَةِ الرَّابِعَةِ يُسَمَّى الذَّكَرُ حَقًّا وَ الْأُنْثَى حَقَّةً لِأَنَّهُ قَدْ اسْتَحَقَّ أَنْ يُحْمَلَ عَلَيْهِ

The years of the camel – From the first day its mother gives it birth up to the completion of the year (it is name as) ‘Al-Huwarun’. So when it enters into the second, it is named as ‘Ibn Makhaaz’, because its mother had carried it. So when it enter into the third years, it is named as ‘Ibn Laboun’, and that is because its mother had placed (gave birth) and milk has come for her. So when it enters into the fourth year, it’s male is named as ‘Hiqqa’, and its female as ‘Hiqqat’, because it is rightful that it be burdened upon.

فَإِذَا دَخَلَ فِي السَّنَةِ الْخَامِسَةِ يُسَمَّى جَذَعًا فَإِذَا دَخَلَ فِي السَّادِسَةِ يُسَمَّى ثَبِيًّا لِأَنَّهُ قَدْ أَلْقَى ثَبِيَّتَهُ فَإِذَا دَخَلَ فِي السَّابِعَةِ أَلْقَى رَبَاعِيَّتَهُ وَ يُسَمَّى رَبَاعِيًّا فَإِذَا دَخَلَ فِي الثَّامِنَةِ أَلْقَى السِّنَّ الَّذِي بَعْدَ الرَّبَاعِيَّةِ وَ سُمِّيَ سَدِيسًا فَإِذَا دَخَلَ فِي التَّاسِعَةِ وَ طَرَحَ نَابَهُ سُمِّيَ بَازِلًا فَإِذَا دَخَلَ فِي الْعَاشِرَةِ فَهُوَ مُخْلِفٌ وَ لَيْسَ لَهُ بَعْدَ هَذَا اسْمٌ وَ الْأَسْنَانُ الَّتِي تُؤْخَذُ مِنْهَا فِي الصَّدَقَةِ مِنْ بَنَاتِ مَخَاضٍ إِلَى الْجَذَعِ .

So when it enters into the fifth year, it is named as ‘Jaz’an’. So when it enters into the sixth year, it is named as ‘Saniyya’, because it had cast its front teeth. So when it enters into the seventh year, it casts its four (teeth) and it is named as ‘Rubaiya’. And when it enters into the eight, it casts the teeth which are after the four, and it is named as ‘Sadeysa’. So when it enters into the ninth year and drops its canines, it is named a ‘Bazila’. So when it enters into the tenth year, so it is left behind, and there is no name for it after that. And the years which it would be seized from with regards to the charity (Zakāt), is from ‘Bint Makhaaz’ up to ‘Al Jaza’a’”. (P.s. – This is an explanation of the terminology and is not a Hadeeth).²²

باب صَدَقَةِ الْبَقَرِ**Chapter 20 – Charity (Zakāt) of the cows**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدَ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدِ الْعَجَلِيِّ وَ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي الْبَقَرِ فِي كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعُ حَوْلِي وَ لَيْسَ فِي أَقَلِّ مِنْ ذَلِكَ شَيْءٌ وَ فِي أَرْبَعِينَ بَقْرَةً مُسِنَّةٌ وَ لَيْسَ فِيهَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعِينَ فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا مُسِنَّةٌ وَ لَيْسَ فِيهَا بَيْنَ الْأَرْبَعِينَ إِلَى السَّتِينَ شَيْءٌ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim and Abu Baseer, and Bureyd Al Ijaly, and Al Fuzayla,

(It has been narrated) from Abu Ja’far^{asws} and Abu Abdullah^{asws} both having said regarding the cows: ‘In every thirty cows is one Tabi’e (baby cow) a year old, and there is nothing regarding less than that; and regarding forty cows, is a two year old cow, and there is nothing regarding what is between the thirty to the forty until it reaches forty. So when it does reach forty, so regarding these would be a two year

²² Al Kafi V 3 – The Book Of Zakāt CH 19 H 1

old cow, and there would be nothing regarding what is between the forty up to the sixty.

فَإِذَا بَلَغَتِ السَّتِينَ فَفِيهَا تَبِيعَانِ إِلَى سَبْعِينَ فَإِذَا بَلَغَتْ سَبْعِينَ فَفِيهَا تَبِيعَ وَ مُسِنَّةٌ إِلَى ثَمَانِينَ فَإِذَا بَلَغَتْ ثَمَانِينَ فَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ تِسْعِينَ فَفِيهَا ثَلَاثُ تَبَائِعَ حَوْلِيَّاتٍ فَإِذَا بَلَغَتْ عَشْرِينَ وَ مِائَةً فَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ

So when it does reach the sixty, so regarding these would be two one-year olds up to seventy. So when it reaches seventy, so regarding these would be a one-year old and a two-year old up to eighty. So when it does reach eighty, so regarding every forty would be a two-year old up to ninety. So when it reaches ninety, so regarding these would be three one-year olds. So when it reaches one hundred and twenty and two hundred, so regarding every forty would be a two year old.

ثُمَّ تَرْجَعُ الْبَقَرُ عَلَى أَسْنَانِهَا وَ لَيْسَ عَلَى النَّبْيِ شَيْءٌ وَ لَا عَلَى الْكُسُورِ شَيْءٌ وَ لَا عَلَى الْعَوَامِلِ شَيْءٌ إِنَّمَا الصَّدَقَةُ عَلَى السَّائِمَةِ الرَّاعِيَةِ وَ كُلُّ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ فَلَا شَيْءَ عَلَيْهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ وَجَبَ عَلَيْهِ .

Then the cows would be returned (accounted) upon their ages. And there is nothing upon the in between, nor upon the fractions, nor upon the working cows, but rather, the charity (*Zakāt*) is upon the grazing ones. And everything upon which the year has not passed in the possession of its lord, so there is nothing upon it until the year passes by upon it. So when the year passes by upon it, it (*Zakāt*) would be Obligated upon it'.²³

زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ فِي الْجَوَامِيسِ شَيْءٌ قَالَ مِثْلُ مَا فِي الْبَقَرِ .

Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'is there anything upon the buffaloes?' He^{asws} said: 'Similar to what is regarding the cows'.²⁴

بَابُ صَدَقَةِ الْغَنَمِ

Chapter 21 – Charity (*Zakāt*) of the sheep

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدٍ وَ الْفَضْلِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الشَّاةِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةً وَ لَيْسَ فِيهَا دُونَ الْأَرْبَعِينَ شَيْءٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ عَشْرِينَ وَ مِائَةً فَإِذَا بَلَغَتْ عَشْرِينَ وَ مِائَةً فَفِيهَا مِثْلُ ذَلِكَ شَاةً وَاحِدَةً فَإِذَا زَادَتْ عَلَى مِائَةٍ وَ عَشْرِينَ فَفِيهَا شَاتَانِ

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

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding the sheep: 'Regarding every forty sheep, is one sheep (as *Zakāt*), and there is nothing regarding what is below forty. Then there would be nothing regarding it until it reaches one hundred and twenty. So when it does reach one hundred and twenty,

²³ Al Kafi V 3 – The Book Of *Zakāt* CH 20 H 1

²⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 20 H 2

so regarding these would be similar to that one sheep. So when it exceeds upon one hundred and twenty, so regarding these would be two sheep.

وَلَيْسَ فِيهَا أَكْثَرُ مِنْ شَاتَيْنِ حَتَّى تَبْلُغَ مِائَتَيْنِ فَإِذَا بَلَغَتِ الْمِائَتَيْنِ فِيهَا مِثْلُ ذَلِكَ فَإِذَا زَادَتْ عَلَى الْمِائَتَيْنِ شَاةٌ وَاحِدَةً فَفِيهَا ثَلَاثُ شِيَاهٍ ثُمَّ لَيْسَ فِيهَا شَيْءٌ أَكْثَرُ مِنْ ذَلِكَ حَتَّى تَبْلُغَ ثَلَاثِمِائَةً فَإِذَا بَلَغَتْ ثَلَاثِمِائَةً فَفِيهَا مِثْلُ ذَلِكَ ثَلَاثُ شِيَاهٍ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا أَرْبَعُ شِيَاهٍ حَتَّى تَبْلُغَ أَرْبَعِمِائَةً فَإِذَا تَمَّتْ أَرْبَعِمِائَةً كَانَ عَلَى كُلِّ مِائَةٍ شَاةٌ وَ سَقَطَ الْأَمْرُ الْأَوَّلُ وَ لَيْسَ عَلَى مَا دُونَ الْمِائَةِ بَعْدَ ذَلِكَ شَيْءٌ وَ لَيْسَ فِي التَّيْفِ شَيْءٌ

And there would be nothing more than two sheep until it reaches two hundred. So when it does reach two hundred, so regarding these would be similar to that. So when it exceed upon two hundred by one sheep, so regarding these would be three sheep. Then there would not be anything more than that until it reaches three hundred. So when it does reach three hundred, so regarding these would be three sheep similar to that. So when it exceed by one, so regarding these would be four sheep until it reaches four hundred. So when the four hundred is complete, that would be upon every one hundred, one sheep, and the former matter would be dropped. And there is nothing upon what is below the one hundred after that, and there is nothing regarding the in-betweeners’.

وَقَالَا كُلُّ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ فَلَا شَيْءَ عَلَيْهِ فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ وَجَبَ عَلَيْهِ.

And they^{asws} both said: ‘Everything upon which the year has not passed by, so there is nothing upon it. So when the year does pass by, it would be Obligated upon it’.²⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ لَيْسَ فِي الْأَكِيلَةِ وَ لَا فِي الرَّبِيِّ وَ الرَّبِيُّ الَّتِي تُرْبَى اثْنَيْنِ وَ لَا شَاةٌ لَبَنٍ وَ لَا فَحْلٌ الْغَنَمِ صَدَقَةٌ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The charity (Zakāt) is neither regarding the fed ones, nor the nourisher, and the nourisher is that which feeds two (others), nor upon a milking sheep, nor upon the stallion sheep’.²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا تُؤْخَذُ أَكُولَةٌ وَ الْأَكُولَةُ الْكَبِيرَةُ مِنَ الشَّاةِ تَكُونُ فِي الْغَنَمِ وَ لَا وَالِدَةٌ وَ لَا الْكَبْشُ الْفَحْلُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You do not take an Akoula, and the Akoula is the old one from the ewes which happens to be among the sheep, nor is parent, nor the stallion ram’.²⁷

أَحْمَدُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) (السَّخْلُ مَتَى تَجِبُ فِيهِ الصَّدَقَةُ قَالَ إِذَا أَجْدَعَ .

²⁵ Al Kafi V 3 – The Book Of Zakāt CH 21 H 1

²⁶ Al Kafi V 3 – The Book Of Zakāt CH 21 H 2

²⁷ Al Kafi V 3 – The Book Of Zakāt CH 21 H 3

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'The lamb, when would the charity (Zakāt) be Obligatory with regards to it?' He^{asws} said: 'When it is a year old'.²⁸

باب أدب المصدق

Chapter 22 – Discipline of the charity (Zakāt) collector

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ بَعَثَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) مُصَدِّقًا مِنَ الْكُوفَةِ إِلَى بَادِيَّتِهَا فَقَالَ لَهُ يَا عَبْدَ اللَّهِ أَنْطَلِقْ وَ عَلَيْكَ بِتَقْوَى اللَّهِ وَحُدِّهِ لَا شَرِيكَ لَهُ وَ لَا تُؤَثِّرَنَّ دُنْيَاكَ عَلَى آخِرَتِكَ وَ كُنْ حَافِظًا لِمَا أَنْتُمْنَتُكَ عَلَيْهِ رَاعِيًا لِحَقِّ اللَّهِ فِيهِ حَتَّى تَأْتِيَ نَادِيَ بَنِي فَلَانٍ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Bureyd Bin Muawiya who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} sent a Zakāt collector from Al-Kufa to its valleys, and said to him: 'O servant of Allah^{azwj}! Go, and upon you be the fear of Allah^{azwj} Alone, there being no associates for Him^{azwj}, and do not be preferring your world upon your Hereafter, and be protective to what you are entrusted upon it as a shepherd of the Right of Allah^{azwj}, until you come over to the society of the clan of so and so.

فَإِذَا قَدِمْتَ فَأَنْزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَبْيَاتَهُمْ ثُمَّ امْضِ إِلَيْهِمْ بِسَكِينَةٍ وَ وَقَارٍ حَتَّى تَقُومَ بَيْنَهُمْ وَ تُسَلِّمْ عَلَيْهِمْ ثُمَّ قُلْ لَهُمْ يَا عَبْدَ اللَّهِ أَرْسَلَنِي إِلَيْكُمْ وَلِيَّ اللَّهِ لَأُخَذَ مِنْكُمْ حَقُّ اللَّهِ فِي أَمْوَالِكُمْ فَهَلْ لِلَّهِ فِي أَمْوَالِكُمْ مِنْ حَقٍّ فَنُؤَدُونَ إِلَيَّ وَلِيِّهِ

So when you set foot there, descend in their waters and do not mix in with their houses. Then go with tranquility and dignity until you are standing between them, and greet upon them. Then say to them, 'O servants of Allah^{azwj}! A Guardian^{asws} of Allah^{azwj} has sent me in order to take from you a Right of Allah^{azwj} among your wealth. So, is there for Allah^{azwj} a Right in your wealth to pay it to His^{azwj} Guardian^{asws}?

فَإِنْ قَالَ لَكَ قَائِلٌ لَا فَلَا تُرَاجِعْهُ وَ إِنْ أَنْعَمَ لَكَ مِنْهُمْ مُنْعِمٌ فَأَنْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخِيفَهُ أَوْ تَعِدَهُ إِلَّا خَيْرًا فَإِذَا أَتَيْتَ مَالَهُ فَلَا تَدْخُلْهُ إِلَّا بِإِذْنِهِ فَإِنْ أَكْثَرَهُ لَهُ فَقُلْ يَا عَبْدَ اللَّهِ أَ تَأْذُنُ لِي فِي دُخُولِ مَالِكَ فَإِنْ أَذِنَ لَكَ فَلَا تَدْخُلْهُ دُخُولَ مُسَلِّطٍ عَلَيْهِ فِيهِ وَ لَا عُنفٍ بِهِ

So if a spokesperson were say to you, 'No', then do not return him (ask him again); but if one of them says yes to you, so go with him from without having frightened him, or promising him except for goodness. So when you come to his wealth, do not enter it except by his permission, for most of it is for him. Then say, 'O servant of Allah^{azwj}! Do you permit me regarding entering into your wealth?' So if he was to permit you, do not enter it like the entering of the one dominant upon it, nor be arrogant with it.

فَاصْذَعْ الْمَالَ صَدْعَيْنِ ثُمَّ خَيْرْهُ أَيَّ الصَّدْعَيْنِ شَاءَ فَأَيُّهُمَا اخْتَارَ فَلَا تَعْرِضْ لَهُ ثُمَّ اصْذَعْ الْبَاقِيَ صَدْعَيْنِ ثُمَّ خَيْرْهُ فَأَيُّهُمَا اخْتَارَ فَلَا تَعْرِضْ لَهُ وَ لَا تَزَالُ كَذَلِكَ حَتَّى يَبْقَى مَا فِيهِ وَفَاءً لِحَقِّ اللَّهِ تَبَارَكَ وَ تَعَالَى مِنْ مَالِهِ فَإِذَا بَقِيَ ذَلِكَ فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ وَ إِنْ اسْتَقَالَكَ فَأَقِلَّهُ

²⁸ Al Kafi V 3 – The Book Of Zakāt CH 21 H 4

Split the wealth into two parts, then give him the choice whichever of the two parts he so likes. So whichever of the two he chooses, so do not object to him. Then split the remaining part into two parts, then give him the choice, so whichever of the two he chooses, do not object to it. And do not cease doing like that until there remain what can fulfil the Right of Allah^{azwj} Blessed and High, from his wealth. So when that remains, take possession of the Right of Allah^{azwj} from him, and if he were to ask for a reduction, reduce it.

ثُمَّ اخْلُطْهَا وَ اصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوْ لَا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ فَإِذَا قَبِضْتَهُ فَلَا تُؤْكَلْ بِهِ إِلَّا نَاصِحًا شَفِيقًا أَمِينًا حَفِظًا غَيْرَ مُعْغِبٍ لِّشَيْءٍ مِنْهَا ثُمَّ اخْذِرْ كُلَّ مَا اجْتَمَعَ عِنْدَكَ مِنْ كُلِّ نَادٍ إِلَيْنَا نُصِيرُهُ حَيْثُ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ

Then mix it and do similar to that which you had done firstly until you take the Right of Allah^{azwj} in his wealth. So when you take possession of it, do not allocate it except for a good adviser, kind, trustworthy, protective, without arrogance, from anything from it. Then bring over everything what is gathered with you, from every society, to us^{asws}, so we^{asws} can give it where Allah^{azwj} Mighty and Majestic has Commanded for.

فَإِذَا انْخَدَرَ بِهَا رَسُولُكَ فَأَوْعِزْ إِلَيْهِ أَنْ لَا يَحُولَ بَيْنَ نَاقَةٍ وَ بَيْنَ فَصِيلِهَا وَ لَا يَفْرَقَ بَيْنَهُمَا وَ لَا يَمْصُرَنَّ لِبَنَهِمَا فَيُضِرَّ ذَلِكَ بِفَصِيلِهَا وَ لَا يَجْهَدَ بِهَا رُكُوبًا وَ لْيَعْدِلْ بَيْنَهُنَّ فِي ذَلِكَ وَ لْيُورِدْهُنَّ كُلَّ مَاءٍ يَمُرُّ بِهِ وَ لَا يَعْدِلْ بِهِنَّ عَنْ نَبْتِ الْأَرْضِ إِلَى جَوَادِّ الطَّرِيقِ فِي السَّاعَةِ الَّتِي فِيهَا تُرِيحُ وَ تَغِيقُ وَ لْيُرْفُقْ بِهِنَّ جُهْدَهُ حَتَّى يَأْتِيَنَا بِإِذْنِ اللَّهِ سَحَابًا سِمَانًا غَيْرَ مُتْعَبَاتٍ وَ لَا مُجْهَدَاتٍ

So when your messenger comes with it, advise him that he should neither impede between a she-camel and her young, nor effect a separation between the two, nor overdo her milking for that would be harmful with her young ones, not be excessive in riding her, and be equitable between these regarding that; and let them be watered at every watering place he passes by with them, and not isolate them from the vegetation of the earth to the middle of the road during the timings during which they should be resting and grazing; and let him be kind with them in his effort until he brings them over to us^{asws} by the Permission of Allah^{azwj}, healthy, fat, without tiredness or being over-worked.

فَيَقْسَمَنَّ بِإِذْنِ اللَّهِ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ (صلى الله عليه وآله) عَلَى أَوْلِيَاءِ اللَّهِ فَإِنَّ ذَلِكَ أَعْظَمُ لِأَجْرِكَ وَ أَقْرَبُ لِرُشْدِكَ يُنْظَرُ اللَّهُ إِلَيْهَا وَ إِلَيْكَ وَ إِلَى جُهْدِكَ وَ نَصِيحَتِكَ لِمَنْ بَعَثَكَ وَ بُعِثْتَ فِي حَاجَتِهِ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ مَا يُنْظَرُ اللَّهُ إِلَى وَلِيِّ لَهُ لِيَجْهَدَ نَفْسَهُ بِالطَّاعَةِ وَ النَّصِيحَةِ لَهُ وَ لِإِمَامِهِ إِلَّا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى

Thus, these would be distributed by the Permission of Allah^{azwj} upon the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww} upon the friends of Allah^{azwj}. Thus, that would be great for your Recompense and closer for your righteous guidance. Allah^{azwj} is Looking at them and at you and to your efforts, and your advice to the one^{asws} who sent you and you sent, regarding his^{asws} need, for Rasool-Allah^{saww} said: 'Allah^{azwj} does not Look at a friend of His^{azwj} who strives with his self with the obedience and the correct advice for himself and for his Imam^{asws}, except that he would be with us^{saww} among the lofty friends'.

قَالَ ثُمَّ بَكَى أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ قَالَ يَا بَرِيدُ لَا وَاللَّهِ مَا بَقِيَتْ لِلَّهِ حُرْمَةٌ إِلَّا أَنْتَهَكْتَ وَ لَا عَمَلٍ بِكِتَابِ اللَّهِ وَ لَا سُنَّةِ نَبِيِّهِ فِي هَذَا الْعَالَمِ وَ لَا أَقِيمَ فِي هَذَا الْخَلْقِ حَدٌّ مُنْذُ قَبِضَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ وَ لَا عَمَلٍ بِشَيْءٍ مِنَ الْحَقِّ إِلَى يَوْمِ النَّاسِ هَذَا

He (the narrator) said: 'Then Abu Abdullah^{asws} wept, then said: 'O Bureyd! No, by Allah^{azwj}! There does not remain (today) any sanctity for the Sake of Allah^{azwj} except that it is contravened, nor is there a deed being done by the Book of Allah^{azwj} or a Sunnah of His^{azwj} Prophet^{saww} in this world, nor a Limit is being established among these people since the passing away of Amir Al-Momineen^{asws}, nor has anything been done from the Truth by these people until this day'.

ثُمَّ قَالَ أَمَا وَاللَّهِ لَا تَذْهَبُ الْآيَاتُ وَاللَّيَالِي حَتَّى يُحْيِيَ اللَّهُ الْمَوْتَى وَيُمِيتَ الْأَحْيَاءَ وَيَرُدَّ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ وَيُعَيِّمَ دِينَهُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ وَنَبِيِّهِ فَأَبَشِرُوا ثُمَّ أَبَشِرُوا ثُمَّ أَبَشِرُوا فَوَاللَّهِ مَا الْحَقُّ إِلَّا فِي أَيْدِيكُمْ .

Then he^{asws} said: 'But, by Allah^{azwj}, The days and the night will not go away until Allah^{azwj} Revives the dead and Causes the living ones to die, and Allah^{azwj} Returns the Truth to its People^{asws}, and Establishes His^{azwj} Religion which He^{azwj} is Pleased with for Himself^{azwj} and His^{azwj} Prophet^{saww}. Therefore, receive glad tidings, then receive glad tidings, then receive glad tidings, for by Allah^{azwj}, there is no Truth except (what will come) in your hands'.²⁹

حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ أَ يَجْمَعُ النَّاسَ الْمُصَدَّقُ أَمْ يَأْتِيهِمْ عَلَى مَنَاهِلِهِمْ قَالَ لَا بَلْ يَأْتِيهِمْ عَلَى مَنَاهِلِهِمْ فَيُصَدِّقُهُمْ .

Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having been asked, 'Should the *Zakāt* collector gather the people or should he go to them to their watering places?' He^{asws} said: 'No, but he should go to them to their watering places, so he would collect their charity (*Zakāt*)'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ لَا تَبَاغِ الصَّدَقَةَ حَتَّى تُعْقَلَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: 'The charity (*Zakāt*) would not be sold until it is decided upon (for distribution)'.³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيٌّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا بَعَثَ مُصَدَّقَهُ قَالَ لَهُ إِذَا أَتَيْتَ عَلَى رَبِّ الْمَالِ فَقُلْ لَهُ تَصَدَّقْ رَحِمَكَ اللَّهُ مِمَّا أَعْطَاكَ اللَّهُ فَإِنْ وَلَّى عَنْكَ فَلَا تُرَاجِعْهُ .

A number of our companiond, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} having said: 'It was so that whenever Ali^{asws} sent a *Zakāt* collector, he^{asws} said to him: 'When you go over to a lord of the wealth, so say to him, 'Give charity (*Zakāt*), may Allah^{azwj} have Mercy on

²⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 22 H 1

³⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 22 H 2

³¹ Al Kafi V 3 – The Book Of *Zakāt* CH 22 H 3

you, from what Allah^{azwj} has Given to you'. But, if he turn around from you (refuses), so do not return (ask again).³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّدَقَةِ فَقَالَ إِنَّ ذَلِكَ لَا يُقْبَلُ مِنْكَ فَقَالَ إِنِّي أُحْمَلُ ذَلِكَ فِي مَالِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَرُّ مُصَدَّقِكَ أَنْ لَا يَحْشُرَ مِنْ مَاءٍ إِلَى مَاءٍ وَلَا يَجْمَعَ بَيْنَ الْمَتَفَرِّقِ وَلَا يُفَرِّقَ بَيْنَ الْمُجْتَمِعِ وَإِذَا دَخَلَ الْمَالُ فَلْيُقْسِمِ الْعَنَمَ نِصْفَيْنِ ثُمَّ يُخَيِّرْ صَاحِبَهَا أَيْ الْقَسْمَيْنِ شَاءَ فَإِذَا اخْتَارَ فَلْيُدْفَعْهُ إِلَيْهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Hajjaj,

(It has been narrated) from Muhammad Bin Khalid having asked Abu Abdullah^{asws} about the charity (*Zakāt*), so he^{asws} said: 'That is not acceptable from you'. So he said, 'I do carry that in my wealth'. So Abu Abdullah^{asws} said to him: 'Instruct a *Zakāt* collector that he should not assemble from water to the water (watering place), nor gather between the separate ones, nor separate between the gathered ones. And whenever he enters the wealth, so let him divide the sheep into two halves (groups), then its owner should choose which of the two groups he so likes to. So when he has chosen, so let him hand over (that group) to him.

فَإِنْ تَنَبَّعَتْ نَفْسُ صَاحِبِ الْعَنَمِ مِنَ النِّصْفِ الْآخَرِ مِنْهَا شَاءَ أَوْ شَاتَيْنِ أَوْ ثَلَاثًا فَلْيُدْفَعْهَا إِلَيْهِ ثُمَّ لِيَأْخُذْ صَدَقَتَهُ فَإِذَا أَخْرَجَهَا فَلْيُقْسِمِهَا فِيمَنْ يُرِيدُ فَإِذَا قَامَتْ عَلَى ثَمَنِ فَإِنْ أَرَادَهَا صَاحِبُهَا فَهُوَ أَحَقُّ بِهَا وَإِنْ لَمْ يَرُدَّهَا فَلْيَبِيعْهَا .

But if the owner of the sheep would prefer to have a sheep, or two sheep, or three from the other half, so let him hand these over to him. Then let him take its charity (*Zakāt*). So when he extracts it, so let him divide it among the one he (the owner) intends to. So when it is evaluated upon a price, and if its owner wants it (the price), so he is more rightful with it, and if he does not want it, so let him (*Zakāt* collector) sell it'.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينٍ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ يَفْطِينٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَمَّنْ يَلِي صَدَقَةَ الْعُشْرِ عَلَى مَنْ لَا بَأْسَ بِهِ فَقَالَ إِنْ كَانَ ثِقَةً فَمُرْهُ يَضَعُهَا فِي مَوَاضِعِهَا وَإِنْ لَمْ يَكُنْ ثِقَةً فَخُذْهَا مِنْهُ وَضَعْهَا فِي مَوَاضِعِهَا .

A number of our companions, from Ahmad Bin Muhammad, 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 one who gives out the charity (*Zakāt*) of the tenth (10%) upon the one there is no problem with. So he^{asws} said: 'If he was reliable, so instruct him to place it in its (appropriate) place, and if he does not happen to be reliable, so seize it from him and place in its (appropriate) place'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ مُقَرَّرٍ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ بْنِ سُبَيْعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ جَدِّ أَبِيهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَتَبَ لَهُ فِي كِتَابِهِ الَّذِي كَتَبَ لَهُ بِخَطِّهِ حِينَ بَعَثَهُ عَلَى الصَّدَقَاتِ مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةُ الْجَذْعَةِ وَ لَيْسَتْ عِنْدَهُ جَذْعَةٌ وَ عِنْدَهُ حَقَّةٌ فَإِنَّهُ تَقْبَلُ مِنْهُ الْحَقَّةُ وَ يَجْعَلُ مَعَهَا شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا

³² Al Kafi V 3 – The Book Of *Zakāt* CH 22 H 4

³³ Al Kafi V 3 – The Book Of *Zakāt* CH 22 H 5

³⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 22 H 6

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Muqarrin Bin Abdullah Bin Zama'a Bin Subay, from his father, from his grandfather, from the grandfather of his father that,

'Amir Al-Momineen^{asws} wrote to him in a letter of his^{asws} which he^{asws} wrote to him in his^{asws} own handwriting, when he^{asws} sent him (as a collector) upon the charities (*Zakāt*): 'The one in whose possession of the camels, the charity (*Zakāt*) reaches the one four year old female camel, and there is no four year old female camel in his possession, and in his possession is a three year old female camel, so the three year old female camel would be accepted from him, and two sheep would be made to be along with it, or twenty Dirhams.

وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَتُهُ الْحَقَّةَ وَ لَيْسَتْ عِنْدَهُ حَقَّةٌ وَ عِنْدَهُ جَذَعَةٌ فَإِنَّهُ يُقْبَلُ مِنْهُ الْجَذَعَةُ وَ يُعْطِيهِ الْمُسَدَّقُ شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا

The one with whom the charity (*Zakāt*) reaches the three year old female camel, and there is no three year old female camel with him, and with him is a four year old female camel, so the four year old female camel would be accepted from him, and the *Zakāt* collector would give him two sheep or twenty Dirhams.

وَمَنْ بَلَغَتْ صَدَقَتُهُ حَقَّةٌ وَ لَيْسَتْ عِنْدَهُ حَقَّةٌ وَ عِنْدَهُ ابْنَةٌ لَبُونٍ فَإِنَّهُ يُقْبَلُ مِنْهُ ابْنَةُ لَبُونٍ وَ يُعْطِي مَعَهَا شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا

And the one whose charity (*Zakāt*) reaches a three year old female camel, and in his possession is a two year old female milking camel, so the two year old milking female camel would be accepted from him, and he would give along with it, two sheep or twenty Dirhams. And the one whose charity (*Zakāt*) reaches a two year old female milking camel, and there is no two year old female milking camel with him, and with him is a three year old female camel, so the three year old female camel would be accepted from, and the *Zakāt* collector would give him two sheep or twenty Dirhams.

وَمَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةُ لَبُونٍ وَ لَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ وَ عِنْدَهُ حَقَّةٌ فَإِنَّهُ يُقْبَلُ مِنْهُ الْحَقَّةُ وَ يُعْطِيهِ الْمُسَدَّقُ شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا وَ مَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةُ لَبُونٍ وَ لَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ وَ عِنْدَهُ ابْنَةٌ مَخَاضٍ فَإِنَّهُ يُقْبَلُ مِنْهُ ابْنَةٌ مَخَاضٍ وَ يُعْطِي مَعَهَا شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا

And the one whose charity (*Zakāt*) reaches a two year old female milking camel, and there is no two year old female milking camel with him, and there is a three year old female camel with him, so the three year old camel would be accepted from him, and the *Zakāt* collector would give him two sheep or twenty Dirhams. And the one whose charity reaches a two year old female milking camel, and there is no two year old female milking camel with him, and with him is a one year old female camel, so the one year old female camel would be accepted from him, and he would give two sheep or twenty Dirhams along with it.

وَمَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةُ مَخَاضٍ وَ لَيْسَتْ عِنْدَهُ ابْنَةُ مَخَاضٍ وَ عِنْدَهُ ابْنَةُ لَبُونٍ فَإِنَّهُ يُقْبَلُ مِنْهُ ابْنَةُ لَبُونٍ وَ يُعْطِيهِ الْمُسَدَّقُ شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا

The one whose charity (*Zakāt*) reaches a one year old female camel, and there is no one year old female camel with him, and with him is a two year old female milking

camel, so the two year old female milking camel would be accepted from him, and the *Zakāt* collector would give him two sheep or twenty Dirhams.

وَمَنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةٌ مَخَاضٍ عَلَى وَجْهِهَا وَ عِنْدَهُ ابْنٌ لَبُونٍ ذَكَرٌ فَإِنَّهُ تُقْبَلُ مِنْهُ ابْنٌ لَبُونٍ وَ لَيْسَ مَعَهُ شَيْءٌ

And the one who does not happen to have a one year old female camel upon its aspect, and with him is a two year old male camel, so the two year old male camel would be accepted from him, and there is nothing (else to give) along with it.

وَمَنْ لَمْ يَكُنْ مَعَهُ شَيْءٌ إِلَّا أَرْبَعَةٌ مِنَ الْإِبِلِ وَ لَيْسَ لَهُ مَالٌ غَيْرُهَا فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا فَإِذَا بَلَغَ مَالُهُ خَمْسًا مِنَ الْإِبِلِ فَفِيهَا شَاءٌ .

And the who does not happen to have anything with him except for four camels, and there is no wealth for him apart from it, so there is nothing regarding it, except if its lord so desires. So when his wealth reaches five from the camels, so there would be a sheep regarding it'.³⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ مَعْمَرٍ قَالَ أَخْبَرَنِي أَبُو الْحَسَنِ الْعُرْنِيُّ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ مُهَاجِرٍ عَنْ رَجُلٍ مِنْ ثَقِيفٍ قَالَ اسْتَعْمَلَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) عَلَى بَانِقِيَا وَ سَوَادٍ مِنْ سَوَادِ الْكُوفَةِ فَقَالَ لِي وَ النَّاسُ حُضُورٌ أَنْظِرْ خَرَجَكَ فَجِدَّ فِيهِ وَ لَا تَتْرُكْ مِنْهُ دِرْهَمًا فَإِذَا أَرَدْتَ أَنْ تَتَوَجَّهَ إِلَى عَمَلِكَ فَمَرَّ بِي

A number of our companins, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ahmad Bin Ma'mar who said, 'Abu Al Hassan al Urny informed me saying, 'Ismail Bin Ibrahim narrated to me, from Muhajir, from a man from Saqeyf who said,

'Ali^{asws} Bin Abu Talib^{asws} utilised me (as a *Zakāt* collector) upon Baniqiya, and an outskirt from the outskirts of Al-Kufa, and he^{asws} said to me, and the people were present: 'Look after your taxes (collected), and be careful regarding it, and do not neglect even one Dirham from it. So when you want to divert yourself towards your work, so pass by me^{asws}'.

قَالَ فَاتَيْنَاهُ فَقَالَ لِي إِنَّ الَّذِي سَمِعْتَ مِنِّي خُدْعَةٌ إِيَّاكَ أَنْ تَضْرِبَ مُسْلِمًا أَوْ يَهُودِيًّا أَوْ نَصْرَانِيًّا فِي دِرْهَمٍ خَرَجٍ أَوْ تَبِيعَ دَابَّةً عَمَلٍ فِي دِرْهَمٍ فَإِنَّمَا أَمْرُنَا أَنْ نَأْخُذَ مِنْهُمْ الْعَفْوُ .

He (the narrator) said, 'So I went over to him^{asws}, and he^{asws} said to me: 'That which you heard from me^{asws} were principles. Beware of striking a Muslim, or a Jew, or a Christian regarding a Dirham of tax, or pursuing a working animal regarding a Dirham. But rather, we^{asws} order that we^{asws} should observe tolerance for them'.³⁶

بَابُ زَكَاةِ مَالِ الْيَتِيمِ

Chapter 23 – *Zakāt* on the wealth of the orphans

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي مَالِ الْيَتِيمِ عَلَيْهِ زَكَاةٌ فَقَالَ إِذَا كَانَ مَوْضُوعًا فَلَيْسَ عَلَيْهِ زَكَاةٌ وَ إِذَا عَمِلَتْ بِهِ فَأَنْتَ لَهُ ضَامِنٌ وَ الرَّبْحُ لِلْيَتِيمِ .

³⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 22 H 7

³⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 22 H 8

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeir, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the wealth of the orphans, 'Is there *Zakāt* upon it?' So he^{asws} said: 'When it is a deposit, so there is no *Zakāt* upon it, but when it is worked with, so you would be responsible (guarantor) for it, and the profit would be for the orphan'.³⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ أَحْمَدُ بْنُ إِبْرِيْسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْعَطَارِدِ الْخَيَّاطِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَالُ الْيَتِيمِ يَكُونُ عِنْدِي فَاتَّجِرُ بِهِ فَقَالَ إِذَا حَرَكْتَهُ فَعَلَيْكَ زَكَاتُهُ قَالَ قُلْتُ فَإِنِّي أَحْرَكُهُ ثَمَانِيَةَ أَشْهُرٍ وَ أَدْعُهُ أَرْبَعَةَ أَشْهُرٍ قَالَ عَلَيْكَ زَكَاتُهُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Is'haq Bin Ammar, from Abu Al Utarid Al Khayyat who said,

'I said to Abu Abdullah^{asws}, 'The wealth of the orphans happens to be in my possession. So, can I trade with it?' So he^{asws} said: 'You move it and upon you would be its *Zakāt*'. I said, 'Supposing if I was to move it for eight months, and leave it for four months?' He^{asws} said: 'Upon you would be its *Zakāt*'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ عَلَى مَالِ الْيَتِيمِ زَكَاةٌ قَالَ لَا إِلَّا أَنْ يَتَّجَرَ بِهِ أَوْ يُعْمَلَ بِهِ .

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

'I said to Abu Abdullah^{asws}, 'Is there *Zakāt* upon the wealth of the orphans?' He^{asws} said: 'No, unless if one were to trade with it, or work with it'.³⁹

حَمَّادُ بْنُ عِيْسَى عَنْ حَرِيْزٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَيْسَ عَلَى مَالِ الْيَتِيمِ زَكَاةٌ وَ إِنْ بَلَغَ الْيَتِيمُ فَلَيْسَ عَلَيْهِ لِمَا مَضَى زَكَاةٌ وَ لَا عَلَيْهِ فِيمَا بَقِيَ حَتَّى يُدْرِكَ فَإِذَا أُدْرِكَ فَإِنَّمَا عَلَيْهِ زَكَاةٌ وَاحِدَةٌ ثُمَّ كَانَ عَلَيْهِ مِثْلُ مَا عَلَى غَيْرِهِ مِنَ النَّاسِ .

Hammad Bin Isa, from Hareyz, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'There is no *Zakāt* upon the wealth of the orphans, and even if the orphan reaches adulthood, there would be nothing upon him, due to the *Zakāt* of the past, and there would be nothing upon him regarding what remains until he becomes aware (adult). So when he does become aware (adult). So rather there would be one (year's) *Zakāt* upon him. Then, upon him, would be similar to what is upon others from the people'.⁴⁰

حَمَّادُ بْنُ عِيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُمَا قَالَا لَيْسَ عَلَى مَالِ الْيَتِيمِ فِي الدِّينِ وَ الْمَالِ الصَّامِتِ شَيْءٌ فَأَمَّا الْغُلَاتُ فَعَلَيْهَا الصَّدَقَةُ وَاجِبَةٌ .

Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim, both having said,

³⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 1

³⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 2

³⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 3

⁴⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 4

‘There is nothing upon the wealth of the orphans regarding the debts and the silent wealth (immovable asset). But, as for the produce, so upon it is the Obligatory charity (*Zakāt*)’.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَعِيدِ السَّمَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَيْسَ فِي مَالِ الْيَتِيمِ زَكَاةٌ إِلَّا أَنْ يُتَجَرَ بِهِ فَإِنْ أُتَجَرَ بِهِ فَالرُّبْحُ لِلْيَتِيمِ فَإِنْ وُضِعَ فَعَلَى الَّذِي يُتَجَرُ بِهِ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Saeed Al Samman who said,

‘I heard Abu Abdullah^{asws} saying: ‘There is no *Zakāt* regarding the wealth of the orphans except if one were to trade with it. So if it is traded with, then the profits would be for the orphan. But if there is a loss, so it would be upon the one who traded with it’.⁴²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ أَرْسَلْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ لِي إِخْوَةً صِغَارًا فَمَتَى تَجِبُ عَلَى أَمْوَالِهِمُ الزَّكَاةُ قَالَ إِذَا وَجِبَتْ عَلَيْهِمُ الصَّلَاةُ وَجِبَتْ الزَّكَاةُ قُلْتُ فَمَا لَمْ تَجِبْ عَلَيْهِمُ الصَّلَاةُ قَالَ إِذَا أُتَجَرَ بِهِ فَزَكَّهُ .

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

‘I sent a message to Abu Abdullah^{asws} that there are young brothers for me, so when would the *Zakāt* be Obligated upon their wealth?’ He^{asws} said: ‘When the *Salāt* is Obligated upon them, the *Zakāt* would (also) be Obligated’. I said, ‘So what about the ones whom the *Salāt* is not Obligated upon?’ He^{asws} said: ‘When you trade with it, so purify it (pay *Zakāt*)’.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفَضْلِ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَسْأَلُهُ عَنِ الْوَصِيِّ أَوْ يَزَكِّي زَكَاةَ الْفُطْرَةِ عَنِ الْيَتَامَى إِذَا كَانَ لَهُمْ مَالٌ قَالَ فَكَتَبَ (عليه السلام) لَا زَكَاةَ عَلَى يَتِيمٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Al Qasim Bin Al Fuzayl who said,

‘I wrote to Abu Al-Hassan Al-Reza^{asws} asking him^{asws} about the trustee, ‘Would he pay the *Zakāt* of Al-Fitra on behalf of the orphans who happened to have had some wealth?’ So he^{asws} wrote: ‘There is no *Zakāt* upon the orphans’ (when an orphan reaches the age of offering *Salāt* he is not an orphan but achieves the status of an adult).⁴⁴

بَابُ زَكَاةِ مَالِ الْمَمْلُوكِ وَ الْمَكَاتِبِ وَ الْمَجْنُونِ

Chapter 24 – *Zakāt* on the wealth of the owned slaves, and the contracted slaves, and the insane

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ فِي مَالِ الْمَمْلُوكِ شَيْءٌ وَلَوْ كَانَ لَهُ أَلْفٌ أَوْ لَوْ أَحْتَاجَ لَمْ يُعْطَ مِنَ الزَّكَاةِ شَيْئًا .

⁴¹ Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 5

⁴² Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 6

⁴³ Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 7

⁴⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 23 H 8

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is nothing regarding the wealth of the owned slaves, and even though there may be thousands upon thousand for him, and even if he was in need, he would not be given anything from the *Zakāt*'.⁴⁵

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

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

'I said to Abu Abdullah^{asws}, 'A woman of our family is mixed up (confused - Not of right mind), 'Is there *Zakāt* upon her?' So he^{asws} said: 'if it was worked with, so upon her would be the *Zakāt*, but if it is no worked with, so no'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ امْرَأَةٍ مُصَابَةٍ وَلَهَا مَالٌ فِي يَدِ أَخِيهَا هَلْ عَلَيْهِ زَكَاةٌ فَقَالَ إِنْ كَانَ أَخُوها يَتَجَرُّ بِهِ فَعَلَيْهِ زَكَاةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazl, from Musa Bin Bakr who said,

'I asked Abu Al-Hassan^{asws} about a possessed woman, and for her is some wealth in the hands of her brother, 'Is the *Zakāt* upon him?' So he^{asws} said: 'If her brother were to trade with it, so *Zakāt* would be upon him'.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ عَبْدِ صَالِحٍ (عَلَيْهِ السَّلَامُ) مِثْلُهُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Sama'at, from Musa Bin Bakr,

(It has been narrated) from Abd Salih^{asws} (7th Imam^{asws}) – similar to it'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ فِي مَالِ الْمُكَاتَبِ زَكَاةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no *Zakāt* regarding the wealth of the contracted slaves'.⁴⁹

⁴⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 24 H 1

⁴⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 24 H 2

⁴⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 24 H 3

⁴⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 24 H 3

⁴⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 24 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَمْلُوكٌ فِي يَدِهِ مَالٌ أَوْ عَلَيْهِ زَكَاةٌ قَالَ لَا قُلْتُ وَلَا عَلَى سَيِّدِهِ قَالَ لَا إِنَّهُ لَمْ يَصِلْ إِلَى سَيِّدِهِ وَ لَيْسَ هُوَ لِلْمَمْلُوكِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Khasshab, from Ali Bin Al Husayn, from Muhammad Bin Abu Hamza, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'An owned slave has wealth in his hands, would there be *Zakāt* upon him?' He^{asws} said: 'No'. I said, 'Nor upon his master?' He^{asws} said: 'No. It is what he did not give to his master, and it is not for the owned slave'.⁵⁰

باب فِيمَا يَأْخُذُ السُّلْطَانُ مِنَ الْخَرَاجِ

Chapter 25 – Regarding what the Sultan (ruling authority) takes from the taxes

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ أَصْحَابَ أَبِي أَنُوهُ فَسَأَلُوهُ عَمَّا يَأْخُذُ السُّلْطَانُ فَرَّقَ لَهُمْ وَ إِنَّهُ لَيَعْلَمُ أَنَّ الزَّكَاةَ لَا تَجُلُ إِلَّا لِأَهْلِهَا فَأَمَرَهُمْ أَنْ يَحْتَسِبُوا بِهِ فَجَالَ فِكْرِي وَ اللَّهُ لَهُمْ فَقُلْتُ لَهُ يَا أَبَا إِبْرَاهِيمَ إِنَّهُمْ إِنْ سَمِعُوا إِذَا لَمْ يُزَكَّ أَحَدٌ فَقَالَ يَا بُنَيَّ حَقٌّ أَحَبُّ إِلَيَّ أَنْ يُظْهَرَهُ .

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

'I heard Abu Abdullah^{asws} saying: 'The companions of my^{asws} father^{asws} came over to him^{asws} and asked him^{asws} about what the Sultan (ruling authority) takes, to differentiate for them, and he knew that the *Zakāt* is not Permissible except for its deserving ones. So he^{asws} ordered them that they should reckon with it (as being *Zakāt*). So I^{asws} thought about them, and said to my^{asws} father^{asws}, 'O father^{asws}! They (people), if they were to hear it, then none of them would even pay *Zakāt*'. So he^{asws} said: 'O my^{asws} son^{asws}! Allah^{azwj} Loves a right to be manifested'.⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْعُسُورِ الَّتِي تُؤْخَذُ مِنَ الرَّجُلِ أَوْ يَحْتَسِبُ بِهَا مِنْ زَكَاةٍ قَالَ نَعَمْ إِنْ شَاءَ .

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 tenth (10%) which is taken from the man (by the government), 'Can one reckon with it to be from the *Zakāt*?' He^{asws} said: 'Yes, if he so desires to'.⁵²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْنَاهُ عَنِ الرَّجُلِ يَرِثُ الْأَرْضَ أَوْ يَسْتَرِيهَا فَيُؤَدِّي خَرَاجَهَا إِلَى السُّلْطَانِ هَلْ عَلَيْهِ عُشْرٌ قَالَ لَا .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Rifa'at Bin Musa,

⁵⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 24 H 5

⁵¹ Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 1

⁵² Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 2

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who inherits a land, or he buys it, and he pays its taxes to the Sultan (ruling authority), 'Is there a tenth (10%) to pay upon it (as *Zakāt*)?' He^{asws} said: 'No'.⁵³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الزَّكَاةِ فَقَالَ مَا أَخَذَ مِنْكُمْ بَنُو أُمَيَّةَ فَاحْتَسِبُوا بِهِ وَ لَا تُعْطَوْهُمْ شَيْئاً مَا اسْتَطَعْتُمْ فَإِنَّ الْمَالَ لَا يَبْقَى عَلَى هَذَا أَنْ تُزَكِّيَهُ مَرَّتَيْنِ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the *Zakāt*, so he^{asws} said: 'Whatever the Clan of Umayya take from you, so reckon with it (as being *Zakāt*), and do not give them anything what you can (get away with), for the wealth would not remain (but being depleted), if *Zakāt* were to be paid twice'.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ عَنْ أَبِي قَتَادَةَ عَنْ سَهْلِ بْنِ إِبْلِيسَ أَنَّهُ حَبِثُ أَنْشَأَ سَهْلَ أَبَادٍ وَ سَأَلَ أَبَا الْحَسَنِ مُوسَى (عليه السلام) عَمَّا يُخْرَجُ مِنْهَا مَا عَلَيْهِ فَقَالَ إِنْ كَانَ السُّلْطَانُ يَأْخُذُ خَرَجَهَا فَلَيْسَ عَلَيْكَ شَيْءٌ وَ إِنْ لَمْ يَأْخُذِ السُّلْطَانُ مِنْهَا شَيْئاً فَعَلَيْكَ إِخْرَاجُ عَشْرِ مَا يَكُونُ فِيهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Malik, from Abu Qatada,

(It has been narrated) from Sahl Bin Al-Yas'a when he established Sahl Abaad, and asked Abu Al-Hassan Musa^{asws} about what to take from it, what was (Obligated) upon him. So he^{asws} said: 'If it was so that the Sultan (ruling authority) has taken its taxes, so there is nothing upon you; and if the Sultan (ruling authority) has not taken anything from it, so upon you is its tax of a tenth (10%), whatever happens to be in it'.⁵⁵

عَلَيْ بْنِ إِبْرَاهِيمَ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عليهم السلام) قَالَ مَا أَخَذَهُ مِنْكَ الْعَاشِرُ فَطَرَحَهُ فِي كُوزَةٍ فَهُوَ مِنْ زَكَاةِكَ وَ مَا لَمْ يَطْرَحْ فِي الْكُوزِ فَلَا تَحْتَسِبْهُ مِنْ زَكَاةِكَ .

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

(It has been narrated) from Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Whatever the tax collector (of 10%) takes from you and throws it into a jug, so it is from your *Zakāt*, and whatever he does not throw in into the jug, so you cannot reckon it to be from your *Zakāt*'.⁵⁶

بَابُ الرَّجُلِ يُخَلِّفُ عِنْدَ أَهْلِهِ مِنَ النَّفَقَةِ مَا يَكُونُ فِي مِثْلِهَا الزَّكَاةُ

Chapter 26 – The man leaves behind expenses with his wife similar to what would happen to incur the *Zakāt*

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ قُلْتُ لَهُ رَجُلٌ خَلَّفَ عِنْدَ أَهْلِهِ نَفَقَةً أَلْفَيْنِ لِسِتِّينَ عَلَيْهَا زَكَاةٌ قَالَ إِنْ كَانَ شَاهِداً فَعَلَيْهِ زَكَاةٌ وَ إِنْ كَانَ غَائِباً فَلَيْسَ عَلَيْهِ زَكَاةٌ .

⁵³ Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 3

⁵⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 4

⁵⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 5

⁵⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 25 H 6

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Al Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I said to him^{asws}, 'A man leaves behind expense monies with his wife, two thousand for two years. Would there be *Zakāt* upon her?' He^{asws} said: 'If he was present, so upon him would be the *Zakāt*, but if he was absent, so there would be no *Zakāt* upon it'.⁵⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ وَضَعَ لِعِيَالِهِ أَلْفَ دِرْهَمٍ نَفَقَةً فَحَالَ عَلَيْهَا الْحَوْلُ قَالَ إِنْ كَانَ مُعِيماً زَكَاةً وَإِنْ كَانَ غَائِباً لَمْ يُزَكَّهِ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who places a thousand Dirhams for his dependents as expense money, and a year passes by upon it. He^{asws} said: 'If he was staying, there would be *Zakāt*, and if he was absent, it would not be subjected to *Zakāt*'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ بُرْنَسٍ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ الرَّجُلُ يَخْلُفُ لِأَهْلِهِ ثَلَاثَةَ أَلْفٍ دِرْهَمٍ نَفَقَةً سَنَتَيْنِ عَلَيْهِ زَكَاةٌ قَالَ إِنْ كَانَ شَاهِداً فَعَلَيْهَا زَكَاةٌ وَإِنْ كَانَ غَائِباً فَلَيْسَ فِيهَا شَيْءٌ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The man leaves behind three thousand Dirhams as expense monies (with his wife) for two years. Would there be *Zakāt* upon it?' He^{asws} said: 'If he was present, so upon her would be the *Zakāt*, but if he was absent, so there is nothing with regards to it'.⁵⁹

بَابُ الرَّجُلِ يُعْطَى مِنْ زَكَاةٍ مَنْ يَظُنُّ أَنَّهُ مُعْسِرٌ ثُمَّ يَجِدُهُ مُوسِيراً

Chapter 27 – The man gives from the *Zakāt* to the one whom he thinks is financially straitened, then he finds him to be affluent

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ يُعْطَى زَكَاةً مَالِهِ رَجُلًا وَهُوَ يَرَى أَنَّهُ مُعْسِرٌ فَوَجَدَهُ مُوسِيراً قَالَ لَا يُجْزَى عَنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who gave the *Zakāt* of his wealth to a man and he saw him as financially straitened, but he found him to be affluent (after paying him). He^{asws} said: 'He would not be sufficed from it (i.e. he has to pay again)'.⁶⁰

⁵⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 26 H 1

⁵⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 26 H 2

⁵⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 26 H 3

⁶⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 27 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ عَجَلَ زَكَاةَ مَالِهِ ثُمَّ أَيْسَرَ الْمُعْطَى قَبْلَ رَأْسِ السَّنَةِ قَالَ يُعِيدُ الْمُعْطَى الزَّكَاةَ .

Ali Bin Ibrahim, from his father and Muhbammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Al Ahowl,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who hastened with the *Zakāt* of his wealth, then the recipient became affluent before the end of the year. He^{asws} said: 'The giver would repeat the *Zakāt*'.⁶¹

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and high Associated between the rich and the poor in the wealth. Thus, it is not for them that they should be disbursing it upon other than their associates'.⁶²

بَابُ الزَّكَاةِ لَا تُعْطَى غَيْرَ أَهْلِ الْوِلَايَةِ

Chapter 28 – The *Zakāt* cannot be given to other than the people of *Al-Wilayah*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَ بُكَيْرٍ وَ الْفَضْلِ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا قَالَا فِي الرَّجُلِ يَكُونُ فِي بَعْضِ هَذِهِ الْأَهْوَاءِ الْحَرُورِيَّةِ وَ الْمُرْجِنَةِ وَ الْعُتْمَانِيَّةِ وَ الْقَدْرِيَّةِ ثُمَّ يَتُوبُ وَ يَعْرِفُ هَذَا الْأَمْرَ وَ يُحْسِنُ رَأْيَهُ أَوْ يُعِيدُ كُلَّ صَلَاةٍ صَلَّاهَا أَوْ صَوْمَ أَوْ زَكَاةٍ أَوْ حَجٍّ أَوْ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ قَالَ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ غَيْرِ الزَّكَاةِ لَا بُدَّ أَنْ يُؤَدِّيَهَا لِأَنَّهُ وَضَعَ الزَّكَاةَ فِي غَيْرِ مَوْضِعِهَا وَ إِنَّمَا مَوْضِعُهَا أَهْلُ الْوِلَايَةِ .

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

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, both having said regarding the man who happens to be among one of these followers of personal desires – the Harouriyya, and the Murjiyya, and the Usmaniyya, and the Qadariyya. Then he repents and recognises this matter (*Al-Wilayah*), and his view (*Emān*) improves. Would he have to repeat every *Salāt* he had prayed, or *Soām* (Fast), or *Zakāt*, or Hajj, or there isn't anything upon him to repeat from that?' He^{asws} said: 'There is no repeating upon him from that other than the *Zakāt*. It is inevitable that he pays it, because he had placed the *Zakāt* in other than that is (appropriate) place, and rather, its (appropriate) place is the people of *Al-Wilayah*'.⁶³

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

⁶¹ Al Kafi V 3 – The Book Of *Zakāt* CH 27 H 2

⁶² Al Kafi V 3 – The Book Of *Zakāt* CH 27 H 3

⁶³ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 1

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

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

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

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

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

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

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

And from Zurara, similar to it, apart from that, that he^{asws} said: 'If he had strived, so he is blameless, and if he was deficient in the striving regarding the seeking (of the deserving recipient), so no'.⁶⁴

حَمَّادُ بْنُ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ الصَّدَقَةُ وَ الزَّكَاةُ لَا يُحَابَى بِهَا قَرِيبٌ وَ لَمْ يُنْعَمَ بِعَيْدٍ .

Hammad Bin Isa, from hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The charity and the *Zakāt*, cannot be gifted to the near ones, and would not be prevented to the remote ones'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ قَالَ لِي شِهَابُ بْنُ عَبْدِ رَبِّهِ أَقْرَأُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِّي السَّلَامَ وَ أَعْلِمُهُ أَنَّهُ يُصِيبُنِي فَرَعٌ فِي مَنَامِي قَالَ فَقُلْتُ لَهُ إِنْ شِهَابًا يُفَرِّئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّهُ يُصِيبُنِي فَرَعٌ فِي مَنَامِي قَالَ قُلْ لَهُ فَلْيَزَكِّ مَالَهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Waleed Bin Sabeeh who said,

'Shihab Bin Abd Rabbih said to me, 'Convey the greetings to Abu Abdullah^{asws} from me and let him^{asws} know that I have been hit by the terror in my sleep (nightmare)'.⁶⁵

⁶⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 2

⁶⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 3

So I said to him^{asws}, 'Shihab conveys the greeting to you^{asws}, and is saying to you, 'I have been hit by terror in my sleep'. He^{asws} said: 'Say to him that he should be paying *Zakāt* of his wealth'.

قَالَ فَأَبْلَغْتُ شِهَاباً ذَلِكَ فَقَالَ لِي فَتُبْلِغُهُ عَنِّي فَقُلْتُ نَعَمْ فَقَالَ قُلْ لَهُ إِنَّ الصَّبِيَّانَ فَضْلًا عَنِ الرَّجَالِ لَيَعْلَمُونَ أَنِّي أَرْكِي مَالِي قَالَ فَأَبْلَغْتُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قُلْ لَهُ إِنَّكَ تُخْرِجُهَا وَ لَا تَضَعُهَا فِي مَوَاضِعِهَا .

He said, 'So I delivered that to Shihab, and he said to me, 'So, did you deliver it from me?' So I said, 'Yes. So he said, 'Say to him^{asws}, 'The children as well as the men are knowing that I do pay the *Zakāt* of my wealth'. So I delivered it to him^{asws}, and Abu Abdullah^{asws} said to him: 'You do take it out, and (but) you do not place it in its (appropriate) place'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ قَالَ كَتَبَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ كُلَّ عَمَلٍ عَمَلُهُ النَّاصِبُ فِي حَالٍ ضَلَالِهِ أَوْ حَالٍ نَصْبِهِ ثُمَّ مَنَّ اللَّهُ عَلَيْهِ وَ عَرَفَهُ هَذَا الْأَمْرَ فَإِنَّهُ يُوجَرُ عَلَيْهِ وَ يُكْتَبُ لَهُ إِلَّا الزَّكَاةَ فَإِنَّهُ يُعِيدُهَا لِأَنَّهُ وَضَعَهَا فِي غَيْرِ مَوْضِعِهَا وَ إِنَّمَا مَوْضِعُهَا أَهْلُ الْوِلَايَةِ وَ أَمَّا الصَّلَاةُ وَ الصَّوْمُ فَلَيْسَ عَلَيْهِ فَضَاؤُهُمَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina who said,

'Abu Abdullah^{asws} wrote to me: 'Every deed worked by the Hostile One (*Nasibi*) during his state of straying, or state of his hostility, then Allah^{azwj} Favours upon him and he recognises this matter (*Al-Wilayah*), so he would be Recompensed upon it, and there would be written for him (all deeds) except for the *Zakāt*, for he would have to repeat that because he had placed it in other than its (appropriate) place; and rather, its (appropriate) place is the people of *Al-Wilayah*. And as for the *Salāt*, and the *Soām*, so there would be no fulfilling (repeating) of these upon him'.⁶⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الزَّكَاةِ هَلْ تُؤْضَعُ فِيْمَنْ لَا يَعْرِفُ قَالَ لَا وَ لَا زَكَاةَ الْفِطْرَةِ .

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

(It has been narrated) from Al-Reza^{asws}, said, 'I asked him^{asws} about the *Zakāt*, 'Can it be placed among the ones who do not recognise (*Al-Wilayah*)?' He^{asws} said: 'No, nor the *Zakāt* of *Al-Fitra*'.⁶⁸

بَابُ قَضَاءِ الزَّكَاةِ عَنِ الْمَيِّتِ

Chapter 29 – Fulfilment of the *Zakāt* on behalf of the deceased

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبَادِ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ فَرَطَ فِي إِخْرَاجِ زَكَاتِهِ فِي حَيَاتِهِ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ حَسَبَ جَمِيعَ مَا كَانَ فَرَطَ فِيهِ مِمَّا لَزِمَهُ مِنَ الزَّكَاةِ ثُمَّ أَوْصَى بِهِ أَنْ يُخْرَجَ ذَلِكَ فَيُدْفَعَ إِلَى مَنْ يَجِبُ لَهُ قَالَ جَائِزٌ يُخْرَجُ ذَلِكَ مِنْ جَمِيعِ الْمَالِ إِنَّمَا هُوَ بِمَنْزِلَةِ دَيْنٍ لَوْ كَانَ عَلَيْهِ لَيْسَ لِلْوَرَثَةِ شَيْءٌ حَتَّى يُؤَدُّوا مَا أَوْصَى بِهِ مِنَ الزَّكَاةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abbad Bin Suheyb,

⁶⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 4

⁶⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 5

⁶⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 28 H 6

(It has been narrated) from Abu Abdullah^{asws} regarding a man who omitted the extraction of his *Zakāt* during his lifetime. So when the death presented itself to him, he counted the entirety of what he had omitted from what been Imposed upon him from the *Zakāt*, then bequeathed that it be extracted and handed over to the one it is Obligated upon (to be handed over to)'. He^{asws} said: 'Allowed. That would be extracted from the entirety of the wealth. But rather, it would be at the status of a debt, had it been upon him. There would not be anything for the inheritors until what he had bequeathed with from the *Zakāt*, is paid over'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلٌ لَمْ يُزَكِّ مَالَهُ فَأَخْرَجَ زَكَاتَهُ عِنْدَ مَوْتِهِ فَأَدَّاهَا كَانَ ذَلِكَ يُجْزَى عَنْهُ قَالَ نَعَمْ قُلْتُ فَإِنْ أَوْصَى بِوَصِيَّةٍ مِنْ ثُلْثِهِ وَ لَمْ يَكُنْ زَكَاةً أَوْ يُجْزَى عَنْهُ مِنْ زَكَاتِهِ قَالَ نَعَمْ يُحْسَبُ لَهُ زَكَاةٌ وَ لَا تَكُونُ لَهُ نَافِلَةٌ وَ عَلَيْهِ فَرِيضَةٌ .

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

'I said to Abu Ja'far^{asws}, 'A man did not pay *Zakāt* of his wealth, so his *Zakāt* was extracted during his death. So, would the payment of what suffice him from it?' He^{asws} said: 'Yes'. I said, 'Supposing he were to bequeath with a bequest from his third, and *Zakāt* had not been paid on it, would it suffice him from his *Zakāt*?' He^{asws} said: 'Yes. *Zakāt* would be reckoned for him, and no optional *Salāt* would happen to be upon him, and upon him would be the Obligatory (*Salāt*)'.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنْ عَلَى أَخِي زَكَاةً كَثِيرَةً فَأَقْضِيهَا أَوْ أُوَدِّيَهَا عَنْهُ فَقَالَ لِي وَ كَيْفَ لَكَ بِذَلِكَ قُلْتُ أَخْطَأُ قَالَ نَعَمْ إِذَا تَقَرَّرَ عَنْهُ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Shuayb who said,

'I said to Abu Abdullah^{asws}, 'There is a lot of *Zakāt* upon my brother. So, can I fulfil it or pay it on his behalf?' So he^{asws} said to me: 'And how is it for you with that?' I said, 'Precaution'. He^{asws} said: 'Yes, then you relieve if from him'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لَهُ رَجُلٌ يَمُوتُ وَ عَلَيْهِ خَمْسُ مِائَةِ دِرْهَمٍ مِنَ الزَّكَاةِ وَ عَلَيْهِ حَجَّةُ الْإِسْلَامِ وَ تَرَكَ ثَلَاثِمِائَةَ دِرْهَمٍ فَأَوْصَى بِحَجَّةِ الْإِسْلَامِ وَ أَنْ يُقْضَى عَنْهُ دَيْنُ الزَّكَاةِ قَالَ يُحْجُّ عَنْهُ مِنْ أَقْرَبِ مَا يَكُونُ وَ يُخْرَجُ الْبَقِيَّةُ فِي الزَّكَاةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I said to him^{asws}, 'A man is dying and upon him is five hundred Dirhams of *Zakāt*, and upon him is the (performance) of Hajj of Al-Islam, and leaves three hundred Dirhams. So he bequeaths with (the performance of) the Hajj of Al-Islam, and that the debt of *Zakāt* to be fulfilled from him'. He^{asws} said: 'Hajj would be performed on his behalf from the nearest of what can happen to be, and the remainder would be extracted regarding the *Zakāt*'.⁷²

⁶⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 1

⁷⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 2

⁷¹ Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 3

⁷² Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَقُطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) رَجُلٌ مَاتَ وَ عَلَيْهِ زَكَاةٌ وَ أَوْصَى أَنْ تُقْضَى عَنْهُ الزَّكَاةُ وَ وَلَدُهُ مَحَاوِيحُ إِنْ دَفَعُوهَا أَضَرَّ ذَلِكَ بِهِمْ ضَرَرًا شَدِيدًا فَقَالَ يُخْرِجُونَهَا فَيَعُودُونَ بِهَا عَلَى أَنْفُسِهِمْ وَ يُخْرِجُونَ مِنْهَا شَيْئًا فَيَدْفَعُ إِلَى غَيْرِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen who said,

'I said to Abu Al-Hassan^{asws} the 1st, 'A man dies, and upon him is the *Zakāt*, and he bequeaths that the *Zakāt* be fulfilled from him, and his children are destitute. If it were to be handed over, that would be extremely harmful to them'. So he^{asws} said: 'It would be extracted and paid over upon themselves, and they (in turn) would take something out from it and hand it over to others'.⁷³

بَابُ أَقَلِّ مَا يُعْطَى مِنَ الزَّكَاةِ وَ أَكْثَرِ

Chapter 30 – The least of what would be given from the *Zakāt*, and the most

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ الْحَنَّاظِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ لَا يُعْطَى أَحَدٌ مِنَ الزَّكَاةِ أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمٍ وَ هُوَ أَقَلُّ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الزَّكَاةِ فِي أَمْوَالِ الْمُسْلِمِينَ فَلَا يُعْطَوْنَ أَحَدًا مِنَ الزَّكَاةِ أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمٍ فَصَاعِدًا .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying, 'No one shall be given less than five Dirhams from the *Zakāt* and it is the least of what Allah^{azwj} Mighty and Majestic Imposed from the *Zakāt* in the wealth of the Muslims. Therefore do not give anyone less than five Dirhams from the *Zakāt*, (and give) upwards (of that)'.⁷⁴

وَ عَنْهُ عَنْ أَحْمَدَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُنْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ أُعْطِيَ الرَّجُلُ مِنَ الزَّكَاةِ ثَمَانِينَ دِرْهَمًا قَالَ نَعَمْ وَ زِدْهُ قُلْتُ أُعْطِيهِ مِائَةً قَالَ نَعَمْ وَ أَغْنِيهِ إِنْ قَدَرْتَ أَنْ تُغْنِيَهُ .

And from him, from Ahmad, from Abdul Malik Bin Utba, from Is'haq Bin Ammar,

(It has been narrated) from Abu Al Hassan Musa^{asws}, said, 'I said to him^{asws}, 'Can the man give eighty Dirhams from the *Zakāt*?' He^{asws} said: 'Yes, and increase it'. I said, 'Can I give him a hundred?' He^{asws} said: 'Yes, and enrich him, if you are able to enrich him'.⁷⁵

أَحْمَدُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ كَمْ يُعْطَى الرَّجُلُ مِنَ الزَّكَاةِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذَا أُعْطِيَ فَأَغْنِيهِ .

Ahmad Bin Idreed, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa,

⁷³ Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 5

⁷⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 30 H 1

⁷⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 30 H 2

(It has been narrated) from Abu Abdullah^{asws} having been asked, 'How much can the man give from the *Zakāt*'. He^{asws} said: 'Abu Ja'far^{asws} said: 'Give him so that he get enriched'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ عَزْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تُعْطِيهِ مِنَ الزَّكَاةِ حَتَّى تُغْنِيَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed Bin Gazwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You can give him from the *Zakāt* until you enrich him'.⁷⁷

بَابُ أَنَّهُ يُعْطَى عِيَالُ الْمُؤْمِنِ مِنَ الزَّكَاةِ إِذَا كَانُوا صِغَارًا وَ يُقْضَى عَنِ الْمُؤْمِنِينَ الدُّيُونُ مِنَ الزَّكَاةِ

Chapter 31 - Giving from the *Zakāt* to the dependants of the Believer when they were young, and fulfilling the debts from the Believers from the *Zakāt*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الرَّجُلُ يَمُوتُ وَ يَتْرُكُ الْعِيَالَ أَوْ يُعْطُونَ مِنَ الزَّكَاةِ قَالَ نَعَمْ حَتَّى يَنْشُؤُوا وَ يَبْلُغُوا وَ يَسْأَلُوا مِنْ أَئِنَّ كَانُوا يَعِيشُونَ إِذَا قُطِعَ ذَلِكَ عَنْهُمْ فَقُلْتُ إِنَّهُمْ لَا يَعْرِفُونَ قَالَ يُحْفَظُ فِيهِمْ مَنُيُّهُمْ وَ يُحَبَّبُ إِلَيْهِمْ دِينُ آبَائِهِمْ فَلَا يَلْتَبِثُوا أَنْ يَهْتَمُّوا بِدِينِ آبَائِهِمْ فَإِذَا بَلَغُوا وَ عَدَلُوا إِلَى غَيْرِهِمْ فَلَا تُعْطَوْهُمْ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'A man dies and leave the dependants. Would they be given from the *Zakāt*?' He^{asws} said: 'Yes, until they grow up and reach adulthood, and can asked, from where would they be living when that is cut off from them'. So I said, 'They are not recognising (*Al-Wilayah*)'. He^{asws} said: 'Their deceased should be preserved among them, and the Religion of their father should be made to be beloved to them, it won't be long before they pay attention to their Religion. So when reach adulthood and change to others, then do not give to them'.⁷⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ عَارِفٍ فَاضِلٍ تُؤْفَى وَ تَرَكَ عَلَيْهِ دَيْنًا قَدْ ابْتَلَى بِهِ لَمْ يَكُنْ بِمُفْسِدٍ وَ لَا بِمُسْرِفٍ وَ لَا مَعْرُوفٍ بِالْمَسْأَلَةِ هَلْ يُقْضَى عَنْهُ مِنَ الزَّكَاةِ أَلْفٌ وَ أَلْفَانِ قَالَ نَعَمْ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Mihammad Bin Yahya, from Muhammad Bin Al Husayn, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} about an understanding, meritorious man who dies and leaves debts upon him that he had been afflicted with, not happening by corruption, nor extravagance, nor being well-known for begins. Would these be fulfilled on his behalf from the *Zakāt*, the thousand and the two thousand?' He^{asws} said: 'Yes'.⁷⁹

⁷⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 30 H 3

⁷⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 30 H 4

⁷⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 31 H 1

⁷⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 31 H 2

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ذُرِّيَّةُ الرَّجُلِ الْمُسْلِمِ إِذَا مَاتَ يُعْطَوْنَ مِنَ الزَّكَاةِ وَالْفِطْرَةِ كَمَا كَانَ يُعْطَى أَبُوهُمْ حَتَّى يَبْلُغُوا فَإِذَا بَلَغُوا وَعَرَفُوا مَا كَانَ أَبُوهُمْ يَعْرِفُ أُعْطُوا وَإِنْ نَصَبُوا لَمْ يُعْطُوا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al washa, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The offspring of the Muslim man, when he dies, would be given from the *Zakāt* and the *Fitra*, just as their father was given until they reach adulthood. So when they do reach adulthood and recognise (*Al-Wilayah*) what their father had recognised, they would be given, and if they turn to be Hostile Ones (*Nasibis*), they would not be given'.⁸⁰

بَاب تَفْضِيلِ أَهْلِ الزَّكَاةِ بَعْضَهُمْ عَلَى بَعْضٍ

Chapter 32 - The preferring of the deserving ones of e *Zakāt*, some of them over the others

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عُثَيْبَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَجَلَانَ السَّكُونِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنِّي رُبَّمَا قَسَمْتُ الشَّيْءَ بَيْنَ أَصْحَابِي أَصْلُهُمْ بِهِ فَكَيْفَ أُعْطِيهِمْ فَقَالَ أُعْطِيهِمْ عَلَى الْهَجْرَةِ فِي الدِّينِ وَالْعَقْلِ وَالْفَقْهِ .

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

'I said to Abu Ja'far^{asws}, 'Sometimes I distribute something between my companions to maintain good relations by it. So how should I be giving to them?' So he^{asws} said: 'Give to them upon the emigration in the Religion (towards *Al-Wilayah*), and the intellect, and the understanding'.⁸¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الزَّكَاةِ أَيْفَضَلُ بَعْضُ مَنْ يُعْطَى مِمَّنْ لَا يَسْأَلُ عَلَى غَيْرِهِ قَالَ نَعَمْ يُفَضَّلُ الَّذِي لَا يَسْأَلُ عَلَى الَّذِي يَسْأَلُ .

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

'I asked Abu Al-Hassan^{asws} about the *Zakāt*, 'Can I prefer some whom I give to from the ones who do not ask, over the others?' He^{asws} said: 'Yes, you can prefer those who do not ask over those who do ask'.⁸²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ صَدَقَةَ الْخُفِّ وَالظَّلْفِ تُدْفَعُ إِلَى الْمُتَجَمِّلِينَ مِنَ الْمُسْلِمِينَ فَأَمَّا صَدَقَةُ الذَّهَبِ وَالْفِضَّةِ وَ مَا كِيلَ بِالْفَقِيرِ مِمَّا أَخْرَجَتْ الْأَرْضُ فَلِلْفُقَرَاءِ الْمُدْفَعِينَ

Ali Bin Muhammad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman, from Abdullah Bin Sinan who said,

⁸⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 31 H 3

⁸¹ Al Kafi V 3 – The Book Of *Zakāt* CH 32 H 1

⁸² Al Kafi V 3 – The Book Of *Zakāt* CH 32 H 2

'Abu Abdullah^{asws} said: 'Charity (*Zakāt*) of the mules and the cloven hooves (goats etc.) are given to the beautifying ones from the Muslims. But, as for the charity (*Zakāt*) of the gold and the silver, and what is weighed by the scale from what the earth brings forth (produce), so it is for the poor ones and the wretched'.

قَالَ ابْنُ سِنَانٍ قُلْتُ وَ كَيْفَ صَارَ هَذَا كَذَا فَقَالَ لِأَنَّ هَؤُلَاءِ مُتَجَمِّلُونَ يَسْتَحْيُونَ مِنَ النَّاسِ فَيَدْفَعُ إِلَيْهِمْ أَجْمَلُ الْأَمْرَيْنِ عِنْدَ النَّاسِ وَ كُلُّ صَدَقَةٍ .

Ibn Sinan said, 'I said, 'And how did this come to be like that?' So he^{asws} said: 'Because they are beautifying themselves out of embarrassment from the people, thus the more beautiful of the two matters in the presence of the people would be handed over to them; and all of it is charity (*Zakāt*)'.⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ الرَّجُلُ يُعْطِي الْأَلْفَ الدَّرْهَمِ مِنَ الزَّكَاةِ فَيَقْسِمُهَا فَيَحْدِثُ نَفْسَهُ أَنْ يُعْطِيَ الرَّجُلَ مِنْهَا ثُمَّ يَبْدُو لَهُ وَ يَغْزِلُهُ وَ يُعْطِي غَيْرَهُ قَالَ لَا بَأْسَ بِهِ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ibn Abu Umeyr, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I said to him^{asws}, 'The man has a thousand Dirhams to give out from the *Zakāt*. So he distributes it, and he discusses with himself that he should be giving it to the man from it, then he changes his mind about him and he isolates him and gives it to someone else'. He^{asws} said: 'There is no problem with it'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَوْ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَأْخُذُ الشَّيْءَ لِلرَّجُلِ ثُمَّ يَبْدُو لَهُ فَيَجْعَلُهُ لِغَيْرِهِ قَالَ لَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, or from Abu Al-Hassan^{asws} regarding the man who takes the thing to the man, then he changes his mind for him, so he makes it to be for someone else. He^{asws} said: 'There is no problem'.⁸⁵

بَابُ تَفْضِيلِ الْقَرَابَةِ فِي الزَّكَاةِ وَ مَنْ لَا يَجُوزُ مِنْهُمْ أَنْ يُعْطُوا مِنَ الزَّكَاةِ

Chapter 33 – Preferring of the near relatives regarding the *Zakāt*, and the ones who are not allowed from them that they should be given from the *Zakāt*

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ لِي قَرَابَةٌ أَنْفَقَ عَلَى بَعْضِهِمْ وَ أَفْضَلَ بَعْضُهُمْ عَلَى بَعْضٍ فَيَأْتِينِي إِيَّانُ الزَّكَاةِ فَأَعْطِيهِمْ مِنْهَا قَالَ مُسْتَحَقُّونَ لَهَا قُلْتُ نَعَمْ قَالَ هُمْ أَفْضَلُ مِنْ غَيْرِهِمْ أَعْطَاهُمْ قَالَ قُلْتُ فَمَنْ ذَا الَّذِي يَلْزَمُنِي مِنْ دَوِي قَرَابَتِي حَتَّى لَا أَحْسِبَ الزَّكَاةَ عَلَيْهِمْ فَقَالَ أَبُوكَ وَ أُمُّكَ قُلْتُ أَبِي وَ أُمِّي قَالَ الْوَالِدَانِ وَ الْوَلَدُ .

⁸³ Al Kafi V 3 – The Book Of *Zakāt* CH 32 H 3

⁸⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 32 H 4

⁸⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 32 H 6

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdul Malik Bin Utba, from Is'haq Bin Ammar,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, 'I said to him^{asws}, 'There are near relatives of mine. I tend to spend upon some of them, and prefer some of them upon the others. So (when) the time for *Zakāt* comes up, can I give them from it?' He^{asws} said: 'They are deserving of it?' I said, 'Yes'. He^{asws} said: '(If) they are superior to the others, so give them'. I said, 'So who is that necessitating upon me, from my near relatives until I cannot withhold the *Zakāt* upon them?' So he^{asws} said: 'Your father, and your mother'. I said, 'My father and my mother?' He^{asws} said: 'The two parents and the children'.⁸⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتَنَّى عَنْ أَبِي بَصِيرٍ قَالَ سَأَلَهُ رَجُلٌ وَ أَنَا أَسْمَعُ قَالَ أُعْطِيَ قَرَابَتِي زَكَاةَ مَالِي وَ هُمْ لَا يَعْرِفُونَ قَالَ فَقَالَ لَا تُعْطِ الزَّكَاةَ إِلَّا مُسْلِمًا وَ أُعْطِيَهُمْ مِنْ غَيْرِ ذَلِكَ

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musna, from Abu Baseer who said,

'A man asked him^{asws} and I heard. He said, 'Can I give the *Zakāt* to my relatives and they are not recognising (*Al-Wilayah*)?' So he^{asws} said: 'You cannot give the *Zakāt* except to a Muslim (*Al-Wilayah*), and give them from other than that'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أ تَرَوْنَ أَنَّمَا فِي الْمَالِ الزَّكَاةُ وَحَدَّهَا مَا فَرَضَ اللَّهُ فِي الْمَالِ مِنْ غَيْرِ الزَّكَاةِ أَكْثَرَ تُعْطِي مِنْهُ الْقَرَابَةَ وَ الْمُعْتَرِضَ لَكَ مِمَّنْ يَسْأَلُكَ فَتُعْطِيهِ مَا لَمْ تَعْرِفْهُ بِالنَّصَبِ فَإِذَا عَرَفْتَهُ بِالنَّصَبِ فَلَا تُعْطِيهِ إِلَّا أَنْ تَخَافَ لِسَانَهُ فَتَشْتَرِيَ بِبَيْتِكَ وَ عِرْضِكَ مِنْهُ .

Then Abu Abdullah^{asws} said: 'Are you viewing rather that the *Zakāt* alone is regarding the wealth? What Allah^{azwj} Imposed in the wealth from other than the *Zakāt* is more. You should give from it to the relatives, and the objectors against you from the ones who ask you. So you can give to them for as long as you do not recognise him with the hostility (*Nasibi*). So when you recognise him to be with the hostility, so do not give to him except if you were to fear his tongue, so you can (then) buy your Religion and your acceptance from him'.⁸⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ الرَّجُلِ لَهُ قَرَابَةٌ وَ مَوَالِي وَ أَتْبَاعٌ يُحِبُّونَ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) وَ لَيْسَ يَعْرِفُونَ صَاحِبَ هَذَا الْأَمْرِ أ يُعْطَوْنَ مِنَ الزَّكَاةِ قَالَ لَا .

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

'I asked Al-Reza^{asws} about the man for whom there are relatives and friends and followers who are loving Amir Al-Momineen^{asws}, and (but) they are not recognising the Master^{asws} of this command (Imam^{asws}). Should I be giving them from the *Zakāt*?' He^{asws} said: 'No'.⁸⁸

⁸⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 1

⁸⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 2

⁸⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الرَّجُلُ يَكُونُ لَهُ الزَّكَاةُ وَ لَهُ قَرَابَةٌ مُحْتَاجُونَ غَيْرُ عَارِفِينَ أ يُعْطِيهِمْ مِنَ الزَّكَاةِ فَقَالَ لَا وَ لَا كَرَامَةً لَا يَجْعَلُ الزَّكَاةَ وَقَايَةً لِمَالِهِ يُعْطِيهِمْ مِنْ غَيْرِ الزَّكَاةِ إِنْ أَرَادَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Zur'at Bin Muhammad, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The man who happens to have the *Zakāt* for him (to give out), and for him are needy relatives, not recognising (*Al-Wilayah*). Can he give them from the *Zakāt*?' So he^{asws} said: 'No, and there is no prestige. He should not make the *Zakāt* as a preservation of his wealth. He can give them from other than the *Zakāt* if he wants to'.⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَمْسَةٌ لَا يُعْطَوْنَ مِنَ الزَّكَاةِ شَيْئًا الْأَبُ وَالْأُمُّ وَالْوَلَدُ وَالْمَمْلُوكُ وَالْمَرْأَةُ وَ ذَلِكَ أَنَّهُمْ عِيَالُهُ لَا زَمُونَ لَهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Five should not be given anything from the *Zakāt* – The father, and the mother, and the children, and the owned slavers, and the wife – and that is because they are his dependants, hanging on to him'.⁹⁰

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي الزَّكَاةِ يُعْطَى مِنْهَا الْأَخُ وَالْأَخْتُ وَالْعَمُّ وَالْعَمَّةُ وَالْخَالَ وَالْخَالَةُ وَ لَا يُعْطَى الْجَدُّ وَ لَا الْجَدَّةُ .

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Hameed, from Abu Jameela, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Regarding the *Zakāt*, you can give from it to the brother, and the sister, and the paternal uncle, and the paternal aunt, and the maternal uncle, and the maternal aunt, and (but) you can neither give to the grandfather nor the grandmother'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ حَمْرَةَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) رَجُلٌ مِنْ مَوَالِيكَ لَهُ قَرَابَةٌ كُلُّهُمْ يَقُولُ بِكَ وَ لَهُ زَكَاةٌ أ يَجُوزُ لَهُ أَنْ يُعْطِيَهُمْ جَمِيعَ زَكَاتِهِ قَالَ نَعَمْ .

Muhammad Bin Yahya, and Muhammad Bin Abdullah, from Abdullah Bin Ja'far, from Ahmad Bin Hamza who said,

'I said to Abu Al-Hassan^{asws}, 'A man from the ones in your^{asws} Wilayah has relatives for him, all of them are saying (believing) in you^{asws}, and for him is *Zakāt* (to be given out). Is it allowed for him that he gives them the entirety of his *Zakāt*?' He^{asws} said: 'Yes'.⁹²

⁸⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 4

⁹⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 5

⁹¹ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 6

⁹² Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 7

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَضَعُ زَكَاتَهُ كُلَّهَا فِي أَهْلِ بَيْتِهِ وَهُمْ يَتَوَلَّوْنَكَ فَقَالَ نَعَمْ .

Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Ali Bin Mahziyar,

(It has been narrated) from Abu Al Hassan^{asws}, said, 'I asked him^{asws} about the man who places his *Zakāt*, all of it, among his own family members, and they are in your^{asws} Wilayah'. So he^{asws} said: 'Yes'.⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ إِسْمَاعِيلَ بْنِ عِمْرَانَ الْقُمِّيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ (عليه السلام) أَنْ لِي وَلَدًا رَجُلًا وَنِسَاءً أَفِجُورُ لِي أَنْ أُعْطِيَهُمْ مِنَ الزَّكَاةِ شَيْئًا فَكَتَبَ (عليه السلام) أَنْ ذَلِكَ جَائِزٌ لَكُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Imran Bin Ismail Bin Imran Al Qummy who said,

'I wrote to Abu Al-Hassan^{asws} the 3rd that I have male and female children, so it is allowed for me that I should give them something from the *Zakāt*?' So he^{asws} wrote: 'That is allowed for you'.⁹⁴

أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ جَزَائِكَ قَالَ سَأَلْتُ الصَّادِقَ (عليه السلام) أَذْفَعُ عَشْرَ مَالِي إِلَى وَلَدِ ابْنَتِي قَالَ نَعَمْ لَا بَأْسَ .

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from one of our companions, from Muhammad Bin Jazzaki who said,

'I asked Al-Sadiq^{asws}, 'Can I hand over the tax (10%) of my wealth to the children of my daughter?' He^{asws} said: 'Yes, and there is no problem'.⁹⁵

باب نَادِرٌ

Chapter 34 - Miscellaneous

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَهُ بَعْضُ أَصْحَابِنَا عَنْ رَجُلٍ اشْتَرَى أَبَاهُ مِنَ الزَّكَاةِ زَكَاةً مَالِهِ قَالَ اشْتَرَى خَيْرَ رَقَبَةٍ لَا بَأْسَ بِذَلِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Muhammad Al Wabishy,

(It has been narrated) from Abu Abdullah^{asws}, said, 'One of our companions asked him^{asws} about a man who buys his own father (who was a slave), from the *Zakāt*, the *Zakāt* of his wealth'. He^{asws} said: 'he has bought the best of slave. There is no problem with it'.⁹⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ عَلَى أَبِيهِ دَيْنٌ وَ لِأَبِيهِ مَوْنَةٌ أَوْ يُعْطَى أَبَاهُ مِنْ زَكَاتِهِ يَفْضِي دَيْنَهُ قَالَ نَعَمْ وَمَنْ أَحَقُّ مِنْ أَبِيهِ .

⁹³ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 8

⁹⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 9

⁹⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 33 H 10

⁹⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 34 H 1

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'I asked Abu Abdullah^{asws} about a man upon whose father there is a debt, and for his father there is a provision. Can he give his father from his *Zakāt* for him to fulfil his debts?' He^{asws} said: 'Yes, and who is more deserving of it than his own father?'⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ حَلَّتْ عَلَيْهِ الزَّكَاةُ وَمَاتَ أَبُوهُ وَعَلَيْهِ دَيْنٌ أَوْ دَيْنٌ زَكَاتُهُ فِي دَيْنِ أَبِيهِ وَ لِلْأَبْنِ مَالٌ كَثِيرٌ فَقَالَ إِنْ كَانَ أَبُوهُ أَوْرَثَهُ مَالًا ثُمَّ ظَهَرَ عَلَيْهِ دَيْنٌ لَمْ يَعْلَمْ بِهِ يَوْمَئِذٍ فَيَقْضِيهِ عَنْهُ قَضَاهُ مِنْ جَمِيعِ الْمِيرَاثِ وَلَمْ يَقْضِهِ مِنْ زَكَاتِهِ

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

'I said to Abu Abdullah^{asws}, 'The *Zakāt* became due upon the man, and his father died, and upon him was a debt. Can he pay the *Zakāt* regarding the debt of his father, and for his son there is a lot of wealth?' So he^{asws} said: 'If it was so that his father had made him to inherit wealth, then a debt manifested upon him, if he did not know it in that day, so he can fulfil it on his behalf from the entirety of the inheritance, and he should not fulfil it from his *Zakāt*.

وَ إِنْ لَمْ يَكُنْ أَوْرَثَهُ مَالًا لَمْ يَكُنْ أَحَدٌ أَحَقَّ بِزَكَاتِهِ مِنْ دَيْنِ أَبِيهِ فَإِذَا آدَاَهَا فِي دَيْنِ أَبِيهِ عَلَى هَذِهِ الْحَالِ أَجَزَّتْ عَنْهُ .

And if he did not happen to have inherited wealth, there will not happen to be anything more deserving of his *Zakāt* than the debts of his father. So when he does pay it regarding the debts of his father, upon this state, he would be suffice from it'.⁹⁸

بَابُ الزَّكَاةِ تُبْعَثُ مِنْ بَلَدٍ إِلَى بَلَدٍ أَوْ تُدْفَعُ إِلَى مَنْ يَقْسِمُهَا فَتُضَيِّعُ

Chapter 35 – The *Zakāt* being sent from a city to a city, or is handed over to someone to distribute it, so it gets wasted

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ بَعَثَ بِزَكَاتِهِ مَالِهِ لِنُفْسَمٍ فَضَاعَتْ هَلْ عَلَيْهِ ضَمَانُهَا حَتَّى تُنْفَسَمَ فَقَالَ إِذَا وَجَدَ لَهَا مَوْضِعًا فَلَمْ يَدْفَعْهَا فَهُوَ لَهَا ضَامِنٌ حَتَّى يَدْفَعَهَا وَ إِنْ لَمْ يَجِدْ لَهَا مَنْ يَدْفَعُهَا إِلَيْهِ فَبَعَثَ بِهَا إِلَى أَهْلِهَا فَلَيْسَ عَلَيْهِ ضَمَانٌ لِأَنَّهَا قَدْ خَرَجَتْ مِنْ يَدِهِ

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

'I said to Abu Abdullah^{asws}, 'A man sent the *Zakāt* of his wealth to be distributed, but it was wasted. It is responsibility upon him until it gets distributed?' So he^{asws} said: 'When he found an appropriate place for it, but did not hand it over, so he would be responsible for it until it is handed over; but if he did not find for it the one whom he could hand it over to, so he sent it to its deserving ones, then the responsibility is not upon him, because it went out from his hand.

وَ كَذَلِكَ الْوَصِيُّ الَّذِي يُوصَى إِلَيْهِ يَكُونُ ضَامِنًا لِمَا دُفِعَ إِلَيْهِ إِذَا وَجَدَ رَبَّهُ الَّذِي أَمَرَ بِدَفْعِهِ إِلَيْهِ فَإِنْ لَمْ يَجِدْ فَلَيْسَ عَلَيْهِ ضَمَانٌ.

⁹⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 34 H 2

⁹⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 34 H 3

And similar to that is the trustee to whom it is entrusted, would happen to be responsible for whatever is handed over to him when he finds the one whom its owner had instructed him to hand it over to. But if he does not find, then there is no responsibility upon him'.⁹⁹

حَمَّادُ بْنُ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَخْرَجَ الرَّجُلُ الزَّكَاةَ مِنْ مَالِهِ ثُمَّ سَمَّاها لِقَوْمٍ فَضَاعَتْ أَوْ أُرْسِلَ بِهَا إِلَيْهِمْ فَضَاعَتْ فَلَا شَيْءَ عَلَيْهِ .

Hammad Bin Isa, from Hareyz, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the man extracts the *Zakāt* from his wealth, then specifies it for a particular group of people, but it gets wasted, or he sends with it/him to them, but it gets wasted, so there is nothing upon him'.¹⁰⁰

حَرِيزٌ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ إِذَا أَخْرَجَهَا مِنْ مَالِهِ فَذَهَبَتْ وَلَمْ يُسَمِّهَا لِأَحَدٍ فَقَدْ بَرِئَ مِنْهَا .

Hareyz, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When he extracts it (*Zakāt*) from his wealth, so it gets wasted, and he had not specified it for anyone, so he is not accountable for it'.¹⁰¹

حَرِيزٌ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ بَعَثَ إِلَيْهِ أَخًا لَهُ زَكَاةً لِيُقَسِّمَهَا فَضَاعَتْ فَقَالَ لَيْسَ عَلَى الرَّسُولِ وَلَا عَلَى الْمُؤَدِّي ضَمَانٌ قُلْتُ فَإِنَّهُ لَمْ يَجِدْ لَهَا أَهْلًا فَفَسَدَتْ وَتَغَيَّرَتْ أَوْ يَضُمُّنَهَا قَالَ لَا وَلَكِنْ إِنْ عَرَفَ لَهَا أَهْلًا فَعَطِيبَتْ أَوْ فَسَدَتْ فَهِيَ لَهَا ضَامِنٌ حَتَّى يُخْرِجَهَا .

Hareyz, from Zurara who said,

'I asked Abu Abdullah^{asws} about a man whose brother sent his *Zakāt* to him to distribute it, but it got wasted. So he^{asws} said: 'It is not upon the messenger, nor upon the payer, any responsibility'. I said, 'So if he does not find a deserving one for it, and it gets spoilt, and altered, would he be responsible?' He^{asws} said: 'No, but if he recognised a deserving one for it, so it got damaged, or spoilt, so he would be responsible for it until he extracts it'.¹⁰²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَبْعَثُ بِزَكَاةٍ فَتُسْرِقُ أَوْ تُضَيِّعُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Bukeyr Bin Ayn who said,

'I asked Abu Ja'far^{asws} about the man who sends his *Zakāt*, but it gets stolen, or wasted. He^{asws} said: 'There is nothing upon him'.¹⁰³

⁹⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 1

¹⁰⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 2

¹⁰¹ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 3

¹⁰² Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 4

¹⁰³ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ أَخْبَرَهُ عَنْ دُرُسْتٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي الزَّكَاةِ يَبْعَثُ بِهَا الرَّجُلُ إِلَى بَلَدٍ غَيْرِ بَلَدِهِ قَالَ لَا بَأْسَ أَنْ يَبْعَثَ الثَّلَاثَ أَوْ الرَّبْعَ شَكَّ أَبُو أَحْمَدَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who informed him, from Dorost, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the *Zakāt* being sent by the man to a city other than his own city: 'There is no problem if he were to send the third', 'Or a quarter'. The doubt is from Abu Ahmad (the narrator)' ¹⁰⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُعْطَى الزَّكَاةَ يَقْسِمُهَا أَلَهُ أَنْ يُخْرِجَ الشَّيْءَ مِنْهَا مِنَ الْبَلَدَةِ الَّتِي هُوَ فِيهَا إِلَى غَيْرِهَا قَالَ لَا بَأْسَ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who gives the *Zakāt* to be distributed. Is it for him that he takes something from it from the city which he is in to other than it?' He^{asws} said: 'There is no problem'. ¹⁰⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقْسِمُ صَدَقَةَ أَهْلِ الْبَوَادِي فِي أَهْلِ الْبَوَادِي وَ صَدَقَةَ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يَقْسِمُهَا بَيْنَهُمُ بِالسَّوِيَّةِ إِنَّمَا يَقْسِمُهَا عَلَى قَدْرِ مَا يَحْضُرُهُ مِنْهُمْ وَ مَا يَرَى لَيْسَ فِي ذَلِكَ شَيْءٌ مُوقِفٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, from Abdul Kareem Bin Utba Al Hashimy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to distribute charity (*Zakāt*) of the people of the valleys, among the people of the valleys, and the charity (*Zakāt*) of the people of the town, among the people of the town, and he^{saww} did not distribute between them with the equality. But rather, he^{saww} distributed it upon those who were present from them, and he^{saww} did not see anything fixed in that'. ¹⁰⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ وَهْبِ بْنِ حَفْصٍ قَالَ كُنَّا مَعَ أَبِي بَصِيرٍ فَأَتَانَا عَمْرُو بْنُ الْيَاسِ فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ إِنَّ أَخِي بِحَلَبَ بَعَثَ إِلَيَّ بِمَالٍ مِنَ الزَّكَاةِ أَقْسَمُهُ بِالْكَوْفَةِ فَقُطِعَ عَلَيْهِ الطَّرِيقُ فَهَلْ عِنْدَكَ فِيهِ رَوَايَةٌ فَقَالَ نَعَمْ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ هَذِهِ الْمَسْأَلَةِ وَ لَمْ أَظُنْ أَنَّ أَحَدًا يَسْأَلُنِي عَنْهَا أَبَدًا فَقُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) جُعِلَتْ فِدَاكَ الرَّجُلُ يَبْعَثُ بِزَكَاتِهِ مِنْ أَرْضٍ إِلَى أَرْضٍ فَيَقْطَعُ عَلَيْهِ الطَّرِيقُ فَقَالَ قَدْ أَجَزَاتُ عَنْهُ وَ لَوْ كُنْتُ أَنَا لَأَعْدْتُهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Wuheyb Bin Hafs who said,

'We were with Abu Baseer, and Amro Bin Ilyas came over to him, and he said to him, 'O Abu Muhammad! My brother in Halab sent over to me wealth from the *Zakāt* for me to distribute it in Al-Kufa. But the road was cut off from it (by bandits). So is

¹⁰⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 6

¹⁰⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 7

¹⁰⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 8

there a report (Hadeeth) with regards to it with you?’ So he said, ‘Yes. I did ask Abu Ja’far^{asws} this question, and I did not think anyone would ask me about it, ever. So I said to Abu Ja’far^{asws}, ‘May I be sacrificed for you^{asws}! The man sends his *Zakāt* from a land to a land, but the road is cut off upon it (by bandits)’. So he^{asws} said: ‘It has sufficed him from it, and had it been me^{asws}, I^{asws} would have paid it (again)’.¹⁰⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَحِلُّ صَدَقَةُ الْمُهَاجِرِينَ لِلْأَعْرَابِ وَلَا صَدَقَةُ الْأَعْرَابِ لِلْمُهَاجِرِينَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Muskan, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It is not Permissible, a charity (*Zakāt*) of the Emigrant for the Bedouins, nor a charity (*Zakāt*) of the Bedouins for the Emigrants’.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ عَنْ ابْنِ مُسْكَانَ عَنْ ضُرَيْسٍ قَالَ سَأَلَ الْمَدَائِنِيُّ أَبَا جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لَنَا زَكَاةً نَخْرِجُهَا مِنْ أَمْوَالِنَا فِي مَنْ نَصْنَعُهَا فَقَالَ فِي أَهْلِ وَلَا يَتَنَكَّ فَقَالَ إِنِّي فِي بِلَادٍ لَيْسَ فِيهَا أَحَدٌ مِنْ أَوْلِيَانِكَ فَقَالَ ابْعَثْ بِهَا إِلَى بِلَادِهِمْ تُدْفَعُ إِلَيْهِمْ وَلَا تَدْفَعُهَا إِلَى قَوْمٍ إِنْ دَعَوْهُمْ غَدًا إِلَى أَمْرِكَ لَمْ يُجِيبُوكَ وَكَانَ وَاللَّهِ الدَّبْحُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Ibn Muskan, from Zureys who said,

‘Al-Madainy asked Abu Ja’far^{asws}, ‘For use there is *Zakāt* we extract from our wealth. So among whom should we be placing it?’ So he^{asws} said: ‘Among your people of the Wilayah’. So he^{asws} said: ‘For the time being there is no one in the city from those in your^{asws} Wilayah’. So he^{asws} said: ‘Send with it to their cities to be handed over to them, and do not hand it over to a group of people such that, tomorrow if you were to invite them to your matter, they would not be responding to you, and by Allah^{azwj}, they would be slaughtered (by Al-Qaim^{asws})’.¹⁰⁹

بَابُ الرَّجُلِ يُدْفَعُ إِلَيْهِ الشَّيْءُ يُفَرِّقُهُ وَهُوَ مُحْتَاجٌ إِلَيْهِ يَأْخُذُ لِنَفْسِهِ

Chapter 36 – The man, something is handed over to him, he separates it and he is needy to it, taking it for himself

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الرَّجُلُ يُعْطَى الزَّكَاةَ يُقْسِمُهَا فِي أَصْحَابِهِ أَوْ يَأْخُذُ مِنْهَا شَيْئًا قَالَ نَعَمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Saeed Bin Yasaar who said,

‘I said to Abu Abdullah^{asws}, ‘The man is given the *Zakāt* to distribute it among his companions. Can he take anything from it (for himself)?’ He^{asws} said: ‘Yes’.¹¹⁰

¹⁰⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 9

¹⁰⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 10

¹⁰⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 35 H 11

¹¹⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 36 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) فِي رَجُلٍ أُعْطِيَ مَالًا يُقَرِّفُهُ فَيَمْنُ يَحِلُّ لَهُ أَلَهُ أَنْ يَأْخُذَ مِنْهُ شَيْئًا لِنَفْسِهِ وَإِنْ لَمْ يُسَمَّ لَهُ قَالَ يَأْخُذُ مِنْهُ لِنَفْسِهِ مِثْلَ مَا يُعْطَى غَيْرَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) regarding a man is give some wealth to distribute it among the ones whom it is Permissible for. Is it for him that he takes something from it for himself, and even if it has not been specified for him?' He^{asws} said: 'He can take for himself what he would be giving to the others'.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ (عليه السلام) عَنْ الرَّجُلِ يُعْطَى الرَّجُلُ الدَّرَاهِمَ يَقْسِمُهَا وَيَضَعُهَا فِي مَوَاضِعِهَا وَهُوَ مِمَّنْ يَحِلُّ لَهُ الصَّدَقَةُ قَالَ لَا بَأْسَ أَنْ يَأْخُذَ لِنَفْسِهِ كَمَا يُعْطَى غَيْرَهُ قَالَ وَ لَا يَجُوزُ لَهُ أَنْ يَأْخُذَ إِذَا أَمَرَهُ أَنْ يَضَعَهَا فِي مَوَاضِعَ مُسَمَّاةٍ إِلَّا بِإِذْنِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} about the man who gives the Dirhams to the man to distribute these in their (appropriate) places, and he (himself) is from the ones for whom the charity (Zakāt) is Permissible'. There is no problem if he were to take for himself just as (what) he would be giving to the others. And it is not allowed for him than he takes when he has been instructed that he places it in a specified place, except with his (owner's) permission'.¹¹²

بَابُ الرَّجُلِ إِذَا وَصَلَتْ إِلَيْهِ الزَّكَاةُ فَهِيَ كَسَبِيلِ مَالِهِ يَفْعَلُ بِهَا مَا يَشَاءُ

Chapter 37 – The man, when the Zakāt arrives to him, so it is like the way (part) of his wealth. He can do with it whatever he so desires to

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَخَذَ الرَّجُلُ الزَّكَاةَ فَهِيَ كَمَالِهِ يَصْنَعُ بِهَا مَا يَشَاءُ قَالَ وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ فَرِيضَةً لَا يُحْمَدُونَ إِلَّا بِأَدَائِهَا وَ هِيَ الزَّكَاةُ فَإِذَا هِيَ وَصَلَتْ إِلَى الْفَقِيرِ فَهِيَ بِمَنْزِلَةِ مَالِهِ يَصْنَعُ بِهَا مَا يَشَاءُ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man takes the Zakāt, so it would be like his own wealth. He can do with it whatever he so desires to. Allah^{azwj} Mighty and Majestic Imposed for the poor in the wealth of the rich such an Imposition that they would not be praiseworthy except by paying it, and it is the Zakāt. So when it arrive to the poor, so it would be at the status of his own wealth. He can do with it whatever he so desires to'.

فَقُلْتُ يَتَزَوَّجُ بِهَا وَ يَحُجُّ مِنْهَا قَالَ نَعَمْ هِيَ مَالُهُ قُلْتُ فَهَلْ يُؤْجَرُ الْفَقِيرُ إِذَا حَجَّ مِنَ الزَّكَاةِ كَمَا يُؤْجَرُ الْغَنِيُّ صَاحِبُ الْمَالِ قَالَ نَعَمْ .

¹¹¹ Al Kafi V 3 – The Book Of Zakāt CH 36 H 2

¹¹² Al Kafi V 3 – The Book Of Zakāt CH 36 H 3

So I said, 'He can get married with it and perform Hajj with it?' I said, 'So would the poor one be Recompensed when he performs a Hajj from the *Zakāt* (monies) just as the rich one, the owner of the wealth would be Recompensed?' He^{asws} said: 'Yes'.¹¹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ شَيْخًا مِنْ أَصْحَابِنَا يُقَالُ لَهُ عَمْرُؤُ سَأَلَ عِيسَى بْنَ أَعْيَنَ وَهُوَ مُحْتَاجٌ فَقَالَ لَهُ عِيسَى بْنُ أَعْيَنَ أَمَا إِنَّ عِنْدِي مِنَ الزَّكَاةِ وَ لَكِنْ لَا أُعْطِيكَ مِنْهَا فَقَالَ لَهُ وَ لِمَ فَقَالَ لِأَنِّي رَأَيْتُكَ اشْتَرَيْتَ لَحْمًا وَ تَمْرًا فَقَالَ إِنَّمَا رُبِحْتُ دِرْهَمًا فَاشْتَرَيْتُ بِدَانِقَيْنِ لَحْمًا وَ بِدَانِقَيْنِ تَمْرًا ثُمَّ وَ رَجَعْتُ بِدَانِقَيْنِ لِحَاجَةٍ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'An old man from our companions called Umar asked Isa Bin Ayn, and he was needy. So Isa Bin Ayn said to him, 'I have some *Zakāt* with me, but I cannot give you from it'. So he said to him, 'And why not?' So he said, 'Because I saw you buying meat and dates'. So he said, 'But rather, I profited by a Dirham, so I bought meat with two coins, and dates with two coins, then I return with two coins for a need'.

قَالَ فَوَضَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَدَهُ عَلَى جَبْهَتِهِ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نَظَرَ فِي أَمْوَالِ الْأَغْنِيَاءِ ثُمَّ نَظَرَ فِي الْفُقَرَاءِ فَجَعَلَ فِي أَمْوَالِ الْأَغْنِيَاءِ مَا يَكْتَفُونَ بِهِ وَ لَوْ لَمْ يَكْفِهِمْ لَزَادَهُمْ بَلْ يُعْطِيهِ مَا يَأْكُلُ وَ يَشْرَبُ وَ يَكْتَسِي وَ يَنْزُوجُ وَ يَنْصَدُقُ وَ يَحُجُّ .

He (the narrator) said, 'So Abu Abdullah^{asws} placed his^{asws} hand upon his forehead for a while, then raised his^{asws} head, then said: 'Allah^{azwj} Blessed and High Looked at the wealth of the rich, then Looked at the poor, and He^{azwj} Made to be in the wealth of the rich that which they would be sufficing with, and had that not been sufficient for them, He^{azwj} would have Increased (the rate of *Zakāt*) for them. But he should give him what he can eat, and drink, and dress, and get married, and give charity, and perform Hajj'.¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَا جَالِسٌ فَقَالَ إِنِّي أُعْطِيَ مِنَ الزَّكَاةِ فَأَجْمَعُهُ حَتَّى أَحُجَّ بِهِ قَالَ نَعَمْ يَأْجُرُ اللَّهُ مَنْ يُعْطِيكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man asked Abu Abdullah^{asws} and I was seated, so he said, 'I have been given from the *Zakāt*. So, can I gather it until I can perform Hajj with it?' He^{asws} said: 'Yes. May Allah^{azwj} Recompense the one who gave you'.¹¹⁵

¹¹³ Al Kafi V 3 – The Book Of *Zakāt* CH 37 H 1

¹¹⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 37 H 2

¹¹⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 37 H 3

باب الرَّجُلِ يَحُجُّ مِنَ الزَّكَاةِ أَوْ يُعْتِقُ

Chapter 38 – The man performs Hajj from the Zakāt, or liberates (a slave)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ إِسْمَاعِيلَ الشَّعْبِيِّ عَنْ الْحَكَمِ بْنِ عُنَيْبَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ يُعْطِي الرَّجُلَ مِنْ زَكَاةٍ مَالِهِ يَحُجُّ بِهَا قَالَ مَالُ الزَّكَاةِ يَحُجُّ بِهِ فَقُلْتُ لَهُ إِنَّهُ رَجُلٌ مُسْلِمٌ أُعْطِيَ رَجُلًا مُسْلِمًا فَقَالَ إِنْ كَانَ مُحْتَاجًا فَلْيُعْطِهِ لِحَاجَتِهِ وَفَقْرِهِ وَ لَا يَقُولُ لَهُ حُجَّ بِهَا يَصْنَعُ بِهَا بَعْدُ مَا يَشَاءُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Ismail Al Shaeery, from Al Hakam Bin Uteyba who said,

'I said to Abu Abdullah^{asws}, 'A man gives to the man from the Zakāt of his wealth what he can perform Hajj with'. He^{asws} said: 'Hajj can be performed with it (the wealth of Zakāt)'. So I said to him^{asws}, 'He is a Muslim man giving to a Muslim'. So he^{asws} said: 'If he was needy, so let him give to him for his need, and his poverty, and he should not be saying to him, 'Perform Hajj with it'. He can do whatever he so desires to with, afterwards'.¹¹⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمْرٍو عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَجْمَعُ عِنْدَهُ مِنَ الزَّكَاةِ الْخَمْسِمِائَةَ وَ السِّتْمِائَةَ يَشْتَرِي بِهَا نَسَمَةً وَ يُعْتِقُهَا فَقَالَ إِذَا بَظَلَمَ قَوْمًا آخَرِينَ حُقُوقَهُمْ ثُمَّ مَكَثَ مَلِيًّا ثُمَّ قَالَ إِذَا أَنْ يَكُونَ عَبْدًا مُسْلِمًا فِي ضَرُورَةٍ فَيَشْتَرِيهِ وَ يُعْتِقَهُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man in whose possession have gathered from the (payable) Zakāt, five hundred, six hundred. Can he buy a person (slave) with it and liberate him?' So he^{asws} said: 'Then he is unjust to another group of their rights'. Then he^{asws} remained (silent) for a while, then said: 'Unless he happens to be a Muslim slave in desperation, so he buys him and frees him'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَخْرَجَ زَكَاةَ مَالِهِ أَلْفَ دِرْهَمٍ فَلَمْ يَجِدْ مَوْضِعًا يَنْفَعُ ذَلِكَ إِلَيْهِ فَنَظَرَ إِلَى مَمْلُوكٍ يُبَاعُ فِيمَنْ يُرِيدُهُ فَاشْتَرَاهُ بِتِلْكَ الْأَلْفِ الدَّرْهَمِ الَّتِي أَخْرَجَهَا مِنْ زَكَاةِهِ فَأَعْتَقَهُ هَلْ يَجُوزُ لَهُ ذَلِكَ قَالَ نَعَمْ لَا بَأْسَ بِذَلِكَ

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Marwan Bin Muslim, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'I asked Abu Abdullah^{asws} about a man who extracted a thousand Dirham of Zakāt of his wealth, but could not find its (appropriate) place to hand that over to him. So he looks at the owned slaves being sold, intending to buy him with that thousand Dirhams which he had extracted from his Zakāt, and liberate him. Is that allowed for him?' He^{asws} said: 'Yes. There is no problem with that'.

قُلْتُ فَإِنَّهُ لَمَّا أَنْ أُغْنِيَ وَ صَارَ حُرًّا أَتَجَرَ وَ احْتَرَفَ وَ أَصَابَ مَالًا ثُمَّ مَاتَ وَ لَيْسَ لَهُ وَارِثٌ فَمَنْ يَرِثُهُ إِذَا لَمْ يَكُنْ لَهُ وَارِثٌ قَالَ يَرِثُهُ الْفُقَرَاءُ الْمُؤْمِنُونَ الَّذِينَ يَسْتَحِقُّونَ الزَّكَاةَ لِأَنَّهُ إِنَّمَا اشْتَرَى بِمَالِهِمْ .

¹¹⁶ Al Kafi V 3 – The Book Of Zakāt CH 38 H 1

¹¹⁷ Al Kafi V 3 – The Book Of Zakāt CH 38 H 2

I said, 'Supposing when he is liberated and becomes free, trades and becomes a craftsman, and attains wealth. Then he dies and there is no inheritor for him. So who would inherit him when there is no inheritor for him?' He^{asws} said: 'The poor Believers would inherit him, those who were deserving of the *Zakāt*, because he, rather, was bought with their money'.¹¹⁸

باب الْقَرْضِ أَنَّهُ حِمَى الزَّكَاةِ

Chapter 39 – The loan, it supports the *Zakāt*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ وَ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ إِبْرَاهِيمَ بْنِ السَّنْدِيِّ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ قَرْضُ الْمُؤْمِنِ غَنِيمَةٌ وَ تَعْجِيلُ أَجْرِ إِنْ أَيْسَرَ قَضَاكَ وَ إِنْ مَاتَ قَبْلَ ذَلِكَ اخْتَسَبَتْ بِهِ مِنَ الزَّكَاةِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal and Al Hajjal, from Sa'alba Bin Maymoun, from Ibrahim Bin Al Sindy, from Yunus Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'A loan of the Believer is a booty, and it hastens the Recompense. If he (borrower) is affluent, he would fulfil it, and if he were to die before that, it would be Reckoned with him (the lender) as being from the *Zakāt*'.¹¹⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ قَرْضُ الْمَالِ حِمَى الزَّكَاةِ .

Ahmad Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Fuzayl, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Ali^{asws} was saying: 'Lending the wealth supports the *Zakāt*'.¹²⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَقْرَضَ رَجُلًا قَرْضًا إِلَى مَيْسَرَةٍ كَانَ مَالُهُ فِي زَكَاةٍ وَ كَانَ هُوَ فِي الصَّلَاةِ مَعَ الْمَلَائِكَةِ حَتَّى يَقْضِيَهُ .

Ahmad Bin Muhammad, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who lends a loan to a man up to the time he becomes affluent, his (lender's) wealth would be in *Zakāt*, he would be in the *Salāt* along with the Angels until he (the borrower) fulfils it (pays back the loan)'.¹²¹

باب قِصَاصِ الزَّكَاةِ بِالذِّينِ

Chapter 40 – Offsetting the *Zakāt* with the debts

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَام) عَنْ ذَيْنِ لِي عَلَى قَوْمٍ قَدْ طَالَ حَبْسُهُ عِنْدَهُمْ لَا يَقْدِرُونَ عَلَى قَضَائِهِ وَ هُمْ مُسْتَوْجِبُونَ لِلزَّكَاةِ هَلْ لِي أَنْ أَدْعَهُ وَ اخْتَسِبَ بِهِ عَلَيْهِمْ مِنَ الزَّكَاةِ قَالَ نَعَمْ .

¹¹⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 38 H 3

¹¹⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 39 H 1

¹²⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 39 H 2

¹²¹ Al Kafi V 3 – The Book Of *Zakāt* CH 39 H 3

Muhammad Bin yahya, from Muhammad Bin Al Husayn and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al Hassan^{asws} the 1st about debts of mine upon a people who had prolonged its withholding with them, not be able upon its fulfilment, and they are deserving of the *Zakāt*. It is for me that I leave it (collection of the debts) and reckon with it upon them as being from the *Zakāt*? He^{asws} said: 'Yes'.¹²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ عَلَى رَجُلٍ فَقِيرٍ يُرِيدُ أَنْ يُعْطِيَهُ مِنَ الزَّكَاةِ فَقَالَ إِنْ كَانَ الْفَقِيرُ عِنْدَهُ وَقَاءٌ بِمَا كَانَ عَلَيْهِ مِنْ دَيْنٍ مِنْ عَرْضٍ مِنْ دَارٍ أَوْ مَتَاعٍ مِنْ مَتَاعِ النَّبْتِ أَوْ يُعَالِجُ عَمَلًا يَتَقَلَّبُ فِيهَا بِوَجْهِهِ فَهُوَ يَرْجُو أَنْ يَأْخُذَ مِنْهُ مَالَهُ عِنْدَهُ مِنْ دَيْنِهِ فَلَا بَأْسَ أَنْ يُقَاصَّ بِمَا أَرَادَ أَنْ يُعْطِيَهُ مِنَ الزَّكَاةِ أَوْ يَحْتَسِبَ بِهَا فَإِنْ لَمْ يَكُنْ عِنْدَ الْفَقِيرِ وَقَاءٌ وَلَا يَرْجُو أَنْ يَأْخُذَ مِنْهُ شَيْئًا فَلْيُعْطِهِ مِنْ زَكَاتِهِ وَلَا يُقَاصَّ بِشَيْءٍ مِنَ الزَّكَاةِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at Bin Muhammad, from Sama'at,

(The narrator) asked from Abu Abdullah^{asws}, about the man who happens to have (collectable) debts for him upon a poor man, so he intends to give him from the *Zakāt*. So he^{asws} said: 'If the poor was having in his possession what he can fulfil with whatever was upon him from the debts, from a display of the house, or chattels from the chattels of the house, or a skill he can perform, fluctuating in its aspects, so he hopes that he can take his wealth which is in his possession from his debts, so there is no problem if he were to offset with what he intends to give him from the *Zakāt* (i.e. not pay him *Zakāt*). But if there does not happen to be in the possession of the poor one which can fulfil, and he does not hope to take anything from him, so let him give him from his *Zakāt*, and he should not offset anything from the *Zakāt*'.¹²³

بَابُ مَنْ فَرَّ بِمَالِهِ مِنَ الزَّكَاةِ

Chapter 41 – The one who flees with his wealth from the *Zakāt*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ فَرَّ بِمَالِهِ مِنَ الزَّكَاةِ فَاشْتَرَى بِهِ أَرْضًا أَوْ دَارًا أَوْ عَلَيْهِ فِيهِ شَيْءٌ فَقَالَ لَا وَ لَوْ جَعَلَهُ حُلِيًّا أَوْ نَقْرًا فَلَا شَيْءَ عَلَيْهِ فِيهِ وَ مَا مَنَعَ نَفْسَهُ مِنْ فَضْلِهِ أَكْثَرَ مِمَّا مَنَعَ مِنْ حَقِّ اللَّهِ بِأَنْ يَكُونَ فِيهِ .

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

'I said to Abu Abdullah^{asws}, 'A man flees with his wealth from the *Zakāt*, and he buys a land with it, or a house. Is there anything upon him with regards to it?' So he^{asws} said: 'No, and if he makes it to be an ornament or a carving, so there would be nothing upon him; and what he has prevented himself from its merit is more than what he prevented from a Right of Allah^{azwj} if it happened to be in it'.

¹²² Al Kafi V 3 – The Book Of *Zakāt* CH 40 H 1

¹²³ Al Kafi V 3 – The Book Of *Zakāt* CH 40 H 2

بَابُ الرَّجُلِ يُعْطَى عَنْ زَكَاتِهِ الْعَوَضَ

Chapter 42 – The man who gives in lieu of his Zakāt

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَام) هَلْ يَجُوزُ أَنْ يُخْرَجَ عَمَّا يَجِبُ فِي الْحَرْثِ مِنَ الْجَنْطَةِ وَالشَّعِيرِ وَ مَا يَجِبُ عَلَى الذَّهَبِ دَرَاهِمُ بِقِيمَةِ مَا يَسُوَّى أَمْ لَا يَجُوزُ إِلَّا أَنْ يُخْرَجَ مِنْ كُلِّ شَيْءٍ مَا فِيهِ فَأَجَابَ (عَلَيْهِ السَّلَام) أَيُّمَا تَيْسَرَ يُخْرَجُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid al Barqy who said,

‘I wrote to Abu Ja’far^{asws} the 2nd, ‘Is it allowed if one were to take out from what is Obligated regarding the farm, from the wheat and the barley, and what is Obligated upon the gold, as Dirhams, being the price of what equates to it, or is it not allowed except to take out from everything whatever it (actually) is?’ So he^{asws} answered: ‘Whichever is easier, take out’.¹²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعُمَرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) عَنْ الرَّجُلِ يُعْطَى عَنْ زَكَاتِهِ مِنَ الدَّرَاهِمِ دَنَانِيرَ وَ عَنِ الدَّنَانِيرِ دَرَاهِمُ بِالْقِيمَةِ أَيْحِلُ ذَلِكَ قَالَ لَا بَأْسَ بِهِ .

Muhammad Bin Yahya, from Al Amraky Bin Ali, from Ali Bin Ja’far who said,

‘I asked Abu Al-Hassan Musa^{asws} about the man who gives from his Zakāt of Dirhams, Dinars, and from his Zakāt of Dinars, Dirhams, by the price. Is that Permissible for him?’ He^{asws} said: ‘There is no problem with it’.¹²⁵

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ سَعِيدِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ يَشْتَرِي الرَّجُلُ مِنَ الزَّكَاةِ النَّيَّابَ وَ السَّوِيقَ وَ الدَّقِيقَ وَ الْبَطِيخَ وَ الْعَنْبَ فَيُقْسِمُهُ قَالَ لَا يُعْطِيهِمْ إِلَّا الدَّرَاهِمَ كَمَا أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى .

Muhammad Bin Abdullah, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Saeed Bin Amro,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘Can the man buy from the (payable) Zakāt, the clothes, and the porridge, and the flour, and the watermelons, and the grapes, so he distributes these (instead)?’ He^{asws} said: ‘He cannot give them except for the Dirhams, just as Allah^{azwj} Blessed and High Commanded’.¹²⁶

بَابُ مَنْ يَحِلُّ لَهُ أَنْ يَأْخُذَ الزَّكَاةَ وَ مَنْ لَا يَحِلُّ لَهُ وَ مَنْ لَهُ الْمَالُ الْقَلِيلُ

Chapter 43 – The one for whom it is Permissible that he takes the Zakāt, and the one for whom it is not Permissible, and the one for whom is little wealth

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ يَأْخُذُ الزَّكَاةَ صَاحِبُ السَّبْعِمِائَةِ إِذَا لَمْ يَجِدْ غَيْرَهُ قُلْتُ فَإِنَّ صَاحِبَ السَّبْعِمِائَةِ تَجِبُ عَلَيْهِ الزَّكَاةُ قَالَ زَكَاتُهُ صَدَقَةٌ عَلَى عِيَالِهِ وَ لَا

¹²⁴ Al Kafi V 3 – The Book Of Zakāt CH 41 H 1

¹²⁵ Al Kafi V 3 – The Book Of Zakāt CH 42 H 2

¹²⁶ Al Kafi V 3 – The Book Of Zakāt CH 42 H 3

يَأْخُذُهَا إِلَّا أَنْ يَكُونَ إِذَا اعْتَمَدَ عَلَى السَّبْعِمِائَةِ أَنْفَذَهَا فِي أَقَلِّ مِنْ سَنَةٍ فَهَذَا يَأْخُذُهَا وَ لَا تَحِلُّ الزَّكَاةُ لِمَنْ كَانَ مُحْتَزًّا وَ عِنْدَهُ مَا يَجِبُ فِيهِ الزَّكَاةُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'He can take the *Zakāt*, the owner of the seven hundred (Dirhams) when someone else cannot be found'. I said, 'supposing the owner of the seven hundred, the *Zakāt* becomes Obligated upon him?' He^{asws} said: 'His *Zakāt* would be charity upon his own dependents, and he cannot take it unless if he happens to be (totally) reliant upon the seven hundred, it running out from (within) a year; and the (taking of) *Zakāt* is not Permissible for the one who had a profession, and with him is what would Obligate the *Zakāt* with regards to it'.¹²⁷

حَمَّادُ بْنُ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحْتَزِّفٍ وَ لَا لِذِي مَرَّةٍ سَوِيٍّ قَوِيٍّ فَتَنْتَرِهُوا عَنْهَا .

Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying that the charity (*Zakāt*) is not Permissible for the professional, nor for the one with capability, normal, strong, so he should keep himself away from it (taking the *Zakāt*)'.¹²⁸

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ مِنْ أَصْحَابِنَا لَهُ ثَمَانِيَّةٌ دِرْهَمٍ وَ هُوَ رَجُلٌ خَفَافٌ وَ لَهُ عِيَالٌ كَثِيرَةٌ أَلَهُ أَنْ يَأْخُذَ مِنَ الزَّكَاةِ فَقَالَ يَا أَبَا مُحَمَّدٍ أَيْرَبُخْ فِي دِرَاهِمِهِ مَا يَقُوتُ بِهِ عِيَالَهُ وَ يَفْضُلُ قَالَ قُلْتُ نَعَمْ قَالَ كَمْ يَفْضُلُ قُلْتُ لَا أَدْرِي قَالَ إِنْ كَانَ يَفْضُلُ عَنِ الْقُوتِ مِقْدَارُ نِصْفِ الْقُوتِ فَلَا يَأْخُذُ الزَّكَاةَ وَ إِنْ كَانَ أَقَلَّ مِنْ نِصْفِ الْقُوتِ أَخَذَ الزَّكَاةَ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Hassan Bin Ali, from Ismail Bin Abdul Aziz, from his father, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about a man from our companions for whom were eight hundred Dirhams and he is a man who is a glass polisher, and for him there are a lot of dependants. Is it for him that he takes from the *Zakāt*? So he^{asws} said: 'O Abu Muhammad! Does he profit regarding his Dirhams what would provide his dependants with and there would be excess?' I said, 'Yes'. He^{asws} said: 'How much is the excess?' I said, 'I don't know'. He^{asws} said: 'If it was so that the excess upon the provision was of a measurement of half the provision, so he cannot take from the *Zakāt*; but if it was less than half the provision, he can take from the *Zakāt*'.

قُلْتُ فَعَلَيْهِ فِي مَالِهِ زَكَاةٌ تَلْزَمُهُ قَالَ بَلَى قُلْتُ كَيْفَ يَصْنَعُ قَالَ يُوسِّعُ بِهَا عَلَى عِيَالِهِ فِي طَعَامِهِمْ وَ شَرَابِهِمْ وَ كِسْوَتِهِمْ وَ إِنْ بَقِيَ مِنْهَا شَيْءٌ يُنَاولُهُ غَيْرَهُمْ وَ مَا أَخَذَ مِنَ الزَّكَاةِ فَضَّاهُ عَلَى عِيَالِهِ حَتَّى يُلْحَقَهُمُ بِالنَّاسِ .

I said, 'So, would *Zakāt* be Imposed upon his wealth?' He^{asws} said: 'Yes'. I said, 'How should he deal with it?' He^{asws} said: 'He can expand upon his dependants with it in their foods and their drinks, and their clothing; and if there was to remain something from it, he can give it to others; and whatever he takes from the *Zakāt*, he can

¹²⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 1

¹²⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 2

dedicate it upon his dependants until he makes them catch up with the people (financially).¹²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الزَّكَاةِ هَلْ تَصْلُحُ لِصَاحِبِ الدَّارِ وَالْخَادِمِ فَقَالَ نَعَمْ إِلَّا أَنْ تَكُونَ دَارُهُ دَارَ غَلَّةٍ فَيَخْرُجَ لَهُ مِنْ غَلَّتِهَا دَرَاهِمُ مَا يَكْفِيهِ لِنَفْسِهِ وَ عِيَالِهِ فَإِنْ لَمْ تَكُنِ الْغَلَّةُ تَكْفِيهِ لِنَفْسِهِ وَ عِيَالِهِ فِي طَعَامِهِمْ وَ كِسْوَتِهِمْ وَ حَاجَتِهِمْ مِنْ غَيْرِ إِسْرَافٍ فَقَدْ حَلَّتْ لَهُ الزَّكَاةُ فَإِنْ كَانَتْ غَلَّتِهَا تَكْفِيهِمْ فَلَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at Bin Muhammad, from Sama'at who said,

'I asked Abu Abdullah^{asws} about the *Zakāt*, 'Is it correct for the owner of the house and the servants?' So he^{asws} said: 'Yes, unless his house happens to be a house of yield (rent etc.). So there would be extracted for him, from its yield, Dirhams which would suffice for himself and his dependants. But if the yield does not happen to suffice for himself and his dependants regarding their foods, and their clothing, and their needs from without extravagance, then the *Zakāt* would be Permissible for him. But if its yield was sufficing them, so no'.¹³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ أَبُوهُ أَوْ عَمُّهُ أَوْ أَخُوهُ يَكْفِيهِ مَوْنَتُهُ أَوْ يَأْخُذُ مِنَ الزَّكَاةِ فَيَتَوَسَّعَ بِهِ إِنْ كَانُوا لَا يُوسِعُونَ عَلَيْهِ فِي كُلِّ مَا يَحْتَاجُ إِلَيْهِ فَقَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st, said, 'I asked him^{asws} about the man who happens to have his father, and his mother, and his brother, sufficing their provision, 'Can he take from the *Zakāt*, so he can expand (upon them) with it, if it was so that it was not sufficient for him for everything that they are needy to him with?' So he^{asws} said: 'There is no problem'.¹³¹

صَفْوَانُ بْنُ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ لَهُ ثَلَاثُمِائَةِ دِرْهَمٍ أَوْ أَرْبَعُمِائَةِ دِرْهَمٍ وَ لَهُ عِيَالٌ وَ هُوَ يَحْتَرِفُ فَلَا يُصِيبُ نَفَقَتَهُ فِيهَا أَوْ يَكْبُ فَيَأْكُلُهَا وَ لَا يَأْخُذُ الزَّكَاةَ أَوْ يَأْخُذُ الزَّكَاةَ قَالَ لَا بَلْ يَنْظُرُ إِلَى فَضْلِهَا فَيَقُوتُ بِهَا نَفْسَهُ وَ مَنْ وَسِعَهُ ذَلِكَ مِنْ عِيَالِهِ وَ يَأْخُذُ الْبَقِيَّةَ مِنَ الزَّكَاةِ وَ يَتَصَرَّفُ بِهِدِهِ لَا يُنْفِقُهَا .

Safwan Bin Yahya, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah^{asws} about the man who happens to have three hundred Dirhams for him, or four hundred Dirhams, and for him are dependants, and he is a craftsman. So he does not attain his expenses in it. Should he suppress its consumption and not take the *Zakāt*, or should he take the *Zakāt*?' He^{asws} said: 'No, but he should look at its excess (profit), so he should provide with it for himself and expand from that upon his dependants, and he should take the remainder from the *Zakāt*, and he should conduct (his business) with this (capital) and not spend it'.¹³²

¹²⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 3

¹³⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 4

¹³¹ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 5

¹³² Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ غَيْرٍ وَاجِدٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا سِوَالًا عَنِ الرَّجُلِ لَهُ دَارٌ وَ خَادِمٌ أَوْ عَبْدٌ أَوْ يَقْبَلُ الزَّكَاةَ قَالَ نَعَمْ إِنَّ الدَّارَ وَ الْخَادِمَ لَيْسَتَا بِمَالٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from someone else,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having been asked about the man for whom is a house and a servant or a slave, 'Can he accept the *Zakāt*?' He^{asws} said: 'Yes. The house and the servant are not (considered as) wealth'.¹³³

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ لَهُ ثَمَانِيَّةُ دِرْهَمٍ وَ لِابْنٍ لَهُ مِائَتَا دِرْهَمٍ وَ لَهُ عَشْرٌ مِنَ الْعِيَالِ وَ هُوَ يَفُوتُهُمْ فِيهَا قُوْتًا شَدِيدًا وَ لَيْسَ لَهُ حِرْفَةٌ بِيَدِهِ وَ إِنَّمَا يَسْتَبْذِعُهَا فَتَغِيبُ عَنْهُ الْأَشْهُرُ ثُمَّ يَأْكُلُ مِنْ فَضْلِهَا أ تَرَى لَهُ إِذَا حَضَرَتِ الزَّكَاةُ أَنْ يُخْرِجَهَا مِنْ مَالِهِ فَيَعُودَ بِهَا عَلَى عِيَالِهِ يَسْبِغُ عَلَيْهِمْ بِهَا النَّفَقَةَ قَالَ نَعَمْ وَ لَكِنْ يُخْرِجُ مِنْهَا الشَّيْءَ الدَّرْهَمَ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'A man has eight hundred Dirhams for him, and for a son of his there are two hundred Dirhams, and for him there are ten dependants, and he is providing for them with difficulty, and there is no profession in his hands, and rather he trades with it, and it remains absent from him for months. Then he consumes from its excess (profits). What is your^{asws} view for him, when the *Zakāt* is due, should he take it out from his wealth and assist his dependants with it, bestowing upon them with it for the expenses?' He^{asws} said: 'Yes, but he should be taking something from it (in the form of) the Dirhams'.¹³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَدْ تَحَلَّى الزَّكَاةَ لِصَاحِبِ السَّبْعِمِائَةِ وَ تَحَرَّمَ عَلَى صَاحِبِ الْخَمْسِينَ دِرْهَمًا فَقُلْتُ لَهُ وَ كَيْفَ يَكُونُ هَذَا فَقَالَ إِذَا كَانَ صَاحِبُ السَّبْعِمِائَةِ لَهُ عِيَالٌ كَثِيرٌ فَلَوْ قَسَمَهَا بَيْنَهُمْ لَمْ تَكْفِهِ فَلْيُعِفَّ عَنْهَا نَفْسُهُ وَ لْيَأْخُذْهَا لِعِيَالِهِ وَ أَمَّا صَاحِبُ الْخَمْسِينَ فَإِنَّهُ يَحْرُمُ عَلَيْهِ إِذَا كَانَ وَحْدَهُ وَ هُوَ مُحْتَزِفٌ يَعْمَلُ بِهَا وَ هُوَ يُصِيبُ مِنْهَا مَا يَكْفِيهِ إِنْ شَاءَ اللَّهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al hassan, from Zur'at, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Zakāt* can be Permitted for the owner of the seven hundred and be Prohibited upon the owner of the five hundred'. So I said to him^{asws}, 'And can this happen to be?' So he^{asws} said: 'If it was so that the owner of the seven hundred had a lot of dependants for him, and if he were to distribute between them, it would not suffice, so let him excuse himself from it (the *Zakāt*) and take it for his dependants; and as for the owner of the five hundred, so it is Prohibited upon him when he was alone and he was a craftsman, working with it, and he would be attaining from it what would suffice him, Allah^{azwj} Willing'.¹³⁵

¹³³ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 7

¹³⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 8

¹³⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 9

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ قَالَ دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ أَبُو بَصِيرٍ إِنَّ لَنَا صَدِيقًا وَ هُوَ رَجُلٌ صَدُوقٌ يَدِينُ اللَّهَ بِمَا نَدِينُ بِهِ فَقَالَ مَنْ هَذَا يَا أَبَا مُحَمَّدٍ الَّذِي تُرَكِّبُهُ فَقَالَ الْعَبَّاسُ بْنُ الْوَلِيدِ فَقَالَ رَحِمَ اللَّهُ الْوَلِيدَ بْنَ صَبِيحٍ مَا لَهُ يَا أَبَا مُحَمَّدٍ

Ali Bin Ibrahim, from his father, from Ismail Bin Abdul Aziz, from his father who said,

'I and Abu Baseer went over to Abu Abdullah^{asws}, so Abu Baseer said to him^{asws}, 'There is a friend of ours and he is a truthful man, making a Religion of Allah^{azwj} with what we make it to be'. So he^{asws} said: 'O Abu Muhammad! Whom are you praising?' So he said, 'Al-Abbas Bin Al-Waleed Bin Sabeeh'. So he^{asws} said: 'May Allah^{azwj} be Merciful to Waleed Bin Sabeeh. What is the matter with him, O Abu Muhammad?'

قَالَ جُعِلْتُ فِدَاكَ لَهُ دَارٌ تَسَوَّى أَرْبَعَةَ آلَافٍ دِرْهَمٍ وَ لَهُ جَارِيَةٌ وَ لَهُ غُلَامٌ يَسْتَقِي عَلَى الْجَمَلِ كُلِّ يَوْمٍ مَا بَيْنَ الدَّرْهَمَيْنِ إِلَى الْأَرْبَعَةِ سِوَى عِلْفِ الْجَمَلِ وَ لَهُ عِيَالٌ أَلَهُ أَنْ يَأْخُذَ مِنَ الزَّكَاةِ قَالَ نَعَمْ

He said, 'May I be sacrificed for you^{asws}! For him is a house equating to four thousand Dirhams, and for him is a slave girl, and for him is a slave watering the camel (costing) what is between the two Dirhams up to the four, besides the feed of the camel, and there are dependants for him. Is it for him that he takes from the *Zakāt*?' He^{asws} said: 'Yes.

قَالَ وَ لَهُ هَذِهِ الْعُرُوضُ فَقَالَ يَا أَبَا مُحَمَّدٍ فَتَأْمُرُنِي أَنْ أَمُرَهُ أَنْ يَبِيعَ دَارَهُ وَ هِيَ عَزَةٌ وَ مَسْقُطُ رَأْسِهِ أَوْ يَبِيعَ جَارِيَتَهُ الَّتِي تَقِيهِ الْحَرَّ وَ الْبُرْدَ وَ تَصُونُ وَجْهَهُ وَ وَجْهَ عِيَالِهِ أَوْ أَمُرَهُ أَنْ يَبِيعَ غُلَامَهُ وَ جَمَلَهُ وَ هُوَ مَعِيشَتُهُ وَ قُوَّتُهُ بَلْ يَأْخُذَ الزَّكَاةَ وَ هِيَ لَهُ حَلَالٌ وَ لَا يَبِيعُ دَارَهُ وَ لَا غُلَامَهُ وَ لَا جَمَلَهُ .

He said, 'And for there are these displays?' So he^{asws} said: 'O Abu Muhammad" So you are instructing me^{asws} that I^{asws} should order him that he should sell his house and it is his honour and his birthplace, or sell his slave girl who saves him from the heat and the cold and maintains his face and the faces of his dependants, or order him that he should sell his slave and his camel and it is his livelihood and his provision? But, he can take the *Zakāt* and it is Permissible for him, and he should neither sell his house, nor his slave, nor his camel'.¹³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّرَاهِمُ يَعْمَلُ بِهَا وَ قَدْ وَجَبَ عَلَيْهِ فِيهَا الزَّكَاةُ وَ يَكُونُ فَضْلُهُ الَّذِي يَكْسِبُ بِمَالِهِ كَفَافَ عِيَالِهِ لِبَطْعَانِهِمْ وَ كِسْوَتِهِمْ لَا يَسْعُهُ لِأَتْمَتِهِمْ وَ إِنَّمَا هُوَ مَا يَقُوْنُهُمْ فِي الطَّعَامِ وَ الْكِسْوَةِ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who happens to have Dirhams for him, working with it, and the *Zakāt* is Obligated upon him with regards to it, and there happens to be his excess (profits) which he achieved with his wealth sufficing his dependants for their foods, and their clothing, not being able to afford for their sauces, and rather it is what he provides for them regarding the food and the clothing'.

¹³⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 10

قَالَ فَلْيَنْظُرْ إِلَى زَكَاةِ مَالِهِ ذَلِكَ فَلْيُخْرِجْ مِنْهَا شَيْئًا قَلًّا أَوْ كَثْرًا فَيُعْطِيهِ بَعْضَ مَنْ تَحِلُّ لَهُ الزَّكَاةُ وَ لِيُعَدَّ بِمَا بَقِيَ مِنَ الزَّكَاةِ عَلَى عِيَالِهِ وَ لِيَشْتَرِ بِذَلِكَ آدَامَهُمْ وَ مَا يُصْلِحُهُمْ مِنْ طَعَامِهِمْ مِنْ غَيْرِ إِسْرَافٍ وَ لَا يَأْكُلُ هُوَ مِنْهُ فَإِنَّهُ رَبُّ فَقِيرٍ أَسْرَفَ مِنْ غَنِيٍّ

He^{asws} said: 'So let him look into the *Zakāt* of that wealth of his, and let him extract something from it, little or more, so he should give it to someone for whom the *Zakāt* is Permissible, and let him assist with whatever remains from the *Zakāt*, upon his dependants, and let him buy with that, their sauces and whatever is correct for them from their food, from without any extravagance, and he himself should not consume from it, for sometimes the poor can be more extravagant than the rich'.

فَقُلْتُ كَيْفَ يَكُونُ الْفَقِيرُ أَسْرَفَ مِنَ الْغَنِيِّ فَقَالَ إِنَّ الْغَنِيَّ يُنْفِقُ مِمَّا أُوتِيَ وَ الْفَقِيرُ يُنْفِقُ مِنْ غَيْرِ مَا أُوتِيَ .

So I said, 'How can the poor happen to be more extravagant than the rich?' So he^{asws} said: 'The rich spend from what is given (earned), and the poor spend from without having earned'.¹³⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَرْوُونَ عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَّ الصَّدَقَةَ لَا تَحِلُّ لَغَنِيٍّ وَ لَا لِذِي مِرَّةٍ سِوَى فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا تَصْلُحُ لَغَنِيٍّ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muawiyah Bin Wahab who said,

'I said to Abu Abdullah^{asws}, 'They (people) are reporting from the Prophet^{saww} that the charity (*Zakāt*) is not Permissible for the rich nor for the one with strong resources'. So Abu Abdullah^{asws} said: 'It is not correct for the rich'.¹³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ مَا يُعْطَى الْمُصَدَّقُ قَالَ مَا يَرَى الْإِمَامُ وَ لَا يَقْدَرُ لَهُ شَيْءٌ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What would the *Zakāt* collector be given?' He^{asws} said: 'Whatever the Imam^{asws} sees (appropriate), and there is nothing measured out for him (fixed)'.¹³⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) رَجُلٌ مُسْلِمٌ مَمْلُوكٌ وَ مَوْلَاهُ رَجُلٌ مُسْلِمٌ وَ لَهُ مَالٌ يَرْكَبُهِ وَ لِلْمَمْلُوكِ وَلَدٌ صَغِيرٌ حُرٌّ أَوْ يُجْزَى مَوْلَاهُ أَنْ يُعْطِيَ ابْنَ عَدِيهِ مِنَ الزَّكَاةِ فَقَالَ لَا بَأْسَ بِهِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Al-Hassan^{asws}, 'A Muslim man is an owned slave, and his master is (also) as Muslim man, and for him is wealth to pay *Zakāt* from, and for the owned

¹³⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 11

¹³⁸ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 12

¹³⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 13

slave is a young child, free. Is it allowed for his master that he should give to the son of his slave, from the *Zakāt*?' So he^{asws} said: 'There is no problem with it'.¹⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ دَاوُدَ الصَّرْمِيِّ قَالَ سَأَلْتُهُ عَنْ شَارِبِ الْخَمْرِ يُعْطَى مِنَ الزَّكَاةِ شَيْئًا قَالَ لَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Dawood Al Sarmy who said,

'I asked him^{asws} about the drinker of the wine, 'Would he be given anything from the *Zakāt*?' He^{asws} said: 'no'.¹⁴¹

بَابُ مَنْ تَحِلُّ لَهُ الزَّكَاةُ فَيَمْتَنِعُ مِنْ أَخْذِهَا

Chapter 44 – The one for whom the *Zakāt* is Obligated but he refuses from taking it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ بْنِ خَاقَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ تَارِكُ الزَّكَاةِ وَ قَدْ وَجِبَتْ لَهُ مِثْلُ مَا نَعِيَهَا وَ قَدْ وَجِبَتْ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Haysam Bin Abu masrouq, from Al Hassan Bin Ali, from Marwan Bin Muslim, from Abdullah Bin Hilal Bin Khaqan who said,

'I heard Abu Abdullah^{asws} saying: 'The neglecter of the *Zakāt* while it has been Obligated for him is like its prevented while it has been Obligated upon him'.¹⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَارِكُ الزَّكَاةِ وَ قَدْ وَجِبَتْ لَهُ كَمَا نَعِيَهَا وَ قَدْ وَجِبَتْ عَلَيْهِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Azeem Bin Abdullah Al Alawy, from Al Husayn Bin Ali, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The neglecter of the *Zakāt* while it has been Obligated for him is like its preventer while it has been Obligated upon him'.¹⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) الرَّجُلُ مِنْ أَصْحَابِنَا يَسْتَحْيِي أَنْ يَأْخُذَ مِنَ الزَّكَاةِ فَأَعْطِيهِ مِنَ الزَّكَاةِ وَ لَا أَسْمِي لَهُ أَنَّهَا مِنَ الزَّكَاةِ فَقَالَ أَعْطِيهِ وَ لَا تُسَمِّ لَهُ وَ لَا تُذِلَّ الْمُؤْمِنَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhamad Bin Abu Nasr, from Aasim Bin Humejd, from Abu Baseer who said,

'I said to Abu Ja'far^{asws}, 'The man from our companions is too embarrassed to take from the *Zakāt*. So can I give him from the *Zakāt* and not specify to him that it is from

¹⁴⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 14

¹⁴¹ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 15

¹⁴² Al Kafi V 3 – The Book Of *Zakāt* CH 44 H 1

¹⁴³ Al Kafi V 3 – The Book Of *Zakāt* CH 44 H 2

the *Zakāt*?’ So he^{asws} said: ‘Give him and do not specify to him, and do not humiliate a Believer’.¹⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) الرَّجُلُ يَكُونُ مُحْتَاجًا فَيُبْعَثُ إِلَيْهِ بِالصَّدَقَةِ فَلَا يَقْبَلُهَا عَلَى وَجْهِ الصَّدَقَةِ يَأْخُذُ مِنْ ذَلِكَ ذِمَامٌ وَاسْتِحْيَاءٌ وَأَنْقِبَاضٌ أَوْ فَيُعْطِيهَا إِيَّاهُ عَلَى غَيْرِ ذَلِكَ الْوَجْهِ وَ هِيَ مِنْهَا صَدَقَةٌ

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

‘I said to Abu Ja’far^{asws}, ‘The man happens to be needy, so I sent the charity (*Zakāt*) to him, but he did not accept it upon its aspect that it is the charity (*Zakāt*). Taking it from that makes him an introvert, and embarrassed, and withdrawn. Should I give it to him upon other than that aspect, and it is a charity (*Zakāt*) from us?’

فَقَالَ لَا إِذَا كَانَتْ زَكَاةً فَلَهُ أَنْ يَقْبَلَهَا فَإِنْ لَمْ يَقْبَلَهَا عَلَى وَجْهِ الزَّكَاةِ فَلَا تُعْطِيهَا إِيَّاهُ وَ مَا يَنْبَغِي لَهُ أَنْ يَسْتَحْيِيَ مِمَّا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا هِيَ قَرِيبَةٌ لِلَّهِ لَهُ فَلَا يَسْتَحْيِي مِنْهَا .

So he^{asws} said: ‘No. When it was *Zakāt*, so it is for him that he accepts it. But if he does not accept it upon its aspect as the *Zakāt*, so do not give it to him; and it is not befitting for him that he should be too embarrassed from what Allah^{azwj} Mighty and Majestic has Imposed. But rather, it is an Imposition of Allah^{azwj} for him, therefore he should not be embarrassed from it’.¹⁴⁵

بابُ الْحَصَادِ وَالْجَدَادِ

Chapter 45 – The harvest and the replanting

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ فِي الزَّرْعِ حَقَّانِ حَقٌّ تُوْخَذُ بِهِ وَ حَقٌّ تُعْطِيهِ قُلْتُ وَ مَا الَّذِي أُؤْخَذُ بِهِ وَ مَا الَّذِي أُعْطِيهِ قَالَ أَمَّا الَّذِي تُوْخَذُ بِهِ فَالْعُشْرُ وَ نِصْفُ الْعُشْرِ وَ أَمَّا الَّذِي تُعْطِيهِ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَتَوْا حَقَّهُ يَوْمَ حَصَادِهِ يَعْنِي مِنْ حَصْدِكَ الشَّيْءَ بَعْدَ الشَّيْءِ

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

‘I heard Abu Abdullah^{asws} saying: ‘Regarding the plantation there are two rights to be seized with, and a right to be given’. I said, ‘And what is that which is seized with and that is that which is given?’ He^{asws} said: ‘As for that which is seized with, so it is the tenth and half of the tenth (being the *Zakāt*), and as for that which is given, so these are the Words of Allah^{azwj} Mighty and Majestic **[6:141] and give the due of it on the day of its harvest** – Meaning your reaping the thing after the thing’.

و لَا أَعْلَمُهُ إِلَّا قَالَ الضَّعُثُ ثُمَّ الضَّعُثُ حَتَّى يَفْرُعَ .

(He the narrator said), ‘And I do not know except that he^{asws} said: ‘The bale after the bale until he is free’.¹⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَتَوْا حَقَّهُ يَوْمَ حَصَادِهِ فَقَالُوا جَمِيعًا قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) هَذَا مِنَ الصَّدَقَةِ يُعْطَى

¹⁴⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 44 H 3

¹⁴⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 44 H 4

¹⁴⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 1

الْمُسْكِينِ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَمِنَ الْجَدَادِ الْحَفَنَةَ بَعْدَ الْحَفَنَةِ حَتَّى يَفْرُغَ وَ يُعْطِيَ الْحَارِسَ أَجْرًا مَعْلُومًا وَ يُتْرَكُ مِنَ النَّخْلِ مَعَى قَارَةٍ وَ أُمَّ جُعُرُورٍ وَ يُتْرَكُ لِلْحَارِسِ يَكُونُ فِي الْحَائِطِ الْعَذْقُ وَ الْعَذْقَانِ وَ الثَّلَاثَةُ لِحِفْظِهِ إِيَّاهُ .

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[6:141] and give the due of it on the day of its harvest**, and they all (narrators) said, 'Abu Ja'far^{asws} said: 'This is from the charity (Zakāt) given to the poor, the bunch after the bunch, and the handful after the handful until he is free, and he gives to the guard a known recompense, and he leaves from the palm tree Mi'a Farat or Umm Jarour (two types) and he would leave for the guard what happens to be in the wall, the bunch and the two bunches, and the three, for him having guarded it'.¹⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَصْرُمَ بِاللَّيْلِ وَ لَا تَحْصُدْ بِاللَّيْلِ وَ لَا تُصَحَّحْ بِاللَّيْلِ فَإِنَّكَ إِنْ تَفَعَّلْتَ لَمْ يَأْتِكَ الْقَانِعُ وَ الْمُعْتَرُ فَقُلْتُ مَا الْقَانِعُ وَ الْمُعْتَرُ قَالَ الْقَانِعُ الَّذِي يَقْنَعُ بِمَا أُعْطِيَتْهُ وَ الْمُعْتَرُ الَّذِي يَمُرُّ بِكَ فَيَسْأَلُكَ وَ إِنْ حَصَدْتَ بِاللَّيْلِ لَمْ يَأْتِكَ السُّؤَالُ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى أَتُوا حَقَّهُ يَوْمَ حَصَادِهِ عِنْدَ الْحَصَادِ يَعْنِي الْقَبْضَةَ بَعْدَ الْقَبْضَةِ إِذَا حَصَدْتَهُ وَ إِذَا خَرَجَ فَالْحَفَنَةُ بَعْدَ الْحَفَنَةِ وَ كَذَلِكَ عِنْدَ الصَّرَامِ وَ كَذَلِكَ عِنْدَ الْبَذْرِ وَ لَا تَبْذُرْ بِاللَّيْلِ لِأَنَّكَ تُعْطِي مِنَ الْبَذْرِ كَمَا تُعْطِي مِنَ الْحَصَادِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither pick (fruits) at night, nor harvest at night, nor slaughter (sacrificial animal) at night, nor sow at night, for if you were to do so, the contented one and the beggar would not come to you'. So I said, 'What is the contented one and the beggar?' He^{asws} said: 'The contented one is the one who is contented with whatever he is given, and the beggar is the one who would pass by you, so he would ask you; and if you were to harvest at night, he would not come asking; and these are the Words of Allah^{azwj} the Exalted **[6:141] and give the due of it on the day of its harvest** – Meaning the bunch after the bunch when it is harvested; and when it comes out, so the handful after the handful; and similar to that is during the picking (of fruits), similar to that during the sowing. And do not sow at night because you would give from the sowing just as you would give from the harvest'.¹⁴⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَتُوا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ تُعْطِي الْمُسْكِينِ يَوْمَ حَصَادِكَ الصُّغْتُ ثُمَّ إِذَا وَقَعَ فِي الْبَيْدْرِ ثُمَّ إِذَا وَقَعَ فِي الصَّاعِ الْعُشْرُ وَ نِصْفُ الْعُشْرِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Abu Maryam,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[6:141] and give the due of it on the day of its harvest**. He^{asws} said: 'You should give to the poor on the day of your harvest, the bale. Then when it falls

¹⁴⁷ Al Kafi V 3 – The Book Of Zakāt CH 45 H 2

¹⁴⁸ Al Kafi V 3 – The Book Of Zakāt CH 45 H 3

in the threshing floor, then when it falls during the harvest, it is the tenth and half the tenth (as *Zakāt*)'.¹⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ مُصَافِيٍّ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي أَرْضٍ لَهُ وَهُمْ يَصْرُمُونَ فَجَاءَ سَائِلٌ يَسْأَلُ فَقُلْتُ اللَّهُ يَرْزُقُكَ فَقَالَ (عَلَيْهِ السَّلَامُ) مَهْ لَيْسَ ذَلِكَ لَكُمْ حَتَّى تُعْطُوا ثَلَاثَةً فَإِذَا أُعْطِيتُمْ ثَلَاثَةً فَإِنْ أُعْطِيتُمْ فَلَكُمْ وَإِنْ أَمْسَكْتُمْ فَلَكُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim, from Musadif who said,

'I was with Abu Abdullah^{asws} in a land of his^{asws}, and they (workers) were picking. So a beggar came over and begged. So I said, 'May Allah^{azwj} Grace you'. So he^{asws} said: 'Shh! That is not for you (to say) until you have given to three (beggars). So when you have given to three (beggars), then if you were to give, so it is for you to do so, and if you withhold, so it would be for you to do so'.¹⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي تَصْرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ مِنَ الْإِسْرَافِ فِي الْحَصَادِ وَ الْجَدَادِ أَنْ يَصَدَّقَ الرَّجُلُ بِكَفِّهِ جَمِيعاً وَ كَانَ أَبِي إِذَا حَضَرَ شَيْئاً مِنْ هَذَا فَرَأَى أَحَدًا مِنْ غُلَمَائِهِ يَتَصَدَّقُ بِكَفِّهِ صَاحَ بِهِ أَعْطِ بِيَدٍ وَاحِدَةٍ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَ الضَّعْثَ بَعْدَ الضَّعْثِ مِنَ السُّبُلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [6:141] **and give the due of it on the day of its harvest and do not act extravagantly**. He^{asws} said: 'My^{asws} father^{asws} was saying: 'From the extravagance during the harvest and replanting is that the man gives in charity with both his palms', and it was so that whenever my^{asws} father^{asws} was presented something from this, and he^{asws} saw one of his slaves giving charity with both his hands, would shout at him, 'Give with one hand, the handful after the handful, the bale after the bale!', from the ears of corn'.¹⁵¹

باب صدقة أهل الجزية

Chapter 46 – Charity (*Zakāt*) of the taxpayers

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا حُدُّ الْجَزِيَّةِ عَلَى أَهْلِ الْكِتَابِ وَ هَلْ عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَظَّفٌ لَا يَنْبَغِي أَنْ يَجُوزُوا إِلَى غَيْرِهِ فَقَالَ ذَلِكَ إِلَى الْإِمَامِ أَنْ يَأْخُذَ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ مَا شَاءَ عَلَى قَدْرِ مَالِهِ بِمَا يُطِيقُ

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

'I said to Abu Abdullah^{asws}, 'What is the limit of the tax upon the People of the Book, and is there anything upon them regarding that which is fixed, not befitting for it to be exceeded to something else?' So he^{asws} said: 'That (determination) is up to the Imam^{asws} if he were to take from every person from them whatever he^{asws} so desires

¹⁴⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 4

¹⁵⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 5

¹⁵¹ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 6

to in accordance with his wealth with what he can endure, until he becomes a Muslim.

إِنَّمَا هُمْ قَوْمٌ قَدَرُوا أَنْفُسَهُمْ مِنْ أَنْ يُسْتَعْبَدُوا أَوْ يُقْتُلُوا فَالْجَزِيَّةُ تُؤْخَذُ مِنْهُمْ عَلَى قَدَرِ مَا يُطِيقُونَ لَهُ أَنْ يَأْخُذَهُمْ بِهِ حَتَّى يُسَلِّمُوا فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ حَتَّى يُعْطُوا الْجَزِيَّةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ وَكَيْفَ يَكُونُ صَاغِرًا وَهُوَ لَا يَكْتَرِثُ لِمَا يُؤْخَذُ مِنْهُ حَتَّى يَجِدَ دَلَالًا لِمَا أُخِذَ مِنْهُ فَيَأْلَمَ لِذَلِكَ فَيَسْلِمَ

But rather they are a people who expiate themselves from being enslaved or fighting (in a war), therefore the tax would be taken from them upon a measurement of what they would be enduring to it, and they would be seized with it until they do become Muslims, for Allah^{azwj} Blessed and High Said **[9:29] until they pay the tax and they are belittled**. And how would he happen to be belittled if he does not care to what is taken from him (due to its low rate) until he finds humiliation to what is taken from him, so he would be hurt by that, so he would become a Muslim'.

قَالَ وَ قَالَ ابْنُ مُسْلِمٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَرَأَيْتَ مَا يَأْخُذُ هَؤُلَاءِ مِنْ هَذَا الْخُمْسِ مِنْ أَرْضِ الْجَزِيَّةِ وَ يَأْخُذُ مِنَ الدَّهَاقِينَ جَزِيَّةَ رُءُوسِهِمْ أَمْ مَا عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَظَّفٌ فَقَالَ كَانَ عَلَيْهِمْ مَا أَجَازُوا عَلَى أَنْفُسِهِمْ وَ لَيْسَ لِلْإِمَامِ أَكْثَرُ مِنَ الْجَزِيَّةِ إِنْ شَاءَ الْإِمَامُ وَضَعَ ذَلِكَ عَلَى رُءُوسِهِمْ وَ لَيْسَ عَلَى أَمْوَالِهِمْ شَيْءٌ وَ إِنْ شَاءَ فَعَلَى أَمْوَالِهِمْ وَ لَيْسَ عَلَى رُءُوسِهِمْ شَيْءٌ

He (the narrator) said, 'And Ibn Muslim said, 'I said to Abu Abdullah^{asws}, 'What is your view of what they (government) are taking from this fifth from a land as the taxation, and it is taken from farmer a taxation per head, is there anything fixed upon them with regards to that?' So he^{asws} said: 'It was upon them what they had allowed upon their own selves, and it not for the Imam^{asws}, more from the taxation. If the Imam^{asws} so desires to, he^{asws} can place that (tax) upon their heads (flat rate), and there would not be anything upon their wealth, and if he^{asws} so desires to, so upon their wealth, and there would be nothing upon their heads (flat rate)'.

فَقُلْتُ فَهَذَا الْخُمْسُ فَقَالَ إِنَّمَا هَذَا شَيْءٌ كَانَ صَالَحَهُمْ عَلَيْهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

So I said, 'So this if the fifth (Khums)'. So he^{asws} said: 'But rather, this is something which Rasool-Allah^{saww} reconciled upon them'.¹⁵²

حَرِيزٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنْ أَهْلِ الذِّمَّةِ مَاذَا عَلَيْهِمْ مِمَّا يَحْفَتُونَ بِهِ دِمَاءَهُمْ وَ أَمْوَالَهُمْ قَالَ الْخَرَاجُ فَإِنْ أُخِذَ مِنْ رُءُوسِهِمْ الْجَزِيَّةُ فَلَا سَبِيلَ عَلَى أَرْضِهِمْ وَ إِنْ أُخِذَ مِنْ أَرْضِهِمْ فَلَا سَبِيلَ عَلَى رُءُوسِهِمْ .

Hareyz, from Muhammad Bin Muslim who said,

'I asked him^{asws} about the ones under the responsible (Ahl Al-Zimma), 'What is that which is upon them from what they are saving their blood and their wealth with?' He^{asws} said: 'The tribute, So if the tax is taken from their heads, so there is no way upon their land, but if it is taken from their lands, so there is no way upon their heads'.¹⁵³

¹⁵² Al Kafi V 3 – The Book Of Zakāt CH 46 H 1

¹⁵³ Al Kafi V 3 – The Book Of Zakāt CH 46 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَرَتِ السُّنَّةُ أَنْ لَا تُؤْخَذَ الْجَزْيَةُ مِنَ الْمُغْثَوَةِ وَلَا مِنَ الْمَغْلُوبِ عَلَى عَقْلِهِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, altogether, from Abdullah Bin Al Mugheira, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Sunnah flowed that the taxation would not be taken from the insane and the one overcome upon his mind'.¹⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَجُوسِ أَمْ كَانَ لَهُمْ نَبِيٌّ فَقَالَ نَعَمْ أَمْ بَلَغَكَ كِتَابُ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِلَى أَهْلِ مَكَّةَ أَنْ أَسْلِمُوا وَ إِلَّا نَابَذْنُكُمْ بِحَرْبٍ فَكَتَبُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) أَنْ خُذْ مِنَّا الْجَزْيَةَ وَ دَعْنَا عَلَى عِبَادَةِ الْأَوْثَانِ فَكَتَبَ إِلَيْهِمُ النَّبِيُّ (صلى الله عليه وآله) أَنِّي لَسْتُ أَخْذُ الْجَزْيَةَ إِلَّا مِنْ أَهْلِ الْكِتَابِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions who said,

'Abu Abdullah^{asws} was asked about the Magians, 'Was there a Prophet^{as} for them?' So he^{asws} said: 'Yes. Has it not reached you a letter of Rasool-Allah^{saww} to the people of Makkah: 'Either you become Muslims or else we shall initiate a war against you'. So they wrote to Rasool-Allah^{saww}, 'If you^{saww} could take the tax from us and leave us upon the worship of the idols'. So the Prophet^{saww} wrote to them: 'The taxation is not to be taken except from the People of the Book'.

فَكَتَبُوا إِلَيْهِ يُرِيدُونَ بِذَلِكَ تَكْذِيبَهُ زَعَمْتَ أَنَّكَ لَا تَأْخُذُ الْجَزْيَةَ إِلَّا مِنْ أَهْلِ الْكِتَابِ ثُمَّ أَخَذْتَ الْجَزْيَةَ مِنْ مَجُوسٍ هَجَرَ فَكَتَبَ إِلَيْهِمُ النَّبِيُّ (صلى الله عليه وآله) أَنَّ الْمَجُوسَ كَانَ لَهُمْ نَبِيٌّ فَقَتَلُوهُ وَ كِتَابُ أَحْرَقُوهُ أَنَاهُمْ نَبِيُّهُمْ بِكِتَابِهِمْ فِي اثْنَيْ عَشَرَ أَلْفَ جِلْدٍ ثَوْرٍ .

So they wrote to him, intending by that to belie him^{saww}, 'You^{saww} are alleging that you^{saww} do not take the taxation from except from the People of the Book, then you^{saww} take the tax from the Magians who emigrated'. So the Prophet^{saww} wrote to them: 'It was so that the Magians had a Prophet^{as} for them, but they killed him^{as}, and (they had) a Book which they burnt. Their Prophet^{saww} came to them with their Book in twelve thousand skins of bulls'.¹⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ صَدَقَاتِ أَهْلِ الْجَزْيَةِ وَ مَا يُؤْخَذُ مِنْهُمْ مِنْ ثَمَنِ خُمُورِهِمْ وَ لَحْمِ خَنَازِيرِهِمْ وَ مَيْتَتِهِمْ قَالَ عَلَيْهِمُ الْجَزْيَةُ فِي أَمْوَالِهِمْ يُؤْخَذُ مِنْهُمْ مِنْ ثَمَنِ لَحْمِ الْخَنَازِيرِ أَوْ خَمْرِ وَ كُلُّ مَا أَخَذُوا مِنْهُمْ مِنْ ذَلِكَ فَوَزَّرَ ذَلِكَ عَلَيْهِمْ وَ ثَمَنُهُ لِلْمُسْلِمِينَ حَلَالٌ يَأْخُذُونَهُ فِي جَزْيَتِهِمْ .

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

'I asked Abu Abdullah^{asws} about charities (*Zakāt* payable) by the people of the taxation (Non-Muslim taxpayers), and what would be taken from them from the price of their wines and their flesh of swine, and their carcasses'. He^{asws} said: 'Upon them is the taxation in their wealth taken from them from the price of the flesh of the swine,

¹⁵⁴ Al Kafi V 3 – The Book Of *Zakāt* CH 46 H 3

¹⁵⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 46 H 4

or wine, and everything what would be taken from them from that, so the burden of that would be upon them, and its price would be for the Muslims as Permissible, it being taken from their taxes'.¹⁵⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ ابْنِ أَبِي بَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَرْضَ الْجَزْيَةِ لَا تَرْفَعُ عَنْهَا الْجَزْيَةُ وَإِنَّمَا الْجَزْيَةُ عَطَاءُ الْمُهَاجِرِينَ وَ الصَّدَقَةُ لِأَهْلِهَا الَّذِينَ سَمَّى اللَّهُ فِي كِتَابِهِ وَ لَيْسَ لَهُمْ مِنَ الْجَزْيَةِ شَيْءٌ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The taxable land, the taxation would not be lifted from it, and rather, the taxation would be given to the emigrants, and the charities (Zakāt) would be for its deserving ones whom Allah^{azwj} has Specified in His^{azwj} Book, and there would be nothing from the taxation for them'.

ثُمَّ قَالَ مَا أَوْسَعَ اللَّهُ الْعَدْلَ ثُمَّ قَالَ إِنَّ النَّاسَ يَسْتَعْتُونَ إِذَا عُدِلَ بَيْنَهُمْ وَ تُنْزِلُ السَّمَاءُ رِزْقَهَا وَ تُخْرِجُ الْأَرْضُ بَرَكَتَهَا بِإِذْنِ اللَّهِ تَعَالَى .

Then he^{asws} said: 'How Capacious is Allah^{azwj}'s Justice!' Then he^{asws} said: 'The people would be enriched when there would be justice between them, and the sky would send down its sustenance and the earth would bring forth its Blessings by the Permission of Allah^{azwj} the Exalted'.¹⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (فِي أَهْلِ الْجَزْيَةِ يُؤْخَذُ مِنْ أَمْوَالِهِمْ وَ مَوَاشِيهِمْ شَيْءٌ سِوَى الْجَزْيَةِ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} regarding the people of the taxation (taxpayers), 'Would anything be taken from their wealth and their livelihoods besides the taxation?' He^{asws} said: 'No'.¹⁵⁸

بَابُ نَادِرٍ

Chapter 47 – Miscellaneous

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِالرَّجُلِ يَمُرُّ عَلَى الثَّمَرَةِ وَ يَأْكُلُ مِنْهَا وَ لَا يُفْسِدُ قَدْ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ تُبْنَى الْحِيطَانُ بِالْمَدِينَةِ لِمَكَانِ الْمَارَةِ قَالَ وَ كَانَ إِذَا بَلَغَ نَحْلُهُ أَمَرَ بِالْحِيطَانِ فَحُرِّقَتْ لِمَكَانِ الْمَارَةِ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the man who passes by upon the fruits and he eats from it, but he should not spoil (the fruits). Rasool-Allah^{saww} had forbidden the building of the walls in Al-Medina in

¹⁵⁶ Al Kafi V 3 – The Book Of Zakāt CH 46 H 5

¹⁵⁷ Al Kafi V 3 – The Book Of Zakāt CH 46 H 6

¹⁵⁸ Al Kafi V 3 – The Book Of Zakāt CH 46 H 7

the place of the passers-by (footpaths), and when it was so that the palm tree reached (maturity), he^{saww} ordered for the openings (to be made) in the walls in the places of the passers-by’.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) نَحْوَهُ إِلَّا أَنَّهُ قَالَ وَ لَا يُفْسِدُ وَ لَا يَحْمِلُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy,

(It has been narrated) from Abu Abdullah^{asws}, similar to it except that he^{asws} said: ‘And he should neither spoil nor carry (take away)’.¹⁵⁹

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ أَبِيهِ عَنْ يُونُسَ أَوْ غَيْرِهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ بَلَّغْنِي أَنَّكَ كُنْتَ تَفْعَلُ فِي غَلَّةِ عَيْنِ زِيَادٍ شَيْئًا وَ أَنَا أَحِبُّ أَنْ أَسْمَعَهُ مِنْكَ قَالَ فَقَالَ لِي نَعَمْ كُنْتُ أَمُرُ إِذَا أُدْرِكَتِ الثَّمَرَةُ أَنْ يُنْثَلَمَ فِي حِيطَانِهَا الثَّلْمُ لِيَدْخُلَ النَّاسُ وَ يَأْكُلُوا وَ كُنْتُ أَمُرُ فِي كُلِّ يَوْمٍ أَنْ يُوضَعَ عَشْرُ بُنْيَاتٍ يَفْعُدُ عَلَى كُلِّ بُنْيَةٍ عَشْرَةٌ كُلَّمَا أَكَلَ عَشْرَةٌ جَاءَ عَشْرَةٌ أُخْرَى يُلْقَى لِكُلِّ نَفْسٍ مِنْهُمْ مَدٌّ مِنْ رُطْبٍ

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan, from his father, from Yunus, or someone else, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! It reached me that you^{asws} did something regarding the produce of Ayn Ziyad, and I would love to hear it from you^{asws}’. So he^{asws} said to me: ‘Yes. I^{asws} used to order, whenever the fruits ripened, that a groove be grooved in its walls for the people to enter and eat; and I^{asws} used to order, during every day, for ten structures (to be set up), with ten people being able to sit upon. Every time ten had eaten, ten others would come, attaching for every person of them, a Mudd (750 gms.) of dates.

وَ كُنْتُ أَمُرُ لِجِيرَانِ الضَّيْعَةِ كُلِّهِمُ الشَّيْخَ وَ الْعَجُوزَ وَ الصَّبِيَّ وَ الْمَرِيضَ وَ الْمَرْأَةَ وَ مَنْ لَا يَقْدِرُ أَنْ يَجِيءَ فَيَأْكُلَ مِنْهَا لِكُلِّ إِنْسَانٍ مِنْهُمْ مَدٌّ

And I^{asws} used to order for the neighbours of the place, all of them, the old man, and the old woman, and the children, and the sick, and the women, and the one who was not able to come and eat from it, a Mudd (750 gms.) for each person of them.

فَإِذَا كَانَ الْجَدَاذُ أَوْفِيَتْ الْقَوْمَ وَ الْوُكَلَاءَ وَ الرَّجَالَ أُجْرَتُهُمْ وَ أَحْمِلُ الْبَاقِيَ إِلَى الْمَدِينَةِ فَفَرَّقْتُ فِي أَهْلِ الْبُيُوتَاتِ وَ الْمُسْتَحَقِّينَ الرَّاحِلِينَ وَ الثَّلَاثَةَ وَ الْأَقْلَ وَ الْأَكْثَرَ عَلَى قَدْرِ اسْتِحْقَاقِهِمْ وَ حَصَلَ لِي بَعْدَ ذَلِكَ أَرْبَعُمِائَةِ دِينَارٍ وَ كَانَ غَلَّتْهَا أَرْبَعَةُ آلَافٍ دِينَارٍ .

So when it was the picking time, I fulfilled to the workers, and the allocated guards, and paid the workers to carry the remainder to Al-Medina. So I scattered it among the people of the houses and the deserving ones, the two camel loads, and the three, and the less and the more, upon a measurement of their deservedness, and there arrived to me after that, four hundred Dinars, and its gross produce had been four thousand Dinars’.¹⁶⁰

¹⁵⁹ Al Kafi V 3 – The Book Of Zakāt CH 47 H 1

¹⁶⁰ Al Kafi V 3 – The Book Of Zakāt CH 47 H 2

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِيهِ قَالَ كَانَ النَّبِيُّ (صلى الله عليه وآله) إِذَا بَلَغَتِ الثَّمَارُ أَمَرَ بِالْحَيْطَانِ فَتَلَمَّتْ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Ali Bin Muhammad Al Qasany, from the one who narrated it to him, from Abdullah Bin Al Qasim Al Ja'fary, from his father who said,

'It was so that the Prophet^{saww}, when the fruits reached (maturity), ordered with the walls, so they were grooved (for people to come inside and eat their fill)'.¹⁶¹

تَمَّ الْمُجَلَّدُ الثَّلَاثُ مِنْ هَذَا الطَّبْعِ وَ يَلِيهِ الْمُجَلَّدُ الرَّابِعُ أَوَّلُهُ أَبْوَابُ الصَّدَقَةِ .

The third volume is completed from this edition, and it would be followed by the fourth volume, the beginning of it being chapters on charity (Zakāt)

¹⁶¹ Al Kafi V 3 – The Book Of Zakāt CH 47 H 3