

# بحار الأنوار

## BIHAR AL-ANWAAR

Part 1 out of 4

الجزء الثالث و التسعون

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>asws</sup>**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi

## TABLE OF CONTENTS

Part 1 out of 4.....	1
<b>THE BOOK OF ZAKAT AND THE CHARITY .....</b>	<b>3</b>
<b>CHAPTERS ON ZAKAT AND SOME OF WHAT IS RELATED WITH IT .....</b>	<b>3</b>
<b>CHAPTER 1 – OBLIGATION OF THE ZAKAT AND ITS MERIT, AND CONSEQUENCE OF     NEGLECTING IT, AND ITS REASONS, AND IN IT IS MERIT OF THE CHARITY AS WELL .....</b>	<b>3</b>
Interpretation .....	7
<b>CHAPTER 2 – ONE UPON WHOM THE ZAKAT IS OBLIGATED AND WHAT IT IS OBLIGATED     IN, AND WHAT IT IS RECOMMENDED IN, AND CONDITIONS OF THE OBLIGATION, FROM     THE YEAR AND OTHER SUCH, AND ZAKAT OF THE LOAN AND THE HIDDEN WEALTH.....</b>	<b>44</b>
<b>CHAPTER 3 – ZAKAT OF THE CASH AND ZAKAT OF THE TRADING.....</b>	<b>58</b>
<b>CHAPTER 4 – THE ZAKAT ON CROPS AND ITS CONDITIONS, AND AMOUNT OF WHAT IS     TAKEN FROM THESE, AND WHAT SEEDS THE ZAKAT IS RECOMMENDED IN IT .....</b>	<b>71</b>
<b>CHAPTER 5 – ZAKAT OF THE ANIMALS .....</b>	<b>75</b>
<b>CHAPTER 6 – CATEGORIES OF ONES DESERVING THE ZAKAT AND THEIR RULINGS .....</b>	<b>83</b>
<b>CHAPTER 7 – PROHIBITION OF THE ZAKAT UPON THE CLAN OF HASHIM<sup>-as</sup> .....</b>	<b>110</b>
<b>CHAPTER 8 – METHOD OF DISTRIBUTING IT, AND PAYING IT, AND RULING OF WHAT THE     TYRANT TAKES FROM IT, AND TIMING OF ITS EXTRACTION, AND LEAST OF WHAT CAN     BE GIVEN TO THE POOR FROM IT .....</b>	<b>118</b>
<b>CHAPTER 9 – ETIQUETTES OF THE DONOR .....</b>	<b>123</b>
<b>CHAPTER 10 – RIGHTS ON THE HARVEST AND THE PICKINGS, AND REST OF THE WEALTH     BESIDES THE ZAKAT.....</b>	<b>135</b>
<b>CHAPTER 11 – STORY OF COMPANIONS OF THE GARDEN, THOSE WHO PREVENTED THE     RIGHT OF ALLAH<sup>-azwj</sup> FROM THEIR WEALTH.....</b>	<b>149</b>

كتاب الزكاة و الصدقة

# THE BOOK OF ZAKAT AND THE CHARITY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى مُحَمَّدٍ وَ آلِهِ السَّادَةِ الْأَقْدَسِينَ

*In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds, and the end-result is for the pious, and the Salawaat and the greeting be upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the Holy Chiefs!*

أما بعد فهذا هو المجلد العشرون من مجلدات كتاب بحار الأنوار تأليف المولى الأولي الأستاذ الاستناد مولانا محمد باقر ابن المولى المرحوم مولانا محمد تقي المجلسي حشرها الله تعالى مع مواليهما و عمهما بالفيز القدسي و هو يحتوي على كتاب الزكاة و الصدقة و الخمس و الصوم و الاعتكاف و أعمال السنة.

*As for after, it is the twentieth volume from the volumes of the book 'Bihar Al Anwaar', compiled by the first master, the professor, the reference point, our master Muhammad Baqir son of the late our master Muhammad Taqi Al Majlisi, may Allah<sup>-azwj</sup> the Exalted Resurrect them both with their masters and generalise them with the Holy ampleness, and it contains the book of Zakat, and the charity, and the Khums, and the fasting, and the seclusion, and the deeds for the year.*

أبواب الزكاة و بعض ما يتعلق بها

## CHAPTERS ON ZAKAT AND SOME OF WHAT IS RELATED WITH IT

باب 1 وجوب الزكاة و فضلها و عقاب تركها و عللها و فيه فضل الصدقة أيضا

### CHAPTER 1 – OBLIGATION OF THE ZAKAT AND ITS MERIT, AND CONSEQUENCE OF NEGLECTING IT, AND ITS REASONS, AND IN IT IS MERIT OF THE CHARITY AS WELL

الآيات البقرة وَ إِذْ رَزَقْنَاهُمْ يُنْفِقُونَ

The Verses- (Surah) Al Baqarah: **and from what We have Graced them, they are spending [2:3].**

و قال تعالى وَ آتُوا الزَّكَاةَ فِي مَوَاضِعِ

And the Exalted Said: **and give the Zakat [2:43]**, in (various) places (Verses 83, 110, 177, 277).

و قال تعالى وَ آتَى الزَّكَاةَ فِي مَوَاضِعِ

And the Exalted Said: '**and gives the Zakat, [2:177]** – in (various) places.

آل عمران وَ لَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَ لِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَ الْأَرْضِ وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(Surah) Aal-e-Imran<sup>as</sup>: **And they should not reckon, those are niggardly in giving away that which Allah has Granted them out of His Grace, that it is better for them; but, it is worse for them; they would be collared with what they had been stingy with, on the Day of Judgment; and for Allah is the heritage of the skies and the earth; and Allah is well-Informed of what you are doing [3:180].**

المائدة لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَ آتَيْتُمُ الزَّكَاةَ إِلَى قَوْلِهِ وَ أَفْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ

(Surah) Al Maaidah: **if you establish the Salat and give the Zakat – up to His<sup>azwj</sup> Words - and you lend Allah a goodly loan, I shall Expiate your evil deeds [5:12].**

الأعراف وَ رَحْمِي وَسَعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَ يُؤْتُونَ الزَّكَاةَ

(Surah) Al Araaf: **and My Mercy Extends to all things". So, We Ordained it for those who are fearing and paying the Zakat, [7:156].**

وَ قَالَ تَعَالَى خُذِ الْعَمَلُ

And the Exalted Said: **Take to the Forgiveness [7:199].**

الأنفال وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

(Surah) Al Anfaal - **and from what We have Graced them, they are spending [8:3].**

التوبة فَإِنْ تَابُوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

(Surah) Al Tawbah - **So if they repent and establish the Salat and give the Zakat, then free their way; [9:5].**

وَ قَالَ تَعَالَى إِمَّا يَغْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ

And the Exalted Said: **But rather, he should visit the Masjids of Allah, the one who believes in Allah and the Last Day, and establishes the Salat and gives the Zakat [9:18].**

وَ قَالَ تَعَالَى وَ الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُجْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَدَوْقُوا مَا كَنْتُمْ تَكْتُمُونَ

And the Exalted Said: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34] On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: "This is what you hoarded for yourselves, therefore taste what you were hoarding!" [9:35].**

و قال تعالى وَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ يُطِيعُونَ اللَّهَ وَ رَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

And the Exalted Said: **and they are establishing the Salat and are giving the Zakat and they are obeying Allah and His Rasool. Those, Allah would be Merciful to them; [9:71].**

إِبْرَاهِيمَ قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَ يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَ لَا جِلَالَ

(Surah) Ibrahim<sup>as</sup>: **Say to My servants, those who are believing and are establishing the Salat and are spending from what We have Graced them, secretly and openly, before there comes to them a Day during which they would neither be any bargaining or befriending [14:31].**

الإِسْرَاءِ وَ آتِ ذَا الْقُرْبَى حَقَّهُ وَ الْمَسْكِينِ وَ ابْنَ السَّبِيلِ

(Surah) Al Isra: **And give to the one with kinship his right, and (to) the needy, and the wayfarer, [17:26].**

مَرْيَمَ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا دُمْتُ حَيًّا

(Surah) Maryam<sup>as</sup>: **and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31].**

و قال تعالى وَ كَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَ الزَّكَاةِ

And the Exalted Said: **And he enjoined his family with the Salat and the Zakat, [19:55].**

الْأَنْبِيَاءِ وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِتْيَاءَ الزَّكَاةِ

(Surah) Al Anbiya<sup>as</sup>: **and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, [21:73].**

الْحَجِّ الَّذِينَ إِنْ مَكَّنَّا لَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ

(Surah) Hajj: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, [22:41].**

و قال تعالى فَأَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ

And the Exalted Said: **Therefore, establish the Salat and give the Zakat [22:78].**

الْمُؤْمِنُونَ وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

(Surah) Al Mominoun: **And those who are givers of the Zakat [23:4].**

النَّورِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِتْيَاءِ الزَّكَاةِ

(Surah) Al Nour: **Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. [24:37].**

و قال تعالى وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ

And the Exalted Said: **And establish the Salat and give the Zakat, [24:56].**

النمل هُدًى وَ بُشْرَى لِلْمُؤْمِنِينَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ

(Surah) Al Naml: **Those who are establishing the Salat and are giving the Zakat, and with the Hereafter, they are certain [27:3].**

الروم وَ مَا آتَيْتُمْ مِنْ رِبَاً لِيَرْبُوهَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوهَا عِنْدَ اللَّهِ وَ مَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ

(Surah) Al Roum: **And whatever you give out on interest in order to increase in the wealth of the people, it would not increase in the Presence of Allah, and whatever Zakat you give out intending the Face of Allah, then those, they shall get manifold [30:39].**

لقمان هُدًى وَ رَحْمَةً لِلْمُحْسِنِينَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ

(Surah) Luqman<sup>as</sup>: **Those who are establishing the Salat and are giving the Zakat, [31:4].**

السجدة وَ وَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

(Surah) Al Sajdah: **Those who are not giving the Zakat and they are disbelievers in the Hereafter [41:7].**

حَمِصِقٌ وَ يَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

(Surah) Al Shura: **and they are spending from what We have Graced them [42:38].**

الجدالة فَأَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ

(Surah) Al Mujadilah: **Therefore establish the Salat and give the Zakat, [58:13].**

المنافقون وَ أَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْ لَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَ أَكُنْ مِنَ الصَّالِحِينَ وَ لَنْ يُؤَخِّرَ اللَّهُ نَفْساً إِذَا جَاءَ أَجَلُهَا وَ اللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

(Surah) Al Munafiqoun: **And spend from what We Graced from before the death comes to one of you, so he would be saying, 'Lord! If only You could Delay me to a near term so I can give charity and become from the righteous ones!' [63:10] And never Respites a soul when its term comes, and Allah is Aware of what you are doing [63:11].**

المزمل وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ أَقْرِضُوا اللَّهَ قَرْضاً حَسَناً

(Surah) Al Muzzammil: **And establish the Salat, and give the Zakat, and lend a goodly loan to Allah [73:20].**

المدثر وَ لَمْ نَكُ نُنْطَعِمِ الْمِسْكِينَ

(Surah) Al Muddasir: **And we did not used to feed the poor [74:44].**

القيامة فَلَا صَدَقَىٰ وَ لَا صَلَّىٰ

(Surah) Al Qiyamah: **So he neither gave charity nor did he send the Salawat [75:31].**

البينة وَ يُتِمُّوا الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ

(Surah) Al Bayyinah: **and they should be establishing the Salat and giving the Zakat, [98:5].**

تفسير

## Interpretation

قوله تعالى وَ لَمْ نَكُ نُنْطَعِمِ الْمِسْكِينَ أَي وَ لَمْ نَكُ نُنْطَعِمِ الْمِسْكِينَ مِنْ الْأَمْوَالِ وَ الْقُوَى وَ الْأَبْدَانِ وَ الْجَاهِ وَ الْعِلْمِ يُنْفِقُونَ

**Words of the Exalted: and from what We have Graced them, they are spending [8:3], i.e., from what We have Graced them of the wealth, and the strength, and the bodies, and the dignity, and the knowledge, they are spending.**

يتصدقون يَحْتَمِلُونَ الْكُلَّ وَ يُؤَدُّونَ الْحَقُوقَ لِأَهْلِهَا وَ يَقْرَضُونَ وَ يَسْعَفُونَ الْحَاجَاتِ وَ يَأْخُذُونَ بِأَيْدِي الضَّعْفَاءِ وَ يَقُودُونَ الضَّرَائِرَ وَ يَنْجُوهُمْ مِنَ الْمَهَالِكِ وَ يَحْمِلُونَ عَنْهُمْ الْمَتَاعَ وَ يَحْمِلُونَ الرَّاحِلِينَ عَلَى دَوَابِّهِمْ وَ يُؤْتِرُونَ مَنْ هُوَ أَفْضَلُ مِنْهُمْ فِي الْإِيمَانِ عَلَى أَنْفُسِهِمْ بِالْمَالِ وَ النَّفْسِ وَ يَسَاوُونَ مَنْ كَانَ فِي دَرَجَتِهِمْ فِيهِ بِحِمَا وَ يَعْلَمُونَ الْعِلْمَ لِأَهْلِهِ وَ يَرَوْنَ فِضَائِلَ أَهْلِ الْبَيْتِ عَ لِمُحِبِّهِمْ وَ لِمَنْ يَرْجُونَ هِدَايَتَهُ كَذَا فِي تَفْسِيرِ الْإِمَامِ.

*They give in charity, bear the burdens of all, fulfil the rights of their people, lend, assist in needs, support the weak, guide the blind, save them from dangers, carry their burdens, give rides to pedestrians on their mounts, prefer those who are better in faith over themselves with their wealth and lives, equate those who are at their level in faith with both, teach knowledge to those deserving of it, and narrate the merits of People<sup>-asws</sup> of the Household to ones loving them<sup>-asws</sup> and those they hope to guide. This is mentioned in Tafseer of the Imam<sup>-asws</sup> (Hassan Al-Askari<sup>-asws</sup>).*

و قال الطبرسي ره قوله تعالى وَ لَمْ نَكُ نُنْطَعِمِ الْمِسْكِينَ أَي وَ لَمْ نَكُ نُنْطَعِمِ الْمِسْكِينَ مِنْ الْأَمْوَالِ وَ الْقُوَى وَ الْأَبْدَانِ وَ الْجَاهِ وَ الْعِلْمِ يُنْفِقُونَ يَرِيدُ وَ مِمَّا أُعْطَيْنَاهُمْ وَ مَلِكُنَاهُمْ يَخْرُجُونَ عَلَى وَجْهِ الطَّاعَةِ وَ حَكْمِي عَنْ ابْنِ عَبَّاسٍ أَنَّهُ الزَّكَاةُ الْمَفْرُوضَةُ وَ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ لِأَنَّ الْآيَةَ نَزَلَتْ قَبْلَ وَجُوبِ الزَّكَاةِ وَ عَنْ الضَّحَّاكِ هُوَ التَّطَوُّعُ بِالنَّفَقَةِ

**And Al-Tabarsee said, 'Words of the Exalted: and from what We have Graced them, they are spending [8:3]. He<sup>-azwj</sup> Intends, from what We<sup>-azwj</sup> have Given them and Enabled them to own, they are extracting upon an aspect of the obedience, and it is narrated from Ibn Abbas, 'The Zakat is an Imposition', and from Ibn Masoud, 'It is an expense of the man upon his family,**

*because the Verse was Revealed before the obligation of the Zakat', and from Al-Zahak, 'It is the voluntary spending'.*

وَرَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الصَّادِقِ ع أَنَّ مَعْنَاهُ وَ بِمَا عَلَّمْنَاهُمْ يَتَّبِعُونَ.

And it is reported by Muhammad Bin Muslim, from Al-Sadiq<sup>asws</sup>: 'It's meaning is, 'And from what we<sup>asws</sup> have taught them, they are broadcasting (teaching others)'.

و الأولى حمل الآية على عمومها انتهى.

*And the foremost, the Verse is carried upon its generality' – end.*

أقول و روي ما رواه عن الصادق ع في المعاني و العياشي عنه ع و ما رجحه من الحمل على العموم في موقعه لكن على الوجه الذي يستفاد مما نقلناه من تفسير الإمام ع فإنه أشمل و لا ينافيه رواية محمد بن مسلم بل يمكن تنزيله على العموم كما لا يخفى.

*I am saying, 'And it is reported what has been reported from Al-Sadiq<sup>asws</sup> regarding the meaning, and Al-Ayyashi, from him<sup>asws</sup>, and what he deemed preferable to be understood in a general sense in its context, but in the manner that is derived from what we have quoted from Tafseer of the Imam<sup>asws</sup> (Hassan Al-Askari<sup>asws</sup>), for it is more comprehensive and does not contradict the report of Muhammad ibn Muslim, but can rather be interpreted in a general sense, as is not hidden.*

و قال البيضاوي إدخال من التبعية للكف عن الإسراف المنهي عنه قوله تعالى وَ آتُوا الزَّكَاةَ قال البيضاوي الزكاة من زكا الزرع إذا نما فإن إخراجها يستجلب بركة في المال و يثمر للنفس فضيلة الكرم أو من الزكاء بمعنى الطهارة فإنها تظهر المال من الخبث و النفس من البخل انتهى.

*And Al-Bayzawi said, 'The use of 'من' (partitive) is to prevent the prohibited extravagance in His saying, 'And give zakat.' Al-Bayzawi said that zakat is derived from 'zaka,' meaning when the crop grows, because giving it brings blessing to the wealth and cultivates the virtue of generosity in the soul, or it is derived from 'Zakaa,' meaning purity, because it purifies the wealth from impurity and the soul from stinginess' – end.*

و قال الطبرسي طاب ثراه الزكاة و النماء و الزيادة نظائر في اللغة و قال صاحب العين الزكاة زكاة المال و هو تطهيره و زكا الزرع و غيره يزكو زكاء ممدودا أي نما و ازداد و هذا لا يزكو بفلان أي لا يليق به و الزكا الشفع و الخسا الوتر و أصله تتمير المال بالبركة التي يجعلها الله فيه انتهى

*And Al-Tabarsee said, 'Zakat, growth, and increase are synonyms in the language. The author of 'Al-Ayn' said that Zakat is the purification of wealth, and 'Zaka' (the crop) means to grow and increase. 'This does not befit so-and-so' means it is not suitable for him. 'Al-Zaka' means even numbers, and 'Al-khisa' means odd numbers. Its origin is the growth of wealth with the blessing that Allah<sup>azwj</sup> Places in it' – end.*

و لا يخفى ما بين الكلامين من المخالفة.

*And it is not hidden what differences there are between the two quotes.*

ثم قال الطبرسي إن قوله تعالى وَ آتُوا الزَّكَاةَ أي أعطوا ما فرض الله في أموالكم على ما بينه الرسول ص لكم و هذا حكم جميع ما ورد في القرآن مجملا

And Al-Tabarsee said, 'Words of the Exalted: **and give the Zakat [2:43]**, i.e., give what Allah<sup>-azwj</sup> has Imposed regarding your wealth based upon what the Rasool<sup>-saww</sup> had explained, and this Judgment is entirety of what has been referred in the Quran, comprehensive.

فإن بيانه يكون موكولا إلى النبي ص كما قال سبحانه وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فلذلك أمرهم بالصلاة و الزكاة على طريق الإجمال و أحال في التفصيل على بيانه ص انتهى.

Indeed, it's explanation is allocated to the Prophet<sup>-saww</sup> just as the Glorious Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7]**. For that (reason) He<sup>-azwj</sup> Commanded them with (praying) the Salat and (giving) the Zakat upon the way of general manner, and Referred in the detain to his<sup>-saww</sup> explanation'- end.

و في تفسير الإمام ع ما حاصله أن المراد و آتوا الزكاة من أموالكم إذا وجبت و من أبدانكم إذا لزمتم و من معونتكم إذا التمستم.

And in Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), what its summary is that the intended, 'And give the Zakat from your wealth when it is obligated, and from your bodies when it is necessary, and from your aid when it is sought.

وَ فِي الْكَافِي عَنِ الْكَاظمِ ع أَنَّهُ سِئِلَ عَنْ صَدَقَةِ الْفِطْرَةِ أَيُّهَا جَاءَ قَالَ اللَّهُ تَعَالَى أقيموا الصَّلَاةَ وَ آتُوا الزَّكَاةَ فَقَالَ نَعَمْ.

And in (the book) 'Al-Kafi', from Al-Kazim<sup>-asws</sup>, he<sup>-asws</sup> was asked about charity 'Al-Fitra', 'Is it from what Allah<sup>-azwj</sup> has Said: **And establish the Salat, and give the Zakat [73:20]**?' He<sup>-asws</sup> said: 'Yes'.

وَ الْعِيَّاشِيُّ عَنْهُ ع مِثْلَهُ.

And Al-Ayyash, from him<sup>-asws</sup>, there is similar to it.

وَ عَنِ الصَّادِقِ هِيَ الْفِطْرَةُ الَّتِي افْتَرَضَ اللَّهُ عَلَى الْمُؤْمِنِينَ.

And from Al-Sadiq<sup>-asws</sup>: 'It is the 'Fitra' which Allah<sup>-azwj</sup> has Imposed upon the Momineen'.

وَ فِي رِوَايَةٍ نَزَلَتْ الزَّكَاةُ وَ لَيْسَتْ لِلنَّاسِ الْأَمْوَالُ وَ إِنَّمَا كَانَتْ الْفِطْرَةُ.

And in a report, 'The Zakat was Revealed and there was not wealth for the people, and rather it was the 'Fitra'.

قوله تعالى وَ آتَى الزَّكَاةَ صدر الآية لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ وَ الْكِتَابِ وَ النَّبِيِّينَ وَ آتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينَ وَ ابْنَ السَّبِيلِ وَ السَّائِلِينَ وَ فِي الرِّقَابِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ

Words of the Exalted: **and gives the Zakat, [2:177]**, the beginning of the Verse is: **It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets, and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), and establishes the Salat, and gives the Zakat, [2:177]**.

أكثر المفسرين على أنها نزلت لما حولت القبلة و كثرة كثر الخوض في نسخها و أكثرها اليهود و النصارى ذكرها و المشرق قبلة النصارى و المغرب قبلة اليهود.

*Most of the interpreters are upon (the view) that it was Revealed when the Qiblah was transferred, and most of them delved into its abrogation, and the Jews and the Christians frequented mentioning it, and the east is Qiblah of the Christians, and the west is Qiblah of the Jews.*

وَ فِي تَفْسِيرِ الْإِمَامِ ع عَنِ السَّجَّادِ ع قَالَتْ الْيَهُودُ قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ وَ فِيْنَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا وَ هِيَ قِبْلَةُ مُوسَى الَّتِي أَمَرْنَا بِهَا

*And in Tafseer of the Imam (Hassan Al-Askari<sup>asws</sup>), from Al-Sadiq<sup>asws</sup>: ‘The Jews said, ‘We have prayed this Salat towards our Qiblah numerous, and among us are ones who revive the night (stay awake) praying towards it, and it is the Qiblah of Musa<sup>as</sup> which he<sup>as</sup> has ordered us with’.*

وَ قَالَتِ النَّصَارَى قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ وَ فِيْنَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا وَ هِيَ قِبْلَةُ عِيسَى الَّتِي أَمَرْنَا بِهَا

*And the Christians said, ‘We have prayed this Salat numerous towards our Qiblah, and among us are ones who revive the night (stay awake) praying towards it, and it is a Qiblah which Isa<sup>as</sup> ordered us with’.*

وَ قَالَ كُلُّ وَاحِدٍ مِنَ الْفَرِيقَيْنِ أ تَرَى رَبَّنَا يُبْطِلُ أَعْمَالَنَا هَذِهِ الْكَثِيرَةَ وَ صَلَاتِنَا إِلَى قِبْلَتِنَا لِأَنَّا لَا نَتَّبِعُ مُحَمَّدًا ص عَلَى هَوَاهُ فِي نَفْسِهِ وَ أَخِيهِ

*And each one of the two groups said, ‘Do you<sup>sawww</sup> view that our Lord<sup>azwj</sup> would Invalidate these numerous deeds of ours, and our prayers towards our Qiblah because we are not following Muhammad<sup>sawww</sup> upon his<sup>sawww</sup> personal desires with regards to himself<sup>sawww</sup> and his<sup>sawww</sup> brother (Ali<sup>asws</sup>)?’*

فَأَنْزَلَ اللَّهُ تَعَالَى يَا مُحَمَّدُ قُلْ لَيْسَ الْبِرُّ وَ الطَّاعَةُ الَّتِي تَنَالُونَ بِهَا الْجَنَانَ وَ تَسْتَحِقُّونَ بِهَا الْعُفْرَانَ وَ الرِّضْوَانَ أَنْ تُؤَلُّوا وَجُوهَكُمْ بِصَلَاتِكُمْ قِبَلَ الْمَشْرِقِ يَا أَيُّهَا النَّصَارَى وَ قِبَلَ الْمَغْرِبِ يَا أَيُّهَا الْيَهُودُ وَ أَنْتُمْ لِأَمْرِ اللَّهِ مُخَالِفُونَ وَ عَلَى وَلِيِّ اللَّهِ مُعْتَاطُونَ

*Allah<sup>azwj</sup> the Exalted Revealed: “Say, O Muhammad<sup>sawww</sup>! It isn’t righteousness – the obedience by which you would be achieving the Gardens with and be deserving the Forgiveness and the (Divine) Pleasure with it, that you should be turning your faces – by your prayers - **facing the east** - O you Christians – **and** – **facing the west** – O you Jews, and you are opposing the Command of Allah<sup>azwj</sup> are enraged upon the Guardian<sup>asws</sup> of Allah<sup>azwj</sup>’.*

وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ أَيُّ بِرٍ مِنْ آمَنَ أَوْ وَ لَكِنَّ الْبَارَّ أَوْ ذَا الْبِرِّ مَنْ آمَنَ بِاللَّهِ.

**But the righteous is the one who believes** – i.e. righteousness is the one who believes, or, but the righteous, or with the righteousness is the one who believes in Allah<sup>azwj</sup>.

1- مص، مصباح الشريعة قَالَ الصَّادِقُ ع عَلَى كُلِّ جُرْمٍ مِنْ أَجْزَائِكَ رَكَاةٌ وَاجِبَةٌ لِلَّهِ عَزَّ وَ جَلَّ بَلْ عَلَى كُلِّ شَعْرَةٍ بَلْ عَلَى كُلِّ حُطَّةٍ فَرَكَاةٌ الْعَيْنِ النَّظْرُ بِالْعَبْرَةِ وَ الْعَضُّ عَنِ الشَّهَوَاتِ وَ مَا يُضَاهِيهَا

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>-asws</sup> said: 'Upon every part from your body parts there is Zakat obligated to Allah<sup>-azwj</sup> Mighty and Majestic, but (even) upon every hair, but upon every glance! Zakat of the eye is looking with taking a lesson, and the closing (the eyes) from the lustful desires and what is similar to it.

وَزَكَاةُ الْأُذُنِ اسْتِمَاعُ الْعِلْمِ وَالْحِكْمَةِ وَالْقُرْآنِ وَفَوَائِدِ الدِّينِ مِنَ الْحِكْمَةِ وَالْمَوْعِظَةِ وَالتَّصْبِيحَةِ وَمَا فِيهِ نَجَاتُكَ بِالْإِعْرَاضِ عَمَّا هُوَ ضِدُّهُ مِنَ الْكُذِبِ وَالْغَيْبَةِ وَأَشْبَاهِهَا

And Zakat of the ears is listening to the knowledge and the wisdom and the Quran, and the benefits of the religion from the wisdom and the preaching, and the good advice and what has your salvation in it with the turning away from what is its opposite from the lying and the backbiting and its like.

وَزَكَاةُ اللِّسَانِ التَّصْحِيحُ لِلْمُسْلِمِينَ وَالتَّبْقِطُ لِلْعَافِلِينَ وَكَثْرَةُ التَّسْبِيحِ وَالدُّكْرِ وَغَيْرِهِ

And Zakat of the tongue is the goodly advising to the Muslims, and awakening heedless ones, and frequenting the glorification and the Zikr and other such.

وَزَكَاةُ الْيَدِ الْبَدَلُ وَالْعَطَاءُ وَالسَّخَاءُ بِمَا أَنْعَمَ اللَّهُ عَلَيْكَ بِهِ وَتَحْرِيكُهَا بِكُتُبِ الْعُلُومِ وَمَنَافِعَ يَنْتَفِعُ بِهَا الْمُسْلِمُونَ فِي طَاعَةِ اللَّهِ تَعَالَى وَالْقَبْضُ عَنِ الشُّرُورِ

And Zakat of the hand is the spending, and the giving, and the generosity with what Allah<sup>-azwj</sup> has Favoured upon you with, and moving it with the books of knowledge(s), and benefits which the Muslims can benefit with in obedience of Allah<sup>-azwj</sup> the Exalted, and the withholding from the evil ones.

وَزَكَاةُ الرَّجْلِ السَّعْيُ فِي حُقُوقِ اللَّهِ تَعَالَى مِنْ زِيَارَةِ الصَّالِحِينَ وَتَجَالِسِ الدُّكْرِ وَإِصْلَاحِ النَّاسِ وَصِلَةِ الرَّجْمِ وَالْجِهَادِ وَمَا فِيهِ صَلَاحٌ قَلْبِكَ وَسَلَامَةٌ دِينِكَ

And Zakat of the legs is striving in rights of Allah<sup>-azwj</sup> the Exalted, from visiting the righteous, and gatherings of Zikr, and rectifying the people, and connecting the kinship, and the Jihad, and whatever there is rectification of your heart in it and safety of your religion.

هَذَا بِمَا يَحْتَمِلُ الْقُلُوبُ فَهَمُّهُ وَالنُّفُوسُ اسْتِعْمَالُهُ وَمَا لَا يُشْرَفُ عَلَيْهِ إِلَّا عِبَادُهُ الْمُقَرَّبُونَ الْمُخْلِصُونَ أَكْثَرُ مِنْ أَنْ يُحْصَى وَهُمْ أَرْبَابُهُ وَهُوَ شِعَارُهُمْ دُونَ غَيْرِهِمْ.

This is from what the hearts can endure understanding it, and the souls can utilise it, and what no one can overlook upon except His<sup>-azwj</sup> close worshippers, the sincere ones, more than can be counted. They are its lords and it is their emblem, besides others!"<sup>1</sup>

بيان: قوله بكتبة العلوم يدل على شرافة كتابة القرآن المجيد و الأدعية و كتب الأحاديث المأثورة و سائر الكتب المؤلفة في العلوم الدينية و بالجملة كل ما له مدخل في علوم الدين و المراد بمجالس الذكر كل ما انعقد على وفق قانون الشريعة المطهرة.

<sup>1</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 1

**Explanation:** His<sup>-asws</sup> words: 'the books of knowledge(s)', indicates the nobility of His<sup>-azwj</sup> Book, the Glorious Qur'an, and the supplications, and the books of the transmitted Ahadeeth, and other books compiled on religious sciences. In summary, everything that has a connection to the sciences of religion. The term 'gatherings of Zikr' refers to anything conducted in accordance with the pure law of the Sharia.

2- شي، تفسير العياشي عن ابن سنان عن أبي عبد الله عن أبيه عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ ذِي زَكَاةٍ مَالٍ إِلَّا يَوْمَ الْقِيَامَةِ يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا أُقِيمَ يَوْمَ الْقِيَامَةِ بِقَاعٍ فَمَنْ يَنْطَحُهُ كُلُّ ذَاتِ قُرْنٍ بِقَرْنِهَا وَ يَنْهَشُهُ كُلُّ ذَاتِ نَابٍ بِأَنْبِاجِهَا وَ يَطْوُهُ كُلُّ ذَاتِ ظَلْفٍ بِظَلْفِهَا حَتَّى يُعْرِغَ اللَّهُ مِنْ حِسَابِ خَلْقِهِ

Tafseer Al Ayyashi – from Ibn Sinan,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is no owner of wealth in the form of camels, cattle, or sheep who withholds the zakat of his wealth except that on the Day of Qiyamah he will be placed on a barren plain, and every horned animal will gore him with its horns, every fanged animal will bite him with its fangs, and every hoofed animal will trample him with its hooves until Allah<sup>-azwj</sup> Finishes from Reckoning His<sup>-azwj</sup> creatures!

وَ مَا مِنْ ذِي زَكَاةٍ مَالٍ نَحْلٍ وَ لَا زَرْعٍ وَ لَا كَثْمٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا قُلِدَتْ أَرْضُهُ فِي سَبْعَةِ أَرْضِينَ يُطَوَّقُ بِهَا إِلَى يَوْمِ الْقِيَامَةِ.

And there is no owner of wealth in the form of palm trees, crops, or vines who withholds the Zakat of his wealth except that his land will be placed around his neck in seven layers, collaring him with it until the Day of Qiyamah!"<sup>2</sup>

3- شي، تفسير العياشي عن يوسف الطاطري أنه سمع أبا جعفر يقول وَ ذَكَرَ الزَّكَاةَ فَقَالَ الَّذِي يَمْنَعُ الزَّكَاةَ يُحَوَّلُ اللَّهُ مَالَهُ يَوْمَ الْقِيَامَةِ شُجَاعاً مِنْ نَارٍ لَهُ رِيحَانٌ [رَبِيبَانِ] فَيَطْوِفُهُ بِإِيَّاهُ ثُمَّ يُقَالُ لَهُ الزُّمَةُ كَمَا لَرِمَكَ فِي الدُّنْيَا وَ هُوَ قَوْلُ اللَّهِ سَيُطَوَّقُونَ مَا نَحَلُّوا بِهِ الْآيَةَ.

Tafseer Al Ayyashi,

'From Yusuf Al-Tatary, he heard Abu Ja'far<sup>-asws</sup> saying, he<sup>-asws</sup> mentioned the Zakat. He<sup>-asws</sup> said: 'The one who prevents the Zakat, Allah<sup>-azwj</sup> will Transform his wealth on the Day of Qiyamah into a serpent of fire having two fiery eyes. He will be collared by it, then it will be said to him: 'Stick with it just as you had stuck with it in the world!' And it is Word of Allah<sup>-azwj</sup>: **they would be collared with what they had been stingy with, [3:180] – the Verse**".<sup>3</sup>

وَ عَنْهُمْ ع قَالَ: مَانِعُ الزَّكَاةِ يُطَوَّقُ بِشُجَاعٍ أَقْرَعٍ يَأْكُلُ مِنْ لَحْمِهِ وَ هُوَ قَوْلُهُ سَيُطَوَّقُونَ مَا نَحَلُّوا بِهِ الْآيَةَ.

And from them<sup>-asws</sup> having said: 'The preventer of Zakat will be collared with a hairless serpent consuming from his flesh, and it is His<sup>-azwj</sup> Words: **they would be collared with what they had been stingy with, [3:180] – the Verse**".<sup>4</sup>

<sup>2</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 2

<sup>3</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 3 a

<sup>4</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 3 b

4- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص مَنْ أَدَّى الزَّكَاةَ إِلَى مُسْتَحِقِّهَا وَأَقَامَ الصَّلَاةَ عَلَى حُدُودِهَا وَلَمْ يُلْحِقْ بِهَا مِنَ الْمُؤَبَّاتِ مَا يُبْطَلُهُمَا جَاءَ يَوْمَ الْقِيَامَةِ يَغِيظُهُ كُلُّ مَنْ فِي تِلْكَ الْعَرَصَاتِ حَتَّى يَرْفَعَهُ نَسِيمَ الْجَنَّةِ إِلَى أَعْلَى عَرْفِهَا وَعَالِيهَا بِحَضْرَةِ مَنْ كَانَ يُؤَالِيهِ مِنْ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ

Tafseer of the Imam<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> – Rasool-Allah<sup>-saww</sup> said: ‘The one who gives the Zakat to a deserving one, and fulfils the Salat upon its limits, and does not, along with these two, indulge in the grievous sins what would invalidate these, would come on the Day of Qiyamah envied by everyone in those plains, to the extent that the breeze of the Paradise would raise him up to its highest of its levels and lofty places to be in the presence of the ones whom he used to befriend, from Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>.

وَمَنْ بَخِلَ بِرِكَاتِهِ وَ أَدَّى صَلَاتَهُ كَأَنَّكَ مَحْبُوسَةٌ دُوَيْنَ السَّمَاءِ إِلَى أَنْ يَجِيءَ حَبْرُ زَكَاتِهِ فَإِنْ أَدَّاهَا جُعِلَتْ كَأَحْسَنِ الْأَفْرَاسِ مَطِيئَةً لَصَلَاتِهِ فَحَمَلَتْهَا إِلَى سَاقِ الْعَرْشِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ سِرٌّ إِلَى الْجَنَانِ فَارْكُضْ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ فَمَا انْتَهَى إِلَيْهِ رَكَضُكَ فَهُوَ كُلُّهُ بِسَائِرِ مَا تَمَسَّهُ لِإِعَانِكَ

And the one who is stingy with his Zakat and (but) performs his Salat, then his Salat would be withheld below the sky until his Zakat comes. If he pays it, it is made like the best of the horses obedient to his Salat, and it carries it to the base of the Throne. Allah<sup>-azwj</sup> Mighty and Majestic is Saying: “Go to the Gardens and run therein up to the Day of Qiyamah, and whatever you end up to, so all of it, along with whatever you touch (its left and its right) would be for you.

فَيَرْكُضُ فِيهَا عَلَى أَنَّ كُلَّ رَكَضَةٍ مَسِيرُ سَنَةٍ فِي قَدْرِ لَمْحَةٍ بَصَرِهِ مِنْ يَوْمِهِ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَنْتَهِيَ بِهِ إِلَى يَوْمِ الْقِيَامَةِ إِلَى حَيْثُ مَا شَاءَ اللَّهُ تَعَالَى فَيَكُونُ ذَلِكَ كُلُّهُ لَهُ وَ مِثْلُهُ عَنْ يَمِينِهِ وَ شِمَالِهِ وَ أَمَامِهِ وَ خَلْفِهِ وَ فَوْقِهِ وَ تَحْتِهِ

It runs therein and every run of it, travel distance of a year, in a measurement of the blink of an eye from its day up to the Day of Qiyamah, until it ends up to whatever Allah<sup>-azwj</sup> the Exalted so Desires, and all of that would happen to be for him, and the like of it from his right and his left, and his front and his behind, and above him and below him.

فَإِنْ بَخِلَ بِرِكَاتِهِ وَلَمْ يُؤَدِّهَا أَمَرَ بِالصَّلَاةِ فَرُدَّتْ إِلَيْهِ وَ لَمَّتْ كَمَا يُلْفُ الثَّوْبُ الْخَلْقُ ثُمَّ يَضْرَبُ بِهَا وَجْهَهُ وَ يُقَالُ لَهُ يَا عَبْدَ اللَّهِ مَا تَصْنَعُ بِهَذَا دُونَ هَذَا.

And if he is stingy with his Zakat and does not pay it, it is Commanded with the Salat for its return to him, and it is folded just like the folding of the clothes of the people, and then his face its struck with it, and it is said to him, ‘O Servant of Allah<sup>-azwj</sup>! What it to be done with (Salat) this without this (Zakat)!’<sup>5</sup>

5- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَجَلَّ وَ اتَّوَا الزَّكَاةَ أَيَّ مِنَ الْمَالِ وَ الْجَاهِ وَ قُوَّةِ الْبَدَنِ فَمِنْ الْمَالِ مُوَاسَاةُ إِخْوَانِكَ الْمُؤْمِنِينَ وَ مِنَ الْجَاهِ إِبْصَاؤُهُمْ إِلَى مَا يَنْتَظِعُونَ عَنْهُ لِضَعْفِهِمْ عَنْ حَوَائِجِهِمْ الْمُقَرَّرَةَ فِي صُدُورِهِمْ

Tafseer of the Imam<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> – Words of Mighty and Majestic: **and give the Zakat [2:43]** from the wealth, and the power, and the strength of the body - from the wealth is the consoling your Momineen brethren; and from the power (influence) is getting them to what they are failing to get to due to their weakness, for their needs which are hesitant in their chests.

<sup>5</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 4

و بِالْقُوَّةِ مَعُونَةٌ أَحْرَجَ لَكَ فَذْ سَقَطَ جَمَازُهُ أَوْ جَمَلُهُ فِي صَحْرَاءٍ أَوْ طَرِيقٍ وَ هُوَ يَسْتَعِينُ فَلَا يُعَاثُ يُعِينُهُ حَتَّى يَحْمِلَ عَلَيْهِ مَتَاعَهُ وَ تُرْكِبُهُ وَ تُنْهَضُهُ حَتَّى يَلْحَقَ  
الْقَائِلَةَ وَ أَنْتَ فِي ذَلِكَ كُلِّهِ مُعْتَقِدٌ لِمَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

And by the strength (of the body) assisting a brother of yours who has fallen from his donkey or his camel, in a desert or in a road, and he seeks help, but is not helped. (So) you assist him until you load his belongings upon it and make him ride upon it, and you advance him until he joins up with the caravan, and you, during all of it, are believing in the *Wilayah* of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>.

وَ إِنَّ اللَّهَ يُزَكِّي أَعْمَالَكَ وَ يُضَاعِفُهَا بِمَوْلَاتِكَ لَهُمْ وَ بِرَاءَتِكَ مِنْ أَعْدَائِهِمْ.

Allah<sup>-azwj</sup> will Purify your deeds and Multiply is due to your *Wilayah* for them<sup>-asws</sup>, and due to your disavowing from their<sup>-asws</sup> enemies<sup>6</sup>.

6- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص أَتُوا الزَّكَاةَ مِنْ أَمْوَالِكُمُ الْمُسْتَحِقِّينَ لَهَا مِنَ الْفُقَرَاءِ وَ الضُّعَفَاءِ لَا تَبْخُسُوهُمْ وَ لَا تُوَكِّسُوهُمْ وَ لَا تَيْمَّمُوا الْحَبِيبَ أَنْ تُعْطَوْهُمْ

Tafseer of the Imam<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> – Rasool-Allah<sup>-saww</sup> said: ***and give the Zakat [2:110]*** – from your wealth, to the deserving ones for it, from the beggar and the weak, neither underpaying them nor depreciating them, nor deliberating the bad (items) to give them.

فَإِنَّ مَنْ أَعْطَى زَكَاتَهُ طَيِّبَةً بِمَا نَفْسُهُ أَعْطَاهُ اللَّهُ بِكُلِّ حَبَّةٍ مِنْهَا قَصْرًا فِي الْجَنَّةِ مِنْ ذَهَبٍ وَ قَصْرًا مِنْ فَضَّةٍ وَ قَصْرًا مِنْ لَوْلُؤٍ وَ قَصْرًا مِنْ زَبْرُجَدٍ وَ قَصْرًا مِنْ زُمْرُودٍ وَ قَصْرًا مِنْ جَوْهَرٍ وَ قَصْرًا مِنْ نُورِ رَبِّ الْعَالَمِينَ

The one who give the Zakat from his wealth, making good himself with it, Allah<sup>-azwj</sup> would Give him, with every seed from it, a castle in the Paradise of gold, and castle of silver, and a castle of pearls, and a castle of aquamarine, and a castle of emeralds, and a castle of jewels, and a castle of the Light of the Lord<sup>-azwj</sup> of the worlds.

وَ إِنَّ قَصْرَ فِي الزَّكَاةِ قَالَ اللَّهُ تَعَالَى يَا عَبْدِي أَمْ تُبْخِلُنِي أَمْ تَبْتَهْمُنِي أَمْ تَطْلُبُ أُنِّي عَاجِزٌ عَيْزٌ قَادِرٌ عَلَى إِثَابَتِكَ سَوْفَ يَرُدُّ عَلَيْكَ يَوْمَ تَكُونُ أَرْحَامُ الْمُخْتَلَجِينَ  
إِنْ أَدَيْتَهَا كَمَا أَمَرْتُ وَ سَوْفَ يَرُدُّ عَلَيْكَ إِنْ بَخِلْتَ يَوْمَ تَكُونُ فِيهِ أَحْسَرُ الْحَاسِرِينَ

And if he is deficient in the Zakat, Allah<sup>-azwj</sup> the Exalted Says: “O My<sup>-azwj</sup> servant! Are you being stingy with Me<sup>-azwj</sup>, or accusing Me<sup>-azwj</sup>, or do you think I<sup>-azwj</sup> am frustrated – unable upon Rewarding you? Soon there would come upon you a Day in which you would happen to be needless of the needy ones, if you were to give just it I<sup>-azwj</sup> have Commanded you, and soon there would come upon you, if you are stingy, a Day in which you would happen to be the most loser of the losing ones!”

قَالَ فَسَمِعَ ذَلِكَ الْمُسْلِمُونَ فَقَالُوا سَمِعْنَا وَ أَطَعْنَا يَا رَسُولَ اللَّهِ ص.

<sup>6</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 5

He (Imam Hassan Al-Askari<sup>asws</sup>) said: ‘The Muslims heard that, and they said, ‘We hear and we obey, O Rasool-Allah<sup>saww!</sup>’<sup>7</sup>

7- شي، تفسير العياشي عن سماعة قال: سألته عن قول الله الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فَقَالَ هُوَ مَا افْتَرَضَ اللَّهُ فِي الْمَالِ غَيْرَ الزَّكَاةِ وَ مَنْ أَدَّى مَا فَرَضَ اللَّهُ عَلَيْهِ فَقَدْ قَضَى مَا عَلَيْهِ.

Tafseer Al Ayyashi –

From Sama’at who said, ‘I asked him<sup>asws</sup> about Words of Allah<sup>azwj</sup>: **And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]**. He<sup>asws</sup> said: ‘It is what Allah<sup>azwj</sup> has Imposed in the wealth, other than the Zakat, and the one who fulfils what Allah<sup>azwj</sup> has Imposed upon him, he has fulfilled whatever is upon him (to fulfil)!’<sup>8</sup>

8- شي، تفسير العياشي عن سماعة قال: إِنَّ اللَّهَ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ فَرِيضَةً لَا يُجْمَدُونَ بِأَدَائِهَا وَ هِيَ الزَّكَاةُ بِهَا حَفِنُوا دِمَاءَهُمْ وَ بِهَا سُمُّوا مُسْلِمِينَ

Tafseer Al Ayyashi –

‘From Sama’at who said, ‘Allah<sup>azwj</sup> has Imposed in the wealth of the rich, for the poor, such an imposition they will not be praised for fulfilling it, and it is the Zakat. By it they save their bloods, and by it they are named as Muslims.

وَ لَكِنَّ اللَّهَ فَرَضَ فِي الْأَمْوَالِ حُفُوفًا غَيْرَ الزَّكَاةِ وَ بِمَا فَرَضَ فِي الْمَالِ غَيْرَ الزَّكَاةِ قَوْلُهُ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ مَنْ أَدَّى مَا فَرَضَ اللَّهُ عَلَيْهِ فَقَدْ قَضَى مَا عَلَيْهِ وَ أَدَّى شُكْرَ مَا أَنْعَمَ اللَّهُ عَلَيْهِ مِنْ مَالِهِ إِذَا هُوَ حَمْدُهُ عَلَى مَا أَنْعَمَ عَلَيْهِ بِمَا فَضَّلَهُ بِهِ مِنَ السَّعَةِ عَلَى غَيْرِهِ وَ لِمَا وَقَّعَهُ لِأَدَائِهِ مَا افْتَرَضَ اللَّهُ عَلَيْهِ.

But Allah<sup>azwj</sup> has Imposed in the wealth certain rights other than the Zakat. His<sup>azwj</sup> Words: **And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]**, and one who fulfils what Allah<sup>azwj</sup> has Imposed upon him, he has fulfilled whatever is upon him, and he should give the thanks for what Allah<sup>azwj</sup> has Favoured upon him, of his wealth, when he praises Him<sup>azwj</sup> upon what He<sup>azwj</sup> has Favoured upon him with, from the vastness over others, and for what He<sup>azwj</sup> has Inclined him to fulfil what Allah<sup>azwj</sup> has Imposed upon him’.<sup>9</sup>

9- قب، المناقب لابن شهر آشوب سئل الحسن بن علي عن بدو الزكاة فقال إن الله تعالى أوحى إلى آدم أن زك عن نفسك يا آدم

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> was asked about the beginning of Zakat. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> the Exalted Revealed to Adam<sup>as</sup>: “Purify yourself<sup>as</sup>, O Adam<sup>as</sup>!”

قَالَ يَا رَبِّ وَ مَا الزَّكَاةُ

<sup>7</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 6

<sup>8</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 7

<sup>9</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 8

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>, and what is the Zakat?’

قَالَ صَلِّ لِي عَشْرَ رَكَعَاتٍ

He<sup>-azwj</sup> Said: “Pray ten units of Salat to Me<sup>-azwj</sup>!”

فَصَلَّى ثُمَّ قَالَ رَبِّ هَذِهِ الزَّكَاةُ عَلَيَّ وَ عَلَى الْخَلْقِ

He<sup>-as</sup> prayed, then said: ‘Lord<sup>-azwj</sup>! This is the Zakat upon me<sup>-as</sup> and upon the creatures?’

قَالَ اللَّهُ هَذِهِ الزَّكَاةُ عَلَيْكَ فِي الصَّلَاةِ وَ عَلَى وُلْدِكَ فِي الْمَالِ مَنْ جَمَعَ مِنْ وُلْدِكَ مَالًا.

Allah<sup>-azwj</sup> Said: “This Zakat is upon you<sup>-as</sup> regarding the Salat, and upon your<sup>-as</sup> children, the one from your<sup>-as</sup> children who collects wealth!”<sup>10</sup>

10- غو، غوالي اللثالي عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ ص أَنَّ رَجُلًا لَهُ مَالٌ لَمْ يُعْطِ حَقَّ اللَّهِ مِنْهُ إِلَّا جَعَلَهُ اللَّهُ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ شُجَاعًا لَهُ زَبَابَانِ يَنْهَشُهُ حَتَّى يَفْضِي بَيْنَ النَّاسِ

(The book) ‘Gawal Al La’aly’ – from Abu Ayoub Al Ansari,

‘From Rasool-Allah<sup>-saww</sup> said: ‘Whichever man having wealth for him (but) does not give the right of Allah<sup>-azwj</sup> from it except on the Day of Qiyamah Allah<sup>-azwj</sup> will Make it a serpent upon its owner having two fiery eyes for it until He<sup>-azwj</sup> has Judged between the people.

فَيَقُولُ مَا لِي وَ مَا لَكَ

He will say, ‘What is with me and you?’

فَيَقُولُ أَنَا كَنْزُكَ الَّذِي جَمَعْتَ لِهَذَا الْيَوْمِ

It (serpent) will say, ‘I am your treasure which you had collected for this Day!’

قَالَ فَيَضَعُ يَدَهُ فِي فِيهِ فَيَقْضِمُهَا.

He<sup>-asws</sup> said: ‘He will put his hand in his mouth and bite it (in regret)’<sup>11</sup>.

وَ رَوَى أَبُو ذَرٍّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص وَ هُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ وَ هُوَ يَقُولُ هُمْ الْأَخْسَرُونَ وَ رَبِّ الْكَعْبَةِ

And it is reported by Abu Zarr<sup>-ra</sup> who said, ‘I saw Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> was seated in the shade of the Kabah and he<sup>-saww</sup> was saying, ‘They are the losers, by Lord<sup>-azwj</sup> of the Kabah!’

فَقُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ

<sup>10</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 9

<sup>11</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 10 a

I<sup>ra</sup> said, 'Who are they, O Rasool-Allah<sup>-saww</sup>?'

فَقَالَ مَا مِنْ صَاحِبِ إِبِلٍ أَوْ غَنَمٍ لَا يُؤَدِّي زَكَاةَهُ إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَ أَسْمَنَهُ تَنْطَحُهُ بِفُرُوعِهَا وَ تَطْوُهُ بِأَحْمَافِهَا كُلَّمَا نَفِدَ عَلَيْهِ آخِرُهَا عَادَ إِلَيْهِ أَوْلَهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ.

He<sup>-saww</sup> said: 'There is none from an owner of a camel, or sheep not paying his Zakat except they will come on the Day of Qiyamah larger and fatter than they ever were, goring him with their horns and trampling him with their hooves. Whenever the last of them passes over him, the first returns until He<sup>-azwj</sup> has Judged between the people!''<sup>12</sup>

11- مع، معاني الأخبار لي، الأماالي للصدوق عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَسْحَى النَّاسِ مَنْ أَدَى زَكَاةَ مَالِهِ وَ أَبْجَلُ النَّاسِ مَنْ بَجَلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ.

(The books) 'Ma'any Al Akhbaar', (and) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The most generous of the people is one who pays Zakat of his wealth, and stingiest of the people is one who is stingy with what Allah<sup>-azwj</sup> has Imposed upon him!''<sup>13</sup>

12- فس، تفسير القمي قَالَ الصَّادِقُ ع مَنْ مَنَعَ فِرَاطًا مِنَ الزَّكَاةِ فَلَيْسَ هُوَ بِمُؤْمِنٍ وَ لَا مُسْلِمٍ وَ لَا كَرَامَةٍ.

Tafseer Al Qummi –

'Al-Sadiq<sup>-asws</sup> said: 'One who prevents a carat of Zakat, he is neither a Momin, nor Muslim and had not prestige!''<sup>14</sup>

13- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ اذْفَعُوا أَبْوَابَ الْبَلَاءِ بِالذُّعَاءِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ فَإِنَّهُ مَا يُصَادُ مَا تُصَيِّدُ مِنَ الطَّيْرِ إِلَّا بِتَضْيِيعِهِمُ التَّسْبِيحَ.

(The book) 'Qurb Al Isnaad' -Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Medicate your sick ones with the charity, and repel the doors of afflictions with the supplication, and fortify your wealth with the Zakat, for none from a bird is hunted except due to their having wasted the glorification (Tasbeeh)!''<sup>15</sup>

14- مع، معاني الأخبار لي، الأماالي للصدوق ابْنُ نَائِنَةَ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ جَعْفَرِ بْنِ سَلَمَةَ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْمُعَلَّى قَالَ أَنْبِئْتُ عَنِ الصَّادِقِ أَنَّهُ قَالَ: إِنَّ لِلَّهِ بِقَاعاً تُسَمَّى الْمُتَّقِمَةَ فَإِذَا أُعْطِيَ اللَّهُ عَبْدًا مَالًا لَمْ يُخْرَجْ حَقَّ اللَّهِ عَزَّ وَ جَلَّ مِنْهُ سَلَطَ اللَّهُ عَلَيْهِ بِقَعَةً مِنْ تِلْكَ الْبِقَاعِ فَاتَّلَفَ ذَلِكَ الْمَالُ فِيهَا ثُمَّ مَاتَ وَ تَرَكَهَا.

<sup>12</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 10 b

<sup>13</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 11

<sup>14</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 12

<sup>15</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 13

(The books) ‘Ma’any Al Akhbaar’, (and) ‘Al Amaali’ of Al Sadouq – Ibn Natanah, from Ali Bin Ibrahim, from Ja’far Bin Salama, from Ibrahim Bin Muhammad, from Ali Bin Al Moalla who said,

‘For Allah<sup>-azwj</sup> there are spots named as ‘Al-Muntaqima’. When Allah<sup>-azwj</sup> Gives wealth to a servant (and) he does not extract the right of Allah<sup>-azwj</sup> Mighty and Majestic from it, Allah<sup>-azwj</sup> will Cause a spot from those spots to prevail upon him, so that wealth will be spoilt in it, then he will die and leaves it (behind)’<sup>16</sup>

15- ل، الخصال ابن الوليد عن محمد العطار عن الأشعري عن أبي عبد الله الرزائي عن علي بن سليمان بن رشيد عن الحسن بن علي بن يقطين عن يونس عن إسماعيل بن كثير قال قال أبو عبد الله ع السراق ثلاثة مانع الزكاة و مستحل مهور النساء و كذلك من استدان و لم يئو قضاءه.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash’ari, from Abdullah Al Razy, from Ali Bin Suleyman Bin Rusheyd, from Al-Hassan Bin Ali Bin Yaqteen, from Yunus, from Ismail Bin Kaseer who said,

‘The thieves are three – the preventer of Zakat, and the legaliser of dowries of women (not paying), and like that is the one who borrows (money) and does not intend to pay it back!’<sup>17</sup>

16- ل، الخصال أبي عن سعد عن ابن عيسى عن ابن مغروف عن ابن همام عن ابن غزوان عن السكوني عن الصادق عن آبائه ع عن النبي ص قال: تُكَلِّمُ النَّارُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أُمِيرًا وَ قَارِنًا وَ ذَا ثَرَوٍ مِنَ الْمَالِ

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Isa, from Ibn Marouf, from Ibn Hammam, from Ibn Gazwan, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: ‘On the Day of Qiyamah, the Hellfire will speak to three – a governor, and a reciter, and one with the abundance wealth.

فَتَقُولُ لِلْأَمِيرِ يَا مَنْ وَهَبَ اللَّهُ لَهُ سُلْطَانًا فَلَمْ يَعْدِلْ فَتَزْدَرِدُهُ كَمَا يَزْدَرِدُ الطَّيْرُ حَبَّ السَّمْسِمِ

It will say to the governor: ‘O one to whom Allah<sup>-azwj</sup> had Gifted authority, but did not do justice!’, and it will pick him up like a bird picks up sesame seeds.

وَ تَقُولُ لِلْقَارِي يَا مَنْ تَزَيَّنَ لِلنَّاسِ وَ بَارَزَ اللَّهُ بِالْمَعَاصِي فَتَزْدَرِدُهُ

It will say to the reciter: ‘O one who adorned for the people and duelled Allah<sup>-azwj</sup> with the acts of disobedience!’ It will pick him up.

وَ تَقُولُ لِلْعَنِيِّ يَا مَنْ وَهَبَ اللَّهُ لَهُ دُنْيَا كَثِيرَةً وَاسِعَةً فَبِضًا وَ سَأَلَهُ الْحَقِيرَ الْبَيْسِرَ قَرْضًا فَأَبَى إِلَّا مَجْثَلًا فَتَزْدَرِدُهُ.

And it will say to the wealthy one: ‘O one whom Allah<sup>-azwj</sup> had Gifted a lot of the world, extensive, plentiful, and had Asked him for insignificant (amount), a little loan, but he refused except being stingy!’ It will pick him up!’<sup>18</sup>

<sup>16</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 14

<sup>17</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 15

<sup>18</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 16

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, (and) 'Al Khisaal' – Majaylawiya, from his father, from Al Barqy, from Al Sayyari, from Al Haris Bin Dilhas, from his father,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with three to be paired with three others. He<sup>-azwj</sup> has Commanded with the Salat and the Zakat, so the one prays Salat and does not give Zakat, his Salat will not be Accepted from him!

وَأَمَرَ بِالشُّكْرِ لَهُ وَ لِلْوَالِدَيْنِ فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرِ اللَّهَ

And He<sup>-azwj</sup> has Commanded with the thanking to Him<sup>-azwj</sup> and to the parents. The one who does not thank his parents has not thanked Allah<sup>-azwj</sup>!

وَأَمَرَ بِاتِّقَاءِ اللَّهِ وَ صَلَاةِ الرَّحِمِ فَمَنْ لَمْ يَصِلْ رَحِمَهُ لَمْ يَتَّقِ اللَّهَ عَزَّ وَ جَلَّ.

And He<sup>-azwj</sup> has Commanded with fearing Allah<sup>-azwj</sup> and maintaining the kinship. The one who does not maintain his kinship does not fear Allah<sup>-azwj</sup> Mighty and Majestic!<sup>19</sup>

18- ل، الخصال عَنْ أَبِي أَمَامَةَ عَنِ النَّبِيِّ ص قَالَ: أَيُّهَا النَّاسُ إِنَّهُ لَا نَبِيَّ بَعْدِي وَ لَا أُمَّةَ بَعْدَكُمْ

(The book) 'Al Khisaal' – from Abu Umama,

'From the Prophet<sup>-saww</sup> having said: 'O you people! Surely, there is neither a Prophet<sup>-as</sup> after me<sup>-saww</sup> nor any community after you all!

أَلَا فَاعْبُدُوا رَبَّكُمْ وَ صَلُّوا حَمْسَكُمْ وَ صُومُوا شَهْرَكُمْ وَ حُجُّوا بَيْتَ رَبِّكُمْ وَ آدُوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِمَا أَنْفُسُكُمْ وَ أَطِيعُوا أَوْلَاةَ أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ.

Indeed! Worship your Lord<sup>-azwj</sup>, and pray your five daily Salat(s), and fast your month (of Ramazan), and perform Hajj of the House of your Lord<sup>-azwj</sup>, and pay the Zakat of your wealth, making yourselves good by it, and obey the Guardians<sup>-asws</sup> of your command, you will enter the Paradise of your Lord<sup>-azwj</sup>!<sup>20</sup>

19 ل، الخصال جَعْفَرُ بْنُ عَلِيٍّ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فَشَتْ أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ

(The book) 'Al Khisaal' – Ja'far Bin Ali, from his grandfather Al-Hassan Bin Ali, from Ali Bin Hassan, from his uncle Abdul Rahman,

'From Abu Abdullah<sup>-asws</sup> having said: 'When four (matters) are widespread, four (matters) will appear!

إِذَا فَشَا الزَّيْنُ ظَهَرَتِ الرَّزَالُ وَ إِذَا أُمْسِكَتِ الزَّكَاةُ هَلَكَتِ الْمَأْشِيَةُ وَ إِذَا جَارَ الْحُكَّامُ فِي الْقَضَاءِ أُمْسِكَتِ الْقَطْرُ مِنَ السَّمَاءِ وَ إِذَا خُفِرَتِ الدِّمَةُ نُصِرَ الْمُشْرِكُونَ عَلَى الْمُسْلِمِينَ.

<sup>19</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 17

<sup>20</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 18

When the adultery is widespread the earthquakes will appear; and when the Zakat is withheld the livestock will be destroyed; and when the rulers are tyrannical in the judgment the drops will be withheld from the sky; and when the Covenant (Zimma) is violated the Polytheists will be victorious over the Muslims!"<sup>21</sup>

عَنْ أَبِي عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: ثَمَانِيَةٌ لَا يَقْبَلُ اللَّهُ لَهُمْ صَلَاةً وَ ذَكَرَ مِنْهُمْ مَانِعَ الزَّكَاةِ.

From Abu Abdullah<sup>-asws</sup>, from the Prophet<sup>-as</sup> having said: 'Eight, Allah<sup>-azwj</sup> will not Accept any Salat for them' – and he<sup>-saww</sup> mentioned from them, the preventer of Zakat"<sup>22</sup>.

20- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي كَفَرَ بِاللَّهِ الْعَظِيمِ مِنْ هَذِهِ الْأُمَّةِ عَشْرَةٌ الْقَتْلُ وَ السَّاجِرُ وَ الدَّيُّوثُ وَ نَاكِحُ الْمَرْأَةِ حَرَاماً فِي دُبُرِهَا وَ نَاكِحُ الْبَيْمَةِ وَ مَنْ نَكَحَ ذَاتَ مَحْرَمٍ مِنْهُ وَ السَّاعِي فِي الْفِتْنَةِ وَ بَائِعُ السِّلَاحِ مِنْ أَهْلِ الْحَرْبِ وَ مَانِعُ الزَّكَاةِ وَ مَنْ وَجَدَ سَعَةً فَمَاتَ وَ لَمْ يُحْجِجْ.

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>-saww</sup> bequeathed to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Ten from this community have committed Kufr with Allah<sup>-azwj</sup> the Magnificent – the murderer, and the sorcery, and the cuckold, and a man committing anal intercourse going to his wife, and a committer of bestiality, and one committer of incest, and the striver in the discord (Fitna), and the arms dealer to people at war, and the preventer of Zakat, and one who does have the means but he dies and did not perform Hajj"<sup>23</sup>.

21- ل، الخصال الأثر بعُمَاةٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth), 'Amir Al-Momineen<sup>-asws</sup> said: 'Fortify your wealth with the Zakat"<sup>24</sup>.

22- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ يَدْخُلُ النَّارَ أَمِيرٌ مُتَسَلِّطٌ لَمْ يَغْدِلْ وَ دُو تَرَوَّعَ مِنَ الْمَالِ لَمْ يُعْطِ الْمَالَ حَقَّهُ وَ فَقِيرٌ فَخُورٌ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The first one to enter the Hellfire would be a prevailing governor who did not dispense justice, and the one with abundant wealth not given the wealth its right, and a poor one priding"<sup>25</sup>.

23- ن، عيون أخبار الرضا عليه السلام بِحَدِّ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُمَّتِي بِحَيْرٍ مَا تَحَابُّوا وَ تَهَادَوْا وَ أَدَّوْا الْأَمَانَةَ وَ اجْتَنَّبُوا الْحَرَامَ وَ قَرَّوْا الصَّيْفَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتُلُوا بِالْفَحْطِ وَ السِّتِينِ.

<sup>21</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 19 a

<sup>22</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 19 b

<sup>23</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 20

<sup>24</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 21

<sup>25</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 22

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – By this chain, said: 'Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> community will not cease to be with goodness for as long as they love each other, and gift each other, and payback the entrustments, and they shun the Prohibition, and they host the guest, and they establish the Salat and they give the Zakat. When they don't do that, they will be Tried with the drought and the years (of famine)'.<sup>26</sup>

24- ثواب الأعمال أبي عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن أبيه ع قال قال رسول الله ص لا تزال أمتي بخير ما تحابوا و أدوا الأمانة و آتوا الزكاة فإذا لم يفعلوا ذلك ابتلوا بالمحط و السنين.

(The book) 'Sawaab Al Amaal' – My father, from Ali<sup>-asws</sup>, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup>: 'My<sup>-saww</sup> community will not cease to be with goodness for as long as they love each other, pay back the entrustments, and give the Zakat. When they don't do that, they will be Tried with the drought and the years (of famine)'.<sup>27</sup>

25- ما، الأمالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند وفاته أوصيك يا بني بالصلاة عند وقتها و الزكاة في أهلها عند محلها.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'Among what Amir Al-Momineen<sup>-asws</sup> had bequeathed with at his<sup>-asws</sup> expiry: 'O my<sup>-asws</sup> son<sup>-asws</sup>! I<sup>-asws</sup> bequeath you<sup>-asws</sup> to pray the Salat at its timings, and give the Zakat among its rightful ones when it is due!'<sup>28</sup>

26- ما، الأمالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن الحسين بن سعيد عن ياسر عن الرضا ع قال: إذا كذب الولد حيس المطر و إذا جار السلطان هانت الدولة و إذا حيست الزكاة ماتت المواشي.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlwiya, from his father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Saeed, from Yassir,

'From Al-Reza<sup>-asws</sup> having said: 'When the Guardians<sup>-asws</sup> are belied the rains will be withheld, and when the ruler is tyrannous the government is weakened, and when the Zakat is withheld the livestock will die!'<sup>29</sup>

27 ما، الأمالي للشيخ الطوسي في وصية الباقر ع لجابر الجعفي الزكاة تزيد في الرزق.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'In a bequest of Al-Baqir<sup>-asws</sup> to Jabir Al-Jufy: '(Paying) the Zakat increases in the sustenance'.<sup>30</sup>

<sup>26</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 23

<sup>27</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 24

<sup>28</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 25

<sup>29</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 26

<sup>30</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 27

28- ما، الأماالي للشيخ الطوسي قَالَ الصَّادِقُ ع لَيْسَ السَّخِيَّ الْمُبْدِرَ الَّذِي يُنْفِقُ مَالَهُ فِي غَيْرِ حَقِّهِ وَ لَكِنَّهُ الَّذِي يُؤَدِّي إِلَى اللَّهِ عَزَّ وَ جَلَّ مَا فَرَضَ عَلَيْهِ فِي مَالِهِ مِنَ الزَّكَاةِ وَ غَيْرِهَا وَ الْبَخِيلُ الَّذِي لَا يُؤَدِّي حَقَّ اللَّهِ عَزَّ وَ جَلَّ فِي مَالِهِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'Al-Sadiq<sup>-asws</sup> said: 'He isn't generous the careless one spending his wealth in other than its right, but the one who pays to Allah<sup>-azwj</sup> Mighty and Majestic what He<sup>-azwj</sup> has Imposed upon him in his wealth, of the Zakat and other such; and the stingy is the one does not vie the right of Allah<sup>-azwj</sup> Mighty and Majestic in his wealth''<sup>31</sup>.

29- ما، الأماالي للشيخ الطوسي بِإِسْنَادِ الْمُجَاشِعِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَانِعُ الزَّكَاةِ يَخْرُ قُضْبُهُ فِي النَّارِ يَغْنِي أَمْعَاءَهُ فِي النَّارِ وَ مُثَلُّ لَهُ مَالُهُ فِي النَّارِ فِي صُورَةِ شُجَاعٍ أَقْرَعَ لَهُ رَبِيبَانِ أَوْ رَبِيبَانِ يَغْرِ الْإِنْسَانَ مِنْهُ وَ هُوَ يَتَّبِعُهُ حَتَّى يَفْضِمَهُ كَمَا يَفْضِمُ الْفُجْلُ وَ يَقُولُ أَنَا مَالُكَ الَّذِي بَخَلْت بِهِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By a chain of Al Mujashie,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The preventer of Zakat will be dragged by his reeds into the Hellfire, meaning by his intestines into the Hellfire, and his wealth would be represented to him in the Hellfire in the image of a bald serpent having two fiery eyes for it. The person would flee from it, and it will pursue him until it bites him like the radish is bitten, and it would say, 'I am your wealth which you were stingy with!''<sup>32</sup>

30- ما، الأماالي للشيخ الطوسي بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع أَنَّهُ سُئِلَ عَنِ الدَّنَائِرِ وَ الدَّرَاهِمِ وَ مَا عَلَى النَّاسِ فِيهَا فَقَالَ أَبُو جَعْفَرٍ ع هِيَ حَوَاتِيمُ اللَّهِ فِي أَرْضِهِ جَعَلَهَا اللَّهُ مَصْحَةً لِحَلْقِهِ وَ بِهَا يَسْتَقِيمُ شُؤُهُمْ وَ مَطَالِيُهُمْ

(The book) 'Al Amaali' of Al Sheykh Al Tusi – By his chain,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, he<sup>-asws</sup> had been asked about the Dinars and the Dirhams and what is upon the people regarding these. Abu Ja'far<sup>-asws</sup> said: 'These are the seals of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. Allah<sup>-azwj</sup> has Made these as rectification for His<sup>-azwj</sup> creatures, and by these their affairs and their demands are straight (maintained).

فَمَنْ أَكْثَرَ لَهُ مِنْهَا فَهِيَ حَقُّ اللَّهِ فِيهَا وَ أَدَى زَكَاتِهَا فَذَاكَ الَّذِي طَابَتْ وَ خَلَصَتْ لَهُ وَ مَنْ أَكْثَرَ لَهُ مِنْهَا فَبَخِلَ بِهَا وَ لَمْ يُؤَدِّ حَقَّ اللَّهِ فِيهَا وَ اتَّخَذَ مِنْهَا الْأَلَيَّةَ فَذَاكَ الَّذِي حَقَّ عَلَيْهِ وَعَيْدُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ

The one has a lot for him from these should stand with the rights of Allah<sup>-azwj</sup> in these and pay its Zakat which is demanded and is a purification for him; and the one who has a lot of it from these but is stingy with it and does not pay the right of Allah<sup>-azwj</sup> in these and takes the chattels from it, so that is the one who the Threat of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book will become a reality upon him.

<sup>31</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 28

<sup>32</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 29

يَقُولُ اللَّهُ تَعَالَى يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ.

Allah<sup>-azwj</sup> the Exalted Says: ***On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: "This is what you hoarded for yourselves, therefore taste what you were hoarding!" [9:35]***<sup>33</sup>

31- ما، الأماالي للشيخ الطوسي بإسناده عن الصادق عن آتائه عن أمير المؤمنين ع قال: عَلَيْكُمْ بِالزَّكَاةِ فَإِنِّي سَمِعْتُ نَبِيَّكُمْ ص يَقُولُ الزَّكَاةُ قَنْطَرَةٌ الْإِسْلَامِ فَمَنْ أَذَاهَا جَاَزَ الْقَنْطَرَةَ وَ مَنْ مَنَعَهَا اخْتَبَسَ دُونَهَا وَ هِيَ تُطْفِئُ غَضَبَ الرَّبِّ.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

By his chain from Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Upon you is with (paying) the Zakat, for I<sup>-asws</sup> have heard your Prophet<sup>-sawww</sup> saying: 'A bridge of Al-Islam. The one who pays it will cross the bridge and one who prevents it will be detained below it, and it extinguishes Wrath of the Lord<sup>-azwj</sup>'<sup>34</sup>.

32- ع، علل الشرائع ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنِ مَالِكِ بْنِ عَطِيَّةَ عَنِ الثُّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: فِي كِتَابِ عَلِيِّ ع إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الرَّزْقِ وَ النَّبَاتِ وَ الْمَعَادِنِ كُلِّهَا.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'In the book of Ali<sup>-asws</sup>: 'When they prevent the Zakat, earth will prevent its Blessings, of the crops and the fruits and the minerals, all of these!''<sup>35</sup>

33- مع، معاني الأخبار ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ رَفَعَهُ قَالَ: إِذَا مَنَعَتِ الزَّكَاةُ سَاءَتْ حَالُ الْفَقِيرِ وَ الْعَنِيِّ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Al Barqy, raising it,

He<sup>-asws</sup> said: 'When Zakat is prevented, the state of both the poor and the rich one, worsens!'

قُلْتُ هَذَا الْفَقِيرُ يَسُوءُ حَالُهُ لِمَا مَنَعَ مِنْ حَقِّهِ وَ كَيْفَ يَسُوءُ حَالُ الْعَنِيِّ

I said, 'This poor one, his state worsens due to what he has been prevented from his right, and (but) how does it worsen of the rich one?'

قَالَ الْعَنِيُّ الْمَانِعُ لِلزَّكَاةِ يَسُوءُ حَالُهُ فِي الْآخِرَةِ.

He<sup>-asws</sup> said: 'The rich preventer of the Zakat, his state worsens in the Hereafter.'<sup>36</sup>

<sup>33</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 30

<sup>34</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 31

<sup>35</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 32

<sup>36</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 33

34- مع، معاني الأخبار ماجيلويه عن عمه عن الكوفي عن أبي جميلة عن جابر عن أبي جعفر ع قال قال رسول الله ص ليس البخيل من يؤدى الزكاة المفروضة من ماله و يعطي الثانية في قومه إنما البخيل حق البخيل الذي يمنع الزكاة المفروضة في ماله و لا يعطي الثانية في قومه و هو فيما سوى ذلك يتدبر.

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Al Kufi, from Abu Jameela, from Jabir,

'From Abu Ja'far<sup>-asws</sup>, Rasool-Allah<sup>-saww</sup> said: 'He isn't the stingy, one who pays the obligatory Zakat from his wealth and pays the fines (wergild etc.) among his people. But rather, the stingy as is the right of being stingy is the one who prevents the obligatory Zakat in his wealth and do not give the fines (wergild etc.) in his people, while in what is besides that, he is a careless spender'.<sup>37</sup>

35- مع، معاني الأخبار ابن الوليد عن الصفار عن أحمد بن محمد عن أبيه عن حماد عن حريز عن زُرارة عن أبي عبد الله ع إنما الشحيح من منع حق الله و أنفق في غير حق الله عز و جل.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Hammad, from Hareez, from Zurara,

'From Abu Abdullah<sup>-asws</sup>: 'But rather the miser is the one preventing the right of Allah<sup>-azwj</sup> and he spends in other than the right of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>38</sup>

36- مع، معاني الأخبار ابن الوليد عن الصفار عن أحمد بن محمد عن أبيه عن أبي الجهم عن موسى بن بكر عن أحمد بن سليمان عن موسى بن جعفر ع قال: البخيل من جمل بما افترض الله عليه.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Abu Al Jahm, from Musa Bin Bakr, from Ahmad Bin Suleyman,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said: 'The stingy is the one being stingy with what Allah<sup>-azwj</sup> has Imposed upon him'.<sup>39</sup>

37- مع، معاني الأخبار أبي عن علي عن أبيه عن محمد البرقي عن خلف بن حماد عن حريز قال قال أبو عبد الله ما من ذي مال ذهب أو فضة يمنع زكاة ماله إلا حبسه الله عز و جل يوم القيامة بفاع قزقر - و سلت عليه شجاعاً أقرع يريدُهُ و هو يجيدُ عنهُ

(The book) 'Ma'any Al Akhbaar' – My father, from Ali, from his father, from Muhammad Al Barqy, from Khalaf Bin Hammad, from Hareyz who said,

'Abu Abdullah<sup>-asws</sup> said: 'There is none from a possessor of gold or silver preventing Zakat of his wealth except Allah<sup>-azwj</sup> Mighty and Majestic will Reckon him on the Day of Qiyamah in a plain spot and Cause a bald serpent to prevail upon him, intending him and he will turn away from it.

فإذا رأى أنه لا يتخلص منه أمكنه من يده فيقضئها كما يفضم الفحل ثم يصير طوقاً في عنقه و ذلك قوله عز و جل سبطوناً ما جملوا به يوم القيامة

<sup>37</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 34

<sup>38</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 35

<sup>39</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 36

When he sees that he cannot escape from it, he will take his hand and bite it just as the radish is bitten, then it would become a collar in his neck, and that is Words of the Mighty and Majestic: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180].**

وَمَا مِنْ ذِي مَالٍ إِلَّا أَوْ بَقْرٍ أَوْ غَنَمٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا حَبَسَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ بِفَاعٍ قَرَفَرٍ تَطَّوَّهُ كُلُّ ذَاتٍ ظَلْفٍ بِظَلْفِهَا وَ تَنَهَشُهُ كُلُّ ذَاتِ نَابٍ بِنَابِهَا

And there is none from a possessor of wealth, either camels or cows or sheep, preventing Zakat of his wealth except Allah<sup>-azwj</sup> Mighty and Majestic will Reckon him on the Day of Qiyamah in a plain spot. Every hooved one will trample him with its hooves and every fanged one will bite him with its fang!

وَمَا مِنْ ذِي مَالٍ خَلِيلٍ أَوْ كَرِيمٍ أَوْ زَرَعَ يَمْنَعُ زَكَاةَهَا إِلَّا طَوَّقَهُ اللَّهُ رُبْعَةَ أَرْضِهِ إِلَى سَبْعِ أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ.

And there is none from a possessor of wealth, either palm tree, or vineyard, or crops, preventing its Zakat except Allah<sup>-azwj</sup> will Collar him with his property up to seven lands, until the Day of Qiyamah!”<sup>40</sup>

38- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل ابن سنان عن الرضا ع علة الزكاة من أجل فوت الفقراء و تحصيل أموال الأغنياء لأن الله تبارك و تعالى كلّف أهل الصحة القيام بشأن أهل الزمانة و البلوى كما قال عزّ و جل لتبلون في أموالكم بإخراج الزكاة و في أنفسكم بتوطين أنفس مع الصبر

(The book) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, May the greeting be upon him<sup>-asws</sup>, in (the book) ‘Ilal’ of Ibn Sinan,

‘From Al-Reza<sup>-asws</sup>: ‘The reason for Zakat is for the subsistence of the poor and purify the wealth of the rich, because Allah<sup>-azwj</sup> Blessed and Exalted has Encumbered the healthy people to stand with the affairs of the people of infirmities and the calamities, just as Allah<sup>-azwj</sup> Mighty and Majestic Said: **You will be Tested regarding your wealth** – by extracting the Zakat - **and your selves, [3:186]**, by settling the souls with the patience.

مع ما في ذلك من أداء شكر نعم الله عزّ و جلّ و الطمع في الزيادة مع ما فيه من الرّحمّة و الرّأفة لأهل الضّعف و العطف على أهل المسكنة و الحثّ لهم على المواصلّة و تفويّة الفقراء و المعونة لهم على أمر الدين

Along with what is in that from giving the thanks for bounties of Allah<sup>-azwj</sup> Mighty and Majestic, and the eagerness regarding the increase with what is in it of the mercy and kindness for the people of weakness, and the compassion upon the people of need, and the urging to them upon the consolation, and strengthening the poor and the assistance for them upon the matter of religion.

و هم عظة لأهل الغنى و عبرة لهم ليستبدلوا على فقر الآخرة بهم و ما لهم من الحثّ في ذلك على الشكر لله عزّ و جلّ لما حوّلهم و أعطاهم و الدعاء و التضرّع و الخوف من أن يصيروا مثلهم في أمور كثيرة في أداء الزكاة و الصدقات و صلة الأرحام و اصطناع المعروف.

<sup>40</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 37

And they are a preaching for the rich people and a lesson for them so they would be guided upon poverty of the Hereafter being with them, and what is for them upon the urging regarding that upon thanking to Allah<sup>-azwj</sup> Mighty and Majestic for what He<sup>-azwj</sup> has Bestowed them and Given them, and the supplicating and the beseeching and the fear from them becoming like them in many matters, in paying the Zakat and the charities, and connecting the kinships, and the performing the acts of kindness".<sup>41</sup>

39- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ بَرِيْعٍ عَنْ يُونُسَ عَنْ مُبَارَكِ الْعَقْرُقُوفِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنَّمَا وُضِعَتِ الرَّكَاةُ قُوْتًا لِلْفُقَرَاءِ وَ تَوْفِيرًا لِأَمْوَالِهِمْ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Bazie, from Yunus, from Mubarak Al Aqarquy who said,

'I heard Abu Al-Hassan<sup>-asws</sup> saying: 'But rather, the Zakat has been placed as subsistence for the poor and to increase their wealth".<sup>42</sup>

40- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الرَّكَاةَ كَمَا فَرَضَ الصَّلَاةَ فَلَوْ أَنَّ رَجُلًا حَمَلَ الرَّكَاةَ فَأَعْطَاهَا عَلَانِيَةً لَمْ يَكُنْ عَلَيْهِ فِي ذَلِكَ عَتَبٌ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَعْيَانِ مَا يَكْتَفُونَ بِهِ وَ لَوْ عَلِمَ أَنَّ الَّذِي فَرَضَ لَهُمْ لَمْ يَكْفِهِمْ لَزَادَهُمْ

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Al Nazr Bin Suweyd, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Imposed the Zakat just as He<sup>-azwj</sup> Imposed the Salat. If a man were to carry the Zakat (money) and gives it openly, there would be no fault upon him regarding that, and that is because Allah<sup>-azwj</sup> Mighty and Majestic has Imposed for the poor in the wealth of the right what they can be sufficed with, and had He<sup>-azwj</sup> Known that which He<sup>-azwj</sup> has Imposed for them would not be sufficient for them, He<sup>-azwj</sup> would have Increased for them.

فَإِنَّمَا يُؤْتَى الْفُقَرَاءُ فِيمَا أَتَوْا مِنْ مَنَعٍ مَنْ مَنَعَهُمْ حُقُوقَهُمْ لَا مِنَ الْفَرِيضَةِ.

But rather, the poor are only destroyed because their rights are being prevented from them, nor from (deficiency) of the obligatory (provision)".<sup>43</sup>

41- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ قُتَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلَتْ فِدَاكَ أَخْبِرْنِي عَنِ الرَّكَاةِ كَيْفَ صَارَتْ مِنْ كُلِّ أَلْفٍ حَمْسَةً وَ عَشْرِينَ دَرَاهِمًا لَمْ يَكُنْ أَقْلًا أَوْ أَكْثَرَ مَا وَجَّهَهَا

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ash'ary, from Ibrahim Bin Muhammad, from Muhammad Bin Hafs, from Sabbah Al Haza'a, from Qusam,

<sup>41</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 38

<sup>42</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 39

<sup>43</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 40

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Inform me about the Zakat, how did it come to be twenty-five Dirhams from every thousand, neither being less nor more? What is its reason?’

قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْخَلْقَ كُلَّهُمْ فَعَلِمَ صَغِيرَهُمْ وَكَبِيرَهُمْ وَعَلِمَ غَنِيَّهُمْ وَفَقِيرَهُمْ فَجَعَلَ مِنْ كُلِّ أَلْفِ إِنْسَانٍ حُمْسَةً وَعِشْرِينَ مِسْكِينًا فَلَوْ عَلِمَ أَنَّ ذَلِكَ لَا يَسْعُهُمْ لَزَادَهُمْ لِأَنَّهُ خَالِقُهُمْ وَهُوَ أَعْلَمُ بِهِمْ.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Created the creatures, all of them. He<sup>-azwj</sup> Knows their small ones and their big ones, and He<sup>-azwj</sup> Knows their rich and their poor, so He<sup>-azwj</sup> Made twenty-five needy ones from every thousand persons. Had He<sup>-azwj</sup> Known that will not be enough, He<sup>-azwj</sup> would have Increased for them, because He<sup>-azwj</sup> is their Creator and He<sup>-azwj</sup> is more Knowing of them!’<sup>44</sup>

42- ثواب الأعمال ابنُ الوليد عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ فَضَّالٍ عَنِ مَهْدِيِّ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: مَنْ أخرجَ زَكَاةَ مَالِهِ تَامًا فَوَضَعَهَا فِي مَوْضِعِهَا لَمْ يُسْأَلْ مِنْ أَيْنَ اكْتَسَبَ مَالَهُ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash’ary, from Ibn Hashim, from Ibn Fazzal, from Mahdy a man from our companions,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> having said: ‘One who extracts complete Zakat of his wealth and places it in its (rightful) place, will not be asked from where he had earned his wealth’.<sup>45</sup>

43- ثواب الأعمال أَبِي عَنْ عَلِيِّ عَنِ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا بَعَثَ إِلَيْهِ مَلَكًا مِنْ حُزَّانِ الْجَنَّةِ فَيَمْسُحُ صَدْرَهُ وَيُسْحِي نَفْسَهُ بِالزَّكَاةِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘When Allah<sup>-azwj</sup> Wants good with a servant, He<sup>-azwj</sup> Dispatches an Angel to him from the keepers of Paradise. He wipes his chest and makes his soul generous with the Zakat’.<sup>46</sup>

44- ثواب الأعمال قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ اللَّهُ اللَّهُ فِي الزَّكَاةِ فَإِنَّهَا تُطْفِئُ غَضَبَ رَبِّكُمْ.

(The book) ‘Sawaab Al Amaal’ –

‘Amir Al-Momineen<sup>-asws</sup> said in his<sup>-asws</sup> bequest: ‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> regarding the Zakat, for it extinguishes the Wrath of your Lord<sup>-azwj</sup>!’<sup>47</sup>

45- ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبِي عَنِ أَحْمَدَ بْنِ النَّضْرِ عَنِ عَمْرِو بْنِ شَمْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ وَدَاوُوا مَرْضَاتِكُمْ بِالصَّدَقَةِ وَ مَا تَلَفَ مَالٌ فِي بَرٍّ وَ لَا بَحْرٍ إِلَّا بِمَسِّحِ الزَّكَاةِ.

<sup>44</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 41

<sup>45</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 42

<sup>46</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 43

<sup>47</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 44

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Asad'abady, from Ahmad Bin Al Nazr, from Amro Bin Shimr who said,

'I heard Abu Abdullah<sup>-asws</sup> having said: 'Fortify your wealth with the Zakat and medicate your sick ones with (donating) the charity, and no wealth is spoilt, neither in land nor sea except due to prevention of Zakat'.<sup>48</sup>

46- ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَيُطَوَّقُونَ مَا بَجَلُوا بِهِ يَوْمَ الْقِيَامَةِ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Muskan, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180]**.

فَقَالَ مَا مِنْ عَبْدٍ مَنَعَ زَكَاةَ مَالِهِ شَيْئاً إِلَّا جَعَلَ اللَّهُ ذَلِكَ لَهُ يَوْمَ الْقِيَامَةِ نُعْبَاناً مِنْ نَارٍ طَوَّقاً فِي عُنُقِهِ يَنْهَشُ مِنْ لَحْمِهِ حَتَّى يَفْرُغَ مِنَ الْحِسَابِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ سَيُطَوَّقُونَ مَا بَجَلُوا بِهِ يَوْمَ الْقِيَامَةِ

He<sup>-asws</sup> said: 'There is no servant preventing anything from the Zakat of his wealth except Allah<sup>-azwj</sup> will Make that a serpent of fire for him on the Day of Qiyamah, collared in his neck. It will gnaw from his flesh until he is free from the Reckoning, and it is Words of Mighty and Majestic: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180]**'.

قَالَ مَا بَجَلُوا بِهِ مِنَ الزَّكَاةِ.

He<sup>-asws</sup> said: '(It is) what they had been stingy with from the Zakat'.<sup>49</sup>

47- ثواب الأعمال ماجيلويه عَنْ عَمِّهِ عَنِ الْكُوْفِيِّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي بِنِ تَعْلَبِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ دَمَانَ فِي الْإِسْلَامِ لَا يُفْضِي فِيهِمَا أَحَدٌ بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَقُومَ قَائِمُنَا الرَّابِي الْمُحْصَنُ يَرْجُمُهُ مَانِعِ الزَّكَاةِ يَضْرِبُ عُنُقَهُ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Kufi, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Malik Bin Atiyya, from Aban Bin Taghlib who said,

'Abu Abdullah<sup>-asws</sup> having said: 'Two bloods in Al-Islam, no one will judge regarding these two with the Judgment of Allah<sup>-azwj</sup> Mighty and Majestic until our<sup>-asws</sup> Qaim<sup>-asws</sup> rises – the married adulterer with stoning him, and the preventer of Zakat whose neck will be struck off'.<sup>50</sup>

وَ ذَكَرَ أَنَّ فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ مِنْ مَنَعَ الزَّكَاةَ فِي حَيَاتِهِ طَلَبَ الْكُرَّةَ بَعْدَ مَوْتِهِ.

And he mentioned in a report by Abu Baseer,

<sup>48</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 45

<sup>49</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 46

<sup>50</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 47 a

‘From Abu Abdullah<sup>-asws</sup>: ‘One who prevents the Zakat during his lifetime will request the returning after his death’<sup>.51</sup>

وَقَالَ ع مَنْ مَنَعَ قِيرَاطًا مِنَ الزَّكَاةِ فَلَيْمُتَ إِنْ شَاءَ يَهُودِيًّا وَ إِنْ شَاءَ نَصْرَانِيًّا.

And he<sup>-asws</sup> said: ‘One who prevents an ounce of Zakat, let him die as a Jew if he desires, and if he desires (die) as a Christian’<sup>.52</sup>

48- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: مَنْ مَنَعَ قِيرَاطًا مِنَ الزَّكَاةِ فَمَا هُوَ بِمُؤْمِنٍ وَ لَا مُسْلِمٍ.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from his father, from one of our companions who said,

‘One who prevents an ounce of Zakat, he is neither a Momin nor a Muslim’<sup>.53</sup>

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا ضَاعَ مَالٌ فِي بَرٍّ وَ لَا بَحْرٍ إِلَّا بِمَنَعِ الزَّكَاةِ.

And Abu Abdullah<sup>-asws</sup> said: ‘No wealth is lost, neither in land nor sea except due to the prevention of Zakat’<sup>.54</sup>

وَقَالَ: إِذَا فَاَمَ الْقَائِمُ أَخَذَ مَانِعَ الزَّكَاةِ فَضَرَبَ عُنُقَهُ.

And he<sup>-asws</sup> said: ‘When Al-Qaim<sup>-ajfj</sup> rises, he<sup>-ajfj</sup> will seize the preventer of Zakat and strike his neck off!’<sup>55</sup>

49- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْعَثُ يَوْمَ الْقِيَامَةِ نَاسًا مِنْ قُبُورِهِمْ مَشْدُودَةً أَيْدِيهِمْ إِلَى أَعْنَاقِهِمْ لَا يَسْتَطِيعُونَ أَنْ يَتَنَاوَلُوا بِهَا قَيْسَ أُمَّلَةٍ مَعَهُمْ مَلَائِكَةٌ يُعَيِّرُونَهُمْ تَعْيِيرًا شَدِيدًا يَقُولُونَ هَؤُلَاءِ الَّذِينَ مَنَعُوا خَيْرًا قَلِيلًا مِنْ خَيْرٍ كَثِيرٍ هَؤُلَاءِ الَّذِينَ أَعْطَاهُمُ اللَّهُ عَزَّ وَ جَلَّ فَمَنَعُوا حَقَّ اللَّهِ عَزَّ وَ جَلَّ فِي أَمْوَالِهِمْ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Ibn Sinan, from Abu Al Jaroud,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘On the Day of Qiyamah Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect some people from their graves being of hands tied to their necks. They will not be capable of grabbing the tips of their nails. With them will be Angels rebuking them with severer rebukes saying, ‘These are the ones who prevented a little goodness from a lot of goodness, and these are the ones whom Allah<sup>-azwj</sup> Mighty and Majestic had Given them but they prevented the rights of Allah<sup>-azwj</sup> Mighty and Majestic in their wealth!’<sup>56</sup>

<sup>51</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 47 b

<sup>52</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 47 c

<sup>53</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 48 a

<sup>54</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 48 b

<sup>55</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 48 c

<sup>56</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 49

50- ثوب الأعمال أبي عن سعد بن البرقي عن أبيه عن صفوان بن يحيى عن داود عن أخيه عبد الله قال: بعثني إنسان إلى أبي عبد الله ع زعم أنه يفزع في منامه من امرأة تأتيه قال فصحت حتى سمع الجيران

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from his father, from Safwan Bin Yahya, from Dawood, from his brother Abdullah who said,

'A person sent me to Abu Abdullah<sup>-asws</sup> alleging that he tends to panic during his sleep (dream) from a woman who comes to him. He said, 'I scream until the neighbours hear!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَذْهَبَ فُئْلٌ لَهُ إِنَّكَ لَا تُؤَدِّي الزَّكَاةَ

Abu Abdullah<sup>-asws</sup> said: 'Go and tell him, 'You have not paid the Zakat!''

فَقَالَ بَلَى وَ اللَّهُ إِنِّي لَأُؤَدِّيهَا

He said, 'Yes, by Allah<sup>-azwj</sup>, I have paid it!'

قَالَ فُئْلٌ لَهُ إِنْ كُنْتَ تُؤَدِّيهَا فَإِنَّكَ لَا تُؤَدِّيهَا إِلَى أَهْلِهَا.

He<sup>-asws</sup> said: 'Say to him, 'If you have paid it, then you have not paid it to its rightful ones''.<sup>57</sup>

وَدَكَرَ أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ أَنَّ فِي رِوَايَةِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ مَنَعَ الزَّكَاةَ سَأَلَ الرَّجْعَةَ عِنْدَ الْمَوْتِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ.

And it is mentioned by Ahmad Bin Abu Abdullah in a report by Abu Baseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'One who prevents the Zakat will ask to return during the death, and it is Word of Allah<sup>-azwj</sup> Mighty and Majestic: **Until when the death comes to one of them, he says: 'Lord! Return me [23:99] Perhaps I may do righteous deeds among what I neglected'. [23:100]'**.<sup>58</sup>

51 وَ رَوَى بَعْضُ الْأَفَاضِلِ مِنْ جَامِعِ الْبَرْقِيِّ عَنْ جَمِيلٍ عَنْ رِفَاعَةَ عَنْهُ ع مِثْلَهُ.

And it is reported by one of the meritorious ones, from 'Jamie' of Al Bazanty, from Jameel, from Rifa'at, - from him<sup>-asws</sup>, similar to it'.<sup>59</sup>

وَ رَوَى بِهَذَا الْإِسْنَادِ عَنْهُ ع أَنَّهُ قَالَ: مَا فَرَضَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ شَيْئاً أَشَدَّ عَلَيْهِمْ مِنَ الزَّكَاةِ وَ فِيهَا تَهْلِكُ عَامَّتُهُمْ.

And it is reported by this chain, from him<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has not Imposed upon this community anything severer than the Zakat, and in it is destruction for their generality''.<sup>60</sup>

<sup>57</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 50 a

<sup>58</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 50 b

<sup>59</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 51 a

<sup>60</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 51 b

52 مجالس الشيخ، الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن فضال عن علي بن عتبة عن أسباط عن أيوب بن راشد قال سمعت أبا عبد الله ع يقول مانع الزكاة يطوق بحية قرعاء تأكل من دماغه و ذلك قول الله تعالى سيطونون ما يجلوأ به يوم القيامة.

(The book) 'Majalis' of the Sheykh – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Fazzal, from Ali Bin Uqba, from Asbaat, from Ayoub Bin Rashid who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The preventer of Zakat will be collared with a bald serpent eating from his brain, and that is the Word of Allah<sup>-azwj</sup> the Exalted: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180]**'.<sup>61</sup>

و منه، بهذا الإسناد عن علي بن عتبة عن رفاعة بن موسى عن أبي عبد الله ع قال سمعته يقول ما فرض الله عز ذكره على هذه الأمة أشد عليهم من الزكاة و ما تحللك عامتهم إلا فيها.

And from him, by this chain from Ali Bin Uqba, from Rifa'at Bin Musa,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, has not Imposed upon this community anything severer upon them than the Zakat, and the generality of them will not be destroyed except regarding it''.<sup>62</sup>

53 تحج البلاغة، قال أمير المؤمنين ع سوسوا إيمانكم بالصدقة و حصنوا أموالكم بالزكاة و اذفوعوا أمواج البلاء بالدعاء.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said: 'Protect your Eman by the charity, and fortify your wealth with the Zakat, and push back the afflictions by the supplication''.<sup>63</sup>

و منه، قال ع إن الله سبحانه فرض في أموال الأغنياء أقوات الفقراء فما جاع فقير إلا بما منع غني و الله تعالى جدُّه سائلهم عن ذلك.

And from it, he<sup>-asws</sup> said: "Allah<sup>-azwj</sup> the glorious has Imposed in wealth of the rich, daily subsistence of the poor. So a poor one will not be hungry except due to what the rich have enjoyed with it, and Allah<sup>-azwj</sup> the Exalted will Question them about that".<sup>64</sup>

و منه، قال ع ثم إن الزكاة جعلت مع الصلاة قريناً لأهل الإسلام فمن أعطاها طيب النفس بما فإنها تجعل له كفارة و من النار حجازاً و وقاية

And from it, he<sup>-asws</sup> said: 'Then the Zakat was made to be with the Salat to be drawing nearer (to Allah<sup>-azwj</sup>) for the people of Al-Islam, so the one who gave it, made the self feel good by it, for it is Made as an atonement for him, and a removal from the Fire and a saviour.

فلا يُبغضها أحد نفسه و لا يُكبرن عليها همة فإن من أعطاها غير طيب النفس بما يرجو بما هو أفضل منها فهو جاهل بالسنة معبون الأجر ضال العمل طويل الندم.

<sup>61</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 52 a

<sup>62</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 52 b

<sup>63</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 53 a

<sup>64</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 53 b

So not one should pursue it himself, nor frequent the eagerness upon it, for the one who gives it without making the self to feel good by it, hoping with it for what is superior than it, so he is ignorant with the Sunnah, reduced of the Recompense, loss of the deeds, prolonged of the regret".<sup>65</sup>

54 أَغْلَامُ الدِّينِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ النَّبِيُّ ص إِذَا أَرَدْتَ أَنْ يُثْرِيَ اللَّهُ مَالَكَ فَزَكِّهِ وَ إِذَا أَرَدْتَ أَنْ يُصِحَّ اللَّهُ بَدَنَكَ فَأَكْثِرْ مِنَ الصَّدَقَةِ الْحَبِيرِ .

(The book) 'A'lam Al Deen' –

'From Amir Al-Momineen<sup>-asws</sup> having said: 'The Prophet<sup>-sawww</sup> said: 'When you want Allah<sup>-azwj</sup> to Increase your wealth, purify it (pay its Zakat), and when you want Allah<sup>-azwj</sup> to Grant you health of the body, then frequent from donating charity' – the Hadeeth".<sup>66</sup>

55 كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ خَالِهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ الْحَرَّازِيِّ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرِّكَاتُ قَنْطَرَةُ الْإِسْلَامِ.

(The book) 'Al Imama Wa Al Tabsira' – from Muhammad in Abdullah, from Muhammad Bin Ja'far Al Razzaz, from his maternal uncle Ali Bin Muhammad, from Amro Bin Usman Al Khazzaz, from Al Nowfaly, from Al Sakuny,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said: 'The Zakat is a bridge of Al-Islam".<sup>67</sup>

56 دَعَائِمُ الْإِسْلَامِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: مَا نَقَصَتْ زَكَاةٌ مِنْ مَالٍ قَطُّ.

(The book) 'Da'aim Al-Islam' –

'From Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: '(Paying) Zakat does not reduce from the wealth at all!"<sup>68</sup>

وَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ لَمَّا غَسَلَ أَبَاهُ عَلِيًّا ع نَظَرُوا إِلَى مَوَاضِعِ الْمَسَاجِدِ مِنْ رُكْبَتَيْهِ وَ ظَاهِرِ قَدَمَيْهِ كَأَنَّهَا مَبَارِكُ الْبَعِيرِ وَ نَظَرُوا إِلَى عَاتِقِهِ وَ فِيهِ مِثْلُ ذَلِكَ فَقَالُوا لِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ ص قَدْ عَرَفْنَا أَنَّ هَذَا مِنْ إِذْمَانِ السُّجُودِ فَمَا هَذَا الَّذِي تَرَى [نَرَى] عَلَى عَاتِقِهِ

And from Muhammad Bin Ali<sup>-asws</sup>, when he<sup>-asws</sup> had washed his<sup>-asws</sup> father Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>), they looked at the places of Sajdah, from his<sup>-asws</sup> knees, and the outside of his<sup>-asws</sup> feet, as if these were calluses of the camel, and they looked at his<sup>-asws</sup> shoulder and saw similar to that. They said to Muhammad<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! We do recognise this as being from constant Sajdah(s), but what is this which we see upon his<sup>-asws</sup> shoulders?'

قَالَ أَمَا لَوْ لَا أَنَّهُ مَاتَ مَا حَدَّثْتُمْ عَنْهُ كَانَ لَا يَمُرُّ بِهِ يَوْمٌ إِلَّا أُشْبِعَ فِيهِ مِسْكِينًا فَصَاعِدًا مَا أَمَكْنَهُ وَ إِذَا كَانَ اللَّيْلُ نَظَرَ إِلَى مَا فَصَّلَ عَنْ قُوتِ عِيَالِهِ فَجَعَلَهُ فِي جِرَابٍ

<sup>65</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 53 c

<sup>66</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 54

<sup>67</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 55

<sup>68</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 a

He<sup>-asws</sup> said: ‘Had he<sup>-asws</sup> not died, I<sup>-asws</sup> would not have narrated to you all about him<sup>-asws</sup>! Not a single day passed by him<sup>-asws</sup> except during it he<sup>-asws</sup> had satiated a poor one as much as he<sup>-asws</sup> could, and when it was the night, he<sup>-asws</sup> would look at what had been surplus from the subsistence of his<sup>-asws</sup> dependants. He<sup>-asws</sup> would make it to be in a sack.

فَإِذَا هَدَأَ النَّاسُ وَضَعَهُ عَلَى عَاتِقِهِ وَتَخَلَّلَ الْمَدِينَةَ وَفَصَدَّ قَوْمًا لَا يَسْتَمْلُونَ النَّاسَ إِحْافًا وَفَرَعَهُ [فَرَقَهُ] فِيهِمْ مِنْ حَيْثُ لَا يَعْلَمُونَ مَنْ هُوَ وَ لَا يَعْلَمُ بِدَلِّكَ أَحَدٌ مِنْ أَهْلِهِ غَيْرِي فَإِنِّي كُنْتُ أَطْلَعْتُ عَلَى ذَلِكَ مِنْهُ

When the people had calmed (for rest and sleep), he<sup>-asws</sup> would place it upon his<sup>-asws</sup> shoulder and mingle in Al-Medina, and would aim for a people, **they are not asking importunately; [2:273]**, and he<sup>-asws</sup> would distribute it among them from whereby they would not know who he<sup>-asws</sup> was, nor did anyone from his<sup>-asws</sup> family members knew of that apart from me<sup>-asws</sup> for I<sup>-asws</sup> had noticed that from him<sup>-asws</sup>.

يَرْجُو بِدَلِّكَ فَضْلَ إِعْطَاءِ الصَّدَقَةِ بِيَدِهِ وَ دَفْعِهَا سِرًّا وَ كَانَ يَقُولُ إِنَّ صَدَقَةَ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ كَمَا يُطْفِئُ الْمَاءُ النَّارَ فَإِذَا تَصَدَّقَ أَحَدُكُمْ فَأَعْطَى بِيَمِينِهِ فَلْيُخْفِهَا عَنْ شِمَالِهِ.

He<sup>-asws</sup> hoped with that the merit of giving the charity with his<sup>-asws</sup> own hands and handing it secretly, and he<sup>-asws</sup> had said: ‘The charity (donated) secretly extinguishes the Wrath of the Lord<sup>-azwj</sup> just as the water extinguishes the fire. So whenever one of you gives charity, he should give it with his right hand, hiding it from his left!’<sup>69</sup>

وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ صَدَقَةَ الْمُؤْمِنِ لَا تَخْرُجُ مِنْ يَدِهِ حَتَّى يُفَكَّ عَنْهَا لِحْيَ سَبْعِينَ شَيْطَانًا وَ صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ كَمَا يُطْفِئُ الْمَاءُ النَّارَ فَإِذَا تَصَدَّقَ أَحَدُكُمْ فَأَعْطَى بِيَمِينِهِ فَلْيُخْفِهَا عَنْ شِمَالِهِ.

And from Ali<sup>-asws</sup> having said: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘The charity (given) by the Momin does not exit from his hand until the jaws of seventy Satans<sup>-la</sup> are released from it, and the charity (donated in) secret extinguishes the Wrath of the Lord<sup>-azwj</sup> just as the water extinguishes the fire. Whenever one of you donates in charity, he should give by his right hand and let him hide it from his left’.<sup>70</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَا كَانَ مِنَ الصَّدَقَةِ وَ الصَّلَاةِ وَ الصَّوْمِ وَ أَعْمَالِ الْبِرِّ كُلِّهَا تَطَوُّعًا فَأَفْضَلُهَا مَا كَانَ سِرًّا وَ مَا كَانَ مِنْ ذَلِكَ وَاجِبًا مَفْرُوضًا فَأَفْضَلُهُ أَنْ يُعْلَنَ بِهِ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Whatever was to be from the charity, and the Salat, and the Fasting, and the righteous works, all of these voluntary, the most superior of these would be whatever was done secretly, and whatever was an Imposed Obligation from that, the best of it is he should be open with it’.<sup>71</sup>

وَ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: يُدْفَعُ بِالصَّدَقَةِ الدَّاءُ وَ الدُّبَيْلَةُ وَ العَرَقُ وَ الحَرْقُ وَ الهُدْمُ وَ الجُنُونُ حَتَّى عَدَّ ص سَبْعِينَ نَوْعًا مِنَ الْبَلَاءِ.

<sup>69</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 b

<sup>70</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 c

<sup>71</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 d

And from Ali<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> said: ‘Repel with the charity, the diseases and the sores, and the drowning, and the burning, and the crushing, and the insanity’ – until he<sup>-saww</sup> counted seventy types of afflictions’.<sup>72</sup>

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ لَهُ نِعْمَةٌ وَ لَمْ يُرْزَقْ مِنَ الْوَالِدِ عَزَبٌ وَاحِدٌ وَ كَانَ لَهُ حُبًّا وَ عَلَيْهِ شَفِيقًا

And from Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘Among the children of Israel there was a man having bounties for him and he had not been Graced from the children apart from one, and he was beloved to him and compassionate upon him

فَلَمَّا بَلَغَ مَبْلَغَ الرِّجَالِ زَوْجُهُ ابْنَةَ عَمِّ لَهُ فَأَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ إِنَّ ابْنَكَ هَذَا لَيَلَّةً يَدْخُلُ بِحِذِّهِ الْمَرْأَةَ يَمُوتُ

When he reached the adulthood of the men, he got him married to a daughter of an uncle of his. A comer came his dream. He said, ‘This son of yours, on the night he goes to this woman, he will die!’

فَاعْتَمَّ لِذَلِكَ غَمًّا شَدِيدًا وَ كَتَمَهُ وَ جَعَلَ يُسَوِّفُ بِالذُّخُولِ حَتَّى أَهَلَّتْ امْرَأَتُهُ عَلَيْهِ وَ وَلدُهُ وَ أَهْلُ بَيْتِ الْمَرْأَةِ فَلَمَّا لَمْ يَجِدْ حِيلَةً اسْتَحَارَ اللَّهَ وَ قَالَ لَعَلَّ ذَلِكَ كَانَ مِنَ الشَّيْطَانِ

He was saddened at that with severe sadness and concealed him, and he went on to delay the consummation until his wife, and his son, and family members of the woman insisted upon him. When he could not find any means, he sought the Choice of Allah<sup>-azwj</sup> and said, ‘Perhaps that was from the Satan<sup>-la</sup>!’

فَأَدْخَلَ أَهْلُهُ عَلَيْهِ وَ بَاتَ لَيْلَةَ دُخُولِهِ قَائِمًا وَ يَنْتَظِرُ مَا يَكُونُ مِنْ ابْنِهِ حَتَّى إِذَا أَصْبَحَ عَدَا عَلَيْهِ فَأَصَابَهُ عَلَى أَحْسَنِ حَالٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ

He (father) sent his (son’s) wife to him, while he spent the night of consummation, standing and waiting what would happen to his son until when it was the next morning, he went to him and found him being upon excellent state. He praised Allah<sup>-azwj</sup> and lauded upon Him<sup>-azwj</sup>.

فَلَمَّا كَانَ اللَّيْلُ نَامَ فَأَتَاهُ ذَلِكَ الَّذِي كَانَ أَتَاهُ فِي مَنَامِهِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ دَفَعَ عَنِ ابْنِكَ وَ أَنْسَأَ أَجَلَهُ بِمَا صَنَعَ بِالسَّائِلِ

When it was the night, he slept. There came to him the one who had come to him in his dream. He said, ‘Allah<sup>-azwj</sup> Mighty and Majestic has Repelled from your son and has Postponed his death due to what had been done with the beggar!’

فَلَمَّا أَصْبَحَ عَدَا عَلَى ابْنِهِ فَقَالَ يَا بُنَيَّ هَلْ كَانَ لَكَ صَنِيعٌ صَنَعْتَهُ بِسَائِلٍ فِي لَيْلَةِ ابْتِنَائِكَ بِامْرَأَتِكَ

When it was morning he went to his son. He said, ‘O my son! Is there any dealing which you had dealt with the beggar during the night of your consummation with your wife?’

قَالَ وَ مَا أَرَدْتُ مِنْ ذَلِكَ

<sup>72</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 e

He said, 'And what do you intend from that?'

قَالَ تُخْبِرُنِي بِهِ

He said, 'You inform me with it!'

فَاحْتَشِمَ مِنْهُ

He was modest from him.

فَقَالَ لَا بُدَّ مِنْ أَنْ تُخْبِرَنِي بِالْخَبْرِ

He said, 'There is no escape from you informing me with the news!'

قَالَ نَعَمْ لَمَّا فَرَعْنَا مِمَّا كُنَّا فِيهِ مِنْ إِطْعَامِ النَّاسِ بَقِيَتْ لَنَا فُضُولٌ كَثِيرَةٌ مِنَ الطَّعَامِ وَأَدْخَلْتُ إِلَيَّ الْمَرْأَةَ فَلَمَّا خَلَوْتُ بِهَا وَدَنَوْتُ مِنْهَا وَقَفَ سَائِلًا بِالْبَابِ فَقَالَ يَا أَهْلَ الدَّارِ وَاسُونَا مِمَّا رَزَقَكُمُ اللَّهُ

He said, 'Yes. When we were free from what we were in, from feeding the people, a lot of surplus from the food remained for us, and the wife was brought to me. When I was isolated with her and went near her, a beggar paused at the door. He said, 'O people of the house! Extend to us from what Allah<sup>-azwj</sup> has Graced you!'

I stood up to him and held his hand and let him enter and drew him closer to the food, and I said to him, 'Eat!'

فَأَكَلَ حَتَّى صَدَرَ وَ قُلْتُ أَلَيْكَ عِيَالٌ

He ate until he was satiated, and I said, 'Are there dependants for you?'

قَالَ نَعَمْ

He said, 'Yes'.

قُلْتُ فَاحْمِلِ إِلَيْهِمْ مَا أَرَدْتَ

I said, 'Carry to them whatever you want!'

فَحَمَلَ مَا قَدَرَ عَلَيْهِ وَ انْصَرَفَ وَ انْصَرَفْتُ أَنَا إِلَى أَهْلِي

He carried whatever he was able upon and left, and I left to go to my wife'.

فَحَمَلَ اللَّهُ أَبُوهُ وَ أَخْبَرَهُ بِالْخَبْرِ.

His father praised him and informed him with the news".<sup>73</sup>

وَعَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ نَظَرَ إِلَى حَمَامٍ مَكَّةَ فَقَالَ أَ تَذُرُونَ مَا سَبَّبَ كَوْنَ هَذَا الْحَمَامِ فِي الْحَرَمِ

And from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> looked at the doves of Makkah. He<sup>-asws</sup> said: 'Do you know what is the cause of these doves to be in the Sanctuary?'

قَالُوا مَا هُوَ يَا ابْنَ رَسُولِ اللَّهِ

They said, 'What is it, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ كَانَ فِي أَوَّلِ الزَّمَانِ رَجُلٌ لَهُ دَارٌ فِيهَا نَخْلَةٌ قَدْ أُوِيَ إِلَى حَرْقٍ فِي جِدْعِهَا حَمَامٌ فَإِذَا أَفْرَحَ صَعَدَ الرَّجُلُ فَأَخَذَ فِرَاحَهُ فَدَبَّحَهَا فَأَقَامَ بِذَلِكَ ذَهْرًا طَوِيلًا لَا يَبْقَى لَهُ نَسْلٌ

He<sup>-asws</sup> said: 'In the former times there was a man having a house for him wherein was a palm tree, a dove has sheltered in a crevice in its trunk. Whenever a chick hatched, the man would climb up, take its chick and slaughter it. He stayed with that (going on) for a long time. There did not remain any lineage (chick) for it.

فَشَكَا ذَلِكَ الْحَمَامُ إِلَى اللَّهِ مَا نَالَهُ مِنَ الرَّجُلِ فَقِيلَ لَهُ إِنَّهُ إِنْ رَفِيَ إِلَيْكَ بَعْدَ هَذَا فَأَخَذَ لَكَ فَرَحًا صُرِعَ عَنِ النَّخْلَةِ فَمَاتَ

The dove complained of that to Allah<sup>-azwj</sup> of what it faced from the man. He<sup>-azwj</sup> Said to it: "If he climbs to you after this and takes a chick of yours, he would fall down from the palm tree and die!"

فَلَمَّا كَبُرَتْ فِرَاحُ الْحَمَامِ رَفِيَ إِلَيْهَا الرَّجُلُ وَوَقَفَ الْحَمَامُ لِيَنْظُرَ إِلَى مَا يُصْنَعُ بِهِ فَلَمَّا تَوَسَّطَ الْجِدْعَ وَقَفَ سَائِلًا بِالْبَابِ فَنَزَلَ فَأَعْطَاهُ شَيْئًا ثُمَّ اِرْتَعَى فَأَخَذَ الْفِرَاحَ وَنَزَلَ بِهَا فَدَبَّحَهَا وَ لَمْ يُصِبْهُ شَيْءٌ

When a chick of the dove grew older, the man climbed up to it and the dove paused to look at what would be done with him. When he was in middle of the tree, a beggar paused at the door. He descended and gave him something, then climbed, took the chick and descended with it, and slaughtered it, and nothing afflicted him.

قَالَ الْحَمَامُ مَا هَذَا يَا رَبِّ

The dove said, 'What is this, O Lord<sup>-azwj</sup>?'

فَقِيلَ لَهُ إِنَّ الرَّجُلَ تَلَاقَى نَفْسَهُ بِالصَّدَقَةِ فَدَفِعَ عَنْهُ وَأَنْتَ فَسَوِّفَ يُكْتَبِرُ اللَّهُ نَسْلَكَ وَ يَجْعَلُكَ وَ إِيَّاهُمْ بِمَوْضِعٍ لَا يُهَاجِ مِنْهُمْ شَيْءٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

He<sup>-azwj</sup> Said to it: "The man saved himself with the charity, so it (death) was repelled from him, and you, very soon Allah<sup>-azwj</sup> will Multiply your offspring and Make you and them in a place nothing would disturb them until establishment of the Hour!"

<sup>73</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 f

وَأْتِيَ بِهِ إِلَى الْحَرَمِ فَجُعِلَ فِيهِ.

And it was brought to the Sanctuary and Made to be in it".<sup>74</sup>

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: السَّائِلُ رَسُولُ رَبِّ الْعَالَمِينَ فَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ وَ مَنْ رَدَّهُ فَقَدْ رَدَّ اللَّهَ.

And from Rasool-Allah<sup>-saww</sup> having said: 'The beggar is a messenger of Lord<sup>-azwj</sup> of the worlds. The one who give him would be giving Allah<sup>-azwj</sup>, and one who returns him, would be returning Allah<sup>-azwj</sup>!'<sup>75</sup>

وَعَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا تَرُدُّوا السَّائِلَ وَ لَوْ بِشِقِّ تَمْرَةٍ وَ أَعْطُوا السَّائِلَ وَ لَوْ جَاءَ عَلَى فَرَسٍ وَ لَا تَرُدُّوا سَائِلًا جَاءَكُمْ بِاللَّيْلِ فَإِنَّهُ قَدْ يَسْأَلُ مَنْ لَيْسَ مِنَ الْإِنْسِ وَ لَا مِنَ الْجِنِّ وَ لَكِنْ لِتَزِيدَكُمْ اللَّهُ بِهِ خَيْرًا.

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Do not return the beggar (with nothing) and even if with (giving) a piece of a date, and give to the beggar and even if he comes upon a horse (not too needy), and do not return a beggar who comes to you at night for he could neither be from the humans nor the Jinn, but it could be (someone) Allah<sup>-azwj</sup> Wants to Increase your goodness through him'.<sup>76</sup>

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ لِحَارِيَةِ عِنْدَهُ لَا تَرُدُّوا سَائِلًا

And from Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said to a maid in his<sup>-asws</sup> presence: 'Do not return any beggar!'

فَقَالَ لَهُ بَعْضُ مَنْ حَضَرَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ قَدْ يَسْأَلُ مَنْ لَا يَسْتَحِقُّ

One of the ones present with him<sup>-asws</sup> said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Supposing the one asking does not deserve (to be given)?'

فَقَالَ إِنْ رَدَدْنَا مَنْ نَرَى أَنَّهُ لَا يَسْتَحِقُّ خِفْنَا أَنْ نَمْنَعُ مَنْ يَسْتَحِقُّ فَيَحِلَّ بِنَا مَا حَلَ بِبِعُوبِ النَّبِيِّ ع

He<sup>-asws</sup> said: 'If we return the ones we view as being underserving, we would fear of preventing the one who is deserving, so it would release with us what had been released with the Prophet Yaqoub<sup>-as</sup>'.

قِيلَ لَهُ وَ مَا حَلَ بِهِ يَا ابْنَ رَسُولِ اللَّهِ

It was said to him<sup>-asws</sup>, 'And what was released with him<sup>-as</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ اعْتَرَّ بِنَابِهِ نَبِيٌّ مِنَ الْأَنْبِيَاءِ كَانَ كَتَمَ أَمْرَ نَفْسِهِ وَ لَا يَسْعَى فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا إِلَّا لِلَّهِ إِذَا أَجْهَدَهُ الْجُوعُ وَقَفَّ إِلَى أَبْوَابِ الْأَنْبِيَاءِ وَ الصَّالِحِينَ فَسَأَلَهُمْ فَإِذَا أَصَابَ مَا يُمَسِّكُ رَمَقَهُ كَفَّ عَنِ الْمَسْأَلَةِ

<sup>74</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 g

<sup>75</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 h

<sup>76</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 i

He<sup>-asws</sup> said: 'There presented at his<sup>-as</sup> door, a Prophet<sup>-as</sup> from the Prophets<sup>-as</sup> who had concealed the matter of himself<sup>-as</sup> and did not strive regarding anything from matters of the world except for Allah<sup>-azwj</sup>, when the hunger fatigued him<sup>-as</sup>. He<sup>-as</sup> paused at the doors of the Prophets<sup>-as</sup> and the righteous ones. He<sup>-as</sup> asked them. When he<sup>-as</sup> attained what would hold his<sup>-as</sup> last breath, he<sup>-as</sup> refraining from the asking.

فَوَقَفَ لَيْلَةً بِيَابِ يَعْقُوبَ فَأَطَالَ الْوُقُوفَ يَسْأَلُ فَعَقَلُوا عَنْهُ فَلَا هُمْ أُعْطَوْهُ وَلَا هُمْ صَرَفُوهُ حَتَّىٰ أَدْرَكَهُ الْجَهْدُ وَالصَّعْفُ فَخَرَّ إِلَى الْأَرْضِ وَغَشِيَ عَلَيْهِ قَرَاهُ بَعْضُ مَنْ مَرَّ بِهِ فَأَحْبَاهُ بِشَيْءٍ وَانصَرَفَ

One night he<sup>-as</sup> paused at the door of Yaqoub<sup>-as</sup>. The standing prolonged. He<sup>-as</sup> asked but they ignored him<sup>-as</sup>. They neither gave him<sup>-as</sup> nor did they turn him<sup>-as</sup> away until the fatigue and the weakness caught him, so he<sup>-as</sup> fell to the ground and there was unconsciousness upon him. One of the passers-by saw him and revived him<sup>-as</sup> with something and he<sup>-as</sup> left.

فَأَيُّ يَعْقُوبَ تِلْكَ اللَّيْلَةَ فِي مَنَامِهِ فَقِيلَ لَهُ يَا يَعْقُوبُ يَعْتَرُ بِبَابِكَ نَبِيٌّ كَرِيمٌ عَلَى اللَّهِ فَتَعَرَّضُ أَنْتَ وَ أَهْلُكَ عَنْهُ وَ عِنْدَكُمْ مِنْ فَضْلِ رَبِّكُمْ كَبِيرٌ لِيُنزِلَ اللَّهُ عَزَّ وَ جَلَّ بِكَ عُقُوبَةً تَكُونُ مِنْ أَجْلِهَا حَدِيثًا فِي الْأَخْرِينِ

Yaqoub<sup>-as</sup> was come to in his<sup>-as</sup> dream on that night. It was said to him<sup>-as</sup>, 'O Yaqoub<sup>-as</sup>! A Prophet<sup>-as</sup> Honourable unto Allah<sup>-azwj</sup> had presented at your<sup>-as</sup> door. You<sup>-as</sup> and your<sup>-as</sup> family had turned away from him<sup>-as</sup> and in your<sup>-as</sup> possession was great Grace of your<sup>-as</sup> Lord<sup>-azwj</sup>. Allah<sup>-azwj</sup> Mighty and Majestic will Send down such Punishment to you<sup>-as</sup>, from the reason of it you<sup>-as</sup> will be discussed among the latter ones!'

فَأَصْبَحَ يَعْقُوبُ مَدْعُورًا وَ جَاءَهُ بَنُوهُ يَوْمَئِذٍ يَسْأَلُونَهُ مَا سَأَلُوهُ مِنْ أَمْرِ يُوسُفَ وَ كَانَ مِنْ أَحِبِّهِمْ إِلَيْهِ فَوَقَعَ فِي نَفْسِهِ أَنَّ الَّذِي تَوَاعَدَهُ اللَّهُ بِهِ يَكُونُ فِيهِ فَقَالَ لِأَخْوَتِهِ مَا قَالَ

In the morning Yaqoub<sup>-as</sup> was distressed and his<sup>-as</sup> sons came to him<sup>-as</sup> on that day asking him<sup>-as</sup> what they had asked him<sup>-as</sup> from the matter of Yusuf<sup>-as</sup>, and he<sup>-as</sup> was from their most beloved to him<sup>-as</sup>. It occurred within his<sup>-as</sup> soul, that which Allah<sup>-azwj</sup> had Threatened him<sup>-as</sup> with would be happening regarding him<sup>-as</sup>. He<sup>-as</sup> said to his<sup>-as</sup> brothers what he<sup>-as</sup> said'.

وَ دَكَرَ عَ قِصَّةِ يُوسُفَ إِلَى آخِرِهَا.

And he<sup>-asws</sup> mentioned the story of Yusuf<sup>-as</sup> up to its end".<sup>77</sup>

وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: أَتَى إِلَى رَسُولِ اللَّهِ ثَلَاثَةٌ نَفَرٍ فَقَالَ أَحَدُهُمْ يَا رَسُولَ اللَّهِ ص لِي مِائَةٌ أَوْقِيَّةٍ مِنْ ذَهَبٍ فَهَذِهِ عَشْرَةٌ أَوْاقِيٍّ مِنْهَا صَدَقَةٌ

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Three persons came to Rasool-Allah<sup>-saww</sup>. One of them said, 'O Rasool-Allah<sup>-saww</sup>! For me there are one hundred ounces of gold. Here are ten ounces from these as charity'.

وَ جَاءَ بَعْدَهُ آخَرُ فَقَالَ لِي مِائَةٌ دِينَارٍ فَهَذِهِ عَشْرَةٌ دَنَائِيرٍ مِنْهَا صَدَقَةٌ يَا رَسُولَ اللَّهِ

<sup>77</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 j

And another one came after him. He said, 'For me there are one hundred Dinars, so here are ten Dinars from these as charity, O Rasool-Allah<sup>-sawww</sup>!'

وَجَاءَ الثَّالِثُ فَقَالَ يَا رَسُولَ اللَّهِ لِي عَشْرَةُ دِينَارٍ فَهَذَا دِينَارٌ مِنْهَا صَدَقَةٌ

And the third came. He said, 'O Rasool-Allah<sup>-sawww</sup>! For me there are ten Dinars. Here is a Dinar from these as charity!'

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص كُلُّكُمْ فِي الْأَجْرِ سَوَاءٌ كُلُّكُمْ تَصَدَّقَ بِعِشْرٍ مَالِهِ.

Rasool-Allah<sup>-sawww</sup> said to them: 'All of you are same (equal) in the Recompense. Each one of you had donated with a tenth of his wealth'.<sup>78</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَبِمَا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْحَيِثُ مِنْهُ تُنْفِقُونَ

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. He<sup>-asws</sup> was asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***O you those who are believing! Spend from the good of what you earn, and from what We Extracted for you from the ground, and do not be aiming the bad to be spending from it, [2:267].***

فَقَالَ ع كَانَتْ عِنْدَ النَّاسِ حِينَ أَسْلَمُوا مَكَاسِبٌ مِنَ الرِّبَا وَ مِنْ أَمْوَالٍ حَبِيبَةٍ كَانَ الرَّجُلُ يَتَعَمَّدُهَا مِنْ بَيْنِ مَالِهِ فَيَتَصَدَّقُ بِهَا فَتَنَاهَاهُمُ اللَّهُ عَنْ ذَلِكَ.

He<sup>-asws</sup> said: 'There were in the possession of the people when they became Muslims, earnings from the interest and from the wicked wealth. The man would deliberate to it from between his wealth and donate with it, so Allah<sup>-azwj</sup> Prohibited them from that'.<sup>79</sup>

وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ ذَكَرَ عِنْدَهُ عَنْ رَجُلٍ مِنْ بَنِي أُمَيَّةَ أَنَّهُ تَصَدَّقَ بِمَالٍ كَثِيرٍ

And from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. It was mentioned in his<sup>-asws</sup> presence, a man from the clan of Umayya who had donated a lot of wealth.

فَقَالَ مَثَلُهُ مَثَلُ الَّذِي سَرَقَ الْحَاجَّ وَ تَصَدَّقَ بِمَا سَرَقَ إِنَّمَا الصَّدَقَةُ صَدَقَةٌ مِنْ عَرَقٍ جَبِينُهُ فِيهَا وَ اغْبَرَّ فِيهَا وَجْهُهُ عَنَى عَلِيًّا ع وَ مَنْ تَصَدَّقَ بِمِثْلِ مَا تَصَدَّقَ بِهِ.

He<sup>-asws</sup> said: 'His example is an example of the one who steals from the pilgrims (of Hajj) and donates with what he has stolen. But rather, the charity is a donation by the one whose forehead has sweated in it, and his face was dusty regarding it, meaning Ali<sup>-asws</sup>, and who can donate charity with the likes of what he<sup>-asws</sup> had donated with?''<sup>80</sup>

<sup>78</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 k

<sup>79</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 l

<sup>80</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 56 m

57 دَعَائِمُ الْإِسْلَامِ، رُوِيَنا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ عَ أَنَّ رَسُولَ اللَّهِ صَ قَالَ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا مِنْ حُزَانِ الْجَنَّةِ فَيَمْسُحُ صَدْرَهُ فَتَسْحُو نَفْسُهُ بِالرَّكَاءَةِ.

(The book) 'Da'aim Al-Islam' –

'We are reporting from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'Whenever Allah<sup>-azwj</sup> Wants good with a servant, Allah<sup>-azwj</sup> Sends to him an Angel from the keepers of Paradise. He wipes his chest and makes him generous with the Zakat''<sup>.81</sup>

وَ عَنْ عَلِيِّ عَ قَالَ: لِلْعَابِدِ ثَلَاثُ عَلَامَاتٍ الصَّلَاةُ وَ الصَّوْمُ وَ الرِّكَاةُ.

And from Ali<sup>-asws</sup> having said: 'For the worshipper there are three signs – the Salat, and the fasting, and the Zakat''<sup>.82</sup>

وَ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ أَوْصَى فَقَالَ فِي وَصِيَّتِهِ وَ أَوْصِي وَلَدِي وَ أَهْلِي وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِتَقْوَى اللَّهِ رَجِيمٍ وَ اللَّهُ اللَّهُ فِي الرِّكَاةِ فَإِنَّهَا تُطْفِئُ غَضَبَ رَبِّكُمْ.

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he<sup>-asws</sup> bequeathed. He<sup>-asws</sup> said in his<sup>-asws</sup> bequest: 'And I<sup>-asws</sup> hereby bequeath to my son, and my family members and entirety of the believing men and the believing women with fearing Allah<sup>-azwj</sup>, their Lord<sup>-azwj</sup>, and Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> regarding the Zakat, for it extinguishes Wrath of your Lord<sup>-azwj</sup>!''

وَ عَنْهُ عَ عَنْ رَسُولِ اللَّهِ صَ أَنَّهُ قَالَ: فِي الرِّكَاةِ إِذَا يُعْطَى أَحَدُكُمْ جُزْءًا بِمَا أَعْطَاهُ اللَّهُ فَلْيُعْطِهِ بِطَيْبِ نَفْسٍ مِنْهُ وَ مَنْ أَدَّى رِكَاةً مَالِهِ فَقَدْ ذَهَبَ عَنْهُ شَرُّهُ.

And from him<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said regarding the Zakat: 'But rather (every) one of you is (only) giving a (small) part from what Allah<sup>-azwj</sup> has Given him, so let him give with good feelings, and one who pays the Zakat of his wealth, his evil would go away from him''<sup>.83</sup>

وَ عَنْهُ عَ أَنَّهُ قَالَ: مَا هَلَكَ مَالٌ فِي بَرٍّ وَ لَا بَحْرٍ إِلَّا لِمَنْعِ الرِّكَاةِ مِنْهُ فَحَصِّنُوا أَمْوَالَكُمْ بِالرِّكَاةِ وَ دَاوُوا مَرْضَاتِكُمْ بِالصَّدَقَةِ وَ اسْتَدْفِعُوا الْبَلَاءَ بِالذُّعَاءِ.

And from him<sup>-asws</sup> having said: 'No wealth is destroyed, neither in land nor sea except due to the prevention of Zakat from it, therefore fortify your wealth with the Zakat and medicate your sick ones with (donating) the charity, and repel the affliction with the supplication''<sup>.84</sup>

وَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ عَ أَنَّهُ قَالَ: مَا نَقَصَتْ زَكَاةٌ مِنْ مَالٍ قَطُّ وَ لَا هَلَكَ مَالٌ فِي بَرٍّ أَوْ بَحْرٍ أُذِيَتْ زَكَاةُهُ.

And from Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'Zakat does not reduce from wealth at all, nor is any wealth destroyed, neither in land nor sea the Zakat of which has been paid''<sup>.85</sup>

<sup>81</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 a

<sup>82</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 b

<sup>83</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 c

<sup>84</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 d

<sup>85</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 e

وَعَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ رَسُولِ اللَّهِ ص قَالَ: مَا كَزِمَ عَبْدٌ عَلَى اللَّهِ إِلَّا أزدَادَ عَلَيْهِ الْبَلَاءُ وَ لَا أُعْطِيَ رَجُلٌ زَكَاةً مَالِهِ فَتَقَصَّتْ مِنْ مَالِهِ وَ لَا حَبَسَهَا فَرَادَتْ فِيهِ وَ لَا سَرَقَ سَارِقٌ شَيْئًا إِلَّا حُبِسَ مِنْ رِزْقِهِ.

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> said: 'No servant is Honoured by Allah<sup>-azwj</sup> He<sup>-azwj</sup> Increases the afflictions (Trials) upon him, and no man would give Zakat of his wealth and would be reduced from his wealth, nor will he withhold it and there would be an increase in it, nor will a thief steal anything except there would be a withholding from his sustenance"<sup>86</sup>.

وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: مَا تَقَصَّتْ زَكَاةٌ مِنْ مَالٍ قَطُّ.

And from Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'Zakat does not reduce from wealth at all!"<sup>87</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَا تُقَوْمُ السَّاعَةُ حَتَّى تُكُونَ الصَّلَاةُ مَنَاءً وَ الْأَمَانَةُ مَعْنَمًا وَ الزَّكَاةُ مَعْرَمًا الْحَبْرَ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'The Hour will not be established until the Salat would be (prayed as) a conferment, and the entrustment (considered as) a gain, and the Zakat as a fine' – the Hadeeth"<sup>88</sup>.

وَ عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: إِنَّ اللَّهَ فَرَضَ عَلَى أَعْيَابِ النَّاسِ فِي أَمْوَالِهِمْ قَدْرَ الَّذِي يَسْعُ فُقَرَاءَهُمْ فَإِنْ ضَاعَ الْفَقِيرُ أَوْ أَجْهَدَ أَوْ عَرِيَ فِيمَا يَمْتَنِعُ الْغَنِيُّ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مُحَاسِبٌ الْأَعْيَابِ فِي ذَلِكَ يَوْمَ الْقِيَامَةِ وَ مَعْدِيَّتُهُمْ عَذَابًا أَلِيمًا.

And from him<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: 'Allah<sup>-azwj</sup> has Imposed upon the rich people in their wealth, a measurement of what would suffice their poor ones. So, if a poor one is lost, or fatigued, or bare, it is due to prevention by the rich, and Allah<sup>-azwj</sup> Mighty and Majestic will Reckon the rich regarding that on the Day of Qiyamah and Punish them a painful Punishment"<sup>89</sup>.

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَعْيَابِ مَا يَكْتَفُونَ بِهِ فَلَوْ عَلِمَ أَنَّ الَّذِي فَرَضَ عَلَيْهِمْ لَا يَكْفِيهِمْ لَزَادَهُمْ وَ إِنَّمَا يُؤْتَى الْفُقَرَاءُ فِيمَا أَنُتُوا مِنْ مَنْعٍ مَنْعَهُمْ حُفُوفَهُمْ لَا مِنَ الْفَرِيضَةِ لَهُمْ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has Imposed for the poor in the wealth of the rich what they can be sufficed with. Had He<sup>-azwj</sup> Known that which He<sup>-azwj</sup> has Imposed would not suffice them, He<sup>-azwj</sup> would have Increased for them, and rather, the poor are only destroyed because their rights are being prevented from them, nor from (deficiency) of the provision obligated for them"<sup>90</sup>.

وَ عَنْ عَلِيٍّ ع أَنَّهُ نَهَى أَنْ يُخْفِيَ الْمَرْءُ زَكَاةً عَنْ إِمَامِهِ وَ قَالَ إِنَّ إِخْفَاءَ ذَلِكَ مِنَ التَّبَاقِ.

<sup>86</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 f

<sup>87</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 g

<sup>88</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 h

<sup>89</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 i

<sup>90</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 j

And from Ali<sup>-asws</sup>, he<sup>-asws</sup> had prohibited the person from hiding his Zakat from his Imam<sup>-asws</sup>, and said: ‘Hiding that is from the hypocrisy!’<sup>91</sup>

وَعَنْ رَسُولِ اللَّهِ ص قَالَ: أَوَّلُ مَنْ يَدْخُلُ النَّارَ أَمِيرٌ مُسَلِّطٌ لَمْ يَغْدِلْ وَ ذُو ثَرْوَةٍ مِنَ الْمَالِ لَا يُعْطِي حَقَّ مَالِهِ وَ مُقْتَرٍ فَاجِرٌ.

And from Rasool-Allah<sup>-saww</sup> having said: ‘The first one to enter the Hellfire is a governor who had prevailed but did not dispense justice, and the one with plentiful wealth not giving the right of his wealth, and a stingy immoral one’.<sup>92</sup>

وَ عَنْهُ ص أَنَّهُ قَالَ: إِنَّ لِلَّهِ بِفَاعاً يُدْعَيْنُ الْمُتَّقِمَاتِ يَنْصِبُ عَلَيْهِنَّ مِنْ مَنَعِ مَالِهِ عَنْ حَقِّهِ فَيُنْفِقُهُ فِيهِنَّ.

And from him<sup>-saww</sup> having said: ‘For Allah<sup>-azwj</sup> there are spots called ‘Al-Muntaqimaat’. He<sup>-azwj</sup> Sets up upon these the one who prevents his wealth from its rightful due, so he spends it in these’.<sup>93</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَا فَرَضَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ شَيْئاً أَشَدَّ عَلَيْهِمْ مِنَ الزَّكَاةِ وَ فِيهَا يَهْلِكُ عَامَّتُهُمْ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> has not Imposed upon this community anything severer upon them than the Zakat, and regarding it their generality will be destroyed’.<sup>94</sup>

وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ قَالَ ع يَعْنِي الزَّكَاةَ.

And from him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, having said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **‘Lord! Return me [23:99] Perhaps I may do righteous deeds among what I neglected’. [23:100]**, regarding what he had neglected, he<sup>-asws</sup> said: ‘It means the Zakat’.<sup>95</sup>

وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: مَنْ كَثُرَ مَالُهُ وَ لَمْ يُعْطِ حَقَّهُ فَإِنَّمَا مَالُهُ حَيَاتٌ تَنْهَشُهُ يَوْمَ الْقِيَامَةِ.

And from Ali<sup>-asws</sup> having said: ‘One whose wealth is a lot and does not give its right, so rather his wealth will be a snake gnawing him on the Day of Qiyamah’.<sup>96</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: لَا يَقْبَلُ اللَّهُ الصَّلَاةَ مِنْ مَنْعِ الزَّكَاةِ.

And from him<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> does not Accept the Salat from the one preventing the Zakat’.<sup>97</sup>

<sup>91</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 k

<sup>92</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 l

<sup>93</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 m

<sup>94</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 n

<sup>95</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 o

<sup>96</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 p

<sup>97</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 q

وَعَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَتِمُّ صَلَاةٌ إِلَّا بِزَكَاةٍ وَلَا تُقْبَلُ صَدَقَةٌ مِنْ غُلُولٍ وَلَا صَلَاةٌ لِمَنْ لَا زَكَاةَ لَهُ وَلَا زَكَاةٌ لِمَنْ لَا وَرَعَ لَهُ.

And from him<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: ‘The Salat is not complete except with Zakat, nor is charity Accepted from a fraudster, nor is there a Salat for the one having not Zakat for him, nor any Zakat for the one having no devoutness (piety) for him’.<sup>98</sup>

وَعَنْهُ ص أَنَّ رَجُلًا سَأَلَ فَقَالَ يَا رَسُولَ اللَّهِ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَوَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

And from him<sup>-saww</sup>, a man asked him<sup>-saww</sup>. He said, ‘O Rasool-Allah<sup>-saww</sup>! The Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And woe be unto those who associate!**’ [41:6] **Those who are not giving the Zakat and they are disbelievers in the Hereafter [41:7]?’**

قَالَ لَا يُعَاتِبُ اللَّهُ الْمُشْرِكِينَ أَمَا سَمِعْتَ قَوْلَهُ فَوَيْلٌ لِلْمُضِلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَاؤُونَ وَ يَمْنَعُونَ الْمَاعُونَ أَلَا إِنَّ الْمَاعُونَ الزَّكَاةُ

He<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> is not Faulting the Polytheists. Have you not heard His<sup>-azwj</sup> Words: **So woe be unto the Musalleen [107:4] Those who are neglectful of their Salats [107:5] Those who are showing off [107:6] And they are preventing the necessities (of life) [107:7]?** Indeed! The necessities of life is the Zakat!’

ثُمَّ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا خَانَ اللَّهُ أَحَدًا شَيْعًا مِنْ زَكَاةٍ مَالِهِ إِلَّا مُشْرِكًا بِاللَّهِ.

Then he<sup>-saww</sup> said: ‘By the One in Whose Hand is the soul of Muhammad<sup>-saww</sup>! No one will betray (embezzle) Allah<sup>-azwj</sup> of anything from the Zakat of his wealth except he is an associate with Allah<sup>-azwj</sup>!’

وَعَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: الْمَاعُونَ الزَّكَاةُ الْمَفْرُوضَةُ وَ مَانِعُ الزَّكَاةِ كَالْكَيْلِ الزَّيْبِ وَ مَنْ لَمْ يُزَكِّ مَالَهُ فَلَيْسَ بِمُسْلِمٍ.

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘The necessities of life is the Imposed Zakat, and the preventer of Zakat is like the consumer of interest, and the one who does not purify (give Zakat of) his wealth, he isn’t a Muslim’.<sup>99</sup>

وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَعَنَ مَانِعَ الزَّكَاةِ وَ آكِلَ الزَّيْبِ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> had cursed the preventer of Zakat and consumer of interest’.<sup>100</sup>

<sup>98</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 r

<sup>99</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 s

<sup>100</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 1 H 57 t

باب 2 من تجب عليه الزكاة و ما تجب فيه و ما تستحب فيه و شرائط الوجوب من الحول و غيره و زكاة القرض و المال الغائب

## CHAPTER 2 – ONE UPON WHOM THE ZAKAT IS OBLIGATED AND WHAT IT IS OBLIGATED IN, AND WHAT IT IS RECOMMENDED IN, AND CONDITIONS OF THE OBLIGATION, FROM THE YEAR AND OTHER SUCH, AND ZAKAT OF THE LOAN AND THE HIDDEN WEALTH

1- ل، الخصال ابنُ الوليدِ عنِ مُحَمَّدِ العَطَّارِ عَنِ الأَشْعَرِيِّ عَنِ مُوسَى بْنِ عُمَرَ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِي سَعِيدِ القَمَاطِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَضَعَ رَسُولُ اللَّهِ ص الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ وَ عَمَّا عَمَّا سِوَى ذَلِكَ الحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّيْبِ وَ الدَّهَبِ وَ الفِضَّةِ وَ البَقْرِ وَ العَنَمِ وَ الإِبِلِ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Musa Bin Umar, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from the one mentioning it,

From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> placed the Zakat upon nine things and excused from whatever is besides that – the wheat, and the barley, and the dates, and the raisings, and the gold, and the silver, and the cows, and the sheep, and the camels'.

فَقَالَ السَّائِلُ فَالذُّرَّةُ

The questioner asked, '(What about) the corn?'

فَعَضِبَ ثُمَّ قَالَ كَانَ وَ اللَّهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ص السَّمَاوِيَّةِ وَ الدُّرَّةُ وَ الذُّحْنُ وَ جَمِيعَ ذَلِكَ

He<sup>-asws</sup> was angered, then said: 'By Allah<sup>-azwj</sup>, the sesame, and the corn, and the millet and entirety of that did exist in the era of Rasool-Allah<sup>-saww</sup>!'

فَقِيلَ إِنَّهُمْ يَقُولُونَ لَمْ يَكُنْ ذَلِكَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ إِنَّمَا وَضَعَ عَلَى التَّسْعَةِ لِمَا لَمْ يَكُنْ بِحَضْرَتِهِ غَيْرَ ذَلِكَ

It was said, 'They are saying that did not exist in the era of Rasool-Allah<sup>-saww</sup>, and rather he<sup>-saww</sup> paced upon the nine when other than that did not exist in his<sup>-saww</sup> presence!'

فَعَضِبَ وَ قَالَ كَذَّبُوا فَهَلْ يَكُونُ العَفْوُ إِلَّا عَنْ شَيْءٍ قَدْ كَانَ وَ لَا وَ اللَّهُ مَا أَعْرِفُ شَيْئًا عَلَيْهِ الزَّكَاةُ غَيْرَ هَذَا فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيَكْفُرْ.

He<sup>-asws</sup> was angered and said: 'They are lying! Can the excusing be, except from something that had existed? No, by Allah<sup>-azwj</sup>, I<sup>-asws</sup> don't recognise anything there Zakat upon it other than this! **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve**'. [18:29]<sup>101</sup>.

2- ل، الخصال أبي عن سَعْدِ عَنِ ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ جَمِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فِي كَيْفِ الزَّكَاةِ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Jameel who said,

'I asked Abu Abdullah<sup>-asws</sup>, 'In how much is the Zakat?'

<sup>101</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 1

فَقَالَ فِي تِسْعَةِ أَشْيَاءَ وَضَعَهَا رَسُولُ اللَّهِ صَ وَ عَمَّا سِوَى ذَلِكَ

He<sup>-asws</sup> said: 'In nine things Rasool-Allah<sup>-saww</sup> had placed it in, and he<sup>-saww</sup> excused from whatever is besides that'.

فَقَالَ الطَّيَّارُ إِنَّ عِنْدَنَا حَبًّا يُقَالُ لَهُ الْأُرْزُ

Al-Tayyar said, 'In our possession there is a seed called rice'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ وَ عِنْدَنَا أَيْضًا حَبٌّ كَثِيرٌ

Abu Abdullah<sup>-asws</sup> said to him: 'And in our<sup>-asws</sup> possession as well there are many seeds'.

فَقَالَ لَهُ عَلَيْهِ سَئِئَةٌ

He said to him<sup>-asws</sup>, 'Is there anything upon it?'

قَالَ أَمْ أَقُلُّ لَكَ إِنَّ رَسُولَ اللَّهِ صَ عَمَّا سِوَى ذَلِكَ مِنْهَا الذَّهَبُ وَ الْفِضَّةُ وَ ثَلَاثَةٌ مِنَ الْحَيَوَانِ الْإِبِلُ وَ الْعَنَمُ وَ الْبَقَرُ وَ مَا أَنْبَتِ الْأَرْضُ الْحِنْطَةُ وَ الشَّعِيرُ وَ الرَّبِيبُ وَ التَّمْرُ.

He<sup>-asws</sup> said: 'Did I<sup>-asws</sup> not say to you that Rasool-Allah<sup>-saww</sup> had excused from whatever is besides that? From these is (Zakat is obligated upon) is the gold, and the silver, and three from the animals – the camel, and the sheep, and the cow, and what the earth grows is the wheat, and the barley, and the raisins, and the dates''<sup>102</sup>

3- ب، قرب الإسناد الطيالسي عن أبي عبد الله ع قال: فُلْتُ لَهُ هَلْ عَلَى مَالِ الْيَتِيمِ زَكَاةٌ

(The book) 'Qurb Al Isnaad' – Al Tayalisy, from Al A'ala,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Is there Zakat upon the wealth of an orphan?'

فَقَالَ لَا

He<sup>-asws</sup> said: 'No!'

فُلْتُ فَهَلْ عَلَى الْخُلِيِّ زَكَاةٌ

I said, 'Is there Zakat upon the jewellery?'

قَالَ لَا

He<sup>-asws</sup> said: 'No!'

<sup>102</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 2

فُلْتُ الرَّجُلُ يَكُونُ عِنْدَهُ الْمَالُ قَرْضاً فَيَحُولُ عَلَيْهِ الْحَوْلُ عَلَيْهِ زَكَاةٌ

I said, 'The man happens to have the wealth in his possession as a loan, and the year passes over it, is there Zakat upon it?'

قَالَ نَعَمْ.

He<sup>-asws</sup> said: 'Yes!'<sup>103</sup>

4- ب، قرب الإسناد الطيالسي عن العلاء قال: فُلْتُ لِأبي عَبْدِ اللَّهِ ع إِنَّ لِي دَيْنًا وَ لِي دَوَابٌّ وَ أَرْحَاءٌ وَ زِيْمًا أَبْطَأَ عَلَيَّ الدَّيْنُ فَمَتَى تَجِبُ عَلَيَّ فِيهِ الزَّكَاةُ إِذَا أَنَا أَخَذْتُهُ

(The book) 'Qurb Al Isnaad' – Al Tayalisi, from Al A'ala who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'There is a debt for me, and there are riding animals for me, and (grinding) mills, and sometimes the debts are delayed to me. When is the Zakat obligated upon me regarding it, when I take it?'

قَالَ سَنَةً وَاحِدَةً

He<sup>-asws</sup> said: 'One year'.

قَالَ فُلْتُ فَالدَّوَابُّ وَ الْأَرْحَاءُ فَإِنَّ عِنْدِي مِنْهَا عَلَيَّ فِيهِ شَيْءٌ

He (the narrator) said, 'I said, 'The animals and the mills in my possession, from these there is something (outstanding) upon me regarding it'.

قَالَ لَا

He<sup>-asws</sup> said: 'No!'

ثُمَّ أَخَذَ بِيَدِي فَضَمَّهَا ثُمَّ قَالَ كَانَ أَبِي ع يَقُولُ إِنَّمَا الزَّكَاةُ فِي الذَّهَبِ إِذَا قَرَّ فِي يَدِكَ

Then he<sup>-asws</sup> held my hand and pressed it, then said: 'My<sup>-asws</sup> father<sup>-asws</sup> had said: 'But rather, the Zakat in regarding the gold when it is settled in your hand'.

فُلْتُ لَهُ الْمَتَاعُ يَكُونُ عِنْدِي لَا أُصِيبُ بِهِ رَأْسَ مَالِهِ عَلَيَّ فِيهِ زَكَاةٌ

I said to him<sup>-asws</sup>, 'The chattels in my possession, I cannot recover its capital with it, is there Zakat upon me regarding it?'

قَالَ لَا.

<sup>103</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 3

He<sup>-asws</sup> said: 'No!'<sup>104</sup>

5- ب، قرب الإسناد الطَّبَالِيسِيُّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْحَالِقِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَلَى الدَّيْنِ زَكَاةً قَالَ لَا إِلَّا أَنْ يَغْرَبَ بِهِ فَأَمَّا إِنْ غَابَ عَنْهُ سَنَةً أَوْ أَقَلَّ أَوْ أَكْثَرَ فَلَا تُزَكِّيهِ إِلَّا فِي السَّنَةِ الَّتِي تُخْرَجُ فِيهَا.

(The book) 'Qurb Al Isnad' – Al Tayalisy, from Ismail Bi Abdul Khaliq who said,

'I asked Abu Abdullah<sup>-asws</sup>, 'Is there Zakat upon the debt (loan)?'

He<sup>-asws</sup> said: 'No, except if he is fleeing with it (to escape Zakat). But, if it is absent from him for a year or less or more, he won't purify it, except in the year which he extracts it in'.<sup>105</sup>

الفرار بالدين، بمعنى أنه يعطى ماله ديناً ليفر به من الزكاة المفروضة فيه، فانه يجب عليه الزكاة، و أما إذا كان أدانه لغير هذه النية فغاب عنه ماله و لم يحل عليه الحول فلا بأس،

**Note:** *Escaping Zakat, meaning that one gives his money as a loan to avoid the obligatory Zakat on it, then he is required to pay Zakat. However, if he loaned it without this intention and his money is no longer with him and a full year has not passed, then there is no problem.*

و للفرار من الزكاة صور اخرى: كما إذا وهب ماله من أحد أصدقائه أو أقربائه و يعلم هو أنه انما وهبها ليفر من الزكاة، فيرد عليه هبته بعد شهر أو شهرين، ليصدق عليه أنه غاب عنه ماله و لم يحل عنده عليه الحول، أو يشرط على الموهوب له ذلك،

*And for the flee from the Zakat there is another aspect - if he gifts his money to one of his friends or relatives, knowing that he is only gifting it to avoid Zakat, and the recipient returns the gift after a month or two, so it is considered that the money was not with him and a full year did not pass while it was in his possession. Or he stipulates this to the recipient.*

و صورة اخرى أنه يسبكه سبيكة- ثم يشتري بها مسكوكة، و سيجيء لها ذكر.

*Another aspect is that he melts his money into a bar (ingot) and then buys stamped coins with it. This will be mentioned later.*

6- ب، قرب الإسناد عَلِيِّ عَنْ أَخِيهِ قَالَ قَالَ: لَيْسَ عَلَى الْمَمْلُوكِ زَكَاةٌ إِلَّا بِإِذْنِ مَوْلِيهِ.

(The book) 'Qurb Al Isnad' –

'Ali, from his brother (Musa Al-Kazim<sup>-asws</sup>). He said, 'He<sup>-asws</sup> said: 'There isn't any Zakat upon the owned slave except by the permission of his master'.<sup>106</sup>

وَ قَالَ لَيْسَ عَلَى الدَّيْنِ زَكَاةٌ إِلَّا أَنْ يَشَاءَ رَبُّ الدَّيْنِ أَنْ يُزَكِّيَهُ.

And he<sup>-asws</sup> said: 'There isn't any Zakat upon the debt except if the lord of the debt (lender) so desires, he can purify it'.<sup>107</sup>

<sup>104</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 4

<sup>105</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 5

<sup>106</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 6 a

<sup>107</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 6 b

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ الدَّيْنُ قَالَ يُزَكِّي مَالَهُ وَ لَا يُزَكِّي مَا عَلَيْهِ مِنَ الدَّيْنِ إِنَّمَا الزَّكَاةُ عَلَى صَاحِبِ الْمَالِ

He said, 'And I asked him<sup>-asws</sup> about the man happening to have the debt upon him. He<sup>-asws</sup> said: 'He should purify his wealth and not purify the debt what is upon him. But rather, the Zakat is upon owner of the wealth'.

وَ سَأَلْتُهُ عَنِ الدَّيْنِ يَكُونُ عَلَى الْقَوْمِ الْمَيَاسِرِ إِذَا شَاءَ قَبِضَهُ صَاحِبُهُ هَلْ عَلَيْهِ زَكَاةٌ

And I asked him<sup>-asws</sup> about the debt which happens to be upon the wealthy people. Whenever he wants, its owner can collect it. Is there Zakat upon it?'

فَقَالَ لَا حَتَّى يَتَقَبَضَهُ وَ يَحْوَلَ عَلَيْهِ الْحَوْلُ.

He<sup>-asws</sup> said: 'No, until he collects it and the year passes over it'<sup>108</sup>.

7- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ الْحَشَّابِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَمْلُوكٌ فِي يَدِهِ مَالٌ عَلَيْهِ زَكَاةٌ

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Al Khassab, from Ali Bin Al Husayn, from Muhammad Bin Abu Hamza, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'An owned slave has wealth in his hand, is there Zakat upon him?'

قَالَ لَا

He<sup>-asws</sup> said: 'No'.

قُلْتُ وَ لَا عَلَى سَيِّدِهِ

I said, 'And not even upon his master?'

قَالَ لَا إِنْ لَمْ يَصِلْ إِلَى سَيِّدِهِ وَ لَيْسَ هُوَ لِلْمَلُوكِ.

He<sup>-asws</sup> said: 'No, because he has not given it to his master, and it isn't for the owned slave'<sup>109</sup>.

8- ن، عيون أخبار الرضا عليه السلام فيما كتبه الرضا ع للمأمون لا تجب الزكاة على المال حتى يحول عليه الحول.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Amon what Al-Reza<sup>-asws</sup> wrote for Al-Mamoun: 'The Zakat is not obligated upon the wealth until the year passes over it'<sup>110</sup>.

9- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَفْوَتْ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَ الرَّقِيقِ.

<sup>108</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 6 c

<sup>109</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 7

<sup>110</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 8

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the chain of Al-Tameemy, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> have excused for you from giving the horses and the slaves as charity'.<sup>111</sup>

10- ع، علل الشرائع مُحَمَّدُ بْنُ مُوسَى عَنِ الْحَمِيرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُقُولُ بَاعَ أَبِي ع مِنْ هِشَامِ بْنِ عَبْدِ الْمَلِكِ أَرْضًا لَهُ بِكَذَا وَكَذَا أَلْفَ دِينَارٍ وَ اشْتَرَطَ عَلَيْهِ زَكَاةَ ذَلِكَ الْمَالِ عَشْرَ سِنِينَ وَ إِنَّمَا فَعَلَ ذَلِكَ لِأَنَّ هِشَامًا كَانَ هُوَ الْوَالِي.

(The book) 'Ilal Al Sharaie' – Muhammad Bin Musa, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'My father bought from Hisham Bin Abdul Malik a land of his for such and such thousand Dinars and stipulated upon him the Zakat of that wealth for ten years, and rather he<sup>-asws</sup> had done that because Hisham, he was the ruler'.<sup>112</sup>

11- ل، الخصال فِي خَيْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع لَا يُجِبُ عَلَى مَالٍ زَكَاةً حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ مِنْ يَوْمٍ مَلَكَهُ صَاحِبُهُ.

(The book) 'Al Khisaal – In a report by Al Amsh,

'From Al-Sadiq<sup>-asws</sup>: 'Zakat is not obligated upon wealth until the year passes by over it from the day its owner owns it'.<sup>113</sup>

12- ع، علل الشرائع أَبِي عَنِ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ مَعْرُوفٍ عَنِ أَبِي الْفَضْلِ عَنِ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ حَرِيزِ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلٌ كَانَتْ عِنْدَهُ دَرَاهِمٌ أَشْهُرًا فَحَوَّلَهَا دَنَانِيرَ فَحَالَ عَلَيْهَا مِنْذُ يَوْمٍ مَلَكَهَا دَرَاهِمٌ حَوْلٌ أَيْزَكِّيْهَا

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Marouf, from Abu Al Fazl, from Ali Bin Mahziyar, from Ismail Bin Sahl, from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'A man had Dirhams in his possession for mothers. He converted these into Dinars. Since the day he had owned the Dirhams, a year passed over it. Should he purify (pay Zakat on) it?'

قَالَ لَا

He<sup>-asws</sup> said: 'No'.

ثُمَّ قَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا دَفَعَ إِلَيْكَ مِائَةَ بَعِيرٍ وَ أَخَذَ مِنْكَ مِائَتَيْ بَقْرَةٍ فَلَبِثْتَ عِنْدَهُ أَشْهُرًا وَ لَبِثْتَ عِنْدَكَ أَشْهُرًا فَمَوْتَتْ عِنْدَكَ إِبِلُهُ وَ مَوْتَتْ عِنْدَهُ بَقْرَتُكَ أَ كُنْتُمْ تَزَكِّيَانِيهَا

Then he<sup>-asws</sup> said: 'What is your view if a man were to hand over one hundred camels to you and takes two hundred cows from you. They remain in his possession for months, and remain

<sup>111</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 9

<sup>112</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 10

<sup>113</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 11

in your possession for months. His camels die in your possession and your cows die in his possession, will you both have to purify (pay Zakat on) these?’

فَقُلْتُ لَا

I said, ‘No’.

قَالَ كَذَلِكَ الذَّهَبُ وَالْفِضَّةُ

He<sup>-asws</sup> said: ‘Like that is the gold and the silver’.

ثُمَّ قَالَ وَ إِنْ حَوَّلْتَ بَرّاً أَوْ شَعيراً ثُمَّ قَلْبَتَهُ ذَهَباً أَوْ فِضَّةً فَلَيْسَ عَلَيْكَ فِيهِ شَيْءٌ إِلَّا أَنْ يَرْجِعَ ذَلِكَ الذَّهَبُ أَوْ تَبْلُكَ الْفِضَّةُ بِعَيْنَيْهَا أَوْ عَيْنَيْهِ فَإِنْ رَجَعَ ذَلِكَ إِلَيْكَ فَإِنَّ عَلَيْكَ الزَّكَاةَ لِأَنَّكَ قَدْ مَلَكَتَهَا حَوْلًا

Then he<sup>-asws</sup> said: ‘If you were to exchange wheat or barley, then convert it into gold or silver, there isn’t anything upon you regarding it except if that gold or that silver exactly. If that is returned to you, then upon you is the Zakat because you have owned it for a year’.

فَقُلْتُ لَهُ فَإِنْ لَمْ يُخْرَجْ ذَلِكَ الذَّهَبُ مِنْ يَدِي يَوْمًا

I said to him<sup>-asws</sup>, ‘Supposing that gold did not exit from my hands for a day?’

قَالَ إِنْ حُلِطَ بِغَيْرِهِ فِيهَا فَلَا بَأْسَ وَ لَا شَيْءَ فِيمَا رَجَعَ إِلَيْكَ مِنْهُ

He<sup>-asws</sup> said: ‘If it is mingled with something else, there is no problem and there is nothing regarding what has returned to you from it’.

ثُمَّ قَالَ إِنْ رَجَعَ إِلَيْكَ بِأَسْرِهِ بَعْدَ إِيَّاسٍ مِنْهُ فَلَا شَيْءَ عَلَيْكَ فِيهِ إِلَّا حَوْلًا.

Then he<sup>-asws</sup> said: ‘If it returns to you in its entirety after despair from it, there is nothing upon you regarding it, except after a year’.<sup>114</sup>

قَالَ فَقَالَ زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع لَيْسَ فِي النَّيْفِ شَيْءٌ حَتَّى يَبْلُغَ مَا يَجِبُ فِيهِ وَاحِدًا وَ لَا فِي الصَّدَقَةِ وَ الزَّكَاةِ كُشُورٌ وَ لَا تَكُونُ شَاةً وَ نِصْفٌ وَ لَا بَعِيرٌ وَ نِصْفٌ وَ لَا حَمْسَةٌ دَرَاهِمٍ وَ نِصْفٌ وَ لَا دِينَارٌ وَ نِصْفٌ وَ لَكِنْ يُؤْخَذُ الْوَاحِدُ وَ يُطْرَحُ مَا سِوَى ذَلِكَ حَتَّى يَبْلُغَ مَا يُؤْخَذُ مِنْهُ وَاحِدًا فَيُؤْخَذُ مِنْ جَمِيعِ مَالِهِ.

He said, ‘Zurara said,

‘From Abu Ja’far<sup>-asws</sup>: ‘There isn’t anything in the fraction until it reaches one what is obligated in. There is neither a fraction in the charity nor the Zakat, and it cannot be a sheep and a half, nor a camel and a half, nor five and a half Dirhams, nor Dinar and a half. But the one (unit) is

<sup>114</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 12 a

taken and whatever is besides that is disregarded until it reaches what one can be taken from it, so it would be taken from his entire wealth".<sup>115</sup>

قَالَ وَ قَالَ زُرَّارَةُ وَ ابْنُ مُسْلِمٍ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا رَجُلٌ كَانَ لَهُ مَالٌ وَ حَالَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يُرَكِّبُهُ

He said, 'And Zurara and Ibn Muslim said,

'Abu Abdullah<sup>-asws</sup> said: 'But rather, a man who has wealth for him and the year passes upon it, he should purify (pay Zakat on) in'.

فُلْتُ لَهُ فَإِنْ وَهَبَهُ قَبْلَ حَوْلِهِ بِشَهْرٍ أَوْ يَوْمٍ

I said, 'Supposing he gifts it (to someone) before its year, by a month of a day?'

قَالَ لَيْسَ عَلَيْهِ شَيْءٌ إِذَنْ.

He<sup>-asws</sup> said: 'There isn't anything upon it then'.<sup>116</sup>

قَالَ وَ قَالَ زُرَّارَةُ عَنْهُ عَ إِنَّهُ قَالَ: إِذَا هَذَا بِمَنْزِلَةِ رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ يَوْمًا فِي إِقَامَتِهِ ثُمَّ خَرَجَ فِي آخِرِ النَّهَارِ فِي سَفَرٍ فَأَرَادَ بِسَفَرِهِ ذَلِكَ إِطْطَالَ الْكَفَّارَةِ الَّتِي وَجِبَتْ عَلَيْهِ

He said, 'And Zurara said,

'From him<sup>-asws</sup> having said: 'But rather this is like the case of a man who breaks his fast for one day in the month of Ramadan while he is residing, and then he travels later in the day, intending by his travel to nullify the expiation that has become obligatory upon him'.

وَ قَالَ إِنَّهُ حِينَ رَأَى الْهِلَالَ النَّبِيَّ عَشَرَ وَجِبَتْ عَلَيْهِ الرِّكَاعَةُ وَ لَكِنَّهُ لَوْ كَانَ وَهَبَهَا قَبْلَ ذَلِكَ لَجَازَ وَ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ بِمَنْزِلَةِ مَنْ خَرَجَ ثُمَّ أَفْطَرَ إِذَا لَا يَمْتَعُ الْحَالَ عَلَيْهِ فَأَمَّا مَا لَمْ يَحُلْ عَلَيْهِ فَلَهُ مِنْهُ وَ لَا يَحِلُّ لَهُ مَعَ [مَنْعٍ] مَالٍ غَيْرِهِ فِيمَا قَدْ حَالَ عَلَيْهِ

And he<sup>-asws</sup> said: 'When he sees the twelfth crescent the Zakat is obligatory upon him, but if he were to gift it (to someone) before that, it would be allowed and there would not be anything upon him. He would be at the status of the one who goes out then breaks his fast. But rather the current situation does not prevent him.

قَالَ زُرَّارَةُ فُلْتُ لَهُ مِائَتَا دِرْهَمٍ بَيْنَ خَمْسِ أَنْاسٍ أَوْ عَشْرَةِ حَالَ عَلَيْهَا الْحَوْلُ وَ هِيَ عِنْدَهُمْ أَ يَجِبُ عَلَيْهِمْ زَكَاةُهَا

Zurara said, 'I said to him<sup>-asws</sup>, 'Two hundred Dirham between five people or ten, the year passes over it while it is in their possession, is its Zakat obligated upon them?'

قَالَ لَا هِيَ بِمَنْزِلَةِ تَلْكَ بَعْضِ جَوَابِهِ فِي الْحَرْثِ لَيْسَ عَلَيْهِمْ شَيْءٌ حَتَّى يَتِمَّ لِكُلِّ إِنْسَانٍ مِنْهُمْ مِائَتَا دِرْهَمٍ

<sup>115</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 12 b

<sup>116</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 12 c

He<sup>-asws</sup> said: 'No. It is at that status, meaning its answer is regarding the farm (crops). There isn't anything upon them until there are two hundred Dirhams for each person from them'.

قُلْتُ وَكَذَلِكَ فِي الشَّاةِ وَالْإِبِلِ وَالْبَقَرِ وَالذَّهَبِ وَالْفِضَّةِ وَجَمِيعِ الْأَمْوَالِ

I said, 'And similar to that is regarding the sheep, and the camel, and the cows, and the gold, and the silver, and entirety of the wealth?'

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

قَالَ زُرَّارَةُ وَ قُلْتُ لَهُ رَجُلٌ كَانَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ فَوَهَبَهَا لِبَعْضِ إِخْوَانِهِ أَوْ وَلَدِهِ أَوْ أَهْلِهِ فِرَارًا بِهَا مِنَ الزَّكَاةِ فَعَلَّ ذَلِكَ قَبْلَ خَالِهَا بِشَهْرٍ

Zurara said, 'And I said to him<sup>-asws</sup>, 'A man had two hundred Dirhams in his possession, but he gifted it to one of his brothers, or his sons, or his family members, fleeing from the Zakat by it. He does that one month before its year'.

قَالَ إِذَا دَخَلَ الشَّهْرُ الثَّانِي عَشَرَ فَقَدْ خَالَ عَلَيْهِ الْحَوْلُ وَ وَجِبَتْ عَلَيْهِ فِيهَا الزَّكَاةُ

He<sup>-asws</sup> said: 'When the twelfth month enters, the year has passed upon it and the Zakat is obligated from it'.

قُلْتُ لَهُ فَإِنْ أَخَذَتْ فِيهَا قَبْلَ الْحَوْلِ

I said to him<sup>-asws</sup>, 'Supposing he does something in it before the year?'

قَالَ جَازَ ذَلِكَ لَهُ

He<sup>-asws</sup> said: 'That is allowed for him'.

قُلْتُ لَهُ فَإِنَّهُ فَرَّ بِهَا مِنَ الزَّكَاةِ

I said to him<sup>-asws</sup>, 'But he is fleeing from the Zakat by it!'

قَالَ مَا أَدْخَلَ عَلَى نَفْسِهِ أُعْظَمَ بِمَا مَنَعَ مِنْ رِجَائِهَا

He<sup>-asws</sup> said: 'What will enter upon his soul is more grievous than what he has prevented from the Zakat'.

فَقُلْتُ لَهُ إِنَّهُ يَقْدِرُ عَلَيْهَا

I said to him<sup>-asws</sup>, 'But he is able upon it'.

قَالَ فَقَالَ وَ مَا عَلِمُهُ أَنَّهُ يَقْدِرُ عَلَيْهَا وَ قَدْ خَرَجَتْ مِنْ مَلِكِهِ

He (the narrator) said, 'He<sup>-asws</sup> said: 'And what makes him know he is able upon it, and it has exited from his ownership?'

قُلْتُ فَإِنَّهُ دَفَعَهَا إِلَيْهِ عَلَى شَرْطٍ

I said, 'Supposing he had given it to him upon a condition (that he would return it)?'

قَالَ إِنَّهُ إِذَا سَمَّاهَا هِبَةً جَازَتْ هِبَةُ وَ سَقَطَ الشَّرْطُ وَ ضَمِنَ الزَّكَاةَ

He<sup>-asws</sup> said: 'When he has named it as 'a gift', the gift is allowed and the condition drops, and the Zakat is liable'.

قُلْتُ لَهُ كَيْفَ يَسْقُطُ الشَّرْطُ وَ تُمَضَى هِبَةُ وَ يُضْمَنُ وَ تَجِبُ الزَّكَاةُ

I said to him<sup>-asws</sup>, 'How can the condition drop and the gift is valid, and he is liable and the Zakat be obligated?'

قَالَ هَذَا شَرْطٌ فَاسِيدٌ وَ هِبَةُ الْمَضْمُونَةِ مَا ضَمِنَتْهُ وَ الزَّكَاةُ لَا زِمَةَ عُقُوبَةَ لَهُ

He<sup>-asws</sup> said: 'This is a void condition, and the gift remains valid, and the Zakat is necessitated as a punishment for him'.

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

The he<sup>-asws</sup> said: 'But rather that is for him when he places a condition with it, be it a house, or land, or belongings'.

قَالَ زُرَّارَةُ قُلْتُ لَهُ إِنَّ أَبَاكَ قَالَ لِي مَنْ فَرَّ بِهَا مِنَ الزَّكَاةِ فَعَلَيْهِ أَنْ يُؤَدِّيَهَا

Zurara said, 'I said to him<sup>-asws</sup>, 'Your<sup>-asws</sup> father<sup>-asws</sup> had said to me: 'One who flees from the Zakat by it, upon him is to pay it!''

فَقَالَ صَدَقَ أَبِي عَلَيْهِ أَنْ يُؤَدِّيَ مَا وَجِبَ عَلَيْهِ وَ مَا لَمْ يَجِبْ فَلَا شَيْءَ عَلَيْهِ فِيهِ

He<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> spoke the truth! Upon him is to pay what is obligated upon him, and what is not obligated, there is nothing upon him regarding it'.

ثُمَّ قَالَ عَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أُغْمِيَ عَلَيْهِ يَوْمًا ثُمَّ مَاتَ قَبْلَ أَنْ يُؤَدِّيَهَا عَلَيْهِ شَيْءٌ

Then he<sup>-asws</sup> said: 'What is your view if a man has unconsciousness upon him one day, then he dies before he pays it, is there anything upon him?'

قُلْتُ لَا إِنَّمَا يَكُونُ إِنْ أَفَاقَ مِنْ يَوْمِهِ

I said, 'No. But rather it would have been if he had awoken from his day'.

ثُمَّ قَالَ لَوْ أَنَّ رَجُلًا مَرِضَ فِي شَهْرِ رَمَضَانَ ثُمَّ مَاتَ فِيهِ أَكَانَ يُصَامُ عَنْهُ

He<sup>-asws</sup> said: 'If a man was sick during a month of Ramazan, then dies in it, would someone have to fast on his behalf?'

قُلْتُ لَا

I said, 'No'.

فَقَالَ وَكَذَلِكَ الرَّجُلُ لَا يُؤَدِّي عَنْ مَالِهِ إِلَّا مَا حَالَ عَلَيْهِ.

He<sup>-asws</sup> said: 'And like that is the man. He would not pay from his wealth except what a year has passed upon it'.<sup>117</sup>

13- سن، المحاسن أبي عن يونس عن ذكره عن أبي إبراهيم ع قال: لا تجب الزكاة فيما سببك

(The book) 'Al Mahasin' – My father, from Yunus, from the one who mentioned it,

'From Abu Ibrahim<sup>-asws</sup> having said: 'The Zakat is not obligated in what is moulded (converted gold/silver by melting it, i.e., converting it to jewellery upon which there is no Zakat)'.

قُلْتُ فَإِنْ كَانَ سَبَّكَ فِرَارًا بِهِ مِنَ الزَّكَاةِ

I said, 'Supposing he were to mould it fleeing from the Zakat with it?'

قَالَ أَمَا تَرَى أَنَّ الْمَنْفَعَةَ قَدْ ذَهَبَتْ مِنْهُ فَلِذَلِكَ لَا تَجِبُ عَلَيْهِ الزَّكَاةُ.

He<sup>-asws</sup> said: 'Don't you see that (some) of the benefit has gone from it? For that (reason) the Zakat is not obligated upon it'.<sup>118</sup>

14- ضا، فقه الرضا عليه السلام اعلم أن الله تبارك وتعالى فرض على الأغنياء الزكاة بقدر مقدور و حساب محسوب فجعل عدد الأغنياء مائة و خمسة و تسعين و الفقراء خمسة و قسم الزكاة على هذا الحساب

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'Know that Allah<sup>-azwj</sup> Blessed and Exalted has Imposed the Zakat upon the rich with a determined measure, and a calculated calculation. He<sup>-azwj</sup> Made the number of the rich as one hundred and ninety-five, and the poor as five, and He<sup>-azwj</sup> Apportioned the Zakat based upon this calculation.

فَجَعَلَ عَلَى كُلِّ مَائَتَيْنِ خَمْسَةً حَقًّا لِلضُّعْفَاءِ وَ تَحْصِينًا لِأَمْوَالِهِمْ لَا عُدْرَ لِصَاحِبِ الْمَالِ فِي تَرْكِ إِخْرَاجِهِ وَ قَدْ قَرَحَهَا اللَّهُ بِالصَّلَاةِ وَ أَوْجَبَهَا مَرَّةً وَاحِدَةً فِي كُلِّ سَنَةٍ وَ وَضَعَهَا رَسُولُ اللَّهِ ص عَلَى تِسْعَةِ أَصْنَافِ الذَّهَبِ وَ الْفِضَّةِ وَ الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الرَّيْبِ وَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ

He<sup>-azwj</sup> Made upon five to be upon every two hundred as a right for the (financially) weak ones, and as a fortification of their wealth. There is no excuse for an owner of the wealth in

<sup>117</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 12 d

<sup>118</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 13

neglecting in extracting it, and Allah<sup>-azwj</sup> has Paired it with the Salat and has Obligated it one time during every year, and Rasool-Allah<sup>-sawww</sup> placed it upon eight types – the gold, and the silver, and the wheat, and the barley, and the dates, and the raising, and the camel, and the cows, and the sheep’.

وَرُوِيَ عَنْ [عَلَى] الْجَوَاهِرِ وَالطِّيبِ وَ مَا أَشْبَهَ هَذِهِ الصُّنُوفَ مِنَ الْأَمْوَالِ وَ كُلِّ مَا دَخَلَ الْفَيْزِ وَ الْمِيزَانَ رُبْعُ الْعُشْرِ إِذَا كَانَ سَبِيلَ هَذِهِ الْأَصْنَافِ سَبِيلِ  
الذَّهَبِ وَ الْفِضَّةِ فِي التَّصْرِيفِ فِيهَا وَ التِّجَارَةِ وَ إِنْ لَمْ يَكُنْ هَذِهِ سَبِيلَهَا فَلَيْسَ فِيهَا غَيْرُ الصَّدَقَةِ فِيمَا فِيهَا الصَّدَقَةُ وَ الْعُشْرُ وَ نِصْفُ الْعُشْرِ فِيمَا سِوَى ذَلِكَ  
فِي أَوْقَاتِهِ وَ قَدْ عَفَا اللَّهُ عَنْهَا سِوَاهَا

And it is reported about the jewels, and the perfumes, and whatever resembles these types of the wealth, and whatever enters the area and the scale when the way of these types is the way of the gold and the silver in the exchanges in it and the trading. When its way does not happen to be this, there isn't anything upon it apart from the charity in what the charity is applicable in, and the tenth (tithe), and half the tenth in what is besides that in its timing, and Allah<sup>-azwj</sup> has Excused from whatever is besides that.

وَ لَيْسَ عَلَى الْأَمْوَالِ الْغَائِبِ زَكَاةٌ وَ لَا فِي مَالِ الْيَتِيمِ زَكَاةٌ وَ إِنْ غَابَ مَالُكَ فَلَيْسَ عَلَيْكَ الزَّكَاةُ إِلَّا أَنْ تَرْجِعَ إِلَيْكَ وَ يَحُولَ عَلَيْهِ الْحَوْلُ وَ هُوَ فِي يَدِكَ إِلَّا أَنْ  
يَكُونَ مَالُكَ عَلَى رَجُلٍ مَتَى مَا أَرَدْتَ أَحَدْتَ مِنْهُ فَعَلَيْكَ زَكَاةُ فَإِنْ لَمْ تَرْجِعْ إِلَيْكَ مَنَّفَعْتُهُ لَزِمَتْكَ زَكَاةُ

And there isn't any Zakat upon the absent wealth, nor is there Zakat on the wealth of an orphan, and if your wealth is absent (not with you) the Zakat isn't upon it except if it returns to you and the year passes upon it while it is in your hands, except if your wealth upon a man is such that whenever you want you can take it from him, so upon you would be its Zakat. If it's benefit does not return to you, its Zakat would necessitate you.

فَإِنْ اسْتَفْرَضْتَ مِنْ رَجُلٍ مَالًا وَ بَقِيَ عِنْدَكَ حَتَّى حَالَ عَلَيْهِ الْحَوْلُ فَعَلَيْكَ فِيهِ الزَّكَاةُ فَإِنْ بَعْتَ شَيْئًا وَ قَبَضْتَ ثَمَنَهُ وَ اشْتَرَطْتَ عَلَى الْمُشْتَرِي زَكَاةَ سَنَةٍ أَوْ  
سَنَتَيْنِ أَوْ أَكْثَرَ مِنْ ذَلِكَ فَإِنَّهُ يَلْزِمُهُ ذُنُوبَكَ

If you have borrowed wealth (money) from a man and it remains in your possession until the year passes over it, upon you is the Zakat regarding it. If you sell something and take its price and you stipulate upon the buyer Zakat of a year or two years or more than that, it would necessitate him, not you.

وَ لَيْسَ فِي مَالِ الْيَتِيمِ زَكَاةٌ إِلَّا أَنْ تَتَّجَرَ بِهِ فَإِنْ أَجْتَرْتَ بِهِ فَفِيهِ الزَّكَاةُ وَ لَيْسَ فِي سَائِرِ الْأَشْيَاءِ زَكَاةٌ مِثْلَ الْفُطْنِ وَ الرَّعَقَرَانِ وَ الْخَضِرِ وَ التَّمَارِ وَ الْحُبُوبِ  
سِوَى مَا ذَكَرْتُ لَكَ إِلَّا أَنْ يُبَاعَ وَ يَحُولَ عَلَيْهِ الْحَوْلُ

And there isn't Zakat in the wealth of an orphan except if you trade with it. If you trade with it, there is Zakat in it, and there isn't any Zakat in rest of the things like the cotton, and the saffron, and the vegetables, and the fruits, and the cereals, besides what I<sup>-asws</sup> have mentioned to you, except if sold and the year passes upon its price.

وَ زَكَاةُ الدِّينِ عَلَى مَنْ اسْتَفْرَضَ فَإِذَا كَانَ لَكَ عَلَى رَجُلٍ مَالٌ فَلَا زَكَاةَ عَلَيْكَ فِيهِ حَتَّى يُفْضِيَهُ وَ يَحُولَ عَلَيْهِ الْحَوْلُ فِي يَدِكَ إِلَّا أَنْ تَأْخُذَ عَلَيْهِ مَنَفَعَةً فِي  
التِّجَارَةِ فَإِنْ كَانَ كَذَلِكَ فَعَلَيْكَ زَكَاةُهُ.

And Zakat of the debts is upon the borrower. If there was wealth for you upon a man, there is no Zakat upon you in it until he pays is back and the year passes upon it being in your hand, except if you were to take a benefit upon it in the trading. If that were to be like that, then its Zakat is upon you” .<sup>119</sup>

15- تَمَّحُّجُ الْبَلَاغَةِ، فِي حَدِيثِهِ ع أَنَّ الرَّجُلَ إِذَا كَانَ لَهُ الدَّيْنُ الظَّنُّونَ يَجِبُ عَلَيْهِ أَنْ يُزَكِّيَهُ لِمَا مَضَى إِذَا قَبِضَهُ.

(The book) ‘Nahj Al Balagah’ –

In his<sup>-asws</sup> Hadeeth: ‘The man, when there happens for have a doubtful loan for him (having lent it), it is obligatory upon him that he purifies it (by paying) it’s Zakat for what has passed, when he does take possession of it’ .<sup>120</sup>

قال السيد رضي الله عنه فالظنون الذي لا يعلم صاحبه أ يقبضه من الذي هو عليه أم لا فكأنه الذي يظن به فمرة يرجو و مرة لا يرجو و هذا من أفصح الكلام و كذلك كل أمر تطالبه و لا تدري على أي شيء أنت منه فهو ظنون.

**Note** - *The doubtful is that which it’s owner (lender) does not know whether he will recover it from the one it is upon, or not. It is as if he is guessing in it. Sometimes he hopes and sometimes he does not hope, and this is from the most eloquent of the speeches, and like that is every matter you seek and you don’t know upon which thing you are from it, for it is doubtful.*

16- الْبَيَانُ، لِلشَّهِيدِ قُدْسِ سِرِّهِ فِي الْجُعْفَرِيَّاتِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مَنْ كَانَ لَهُ مَالٌ وَ عَلَيْهِ مَالٌ فَلْيَحْسُبْ مَا لَهُ وَ مَا عَلَيْهِ فَإِنْ كَانَ لَهُ فَضْلٌ مِائَتًا دِرْهَمٍ فَلْيُعْطِ خَمْسَةً.

(The book) ‘Al Bayan’ of the Shaheed, may his soul be sanctified, in ‘Al Jafariyaat’,

‘From Amir Al-Momineen<sup>-asws</sup>: ‘One who has wealth for him and against him, let him calculate what is for him and what is against him. If for him was a surplus of two hundred (200) Dirhams, let his give five’” (.<sup>121</sup>

(The book) ‘Al Hidayah’ –

‘Al-Sadiq<sup>-asws</sup> was asked about the Zakat, ‘Upon how many things is it?’

17- الْهِدَايَةُ، سُئِلَ الصَّادِقُ عَنِ الزَّكَاةِ عَلَى كَمْ أَشْيَاءَ هِيَ فَقَالَ عَلَى الْخِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الرَّبِيبِ وَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ الذَّهَبِ وَ الْفِضَّةِ وَ عَمَّا رَسُوْلُ اللَّهِ ص عَمَّا سِوَى ذَلِكَ

He<sup>-asws</sup> said: ‘Upon the wheat, and the barley, and the dates, and the raising, and the camel, and the cows, and the sheep, and the gold, and the silver, and Rasool-Allah<sup>-saww</sup> had excused from whatever is besides that’.

فَقَالَ لَهُ السَّائِلُ فَإِنَّ عِنْدَنَا خُبُوبًا مِثْلَ الْأُرْزْرِ وَ السِّمْسِمِ وَ أَشْبَاهِ ذَلِكَ

<sup>119</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 14

<sup>120</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 15

<sup>121</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 16

The questioner said, 'Supposing there are seeds in our possession, like the rice and the sesame and resembling that?'

فَقَالَ الصَّادِقُ ع أَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ ص عَفَا عَمَّا سِوَى ذَلِكَ فَتَسْأَلُنِي.

Al-Sadiq<sup>asws</sup> said: 'I<sup>asws</sup> said to you that Rasool-Allah<sup>saww</sup> had excused from whatever is besides that, and you are still asking me<sup>asws</sup>?'<sup>122</sup>

18- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَكُونُ لَهُ الْإِبِلُ وَ الْبَقَرُ وَ الْعَنَمُ أَوْ الْمَتَاعُ فَيَحُولُ عَلَيْهِ الْحَوْلُ فَتَمُوتُ الْإِبِلُ وَ الْبَقَرُ وَ يَحْتَرِقُ الْمَتَاعُ

The book of Zayd Al Narsy –

'From Abu Abdullah<sup>asws</sup> said regarding the man who happens to have for him the camels, and the cows, and the sheep, or the chattels, and the year passes upon it. The camels and the cows die, and the chattels burn down.

فَقَالَ إِنْ كَانَ حَالَ عَلَيْهِ الْحَوْلُ وَ تَمَّوْنَ فِي إِخْرَاجِ زَكَاتِهِ فَهُوَ ضَامِنٌ لِلزَّكَاةِ وَ عَلَيْهِ زَكَاةُ ذَلِكَ وَ إِنْ كَانَ قَبْلَ أَنْ يَحُولَ عَلَيْهِ الْحَوْلُ فَلَا شَيْءَ عَلَيْهِ.

He<sup>asws</sup> said: 'If the year had passed upon it, and he was lax in extracting its Zakat, he is responsible for the Zakat, and upon him is Zakat of that, and if it had happened before the year had passed upon it, there is nothing upon him''<sup>123</sup>.

<sup>122</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 17

<sup>123</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 2 H 18

## CHAPTER 3 – ZAKAT OF THE CASH AND ZAKAT OF THE TRADING

1- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن زكاة الحليّ قال إذن لا يبيّئى و لا تكون زكاةً في أقلّ من مائتيّ درهمٍ و الذهبُ عشرونَ ديناراً فما سوى ذلك فليسَ عليه زكاةٌ

(The book) 'Qurb Al Isnaad' –

Ali, from his brother (Musa Al-Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about Zakat on the jewellery. He<sup>-asws</sup> said: 'Then it (gold) has not remained, and Zakat cannot be in less than two hundred Dirhams, and the gold is twenty Dinars. Whatever is besides that, there isn't any Zakat upon it'.

و سألتُهُ عن الرجلِ يُعطي زكاته عن الدرّاهمِ دنانيرٍ و عن الدنانيرِ دراهمٍ بالقيمة أ يحلُّ ذلك قال لا بأس.

And I asked him<sup>-asws</sup> about the man giving his Zakat from Dirhams (in the form of Dinars), or from Dinars (in the form Dirhams', with the (same) value, 'Is that Permissible?' He<sup>-asws</sup> said: 'There is no problem'<sup>124</sup>.

2- ب، قرب الإسناد ابنُ أبي الخُطّابِ عن البرزنجيّ قال: سألتُ الرضا ع عن الرجلِ يكوّن في يده الممتاع قد باز عليه و ليسَ يُعطي به إلا أقلّ من رأسِ ماله عليه زكاةٌ

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I asked Al-Reza<sup>-asws</sup> about the man happening to have the chattels in his hand having gone stale upon him (not sold), and he will not be given for it except less that its capital wealth (less than what he had paid for). 'Is there Zakat upon him?'

قال لا

He<sup>-asws</sup> said: 'No'.

قلتُ فإنّه مكثَ عنده عشرَ سنينَ ثمّ باعه كمّ يزجيّ سنةً

I said, 'Supposing it remains in his possession for ten years, then he sells it. How many years of Zakat is there?'

قال سنةً واحدةً.

He<sup>-asws</sup> said: 'One year'<sup>125</sup>.

<sup>124</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 1

<sup>125</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 2

3- ب، قرب الإسناد الطيالسي عن إسماعيل بن عبد الخالق قال: سأل سعيد الأعرج السمان أبا عبد الله ع و أنا حاضر فقال إننا نكبس السنن و الزيت نطلب به التجارة فربما مكث السنن و السنن أ عليه زكاة

(The book) 'Qurb Al Isnaad' – Al Tayalisi, from Ismail Bin Abdul Khaliq who said,

'Saeed Al-A'raj Al-Samman asked Abu Abdullah<sup>-asws</sup> while I was present. He said, 'We compress ghee and the oil seeking the trading with it. Sometimes it remains for two years and the (more) years. Is there Zakat upon it?'

قال فقال إن كنت تبيع فيه أو يجيء منه رأس ماله فعليك الزكاة و إن كنت إنما تربص به لأتاك لا تجد رأس مالك فليس عليك حتى يصير ذهباً أو فضة فإذا صار ذهباً أو فضة فزكته للسنة التي تخرج فيها.

He (the narrator) said, 'He<sup>-asws</sup> said: 'If you make a profit in it, or the capital of your wealth comes back from it, upon you is the Zakat, and are holding on to it because you cannot find (retrieve) the capital of your wealth, there isn't upon you (Zakat) until it becomes (you convert it into) gold or silver. When it becomes gold or silver, then pay Zakat for the year in which you extract in''.<sup>126</sup>

4- ل، الخصال الفطان عن ابن زكريا عن ابن حبيب عن ابن بلول عن ابن معاوية عن إسماعيل بن مهران قال سمعت جعفر بن محمد ع يقول و الله ما كلف الله العباد إلا دون ما يطيقون إنما كلفهم في اليوم و الليلة خمس صلوات و كلفهم في كل ألف درهم خمسة و عشرين درهماً و كلفهم في السنة صيام ثلاثين يوماً و كلفهم حجة واحدة و هم يطيقون أكثر من ذلك.

(The book) 'Al Khisaal' - Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Ibn Muawiya, from Ismail Bin Mihran who said,

'I heard Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> has not Encumbered the servants except less than what they can bear. But rather, their encumbrment during the day and the night are five Salat(s), and He<sup>-azwj</sup> has Encumbered them (to pay) twenty-five Dirhams in every thousand Dirhams, and Encumbered them fasting thirty days during the year, and Encumbered them (to perform) one Hajj, and they can bear more than that!''<sup>127</sup>

5- ل، الخصال في خبر الأعمش عن الصادق ع الزكاة فريضة واجبة على كل مائتي درهم خمسة دراهم و لا تجب فيما دون ذلك من الفضة و لا تجب على مال زكاة حتى يحول عليه الحول من يوم ملكه صاحبه و لا يحل أن تدفع الزكاة إلا إلى أهل الولاية و المعرفة و تجب على الذهب الزكاة إذا بلغ عشرين مثقالاً فيكون فيه نصف دينار.

(The book) 'Al Khisaal' – In a report by Al Amsh,

'From Al-Sadiq<sup>-asws</sup>: 'The Zakat is an obligatory Imposition of five Dirhams upon every two hundred Dirhams, and it is not obligated in less than that from the silver, nor is Zakat obligated upon wealth until the year passes upon it, from the days its owner owns it, and it is not Permissible to give the Zakat except to the people of Al-Wilayah and the recognition (of Ahl

<sup>126</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 3

<sup>127</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 4

Al-Bayt<sup>-asws</sup>), and the Zakat is obligated upon the gold when it reaches twenty ounces, so in it would be half a Dinar”<sup>128129</sup>.

6- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون الزكاة الفريضة في كل مائتي درهم خمسة دراهم و لا يجب فيما دون ذلك شيء.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup>, among what Al-Reza<sup>-asws</sup> wrote for Al-Mamoun: ‘The Zakat is an Imposition of five Dirhams in every two hundred Dirhams, and nothing is obligated in less than that’<sup>130</sup>.

7- ع، علل الشرائع ابن الوليد عن الصفار عن ابن هاشم عن ابن مزار عن يونس قال حدثني أبو الحسن عن أبي إبراهيم ع قال: لا تجب الزكاة فيما سبك

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Marrar, from Yunus who said,

‘It is narrated to me by Abu Al-Hassan<sup>-asws</sup> (Al-Reza<sup>-asws</sup>, from Abu Ibrahim<sup>-asws</sup> (Al-Kazim<sup>-asws</sup>) having said: ‘The Zakat is not obligated in what is moulded (converted to jewellery)’.

فُلْتُ فَإِنْ كَانَ سَبْكُهُ فِرَارًا مِنَ الزَّكَاةِ

I said, ‘Supposing its moulding was for fleeing from the Zakat?’

فَقَالَ أ لَا تَرَى أَنَّ الْمُنْفَعَةَ قَدْ دَهَبَتْ مِنْهُ لِذَلِكَ لَا تَجِبُ عَلَيْهِ الزَّكَاةُ.

He<sup>-asws</sup> said: ‘Don’t you see that (some) benefit has gone from it? For that (reason), the Zakat is not obligated upon it’<sup>131</sup>.

8- ع، علل الشرائع أبي عن الحميري عن إبراهيم بن مهزيار عن أخيه علي عن إسماعيل بن سهل عن حماد بن عيسى عن حريز عن هارون بن خارجة عن أبي عبد الله ع قال: فُلْتُ لَهُ إِنَّ أَخِي يُوسُفَ وَبِي لَهُؤْلَاءُ أَعْمَالًا أَصَابَ فِيهَا أَمْوَالًا كَثِيرَةً وَ إِنَّهُ جَعَلَ ذَلِكَ الْمَالَ خُلِيًّا أَرَادَ أَنْ يَفِرَّ بِهِ مِنَ الزَّكَاةِ أ عَلَيْهِ زَكَاةٌ

(The book) ‘Ilal Al Sharaie’ – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his father Ali, from Ismail Bin Sahl, from Hammad Bin Isa, from Hareyz, from Haroun Bin Kharjah,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘My brother Yusuf is a governor of these office bearers. He attained a lot of wealth, and he made that wealth into jewellery intending to flee from the Zakat by it. Is there Zakat upon him?’

قَالَ لَيْسَ عَلَى الْخُلِيِّ زَكَاةٌ وَ مَا أَدْخَلَ عَلَى نَفْسِهِ مِنَ النُّقْصَانِ فِي وَضْعِهِ وَ مَنَعَهُ نَفْسَهُ أَكْثَرَ مِمَّا خَافَ مِنَ الزَّكَاةِ.

<sup>128</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 5

<sup>129</sup> Weight of one mithqal is 4.373 grams, assuming gold price of £58.6 per gram, so its £5126.3 after which Zakat is due, which is @2.5% becomes 128.30

<sup>130</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 6

<sup>131</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 7

He<sup>-asws</sup> said: 'There isn't any Zakat upon the jewellery, and what losses he has entered upon his soul, in placing it and preventing his soul is more than what he had feared from the Zakat!'<sup>132</sup>

9- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ هَاشِمٍ عَنِ ابْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ يَظِينَ عَنِ أَبِي الْحَسَنِ مُوسَى ع قَالَ: لَا تَجِبُ الزَّكَاةُ فِيمَا سَبِكَ فِرَاراً بِهِ مِنَ الزَّكَاةِ أَلَا تَرَى أَنَّ الْمُنْفَعَةَ قَدْ ذَهَبَتْ فَلِدَلِكَ لَا تَجِبُ الزَّكَاةُ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Hashim, from Ibn Marrar, from Yunus, from Ali Bin Yaqteen,

'From Abu Al-Hassan Musa<sup>-asws</sup> having said: 'The Zakat is not obligated in what is moulded, fleeing from the Zakat by it. Don't you see that (some) benefit has gone? For that (reason) the Zakat is not obligated in it''<sup>133</sup>

10- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ نَصْرِ بْنِ صَبَّاحٍ عَنِ الْمُفْضَلِ بْنِ عُمَرَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَأَلَهُ رَجُلٌ فِي كَمْ تَجِبُ الزَّكَاةُ مِنَ الْمَالِ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ash'ary, from Abu Abdullah Al Razy, from Nasr Bin Sabbah, from Al Mufazzal Bin Umar who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>. A man asked him<sup>-asws</sup>, 'In how much money is the Zakat obligated?'

فَقَالَ لَهُ الزَّكَاةُ الظَّاهِرَةُ أَمْ الْبَاطِنَةُ تُرِيدُ

He<sup>-asws</sup> said to him: 'Do you intend the apparent Zakat or the esoteric?'

قَالَ أُرِيدُهُمَا جَمِيعاً

He said, 'I intend both of them together'.

فَقَالَ أَمَّا الظَّاهِرَةُ فَفِي كُلِّ أَلْفٍ خَمْسَةٌ وَعِشْرُونَ دِرْهَمًا وَأَمَّا الْبَاطِنَةُ فَلَا تَسْتَأْتِرُ عَلَيَّ أَخِيكَ بِمَا هُوَ أَحْوَجُ إِلَيْهِ مِنْكَ.

He<sup>-asws</sup> said: 'As for the apparent, it is twenty-five Dirhams in every thousand, and as for the esoteric, do not prefer yourself over your brother with what he is needier for than you are!'<sup>134</sup>

11- ع، علل الشرائع أَبِي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ سَعْدِ وَ الْحَمِيرِيِّ مَعَا عَنْ الْبَرْقِيِّ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنْ حَبِيبِ الْحَنْعَلِيِّ قَالَ: كَتَبَ أَبُو جَعْفَرٍ الْحَلِيمِيُّ إِلَى مُحَمَّدِ بْنِ خَالِدِ بْنِ عَبْدِ اللَّهِ الْقَسْرِيِّ وَ كَانَ عَامِلَهُ عَلَى الْمَدِينَةِ أَنْ يَسْأَلَ أَهْلَ الْمَدِينَةِ عَنِ الْخَمْسَةِ فِي الزَّكَاةِ مِنَ الْمَائَتَيْنِ كَيْفَ صَارَتْ وَزْنَ سَبْعَةٍ وَ لَمْ يَكُنْ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ص

<sup>132</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 8

<sup>133</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 9

<sup>134</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 10

(The book) 'Ila' Al Sharaie' – My father and Ibn Al Waleed, both together from Sa'ad, and Al Himeyri, both together from Al Barqy, from Salama Bin Al Khattab, from Al Husayn Bin Rashid, from Ali Bin Ismail Al Mayshami, from Habeeb Al Khash'amy who said,

'Abu Ja'far (Al-Mansour) the caliph wrote to Muhammad Bin Khalid Bin Abdullah Al-Qasry, and he was his office bearer upon Al-Medina, 'Ask the people of Al Medina about the five out of two hundred regarding the Zakat. How did it come to be the weight of seven and this had not been in the era of Rasool-Allah<sup>-saww</sup>?'

وَأَمْرُهُ أَنْ يُسْأَلَ فِيمَنْ يَسْأَلُ عَبْدَ اللَّهِ بْنِ الْحَسَنِ وَجَعْفَرَ بْنَ مُحَمَّدٍ عَ فَسَأَلَ أَهْلَ الْمَدِينَةِ فَقَالُوا أَذْرَجْنَا مِنْ سَمَانَ قَبْلَنَا عَلَى هَذَا

And he ordered him to ask among the ones he asks, Abdullah Bin Al-Hassan and Ja'far Bin Muhammad. He asked the people of Al-Medina. They said, 'We found the ones before us being upon this'.

فَبَعَثَ إِلَى عَبْدِ اللَّهِ وَجَعْفَرَ عَ فَسَأَلَ عَبْدَ اللَّهِ فَقَالَ كَمَا قَالَ الْمُسْتَفْتُونَ مِنْ أَهْلِ الْمَدِينَةِ قَالَ فَمَا تَقُولُ أَنْتَ يَا أَبَا عَبْدِ اللَّهِ

He sent someone to Abdullah and Ja'far<sup>-asws</sup>. He asked Abdullah. He said just as the Fatwa issuers from the people of Al-Medina had said. He said, 'So what are you<sup>-asws</sup> saying, O Abu Abdullah<sup>-asws</sup>?'

فَقَالَ إِنَّ النَّبِيَّ صَ جَعَلَ فِي كُلِّ أَرْبَعِينَ أُوقِيَةً أَوْ قِيَّةً فَإِذَا حَسِبْتَ ذَلِكَ كَانَ عَلَى وَزْنِ سَبْعَةٍ وَ قَدْ كَانَتْ وَزْنِ سِتَّةٍ كَانَتْ الدَّرَاهِمُ خَمْسَةَ دَوَانِيقَ

He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> made in every forty, an 'Owqiya', and 'Owqiya'. So, when that was calculated, it was upon the weight of seven, and the weight of six was the five Dirhams 'Dawaneeq'.

قَالَ حَبِيبٌ فَحَسِبْنَاهُ فَوَجَدْنَاهُ كَمَا قَالَ فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْحَسَنِ فَقَالَ مِنْ أَيْنَ أَخَذْتَ هَذَا

Habeeb said, 'We calculated it. We found it just as he<sup>-asws</sup> had said. Abdullah Bin Al-Hassan (Al-Basry) came to him<sup>-asws</sup>. He said, 'From where have you<sup>-asws</sup> taken this?'

فَقَالَ قَرَأْتُهُ فِي كِتَابِ أُمِّكَ فَاطِمَةَ عَ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> saw it in the book of your mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>'.

Then he left. Muhammad sent a messenger to him<sup>-asws</sup>, 'Send to me the book of Fatima<sup>-asws</sup>'.

ثُمَّ انْصَرَفَ فَبَعَثَ إِلَيْهِ مُحَمَّدٌ ابْعَثْ إِلَيَّ بِكِتَابِ فَاطِمَةَ فَأَرْسَلَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ عَ أَبِي إِذَا أَخْبَرْتِكَ أَبِي قَرَأْتُهُ وَ لَمْ أَخْبِرْكَ أَنَّهُ عِنْدِي

Abu Abdullah<sup>-asws</sup> sent a message to him: 'But rather I<sup>-asws</sup> had informed you<sup>-asws</sup> that I<sup>-asws</sup> had read it, and I<sup>-asws</sup> did not inform you that it was in my<sup>-asws</sup> possession!'

قَالَ حَبِيبٌ فَجَعَلَ مُحَمَّدٌ يَقُولُ مَا رَأَيْتُ مِثْلَ هَذَا قَطُّ.

Habeeb said, ‘Muhammad went on to say, ‘I have not seen the likes of this at all!’<sup>135</sup>

هذا الحديث كسائر أخبار الباب مروى في الكافي أيضا لكنه قدس سره كان بانيا في الأبواب الفقهيّة أن لا ينقل من الكتب الأربعة، لكونها مشهورة بأيدي الفقهاء و إنما أراد أن يجمع غير ما كان فيها خارجا عن تناول الفقهاء

**Notes** - This Hadeeth, like the other reports in this chapter, is also narrated in Al-Kafi. However, may his secret be sanctified, he intended in the legal chapters not to quote from the four books, as they are well-known and in the hands of the jurists. He intended to collect what was not included in them and was beyond the reach of the jurists.

و كيف كان فالحديث مروى في الكافي ج 3 ص 507 و قد شرحه المؤلف العلامة في كتابه مرآة العقول، و شرحه الفيض قدس سرهما في الوافي أيضا، من أراد التفصيل فليرجع إليهما

*In any case, the Hadeeth is narrated in Al-Kafi, volume 3, page 507. The author, the esteemed scholar, has explained it in his book ‘Mir’at al-‘Uqul’, and Faydh, may their souls be sanctified, also explained it in ‘Al-Wafi’. For those who seek details, they should refer to these sources.*

و قال الشهيد في الذكرى: المعتبر في الدنانير المتقال، و هو لم يختلف في الإسلام و قبله، و في الدرهم ما استقر عليه في زمن بنى أمية بإشارة زين العابدين عليه السلام بضم الدرهم البغلى الى الطبري و قسمتها نصفين، فصارت الدرهم ستة دوانيق، كل عشرة سبعة مثاقيل، و لا عبرة بالعدد في ذلك.

*Al-Shaheed said in ‘Al-Zikrā’, ‘What is considered in Dinars is the ‘mithqal’, which did not differ in Islam and before it. As for the Dirham, it was standardised during the Umayyad period based on the guidance of Zayn Al-Abideen<sup>-asws</sup>, by combining the ‘Bagheli’ Dirham with the ‘Tabari’ Dirham and dividing them in half, making the dirham as being of six ‘Dawaneeq’, where ten Dirhams equated to seven ‘Mithqals’. The number is not significant in this regard.*

و قيل: إنّه كان في زمان المنصور وزن المائتين موافقا لوزن مائتين و ثمانين في زمان الرسول فيكون المخرج منها خمسة على وزن سبعة، و قبل زمان المنصور كان وزن المائتين موافقا لوزن مائتين و أربعين فيكون المخرج خمسة على وزن ستة و المخرج هو ربع العشر فلا تفاوت.

*It is said that in the time of Al-Mansour (the caliph), the weight of two hundred Dirhams corresponded to the weight of two hundred and eighty in the time of the Prophet<sup>-saww</sup>, making the Zakat due from them five based on a weight of seven. Before the time of Al-Mansour, the weight of two hundred corresponded to the weight of two hundred and forty, making the Zakat due five based on a weight of six. The amount due is one-quarter of one-tenth, so there is no difference.*

12- ضا، فقه الرضا عليه السلام ليس فيما دون عشرين ديناراً زكاة ففيها نصف دينار و كلّما زاد بعد العشرين إلى أن يبلغ أربعة دنانير فلا زكاة فيه فإذا بلغ أربعة دنانير ففيه عشر دينار ثم على هذا الحساب و ليس على المال الغائب زكاة و لا في مال اليتيم زكاة و أوّل أوقات الزكاة بعد ما مضى سنة أشهر من السنة لمن أراد تقديم الزكاة

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup>: ‘There isn’t any Zakat in less than twenty Dinars. In it is half a Dinar, and every time it increases after the twenty up to it reaches forty Dinars, there is no Zakat in it. When it reaches forty Dinars, in it is ten Dinars. Then, based upon this calculation, and there isn’t any Zakat on the absent wealth, nor in the

wealth of an orphan, and the first timing of the Zakat after the passing of six months from the year is for the one who wants to advance the Zakat’.

وَنَزَوِي أَنَّهُ لَيْسَ عَلَى الذَّهَبِ زَكَاةٌ حَتَّى تَبْلُغَ أَرْبَعِينَ مِثْقَالًا فَإِذَا بَلَغَ أَرْبَعِينَ مِثْقَالًا فَفِيهِ مِثْقَالٌ وَ لَيْسَ فِي نَيْفِ شَيْءٍ حَتَّى تَبْلُغَ أَرْبَعِينَ وَ لَا يَجُوزُ فِي الزَّكَاةِ أَنْ يُعْطَى أَقْلٌ مِنْ نِصْفِ دِينَارٍ

And we are reporting that there isn't any Zakat upon the gold until it reaches forty 'Misqal'. When it reaches forty 'Misqal', in it is (Zakat of) one 'Misqal', and there isn't anything in the fraction until it reaches forty, nor is it allowed regarding that Zakat that less than half a Dinar be given.

وَ إِنْ كَانَ مَالُكَ فِي بَحَارَةٍ وَ طَلَبْتَ مِنْكَ الْمَتَاعَ بِرَأْسِ مَالِكَ وَ لَمْ تَبْعُهُ تَبْتَعِي بِذَلِكَ الْفَضْلَ فَعَلَيْكَ [فَعَلَيْكَ] زَكَاةُ إِذَا جَاءَ عَلَيْكَ الْحَوْلُ وَ إِنْ لَمْ يُطَلَبْ مِنْكَ بِرَأْسِ مَالِكَ فَلَيْسَ عَلَيْكَ الزَّكَاةُ

And if your wealth was in the trading and the chattel is sought from you at the capital of your wealth (cost price) and you do not sell it seeking the surplus (profit) with that, upon you is it's Zakat when the year comes upon you, and if you not sought from at your cost (at a loss), the Zakat isn't upon you.

وَ لَيْسَ عَلَى الْخُلْيِ زَكَاةٌ وَ لَكِنْ تُعِيرُهُ مُؤْمِنًا إِذَا اسْتَعَارَ مِنْكَ فَهُوَ زَكَاةُ وَ لَيْسَ فِي السَّبَائِكِ زَكَاةٌ إِلَّا أَنْ يَكُونَ فَرَّ بِهِ مِنَ الزَّكَاةِ فَإِنْ فَرَزَتْ بِهِ مِنَ الزَّكَاةِ فَعَلَيْكَ فِيهِ زَكَاةٌ.

And there isn't any Zakat upon the jewellery, but you can lend it to a Momin if he asks to borrow it from you, and that would be (classified as being) it's Zakat, and there isn't any Zakat in the moulds (ingots) except if he is fleeing from (avoiding) the Zakat with it. If you are fleeing from the Zakat, upon you is the Zakat in it".<sup>136</sup>

13- سر، السرائر من كتاب معاوية بن عمار قال: قلت لأبي عبد الله ع الرجل يجعل الخلي لأهله من المائة دينار و المائتين دينار

(The book) 'Al Saraair', from the book of Muawiya Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The man makes the jewellery for his family from two hundred Dinars, and the two hundred Dinars'.

قَالَ وَ أَرَانِي قَدْ قُلْتُ لَهُ ثَلَاثِمِائَةَ دِينَارٍ أَعَلَيْهِ زَكَاةٌ

He (the narrator) said, 'And I view that I had said to him<sup>-asws</sup> 'three hundred Dinars', is there Zakat upon it?'

قَالَ فَقَالَ إِنْ كَانَ إِثْمًا جَعَلَهُ لِيَفَّرَ بِهِ فَعَلَيْهِ الزَّكَاةُ وَ إِنْ كَانَ إِثْمًا جَعَلَهُ لِيَتَحَمَّلَ بِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ.

<sup>136</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 12

He (the narrator) said, 'He<sup>-asws</sup> said: 'If he had rather made it to avoid it, upon him is the Zakat, and if he had rather made it to beautify with, there isn't any Zakat upon it'.<sup>137</sup>

14- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّهُ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ فَذَكَرَ الزَّكَاةَ وَ قَالَ هَاتُوا رُبْعَ الْعَشْرِ مِنْ عَشْرِينَ مِثْقَالًا نِصْفَ مِثْقَالٍ وَ لَيْسَ فِيمَا دُونَ ذَلِكَ شَيْءٌ يَغْنِي بِحَدِّ الدَّهَبِ.

(The book) 'Da'aim Al Islam' –

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> stood among us. He<sup>-saww</sup> mentioned the Zakat and said: 'Give a quarter of the tenth from twenty 'Misqal', half a 'Misqal', and there isn't anything in what is below that' – he<sup>-saww</sup> mean the gold with this'.<sup>138</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ سُئِلَ عَنِ الصَّدَقَاتِ فَقَالَ الدَّهَبُ إِذَا بَلَغَ عَشْرِينَ مِثْقَالًا فَبِهِ نِصْفُ مِثْقَالٍ وَ لَيْسَ فِيمَا دُونَ الْعَشْرِينَ شَيْءٌ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> was asked about the charities. He<sup>-asws</sup> said: 'The gold, when it reaches twenty 'Misqal', in it is half a 'Misqal', and there isn't anything in what is below the twenty'.<sup>139</sup>

وَ عَنْ عَلِيٍّ عَ أَنَّهُ قَالَ: فِي عَشْرِينَ دِينَارًا نِصْفُ دِينَارٍ وَ لَا شَيْءٌ فِيمَا دُونَ ذَلِكَ وَ فِيمَا زَادَ عَلَى الْعَشْرِينَ فَبِحِسَابِهِ يُؤْخَذُ مِنْ كُلِّ مَا زَادَ رُبْعَ الْعَشْرِ.

And from Ali<sup>-asws</sup> having said: 'In twenty Dinars there is half a Dinar, and there is nothing in less than that, and in what is more upon the twenty, it is by its calculation, four-tenths will be taken from all increases'.<sup>140</sup>

وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَمَّا بَعَثَنِي رَسُولُ اللَّهِ صَ إِلَى الْيَمَنِ قَالَ لِي إِذَا لَقَيْتَ الْقَوْمَ فَقُلْ لَهُمْ هَلْ لَكُمْ أَنْ تُخْرِجُوا زَكَاةَ أَمْوَالِكُمْ طَهْرَةً لَكُمْ

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-saww</sup> sent me<sup>-asws</sup> to Al-Yemen, he<sup>-saww</sup> said to me: 'When you<sup>-asws</sup> meet the people, say to them: 'Is it for you to extract Zakat of your wealth of your wealth as a purification for you?'

وَ ذَكَرَ الْحَدِيثَ بِطَوْلِهِ وَ قَالَ فِيهِ فِي كُلِّ مَائَتِي دِرْهَمٍ خَمْسَةُ دِرَاهِمٍ وَ لَيْسَ فِيمَا دُونَ مَائَتِي دِرْهَمٍ زَكَاةٌ.

And he<sup>-asws</sup> mentioned the Hadeeth with its length, and he<sup>-saww</sup> said in it: 'In every two hundred Dirhams, there are five Dirhams, and there isn't any Zakat in what is below two hundred Dirhams'.<sup>141</sup>

وَ عَنْ عَلِيٍّ عَ أَنَّهُ قَالَ: لَيْسَ فِيمَا دُونَ مَائَتِي دِرْهَمٍ زَكَاةٌ وَ مَا زَادَ فَبِهِ رُبْعَ الْعَشْرِ وَ مَنْ كَانَ عِنْدَهُ دَهَبٌ لَا يَبْلُغُ عَشْرِينَ دِينَارًا أَوْ فِضَّةٌ لَا تَبْلُغُ مَائَتِي دِرْهَمٍ فَلَيْسَ عَلَيْهِ زَكَاةٌ

<sup>137</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 13

<sup>138</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 /1

<sup>139</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 /2

<sup>140</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 /3

<sup>141</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 /4

And from Ali<sup>-asws</sup> having said: ‘There isn’t any Zakat in what is below two hundred Dirhams, and whatever increases, there is four-tenth; and the one who has gold in his possession not reaching twenty Dinars, or silver not reaching two hundred Dirhams, there isn’t any Zakat upon him.

وَلَا يَجِبُ عَلَيْهِ أَنْ يَضُمَّ الذَّهَبَ إِلَى الْفِضَّةِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ فَرَّقَ بَيْنَهُمَا وَبَيَّنَّ رَسُولُ اللَّهِ ص أَنَّهُ لَا شَيْءَ فِي وَاحِدٍ مِنْهُمَا حَتَّى يَبْلُغَ الْحَدَّ الَّذِي حَدَّهُ رَسُولُ اللَّهِ ص.

And it is not obligated upon him if he were to combine the gold to the silver, because Allah<sup>-azwj</sup> Mighty and Majestic has Differentiated between the two, and Rasool-Allah<sup>-saww</sup> had explained that there is nothing in one of the two until it reaches the limit which Rasool-Allah<sup>-saww</sup> had defined”.<sup>142</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا بَأْسَ أَنْ يُعْطِيَ مَنْ وَجِبَتْ عَلَيْهِ زَكَاةٌ مِنَ الذَّهَبِ وَرِقًّا بِقِيَمَتِهِ وَكَذَلِكَ لَا بَأْسَ أَنْ يُعْطِيَ مَكَانَ مَا وَجِبَ عَلَيْهِ فِي الْوَرِقِ ذَهَبًا بِقِيَمَتِهِ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘There is no problem if the one upon whom the Zakat of the gold is obligated upon him, so he gives silver with its value, and like that there is no problem if he were to give in place of what is obligated upon him in the silver, gold of its value”.<sup>143</sup>

وَعَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَهْمَا قَالَا لَيْسَ فِي الْخُلْيِ زَكَاةٌ يَعْنِيَانِ مَا اتَّخَذَ مِنْهُ لِلْبِئْسِ مِثْلُ خُلْيِ النِّسَاءِ وَ السُّيُوفِ وَ أَشْبَاهِ ذَلِكَ مَا لَمْ يُرَدِّ بِهِ صَاحِبُهُ فِرَارًا مِنَ الزَّكَاةِ بِأَنْ يَصُوغَ مَالَهُ خُلْيًا أَوْ يَشْتَرِيَ بِهِ خُلْيًا لِقَلِّ يُؤَدِّي زَكَاةَهُ

And from Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, they<sup>-asws</sup> said there isn’t any Zakat in the jewellery. They<sup>-asws</sup> meant what is taken from it for the wearing, like ornaments of the women, and the swords, and resembling that, what its owner does not intend to flee from the Zakat by placing his wealth as jewellery, or he buys jewellery with it, lest he has to fulfil his Zakat.

هَذَا لَا يَنْبَغِي لِأَحَدٍ أَنْ يَفْعَلَهُ فَإِنْ فَعَلَهُ كَانَتْ عَلَيْهِ فِيهِ الزَّكَاةُ وَكَذَلِكَ عَلَيْهِ الزَّكَاةُ فِيمَا كَانَتْ فِي يَدَيْهِ مِنْ خُلْيٍ مَصُوغٍ يَتَصَرَّفُ بِهِ فِي الْبَيْعِ وَ الشِّرَاءِ أَوْ يَكُونُ عِنْدَهُ لِغَيْرِ اللَّيْبِاسِ.

This is not befitting for anyone that he does it. If he does it, the Zakat would be upon him, and like that the Zakat would be upon him in what jewellery was in his hand crafted to exchange with in the selling and the buying, or it happens to be with him for other than the wearing”.<sup>144</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا تَجِبُ الزَّكَاةُ فِيمَا سُمِّيَتْ فِيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ بَعْدَ أَنْ يَكْمُلَ الْقَدْرُ الَّذِي تَجِبُ فِيهِ.

<sup>142</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 5

<sup>143</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 6

<sup>144</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 7

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The Zakat is not obligated in what you have named (specified) in until the year passes upon it after it completes the worth which it is obligated in'.<sup>145</sup>

وَبِإِسْنَادِ الْمَذْكُورِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ أَسْقَطَ الزَّكَاةَ عَنِ الدُّرِّ وَ الْيَاقُوتِ وَ الْجَوْهَرِ كُلِّهِ مَا لَمْ يُرَدَّ بِهِ التِّجَارَةُ وَ هَذَا كَالَّذِي ذَكَرْتَاهُ مِنَ الْخَلِيجِ وَ الْوَجْهِ فِيهِ مِثْلُ مَا تَقَدَّمَ فِي ذِكْرِ الْخَلِيجِ.

And by the mentioned chain, from Rasool-Allah<sup>-saww</sup>: 'The Zakat drops from the gems, and the rubies, and all of the jewels for as long as the trading is not intended with it' - and this is like which we have mentioned of the jewellery and the aspects in it like what has preceded in the mention of jewellery'.<sup>146</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: فِي اللُّؤْلُؤِ يُخْرَجُ مِنَ الْبَحْرِ وَ الْعَنْبَرِ يُؤْخَذُ فِي كُلِّ وَاحِدٍ مِنْهُمَا الْخُمْسُ ثُمَّ هُمَا كَسَائِرِ الْأَمْوَالِ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'Regarding the pearls being extracted from the ocean and the ambergris, the fifth would be taken from each one of these, then they are like rest of the wealth'.<sup>147</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: فِي الرِّكَازِ مِنَ الْمَعْدِنِ وَ الْكَنْزِ الْقَدِيمِ يُؤْخَذُ الْخُمْسُ فِي كُلِّ وَاحِدٍ مِنْهُمَا وَ بَاقِي ذَلِكَ لِمَنْ وَجَدَ فِي أَرْضِهِ أَوْ دَارِهِ وَ إِنْ كَانَ الْكَنْزُ مِنْ مَالٍ مُحَدَّثٍ وَ ادَّعَاهُ أَهْلُ الدَّارِ فَهُوَ لَهُمْ.

And from him<sup>-asws</sup> having said: 'Regarding the ores from the mines and the ancient treasures, the fifth is taken from each one of these and remainder of that is for the one who found in his land, or his house, and even thought the treasure is from the new wealth, and people of the house can claim it, so it is for them'.

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنْ مَعَادِنِ الذَّهَبِ وَ الْفِضَّةِ وَ الْحَدِيدِ وَ الرِّصَاصِ وَ الصُّفْرِ قَالَ عَلَيْهِمْ فِيهَا جَمِيعاً الْخُمْسُ.

And from Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> was asked about the mines of gold and silver and the iron, and the lead, and the brass. He<sup>-asws</sup> said: 'In all of these is the fifth'.<sup>148</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: إِذَا كَانَتْ دِينَارٍ أَوْ ذَهَبٍ أَوْ دِرْهَمٍ أَوْ فِضَّةٍ دُونَ الْجِدِيدِ فَالزَّكَاةُ فِيهَا مِنْهَا.

And from him<sup>-asws</sup> having said: 'When the Dinars, or gold, or Dirhams, or silver was less than high quality, regarding it there is Zakat from it'.<sup>149</sup>

وَ عَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص عَقَا عَنِ الدُّوْرِ وَ الْحَدَمِ وَ الْكِسْوَةِ وَ الْأَثَابِ مَا لَمْ يُرَدَّ بِشَيْءٍ مِنْ ذَلِكَ التِّجَارَةُ.

<sup>145</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 8

<sup>146</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 9

<sup>147</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 10

<sup>148</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 11

<sup>149</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 12

And from him<sup>-asws</sup>, from Ali<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> excused (the Zakat) from the houses, and the servants, and the clothes, and the furniture, for as long as the trading is not intended from any of that’.<sup>150</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَا اشْتَرَى لِلتَّجَارَةِ فَأَعْطَى بِهِ رَأْسَ مَالِهِ أَوْ أَحْتَرَّ فَحَالَ عَلَيْهِ الْحَوْلُ وَ لَمْ يَبِعْهُ فِيهِهِ الرِّكَاءُ وَ إِنْ بَارَ عَلَيْهِ وَ لَمْ يَجِدْ رَأْسَ مَالِهِ لَمْ يُرَكِّهِ حَتَّى يَبِيعَهُ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Whatever is bought for the trading and the capital of its wealth (cost) is given for it (sold at), or for more, and the year passes upon it, there is Zakat in it, and if it is stale upon him (unsold) and he cannot find the capital of his wealth (cannot sell for cost price), he will not pay Zakat of it until he sells it’.<sup>151</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: لَيْسَ فِي مَالِ يَتِيمٍ وَ لَا مَعْتُوهِ زَكَاةٌ إِلَّا أَنْ يُعْمَلَ بِهِ فَإِنْ عُمِلَ بِهِ فِيهِهِ الرِّكَاءُ.

And from him<sup>-asws</sup>, having said: ‘There isn’t any Zakat in wealth of an orphan nor one of a weak mind except he works with it. If he does work with it, there is Zakat in it’.<sup>152</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: فِي الَّذِي يَكُونُ لِلرَّجُلِ عَلَى الرَّجُلِ إِنْ كَانَ غَيْرَ مَمْنُوعٍ مِنْهُ بِأَخْذِهِ مَتَى شَاءَ بِلَا حُصُومَةٍ وَ لَا مُدَافَعَةٍ فَهُوَ كَسَائِرِ مَا فِي يَدَيْهِ مِنْ مَالِهِ يُرَكِّبُهُ

And from him<sup>-asws</sup> having said: ‘Regarding which happens to be for the man upon the man (debt), if it was not prevented from taking it whenever he wishes to without dispute nor defended, it is like rest of what wealth there is in his hands, he should pay its Zakat.

وَ إِنْ كَانَ الَّذِي هُوَ عَلَيْهِ يُدَافِعُهُ وَ لَا يَصِلُ إِلَيْهِ إِلَّا بِحُصُومَةٍ فَزَكَاةُ عَلَى الَّذِي هُوَ فِي يَدَيْهِ وَ كَذَلِكَ مَالُ الْعَائِبِ وَ كَذَلِكَ مَهْرُ الْمَرْأَةِ عَلَى زَوْجِهَا.

And it was which he is being argued against and he cannot arrive to it except with disputing, it’s Zakat is upon the one in whose hand it is, and like that is the absent wealth, and like that is dower of the wife upon her husband’.<sup>153</sup>

وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَيْسَ فِي مَالٍ مُسْتَفَادٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ إِلَّا أَنْ يَكُونَ فِي يَدِ مَنْ هُوَ فِي يَدَيْهِ مَالٌ تَجِبُ فِيهِ الرِّكَاءُ فَإِنَّهُ يَضُمُّهُ إِلَيْهِ وَ يُرَكِّبُهُ عِنْدَ رَأْسِ الْحَوْلِ الَّذِي يُرَكِّبُهُ فِيهِ مَالُهُ.

And from Ali<sup>-asws</sup>, he<sup>-asws</sup> said: ‘There isn’t any Zakat in newly-acquired wealth until the year passes upon it, except if it happens to be in the hand of the one the wealth is in his hands and the Zakat is obligated upon him, so he can combine to it and he should pay its Zakat at the end of the year which he pays Zakat in of his wealth’.<sup>154</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَيْسَ فِي مَالِ الْمُكَاتَبِ زَكَاةٌ.

<sup>150</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 13

<sup>151</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 14

<sup>152</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 15

<sup>153</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 16

<sup>154</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 17

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'There isn't any Zakat in the wealth of a contracted slave'.<sup>155</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الزَّكَاةُ مَضْمُونَةٌ حَتَّى يَضَعَهَا مَنْ وَجِبَتْ عَلَيْهِ مَوْضِعَهَا.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> said: 'The Zakat is a responsibility until the one it is obligated upon places it in its place'.<sup>156</sup>

فعلى هذا القول يلزم على كل من وجبت عليه زكاة و أعطاهها غير أهلها الذين أمر الله بدفعها إليهم أعطاهها ثانية لمن أوجب دفعها إليه و سنذكر ما تجب في هذا في موضعه إن شاء الله

**Note-** Based on this statement, it is obligatory for anyone who owes Zakat and gives it to those who are not its rightful recipients, as Commanded by Allah<sup>-azwj</sup>, to give it again to those to whom it must be paid. We will mention the requirements for this in its appropriate place, if Allah<sup>-azwj</sup> so Desires.

و أقل ما يلزم في هذه الرواية من أخرج زكاة ماله فضاعت منه قبل أن يدفعها أن عليه إخراجها من ماله و لا يجزي عنه ضياعها قبل دفعها إلى من يجب دفعها إليه.

According to this report, the minimum obligation for someone whose Zakat was lost (wasted) before it was given to its rightful recipients is to take it out from their wealth again. The loss (wastage) of the Zakat before giving it to those who are entitled to it does not exempt them from the obligation.

و عَنْهُ ع أَنَّهُ قَالَ: فِي الرَّجُلِ يَجِبُ عَلَيْهِ زَكَاةٌ فِي مَالِهِ فَلَمْ يُخْرِجْهَا حَتَّى حَضَرَ الْمَوْتُ فَأَوْصَى أَنْ تُخْرَجَ عَنْهُ إِنَّمَا يَخْرُجُ [تُخْرَجُ] مِنْ جَمِيعِ مَالِهِ إِلَّا أَنْ يُوصَى بِإِخْرَاجِهَا مِنْ ثُلُثِهِ

And from him<sup>-asws</sup> having said regarding the man Zakat is obligated upon him regarding his wealth, but he does not extract until the death presents, so he bequeaths for it to be extracted on his behalf, it should be extracted from his entire wealth except if he bequeaths with it being extracted from its third.

فَهَذَا إِذَا عَلِمَ ذَلِكَ وَ إِنْ عَلِمَ مِنْهُ أَنَّهُ أَرَادَ أَنْ يُضِرَّ بَوَرَثَتِهِ وَ يُتْلَفَ مِيرَاثُهُمْ لَمْ يَجْزِ ذَلِكَ إِلَّا مِنْ ثُلُثِهِ إِلَّا أَنْ يُجِيرَهُ الْوَرِثَةُ عَلَى أَنْفُسِهِمْ.

'So, this is when that is known, and if it is known from him that he is intending to hurt his inheritors and damage their inheritances, that is no allowed except from his third, unless his inheritors allow it upon themselves'.<sup>157</sup>

15- الْهُدَايَةُ، اعْلَمُوا أَنَّهُ لَيْسَ عَلَى الدَّهَبِ شَيْءٌ حَتَّى تَبْلُغَ [يَبْلُغُ] عِشْرِينَ دِينَارًا فَإِذَا بَلَغَ فَفِيهِ نِصْفُ دِينَارٍ إِلَى أَنْ يَبْلُغَ أَرْبَعَةَ وَ عِشْرِينَ ثُمَّ فِيهِ نِصْفُ دِينَارٍ وَ عِشْرُ دِينَارٍ ثُمَّ عَلَى هَذَا الْحِسَابِ مَتَى مَا زَادَ عَلَى عِشْرِينَ أَرْبَعَةَ أَرْبَعَةَ فَفِي كُلِّ أَرْبَعَةِ عَشْرٍ إِلَى أَنْ يَبْلُغَ أَرْبَعِينَ فَإِذَا بَلَغَ أَرْبَعِينَ مِثْقَالًا فَفِيهِ مِثْقَالٌ

<sup>155</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 18

<sup>156</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 19

<sup>157</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 14 / 20

(The book) 'Al Hidayah' –

'Know that there isn't anything upon the gold until it reaches twenty Dinars. When it does reach, in it is half a Dinar (Zakat) until it reaches twenty-four. Then in it is half a Dinar and a tenth of a Dinar. Then, based upon this calculation whenever there is an increase of four upon twenty-four, four each (time). In every four is a tenth until it reaches forty. When it does reach forty 'Misqal', in it is a 'Misqal' (as Zakat).

وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى الْفِضَّةِ شَيْءٌ حَتَّى يَبْلُغَ مِائَتَيْ دِرْهَمٍ فَإِذَا بَلَغَتْ فِيهَا خَمْسَةُ دَرَاهِمٍ وَ مِئَةٍ زَادَ عَلَيْهَا أَرْبَعُونَ دِرْهَمًا فَبِهَا دِرْهَمٌ.

And know that there isn't anything upon the silver until it reaches two hundred Dirhams. When it does reach, there would be five Dirhams (Zakat) in it, and whenever there is an increase upon it of forty Dirhams, there would be a Dirham (Zakat) in it".<sup>158</sup>

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<sup>158</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 3 H 15

باب 4 زكاة الغلات و شرائطها و قدر ما يؤخذ منها و ما يستحب فيه الزكاة من الحبوب

## CHAPTER 4 – THE ZAKAT ON CROPS AND ITS CONDITIONS, AND AMOUNT OF WHAT IS TAKEN FROM THESE, AND WHAT SEEDS THE ZAKAT IS RECOMMENDED IN IT

1- ل، الخصال في خبر الأعمش عن الصادق ع قال: تجب الزكاة على الحنطة و الشعير و التمر و الزبيب إذا بلغ خمسة أوساق العشر إن كان سقي سحاً و إن كان سقي بالدوالي فعليه نصف العشر و الوسق ستون صاعاً و الصاع أربعة أمداد.

(The book) 'Al Khisaal' – In a Hadeeth by Al Amsh,

'From Al-Sadiq<sup>asws</sup> having said: 'The Zakat is obligatory upon the wheat, and the barley, and the dates, and the raisings when it reaches five 'Wasaq(s)', the tenth (is Zakat) if it had been irrigated by flowing water (natural means), and if it was irrigated with the buckets (artificial means), upon it is half the tenth (twentieth); and the 'Wasaq' is of sixty 'Sa'a', and the 'Sa'a' is of four 'Mudd(s)'.<sup>159</sup>

2- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون يجب العشر من الحنطة و الشعير و التمر و الزبيب إذا بلغ خمسة أوساق و الوسق ستون صاعاً و الصاع أربعة أمداد.

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup> – Among what Al-Reza<sup>asws</sup> wrote for Al-Mamoun: 'The tenth is obligated (as Zakat) from the wheat, and the barley, and the dates, and the raisings when it reaches five 'Wasaq(s)', and the 'Wasaq' is sixty 'Sa'a', and the 'Sa'a' is four 'Mudd(s)'.<sup>160</sup>

3- ضا، فقه الرضا عليه السلام ليس في الحنطة و الشعير شيء إلى أن يبلغ خمسة أوساق و الوسق ستون صاعاً و الصاع أربعة أمداد و المذ مائتان و اثنتان و تسعون درهماً و نصف

(The book) 'Fiqh Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup>: 'There is nothing upon the wheat and the barley until it reaches five 'Wasaq(s), and the 'Wasaq' is of sixty 'Sa'a', and the 'Sa'a' is four 'Mudd(s)', and the 'Mudd' is (weight of) two hundred and ninety and a half Dirhams.

فإذا بلغ ذلك و حصل بغير خراج السلطان و مئونة العمارة و القرية أخرج منه العشر إن كان سقي بماء المطر أو كان بغلا و إن كان سقي بالدلاء و العزب ففيه نصف العشر

When it reaches that and has been achieved without taxation of the ruler, and expenses of the cultivation and the town, the tenth would be extracted from it if it had been irrigated with the rain water or natural torrents, and if it had been irrigated by the buckets and the devices, in it would be half the tenth (twentieth).

<sup>159</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 4 H 1

<sup>160</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 4 H 2

وَ فِي التَّمْرِ وَ الرَّيْبِ مِثْلُ مَا فِي الحِنْطَةِ وَ الشَّعِيرِ فَإِنْ بَقِيَ الحِنْطَةُ وَ الشَّعِيرُ بَعْدَ مَا أُخْرِجَ الرَّكَاءُ مَا بَقِيَ وَ حَوْلَتْ [حَالَتْ] عَلَيْهَا السَّنَةُ لَيْسَ عَلَيْهَا زَكَاةٌ حَتَّى يُبَاعَ وَ يَحُولَ عَلَى ثَمِّهِ حَوْلٌ.

And in the dates and the raisings is similar to what is regarding the wheat and the barley. If the wheat and the barley remain after having extracted the Zakat what remains, and the year passes over it, there isn't any Zakat upon it until sold, and a year passes over its price".<sup>161</sup>

4- شي، تفسير العياشي عن أبي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع وَ مِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ قَالَ كَانَ رَسُولُ اللَّهِ ص إِذَا أَمَرَ بِالنَّخْلِ أَنْ يُرَكَّى يَجِيءُ قَوْمٌ بِاللَّوَانِ مِنَ التَّمْرِ هُوَ مِنْ أَرْدَا التَّمْرِ يُؤَدُّونَهُ عَنْ زَكَاتِهِمْ يُقَالُ لَهُ الجُعْرُورُ وَ المِعَافَاةُ قَلِيلَةُ اللِّحَاءِ عَظِيمَةُ النَّوَى فَكَانَ بَعْضُهُمْ يَجِيءُ بِمَا عَنِ التَّمْرِ الجَيِّدِ

(The book) 'Tafseer Al Ayyashi' – From Abu Baseer who said,

'I asked Abu Abdullah<sup>-asws</sup>: **and from what We Extracted for you from the ground, [2:267]**. He<sup>-asws</sup> said: 'It was so, when Rasool-Allah<sup>-saww</sup> ordered for Zakat on the palm trees, people came with a variety of the dates which were from the worst dates to pay off their Zakat, called 'Al-Jarour' and 'Al-Mi'afara', being of thin pulp and large cores. Some of them came with it (as Zakat) of the good quality dates.

فَقَالَ رَسُولُ اللَّهِ ص لَا تُخْرُصُوا هَاتَيْنِ وَ لَا تَجِيئُوا مِنْهَا بِشَيْءٍ

Rasool-Allah<sup>-saww</sup> said: 'Neither estimate (Zakat) from these two (types) nor come with anything of these!'

وَ فِي ذَلِكَ أَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا مَنْ طَيِّبَاتِ مَا كَسَبْتُمْ إِلَى قَوْلِهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ وَ الإِعْمَاضُ أَنْ يَأْخُذَ هَاتَيْنِ التَّمْرَتَيْنِ مِنَ التَّمْرِ

And regarding that Allah<sup>-azwj</sup> Revealed: **O you those who are believing! Spend from the good of what you earn, - up to His<sup>-azwj</sup> Words: unless you are closing your eyes during it; [2:267]** – and the closing of the eyes is that he takes these two dates from the dates'.

وَ قَالَ لَا يَصِلُ إِلَى اللَّهِ صَدَقَةٌ مِنْ كَسْبِ حَرَامٍ.

And he<sup>-saww</sup> said: 'Do not give to Allah<sup>-azwj</sup> charity from Prohibited earnings!'<sup>162</sup>

5- شي، تفسير العياشي عن رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ فَقَالَ رَسُولُ اللَّهِ ص بَعَثَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَقَالَ لَا تُخْرُصُوا جُعْرُوراً وَ لَا مِعَافَاةً

(The book) 'Tafseer Al Ayyashi' – From Rifa'at,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **unless you are closing your eyes during it; [2:267]**. Rasool-Allah<sup>-saww</sup> sent Abdullah Bin Rawaha. He said, 'Neither estimate (Zakat) of 'Ja'roura' nor 'Miafara'!

<sup>161</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 4 H 3

<sup>162</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 4 H 4

وَ كَانَ أَناسٌ يَجِيئُونَ بِتَمْرٍ سَوِيٍّ فَأَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ وَ لَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ

And some people were coming with bad dates, so Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Revealed: **and you wouldn't be taking it unless you are closing your eyes during it; [2:267]**.

وَ ذَكَرَ أَنَّ عَبْدَ اللَّهِ حَرَصَ عَلَيْهِمْ تَمْرٌ سَوِيٌّ فَقَالَ النَّبِيُّ ص يَا عَبْدَ اللَّهِ لَا تَحْرُصْ جُجُوراً وَ لَا مِعَافَاةً.

And he<sup>-asws</sup> mentioned, 'Abdullah had estimated (Zakat) upon them the bad dates, so the Prophet<sup>-saww</sup> said: 'O Abdullah! Neither estimate 'Jaroura' nor 'Miafara' (bad dates)'.<sup>163</sup>

6- شي، تفسير العياشي عن إسحاق بن عمار عن جعفر بن محمد ع قال: كان أهل المدينة يأتون بصدقة الفطر إلى مسجد رسول الله ص و فيه عِدْقٌ يُسَمَّى الْجُجُورَ وَ عِدْقٌ يُسَمَّى مِعَافَاةً كَانَا عَظِيماً نَوَاهِمَا رَقِيقاً لِحَاهُمَا فِي طَعْمِهِمَا مَرَاةً

(The book) 'Tafseer Al Ayyashi' – From Is'haq Bin Ammar,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The people of Al-Medina were coming with charity of 'Al-Fitra' to the Masjid of Rasool-Allah<sup>-saww</sup>, and in it were dates named as 'Al-Jaroura' and dates named as 'Miafara'. These were or large of their cores and things of its flesh, bitter in their taste.

فَقَالَ رَسُولُ اللَّهِ ص لِلْحَارِصِ لَا تَحْرُصْ عَلَيْهِمْ هَذَيْنِ اللَّوْنَيْنِ لَعَلَّهُمْ يَسْتَحْيُونَ لَا يَأْتُونَ بِمَا

Rasool-Allah<sup>-saww</sup> said to the estimator (of Zakat): 'Do not be estimating these two types perhaps they will be embarrassed, they will not be coming with these!'

فَأَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ إِلَى قَوْلِهِ تُنْفِقُونَ.

Allah<sup>-azwj</sup> Revealed: **O you those who are believing! Spend from the good of what you earn – up to His<sup>-azwj</sup> Word: *spending [2:267]***.<sup>164</sup>

7- الْهِدَايَةُ، اعْلَمْ أَنَّهُ لَيْسَ عَلَى الْحِنْطَةِ وَ الشَّعِيرِ شَيْءٌ حَتَّى تَبْلُغَ حَمْسَةَ أَوْسَاقٍ وَ الْوَسْقُ سِتُونَ صَاعاً وَ الصَّاعُ أَرْبَعَةُ أَمْدَادٍ وَ الْأَمْدُ وَزْنُ مَائِي [مَائَتَيْنِ] وَ اثْنَتَيْنِ وَ تِسْعِينَ دِرْهَمًا وَ نِصْفٍ

(The book) 'Al Hidayah' –

'Know that there isn't anything upon the wheat and the barley until it reaches five 'Wasaq(s)', and the 'Wasaq' is of sixty 'Sa'a', and the 'Sa'a' is four 'Mudd(s)', and the 'Mudd' is weight of two hundred and ninety and a half Dirhams.

فَإِذَا بَلَغَ ذَلِكَ وَ حَصَلَ بَعْدَ خَرَجِ السُّلْطَانِ وَ مِثْوَنَةِ الْقَرْيَةِ أُخْرِجَ مِنْهُ الْعُشْرُ إِنْ كَانَ سَقِي بِمَاءِ الْمَطَرِ أَوْ كَانَ سَقِيًا وَ إِنْ سَقِيَ بِالِدَّلَاءِ وَ الْعَرَبِ فَفِيهِ نِصْفُ الْعُشْرِ

<sup>163</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 4 H 5

<sup>164</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 4 H 6

When it reaches that and has been achieved without taxation of the ruler, and expenses of the cultivation and the town, the tenth would be extracted from it if it had been irrigated with the rain water or natural torrents, and if it had been irrigated by the buckets and the devices, in it would be half the tenth (twentieth).

وَ فِي التَّمْرِ وَ الرَّيْبِ مِثْلُ مَا فِي الْحِنْطَةِ وَ الشَّعِيرِ وَ إِنْ بَقِيَ الْحِنْطَةُ وَ الشَّعِيرُ بَعْدَ ذَلِكَ مَا بَقِيَ فَلَيْسَ عَلَيْهِ شَيْءٌ حَتَّى يُبَاعَ وَ يَحُولَ عَلَيْهِ الْحَوْلُ.

And in the dates and the raisings is similar to what is regarding the wheat and the barley. If the wheat and the barley remain after having extracted the Zakat what remains, there isn't anything upon it until sold, and the year passes over it".<sup>165</sup>

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<sup>165</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 4 H 7

## CHAPTER 5 – ZAKAT OF THE ANIMALS

1- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن الزكاة في العنم فقال من كل أربعين شاة شاة و في مائة شاة و ليس في العنم كسور.

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Musa Al-Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the Zakat regarding the sheep. He<sup>-asws</sup> said: 'From every forty sheep, one sheep, and in one hundred sheep, one (more) sheep, and there aren't fractions in the sheep'.<sup>166</sup>

2- مع، معاني الأخبار أبي عن سعد بن عبد الله عن ابن هاشم عن حماد بن حريز عن زرارة و محمد بن مسلم و أبي بصير و بُريد العجلي و الفضيل عن أبي جعفر و أبي عبد الله ع قال في صدقة الإبل في كل خمس شاة إلى أن تبلغ خمسة و عشرين فإذا بلغت ذلك ففيها ابنة مخاض ثم ليس فيها شيء حتى تبلغ خمسة و ثلاثين

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Hashim, from Hammad, from Hareez and Muhammad Bin Muslim, and Abu Baseer, and Bureyd Al Ijaly, and the Fuzeyl,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> both said regarding charity of the camel: 'In every five (Zakat is) a sheep up to it reaching twenty-five. When it reaches that, in these is a 'one year old' she-camel, then there isn't anything until it reaches thirty-five.

فإذا بلغت خمسة و ثلاثين ففيها ابنة لبون ثم ليس فيها شيء حتى تبلغ خمسة و أربعين فإذا بلغت خمسة و أربعين ففيها حقة طروقة الفحل

When it reaches thirty-five (camels), in these is a 'two year' old she-camel. Then there isn't anything in these until it reaches forty-five. When it reaches forty-five, in these is a 'three year' old she-camel marriageable to the stallion.

ثم ليس فيها شيء حتى تبلغ ستين فإذا بلغت ستين ففيها جدعة ثم ليس فيها شيء حتى تبلغ خمسة و سبعين فإذا بلغت خمسة و سبعين ففيها بنتا لبون

Then there isn't anything in these until it reaches sixty. When it reaches sixty, in these is a 'four year' old she-camel. Then there isn't anything in these until it reaches seventy-five. When it reaches seventy-five, in these are two 'two-year' old she-camels.

ثم ليس فيها شيء حتى تبلغ تسعين فإذا بلغت تسعين ففيها حقتان طروقتا الفحل ثم ليس فيها شيء أكثر من ذلك حتى تبلغ عشرين و مائة فإذا بلغت عشرين و مائة ففيها حقتان طروقتا الفحل

Then there isn't anything in these until it reaches ninety. When it reaches ninety, in these is two 'three year' of she-camels marriageable to the stallion. Then there isn't anything more from that until it reaches one hundred and twenty. When it reaches one hundred and twenty, in these are two 'three-year' old marriageable to the stallion.

<sup>166</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 1

فَإِذَا زَادَتْ وَاحِدَةً عَلَى عِشْرِينَ وَ مِائَةً فَفِي كُلِّ خَمْسِينَ حِمَّةً وَ فِي كُلِّ أَرْبَعِينَ ابْنَةً لَبُونٍ ثُمَّ تَرْجِعُ الْإِبِلُ عَلَى أَسْنَانِهَا

When one increases upon one hundred and twenty, in every fifty there is a 'three year' old she-camel, and in every forty there is a 'two-year' old she-camel. Then the camel returns to be upon its years (age).

وَ لَيْسَ عَلَى التَّيْفِ شَيْءٌ وَ لَا عَلَى الْكُسُورِ شَيْءٌ وَ لَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ إِذَا كَانَ ذَلِكَ عَلَى السَّائِمَةِ الرَّاعِيَةِ

And there isn't anything upon the more (odd number) nor anything upon the fraction, and there isn't anything upon the working animals. But rather, that is upon the grazing livestock'.

قَالَ قُلْتُ مَا فِي الْبُحْتِ السَّائِمَةِ

He (the narrator) said, 'I said, 'What is regarding the 'Bakht' grazing camels?'

قَالَ مِثْلُ مَا فِي الْإِبِلِ الْعَرَبِيَّةِ.

He<sup>-asws</sup> said: 'Similar to what is regarding the Arabian camels''<sup>167</sup>.

3- ل، الخصال فِي خَبَرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع بَجِبَ عَلَى الْعَنَمِ الزَّكَاةُ إِذَا بَلَغَتْ أَرْبَعِينَ شَاةً وَ تَزِيدُ وَاحِدَةً فَتَكُونُ فِيهَا شَاةٌ إِلَى عِشْرِينَ وَ مِائَةً فَإِذَا بَلَغَتْ مِائَةً وَ عِشْرِينَ وَ تَزِيدُ وَاحِدَةً فَتَكُونُ فِيهَا شَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِمِائَةٍ ثُمَّ بَعْدَ ذَلِكَ يَكُونُ فِي كُلِّ مِائَةٍ شَاةٌ شَاةً

(The book) 'Al Khisaal' – In a Hadeeth by Al Amsh,

'From Al-Sadiq<sup>-asws</sup>: 'The Zakat is obligated upon the sheep when it reaches forty sheep and one increases in it, in it would be one sheep up to one hundred and twenty. When it reaches one hundred and twenty and one increases in it, there would be two sheep in it up to two hundred. When one increases in it would be three sheep up to three hundred. Then after that there would be a sheep, a sheep in every one hundred.

وَ بَجِبَ عَلَى الْبَقَرِ الزَّكَاةُ إِذَا بَلَغَتْ ثَلَاثِينَ بَقْرَةً تَبِيعَةً حَوْلِيَّةً فَيَكُونُ فِيهَا تَبِيعٌ حَوْلِيٌّ إِلَى أَنْ تَبْلُغَ أَرْبَعِينَ بَقْرَةً ثُمَّ يَكُونُ فِيهَا مُسِنَّةٌ إِلَى سِتِّينَ ثُمَّ يَكُونُ فِيهَا مُسْتَنَانٌ إِلَى تِسْعِينَ ثُمَّ يَكُونُ فِيهَا ثَلَاثُ تَبَايِعٍ ثُمَّ بَعْدَ ذَلِكَ فِي كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعٌ وَ فِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ

And the Zakat is obligated on cattle when they reach thirty head of cattle, with a one-year-old calf due as Zakat, up to forty head of cattle. When they reach forty head of cattle, a two-year-old cow is due, up to sixty. Then, two two-year-old cows are due, up to ninety. Then, three one-year-old calves are due. Then, after that, for every thirty head of cattle, a one-year-old calf is due, and for every forty head of cattle, a two-year-old cow is due.

<sup>167</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 2

وَتَجِبُ عَلَى الْإِبِلِ الزَّكَاةُ إِذَا بَلَغَتْ خَمْسَةً فَتَكُونُ فِيهَا شَاةٌ فَإِذَا بَلَغَتْ عَشْرَةً فَشَاتَانِ فَإِذَا بَلَغَتْ خَمْسَةَ عَشَرَ فَثَلَاثُ شِيَاهٍ فَإِذَا بَلَغَتْ عِشْرِينَ فَأَرْبَعُ شِيَاهٍ فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ فَخَمْسُ شِيَاهٍ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا بِنْتُ مَخَاضٍ فَإِذَا بَلَغَتْ خَمْسًا وَثَلَاثِينَ وَ زَادَتْ وَاحِدَةً فَفِيهَا بِنْتُ لَبُونٍ فَإِذَا بَلَغَتْ خَمْسًا وَأَرْبَعِينَ وَ زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ

And the Zakat is obligated upon the camels when they reach five, with one sheep due. When they reach ten, two sheep are due. When they reach fifteen, three sheep are due. When they reach twenty, four sheep are due. When they reach twenty-five, five sheep are due. When they increase by one, a 'one-year-old she-camel' (Bint Makhad) is due. When they reach thirty- five, a two-year-old she-camel (Bint Labun) is due. When they reach forty- five, a three-year-old she-camel (Hiqqah) is due.

فَإِنْ بَلَغَتْ سِتِينَ وَ زَادَتْ وَاحِدَةً فَفِيهَا جَدْعَةٌ إِلَى ثَمَانِينَ فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا نَبِيٌّ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ تِسْعِينَ فَفِيهَا ابْنَةُ لَبُونٍ فَإِنْ زَادَتْ وَاحِدَةً إِلَى عِشْرِينَ وَ مِائَةٍ فَفِيهَا حِقَّتَانِ طُرُوقَتَا الْفَحْلِ فَإِذَا كَثُرَتِ الْإِبِلُ فَبِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ وَ فِي كُلِّ خَمْسِينَ حِقَّةٌ وَ يَسْقُطُ الْعَنَمُ بَعْدَ ذَلِكَ وَ يُرْجَعُ إِلَى أَسْنَانِ الْإِبِلِ.

If they reach sixty, a four-year-old she-camel (Jadh'ah) is due, up to eighty. If they increase by one, a five-year-old camel (Sani) is due, up to ninety. When they reach ninety, a two-year-old she-camel (Bint Labun) is due. If they increase by one, up to one hundred and twenty, two three-year-old she-camels (Hiqqah) marriageable a stallion are due. When the number of camels increases, for every forty, a two-year-old she-camel (Bint Labun) is due, and for every fifty, a three-year-old she-camel (Hiqqah) is due. After that, the obligation for sheep is removed, and Zakat reverts to the ages of the camels".<sup>168</sup>

4- ضا، فقه الرضا عليه السلام لَيْسَ عَلَى الْعَنَمِ زَكَاةٌ حَتَّى تَبْلُغَ أَرْبَعِينَ شَاةً فَإِذَا زَادَتْ عَلَى الْأَرْبَعِينَ وَاحِدَةً فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَ مِائَةٍ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا شَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثَةٌ إِلَى ثَلَاثِمِائَةٍ

(The book) 'Fiqh Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup> - There is no Zakat on sheep until they reach forty sheep. When they increase by one over forty, one sheep is due, up to one hundred and twenty. If they increase by one more, two sheep are due, up to two hundred. If they increase by one more, three sheep are due, up to three hundred.

فَإِذَا كَثُرَ الْعَنَمُ أَسْقَطَ هَذَا كُلُّهُ وَ يُخْرَجُ فِي كُلِّ مِائَةٍ شَاةٌ وَ يَقْضَى الْمَصَدِّقُ الْمَوْضِعَ الَّذِي فِيهِ الْعَنَمُ فَيُنَادِي يَا مَعْشَرَ الْمُسْلِمِينَ هَلْ لِلَّهِ فِي أَمْوَالِكُمْ حَقٌّ

When the number of sheep increases, all previous calculations are dropped, and one sheep is due for every hundred. The Zakat collector goes to the place where the sheep are and announces, 'O Muslims, does Allah<sup>azwj</sup> have a due right in your wealth?'

فَإِنْ قَالُوا نَعَمْ أَمَرَ أَنْ يُخْرَجَ الْعَنَمُ وَ يُفْرَقَهَا فِرْقَتَيْنِ وَ يُخَيَّرُ صَاحِبَ الْعَنَمِ فِي إِحْدَى الْفِرْقَتَيْنِ وَ يَأْخُذُ الْمَصَدِّقُ صَدَقَتَهَا مِنَ الْفِرْقَةِ الثَّانِيَةِ

If they say yes, he instructs that the sheep be divided into two groups. He allows the owner of the sheep to choose one of the groups, and the Zakat collector takes the zakat from the other group.

فَإِنْ أَحَبَّ صَاحِبُ الْعَنَمِ أَنْ يَتْرُكَ الْمُصَدِّقَ لَهُ هَذِهِ فَلَهُ ذَلِكَ وَ يَأْخُذُ غَيْرَهَا وَ إِنْ لَمْ يُرِدْ صَاحِبُ الْعَنَمِ أَنْ يَأْخُذَهُ أَيْضاً فَلَيْسَ لَهُ ذَلِكَ وَ لَا يُفَرِّقُ الْمُصَدِّقُ بَيْنَ عَنَمٍ مُجْتَمِعَةٍ وَ لَا يَجْتَمِعُ [بِجْمَعٍ] بَيْنَ مُتَفَرِّقَةٍ

If the owner of the sheep wishes for the Zakat collector to leave that group for him, he can do so and take from the other group instead. If the owner does not want the Zakat collector to take from that group either, he has no right to prevent it. The Zakat collector should not separate sheep that are together, nor should he combine sheep that are apart.

وَ فِي الْبَقَرَةِ إِذَا بَلَغَتْ ثَلَاثِينَ بَقْرَةً فَفِيهَا تَبِيعٌ حَوْلِيٌّ وَ لَيْسَ فِيهَا إِذَا كَانَتْ دُونَ ثَلَاثِينَ شَيْءٌ فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا مُسِنَّةٌ إِلَى سِتِّينَ فَإِذَا بَلَغَتْ سِتِّينَ فَفِيهَا تَبِيعَانِ إِلَى سَبْعِينَ فَإِذَا بَلَغَتْ سَبْعِينَ فَفِيهَا تَبِيعَةٌ وَ مُسِنَّةٌ إِلَى ثَمَانِينَ

For cattle, when they reach thirty, a 'one-year' old calf is due as Zakat. If they are fewer than thirty, nothing is due. When they reach forty, a two-years old cow is due, up to sixty. When they reach sixty, two one-year old calves are due, up to seventy. When they reach seventy, a 'one-year' old calf and a two-year-old cow are due, up to eighty.

فَإِذَا بَلَغَتْ ثَمَانِينَ فَفِيهَا مُسِنَّتَانِ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ تِسْعِينَ فَفِيهَا ثَلَاثُ تَبَايِعٍ فَإِذَا كَثُرَتِ الْبَقَرَةُ سَقَطَ هَذَا كُلُّهُ وَ يُخْرَجُ مِنْ كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعَانِ وَ مِنْ كُلِّ أَرْبَعِينَ مُسِنَّةٌ وَ لَيْسَ فِي الْإِبِلِ شَيْءٌ حَتَّى تَبْلُغَ خُمْسَةَ

When they reach eighty, two 'two-year' old cows are due, up to ninety. When they reach ninety, three one-year old calves are due. When the number of cattle increases beyond this, the previous calculations are dropped, and from every thirty head of cattle, two 'one-year' old calves are due, and from every forty, a two-year old cow is due. There is no Zakat on camels until they reach five.

فَإِذَا بَلَغَتْ خُمْسَةَ فَفِيهَا شَاةٌ وَ فِي عَشْرَةِ شَاةٍ وَ فِي خُمْسَةِ عَشْرٍ ثَلَاثُ شِيَاهٍ وَ فِي عَشْرِينَ أَرْبَعُ شِيَاهٍ وَ فِي خَمْسٍ وَ عَشْرِينَ خُمْسُ شِيَاهٍ فَإِذَا زَادَتْ وَاحِدَةً فَأَبْنَةُ مَخَاضٍ وَ إِنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ مَخَاضٍ فَفِيهَا ابْنُ لَبُونٍ ذَكَرٌ إِلَى خُمْسَةِ وَ ثَلَاثِينَ

When they reach five, one sheep is due. When they reach ten, two sheep are due. When they reach fifteen, three one-year old she-camels are due. When they reach twenty, four one-year old she-camels are due. When they reach twenty-five, five one-year old she-camels are due. If they increase by one, a 'one-year' old she-camel (Bint Makhad) is due. If there is no *Bint Makhad* available, then a two-year-old she-camel (Bint Labun) is due, up to thirty.

فَإِنْ زَادَتْ فِيهَا وَاحِدَةٌ فَفِيهَا ابْنَةُ لَبُونٍ فَإِنْ لَمْ يَكُنْ عِنْدَهُ وَ كَانَتْ عِنْدَهُ ابْنَةُ مَخَاضٍ أَعْطَى الْمُصَدِّقَ ابْنَةَ مَخَاضٍ وَ أَعْطَى مَعَهَا شَاةً وَ إِذَا وَجِبَتْ عَلَيْهَا ابْنَةُ مَخَاضٍ لَمْ يَكُنْ عِنْدَهُ وَ كَانَ عِنْدَهُ ابْنَةُ لَبُونٍ دَفَعَهَا وَ اسْتَرْجَعَ مِنَ الْمُصَدِّقِ شَاةً

If one increases among these, in it is a two-years old she-camel. If it does not happen to be in his possession and in his possession was a 'one-year' old, he would give the one-year old to the Zakat collector and give a sheep with it; and when a one-year old is obligated not being in his possession, and in his possession is a two-year old, he would hand it over, and seek the return of a sheep from the Zakat collector.

فَإِذَا بَلَغَتْ خُمْسَةَ وَ أَرْبَعِينَ وَ زَادَتْ وَاحِدَةً فَفِيهَا حِمَّةٌ وَ سُمِّيَتْ حِمَّةً لِأَنَّهُ اسْتَحَقَّتْ أَنْ يُرَكَّبَ طُفْرُهَا إِلَى أَنْ تَبْلُغَ سِتِّينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا جَدَعَةٌ إِلَى ثَمَانِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا تَبِيٌّ.

When it reaches forty-five and on increases, in these is a three-years old is due, and it is named as 'Hiqqah' because it deserves its back to be ridden on, until it reaches sixty. When one increases, in these is a four-year due up to eighty. When one increases, in these is a five-years old due".<sup>169</sup>

5- الْمُعْتَبَرُ، رَوَى زُرَّارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ أَبُو بَصِيرٍ وَ الْفَضِيلُ وَ بَرَيْدٌ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا فِي الْبَقْرِ فِي كُلِّ ثَلَاثِينَ تَبِيعٌ أَوْ تَبِيعَةٌ وَ لَيْسَ فِي أَقَلِّ مِنْ ذَلِكَ شَيْءٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعِينَ فَبِهَا مُسِنَّةٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ سِتِّينَ فَبِهَا تَبِيعَانِ أَوْ تَبِيعَتَانِ ثُمَّ فِي سَبْعِينَ تَبِيعٌ أَوْ تَبِيعَةٌ وَ مُسِنَّةٌ وَ فِي ثَمَانِينَ مُسِنَّةً وَ فِي تِسْعِينَ ثَلَاثُ تَبَايِعٍ.

(The book) 'Al Mo'tabar' – It is reported by Zurara and Muhammad Bin Muslim, and Abu Baseer, and A Fuzeyl, and Bureyd,

'From Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both said: 'In the cattle, in every thirty there is a 'one-year' old male calf, or one-year old female calf, and there isn't anything in less than that. Then there isn't anything in it until it reaches forty, so in it would be a two-year old cow. Then there isn't anything in it until it reaches sixty, so in it would be two one-year old calves. Then in seventy there is a 'one-year' old male or female and a two years old, and in eighty would be two two-years old, and in ninety there would be three one-year olds".<sup>170</sup>

6- الْهُدَايَةُ، اعْلَمْ أَنَّهُ لَيْسَ عَلَى الْإِبِلِ شَيْءٌ حَتَّى تَبْلُغَ خُمْسًا فَإِذَا بَلَغَتْ خُمْسًا فَبِهَا شَاةٌ وَ فِي عَشْرِ شَاتَانِ وَ فِي خُمْسَةِ عَشْرٍ ثَلَاثُ شِيَاهٍ وَ فِي عِشْرِينَ أَرْبَعُ شِيَاهٍ وَ فِي خُمْسٍ وَ عِشْرِينَ خُمْسُ شِيَاهٍ

(The book) 'Al-Hidaya' –

'Know that there isn't anything upon the camel until it reaches five (in number). When it reaches five, in these would be a sheep (as Zakat), and in ten would be two sheep, and fifteen, three sheep, and in twenty, four sheep, and in twenty-five would be five sheep.

فَإِنْ زَادَتْ وَاحِدَةً فَبِهَا بَنْتُ مَخَاضٍ فَإِنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ مَخَاضٍ فَبِهَا ابْنُ لَبُونٍ ذَكَرٌ إِلَى خُمْسٍ وَ ثَلَاثِينَ فَإِنْ زَادَتْ وَاحِدَةً فَبِهَا ابْنَةُ لَبُونٍ فَإِنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ لَبُونٍ وَ كَانَتْ عِنْدَهُ ابْنَةُ مَخَاضٍ أُعْطِيَ الْمُصَدِّقُ ابْنَةَ مَخَاضٍ وَ أُعْطِيَ مَعَهَا شَاةً

If one increases, in these would be a 'one-year' old female. If a 'one-year' old female does not happen to be in his possession, in these would be a male two-year old, up to thirty-five. If one increases, in these would be a 'two-year' old female. If a 'two-year' old female is no in his possession and in his possession is a one-year old, he would give the one-year old to the Zakat collector and give a sheep along with it.

فَإِذَا وَجِبَتْ عَلَيْهِ ابْنَةُ مَخَاضٍ وَ لَمْ تَكُنْ عِنْدَهُ وَ كَانَتْ عِنْدَهُ ابْنَةُ لَبُونٍ دَفَعَهَا وَ اسْتَرْجَعَ مِنَ الْمُصَدِّقِ شَاةً فَإِذَا بَلَغَتْ خُمْسًا وَ أَرْبَعِينَ وَ زَادَتْ وَاحِدَةً فَبِهَا حِقَّةٌ وَ سُمِّيَتْ حِقَّةً لِأَنَّهَا اسْتَحَقَّتْ أَنْ يُرَكَّبَ ظَهْرُهَا إِلَى أَنْ تَبْلُغَ سِتِّينَ

When a 'one-year' old female is obligated upon him and does not happen to be in his possession, and in his possession was a two-year old female, he should hand it over and seek the return of a sheep from the Zakat collector. When it reaches forty-five and one increases,

<sup>169</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 4

<sup>170</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 5

in these would be a three-years old female, and it has been named as 'Hiqqah' because it deserves its back to be ridden upon, until it reaches sixty.

فَإِذَا زَادَتْ وَاحِدَةً فَبَيْهَا جَدَعَةٌ إِلَى ثَمَانِينَ فَإِذَا زَادَتْ وَاحِدَةً فَبَيْهَا نَبِيٌّ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ تِسْعِينَ فَبَيْهَا ابْنَتَا لَبُونٍ فَإِنْ زَادَتْ وَاحِدَةً إِلَى عِشْرِينَ وَ مِائَةٍ فَبَيْهَا حَقَّتَانِ طَرَوْقَتَا الْفُحْلِ

Then one increases, in these would be a four-year old female, up to eighty. When one increases, in these would be a five-year old, up to ninety. When it reaches ninety, in these would be two two-years old. If one increases up to one hundred and twenty, in these would be two three-years old marriageable to the stallion.

فَإِذَا كَثُرَتْ الْإِبِلُ فَفِي كُلِّ أَرْبَعِينَ ابْنَةٌ لَبُونٍ وَ فِي كُلِّ خَمْسِينَ حِقَّةٌ وَ لَا تُؤْخَذُ هَرَمَةٌ وَ لَا ذَاتُ عَوَارٍ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ وَ يُعَدُّ صَغِيرَهَا وَ كَبِيرَهَا

When the camels are many, in every forty would be a two-year old female, and in every fifty would be a three-years old female, and neither a barren nor a defective would be taken except if the Zakat collector so desires to, and he counts its young and its old.

وَ اعْلَمُوا أَنَّهُ لَيْسَ عَلَى الْبَقَرِ شَيْءٌ حَتَّى تَبْلُغَ ثَلَاثِينَ بَقْرَةً فَإِذَا بَلَغَتْ فَبَيْهَا تَبِيعٌ حَوْلِيٌّ وَ لَيْسَ فِيمَا دُونَ ثَلَاثِينَ بَقْرَةً شَيْءٌ فَإِذَا بَلَغَتْ أَرْبَعِينَ فَبَيْهَا مُسِنَّةٌ إِلَى سِتِّينَ فَإِذَا بَلَغَتْ سِتِّينَ فَبَيْهَا تَبِيعَانِ إِلَى سَبْعِينَ ثُمَّ فَبَيْهَا تَبِيعَةٌ وَ مُسِنَّةٌ إِلَى ثَمَانِينَ

And know that there isn't anything upon the cattle until it (number) reaches thirty cows. When it reaches so, in these would be a 'one-year' old male, and there isn't anything in what is below thirty cows. When it reaches forty, in these would be a two-year old female up to sixty. When it reaches sixty, in these would be two 'one-year' old calves up to seventy. Then in these would be a 'one-year' old female and a two-year old female, unto eighty.

فَإِذَا بَلَغَتْ ثَمَانِينَ فَبَيْهَا مُسِنَّتَانِ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ تِسْعِينَ فَبَيْهَا ثَلَاثُ تَبِيعَاتٍ فَإِذَا كَثُرَ الْبَقَرُ أُسْقِطَ هَذَا كُلُّهُ وَ يُخْرَجُ صَاحِبُ الْبَقَرِ مِنْ كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعاً وَ مِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً

When it reaches eighty, in these would be two two-years old up to ninety. When it reaches ninety, in these would be three one-year olds. When the cows are many, all this is dropped and the owner of the cattle will extract a 'one-year' old cow from every thirty, and from every forty, a two-years old.

وَ لَيْسَ عَلَى الْعَنَمِ شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعِينَ فَإِذَا بَلَغَتْ أَرْبَعِينَ وَ زَادَتْ وَاحِدَةً فَبَيْهَا شَاتَانِ إِلَى مِائَتَيْنِ فَإِنْ زَادَتْ وَاحِدَةً فَبَيْهَا ثَلَاثُ شِبَاهٍ إِلَى ثَلَاثِمِائَةٍ فَإِذَا كَثُرَ الْعَنَمُ أُسْقِطَ هَذَا كُلُّهُ وَ أُخْرَجَ مِنْ كُلِّ مِائَةٍ شَاةٌ.

And there isn't anything upon the sheep until it reaches forty. When it reaches forty and there is an increase of one, in these would be two sheep up to two hundred. If one increases, in these would be three sheep up to three hundred. When the sheep are more, all this is dropped and one sheep would be extracted from every hundred".<sup>171</sup>

<sup>171</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 6

7- كِتَابُ عَاصِمِ بْنِ هُمَيْدٍ، عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَيْسَ فِيهَا دُونَ الْأَرْبَعِينَ مِنَ الْعَنَمِ شَيْءٌ فَإِذَا كَانَتْ أَرْبَعِينَ فِيهَا شَاةٌ إِلَى عِشْرِينَ وَ مِائَةٌ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَ مِائَةٍ وَاحِدَةً فِيهَا شَاتَانِ إِلَى مِائَتَيْنِ

The book of Aasim Bin Humeyd, from Abu Baseer who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘There isn’t anything below forty sheep. When these happen to be forty, in these would be a sheep, up to one hundred and twenty. When one increases upon one hundred and twenty, in these would be two sheep, up to two hundred.

فَإِذَا زَادَتْ وَاحِدَةً عَلَى الْمِائَتَيْنِ فِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِمِائَةٍ فَإِذَا كَثُرَتِ الْعَنَمُ فِي كُلِّ مِائَةٍ شَاةٌ وَ لَا تُؤْخَذُ هَرَمَةٌ وَ لَا ذَاتُ عَوَارٍ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ وَ يَعُدُّ صَغِيرَهَا وَ كَبِيرَهَا وَ لَا يُفَرِّقُ بَيْنَ مُجْتَمِعٍ وَ لَا يَجْمَعُ بَيْنَ مُتَفَرِّقٍ.

When one increases upon the two hundred, in these would be three sheep, up to three hundred. When the sheep are many, in every one hundred would be a sheep (as Zakat), and neither an old nor defective would be taken except if the Zakat collector so desires, and he would count their young and their old and not separate between the gathered nor gather between the separated ones”<sup>172</sup>.

وَ عَنْهُ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الزَّكَاةِ فَقَالَ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَ لَيْسَ فِيهَا دُونَ الْمِائَتَيْنِ شَيْءٌ فَإِذَا كَانَتْ الْمِائَتَيْنِ فِيهَا خَمْسَةٌ فَإِذَا زَادَتْ فَعَلَى حِسَابِ ذَلِكَ.

And from him, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the Zakat. He<sup>-asws</sup> said: ‘From every forty Dirhams, one Dirham, and there isn’t anything in what is below two hundred. When the two hundred happen, in these would be five. When these increased, it would be upon that calculation”<sup>173</sup>.

وَ عَنْهُ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَيْسَ فِيهَا دُونَ خَمْسٍ مِنَ الْإِبِلِ شَيْءٌ فَإِذَا كَانَتْ خَمْسًا فِيهَا شَاةٌ إِلَى عَشْرٍ فَإِذَا كَانَتْ عَشْرًا فِيهَا شَاتَانِ إِلَى خَمْسٍ عَشْرَةٍ فَإِذَا كَانَتْ خَمْسَ عَشْرَةٍ فِيهَا ثَلَاثُ شِيَاهٍ إِلَى عِشْرِينَ فَإِذَا كَانَتْ عِشْرِينَ فِيهَا أَرْبَعٌ إِلَى خَمْسٍ وَ عِشْرِينَ فَإِذَا كَانَتْ خَمْسًا وَ عِشْرِينَ فِيهَا خَمْسٌ مِنَ الْعَنَمِ

And from him, from Abu Baseer who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘There isn’t anything upon what is below five camels. When these happen to be five, in these would be a sheep (as Zakat), up to ten. When these are ten, in these would be two sheep, up to fifteen. When these happen to be fifteen, in these would be three sheep, up to twenty. When these happen to be twenty, in these would be four, up to twenty-five. When these happen to be twenty-five, in these would be five of the sheep.

فَإِذَا زَادَتْ وَاحِدَةً عَلَى خَمْسٍ وَ عِشْرِينَ فِيهَا ابْنَةُ مَخَاضٍ إِلَى خَمْسٍ وَ ثَلَاثِينَ فَإِذَا لَمْ يَكُنْ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ دَكْرٌ فَإِذَا زَادَتْ عَلَى خَمْسٍ وَ ثَلَاثِينَ فِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَ أَرْبَعِينَ فَإِذَا زَادَتْ وَاحِدَةً عَلَى خَمْسٍ وَ أَرْبَعِينَ فِيهَا جَعَّةٌ إِلَى سِتِّينَ

<sup>172</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 7 a

<sup>173</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 7 b

When one increases upon twenty-five, in these would be a 'one-year' old female, up to thirty-five. When there does not happen to be a 'one-year' old female, then a two-year old male. When there is an increase upon thirty-five, in these would be a two-year old female, up to forty-five. When there is an increase of one upon forty-five, in these would be three-years old female, up to sixty.

فَإِذَا زَادَتْ عَلَى السِّتَيْنِ فِيهَا جَدَعَةٌ إِلَى خَمْسٍ وَ سَبْعِينَ فَإِذَا زَادَتْ وَاحِدَةً عَلَى السَّبْعِينَ فِيهَا ابْنَتَا لُبُونٍ إِلَى تِسْعِينَ فَإِذَا زَادَتْ وَاحِدَةً عَلَى التِّسْعِينَ فِيهَا حِفَّتَانِ إِلَى الْعَشْرِينَ وَ مِائَةٍ

When there is an increase upon the sixty, in these would be a four-year old, up to seventy-five. When there is an increase of one upon seventy-five, in these would be two two-years old, up to ninety. When there is an increase of one over the ninety, in these would be two three-years old female, up to one hundred and twenty.

فَإِذَا كَثُرَتِ الْإِبِلُ فِي كُلِّ خَمْسِينَ حَمَّةٌ وَ لَا تُؤْخَذُ هَرَمَةٌ وَ لَا دَاتٌ عَوَارٍ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ وَ يُعَدُّ صِعَارَهَا وَ كِبَارَهَا.

When the camels are a lot, in every fifty would be a three-years old female, and neither an old nor one with a defect would be taken except the Zakat collector so desires to, and he would count their young and their old".<sup>174</sup>

قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَيْسَ فِيمَا دُونَ ثَلَاثِينَ مِنَ الْبَقَرِ شَيْءٌ فَإِذَا كَانَتِ الثَّلَاثِينَ فِيهَا تَبِيعٌ أَوْ تَبِيعَةٌ وَ إِذَا كَانَتْ أَرْبَعِينَ فِيهَا مُسِنَّةٌ.

He said, 'And I heard Abu Abdullah<sup>asws</sup> saying: 'There isn't anything in what is below thirty from the cows. When the thirty happen to be, in these would be a 'one-year' old male or a one-year old female, and when these happen to be forty, in these would be a two-year old female".<sup>175</sup>

<sup>174</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 7 c

<sup>175</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 5 H 7 d

## CHAPTER 6 – CATEGORIES OF ONES DESERVING THE ZAKAT AND THEIR RULINGS

الآيات البقرة لِلْفُقَرَاءِ الَّذِينَ أُخْضِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْتَلُونَ النَّاسَ  
إِلْحَافًا وَ مَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

The Verses – (Surah) Al Baqarah: **(Alms are) for the poor, those who are confined in the way of Allah, not being able upon travelling in the land (to earn); the ignorant one reckons them to be rich due to (their) chastity; you can recognise them by their marks; they are not asking importunately; and whatever you are spending from the good, so Allah Knows of it [2:273].**

التوبة إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَ اللَّهُ  
عَلِيمٌ حَكِيمٌ

(The book) ‘Al Tawbah’ - **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah; and Allah is Knowing, Wise [9:60].**

الكهف أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ

(The book) ‘Al Kahf’: **As for the boat, it belonged to poor folk who were working in the sea, [18:79].**

النور وَ أَنْوَهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ.

(The book) ‘Al Nour’: **And let them be chaste, those who are not finding (means for) marriage until Allah Enriches them from His Grace [24:33].**

1 شي، تفسير العياشي عَنْ إِسْحَاقَ بْنِ غَالِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ كَمْ تَرَى أَهْلَ هَذِهِ الْآيَةِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَ إِنْ لَمْ يُعْطُوا مِنْهَا إِذَا  
هُمْ يَسْخَطُونَ

(The book) ‘Tafseer Al Ayyashi’ – Al Ayyashi, from Is’haq Bin Ghalib who said,

‘Abu Abdullah<sup>asws</sup> said: ‘O Is’haq! How many do you view as being rightful of this Verse: **so, if they are given from it they are pleased, and if they are not given from it, then they are angered [9:58]?’**

قُلْتُ لَا أَدْرِي

I said, ‘I don’t know!’

قَالَ هُمْ أَكْثَرُ مِنْ ثُلُثِي النَّاسِ.

He<sup>-asws</sup> said: 'They are more than two-thirds of the people'<sup>176</sup>.

(The book) 'Tafseer Al Ayyashi' – From Sama'at who said,

'I asked him<sup>-asws</sup> about the Zakat, 'For whom is it correct to take it?'

2- شي، تفسير العياشي عن سماعة قال: سألتُهُ عن الزكاة لمن يصلح أن يأخذها فقال هي للذي و الله في كتابه للفقراء و المساكين و العاقلين عليها و المؤلفة قلوبهم و في الرقاب و العارمين و في سبيل الله و ابن السبيل فريضة من الله و قد تجل الزكاة لصاحب ثلاثمائة درهم و تحرم على صاحب خمسين درهماً

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! It is for those (Mentioned) in His<sup>-azwj</sup> Book: **for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah; [9:60]**; and the Zakat can be Permissible for owner of three hundred Dirhams and can be Prohibited unto owner of fifty Dirhams'.

فقلت له و كيف يكون هذا

I said to him<sup>-asws</sup>, 'And how can this be?'

فقال إذا كان صاحب الثلاثمائة درهم له مختار كثير فلو قسمها بينهم لم يكفهم فلم يعنف [فليعنف] عنها نفسه و ليأخذها لغيره و أما صاحب الخمسين فإنها تحرم عليه إذا كان وحده و هو محترف يعمل بها و هو يصيب فيها ما يكفيه إن شاء الله.

He<sup>-asws</sup> said: 'When the owner of three hundred Dirhams has many dependants for him, and if he were to divide it between them, it would not suffice them, so let him abstain from it (taking Zakat) for himself and let him take it for his dependants; and as for owner of the fifty, it is Prohibited unto him when he was alone and he was a professional working with it, and he earns in it what suffices him, if Allah<sup>-azwj</sup> so Desires'<sup>177</sup>.

3- شي، تفسير العياشي عن محمد بن مسلم عن أبي عبد الله ع عن الفقير و المسكين قال الفقير الذي يسأل و المسكين أجهد منه الذي لا يسأل.

(The book) 'Tafseer Al Ayyashi' – from Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> about the poor and the needy. He<sup>-asws</sup> said: 'The poor is the one who asks, and the needy is in more difficulty than him, the one who still does not ask'<sup>178</sup>.

4- شي، تفسير العياشي عن أبي بصير قال: قلت لأبي عبد الله ع إنما الصدقات للفقراء و المساكين قال الفقير الذي يسأل و المسكين أجهد منه و البائس أجهدهما.

(The book) 'Tafseer Al Ayyashi' - from Abu Baseer who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'But rather, the charities are for the poor and the needy, [9:60]'.

<sup>176</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 1

<sup>177</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 2

<sup>178</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 3

He<sup>-asws</sup> said: ‘The poor is the one who asks while the needy is in more difficulty than him, and the destitute is in more difficulty than both of them’.<sup>179</sup>

5- شي، تفسير العياشي عن أبي مريم عن أبي عبد الله ع في قول الله تعالى إنما الصدقات للفقراء إلى آخر الآية فقال إن جعلتها فيهم جميعاً و إن جعلتها لواحدٍ أجزأ عنك.

(The book) ‘Tafseer Al Ayyashi’ – from Abu Maryam,

‘Regarding Words of the Exalted: **But rather, the charities are for the poor, [9:60]** – up to end of the Verse. He<sup>-asws</sup> said: ‘You can make it to be among them all, and if you make it to be for one of them, it would suffice from you’.<sup>180</sup>

6- شي، تفسير العياشي عن زُرارة عن أبي عبد الله ع قال: فُلْتُ أَرَأَيْتَ قَوْلَهُ إِنَّمَا الصَّدَقَاتُ إِلَى آخِرِ آيَةِ كُلِّ هَؤُلَاءِ يُعْطَى إِنْ كَانَ لَا يَعْرِفُ

(The book) ‘Tafseer Al Ayyashi’ – From Zurara,

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

قَالَ إِنَّ الْإِمَامَ يُعْطَى هَؤُلَاءِ جَمِيعاً لِأَنَّهُمْ يُتْرُونَ لَهُ بِالطَّاعَةِ

He<sup>-asws</sup> said: ‘The Imam<sup>-asws</sup> would give them all because they are accepting the obedience to him<sup>-asws</sup>’.

قَالَ فُلْتُ لَهُ وَ إِنْ كَانُوا لَا يَعْرِفُونَ

He (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘And even though they are not recognising (the Wilayah)?’

فَقَالَ يَا زُرَّارَةُ لَوْ كَانَ يُعْطَى مَنْ يَعْرِفُ دُونَ مَنْ لَا يَعْرِفُ لَمْ يُوجَدْ لَهَا مَوْضِعٌ وَ إِنَّمَا كَانَ يُعْطَى مَنْ لَا يَعْرِفُ لِيَتَّعَبَ فِي الدِّينِ فَيَنْتَبِثَ عَلَيْهِ وَ أَمَّا الْيَوْمَ فَلَا تُعْطَى أَنْتَ وَ أَصْحَابُكَ إِلَّا مَنْ يَعْرِفُ.

He<sup>-asws</sup> said: ‘O Zurara! If he<sup>-asws</sup> were to give the one who does recognise apart from the one who does not recognise, he<sup>-asws</sup> would not find any place for it, and rather he<sup>-asws</sup> would give to the one who does not recognise for him to be desirous regarding the religion, so it would be affirmed upon him; and as for today, you and your companions should not give except to the one who does recognise (the Wilayah)’.<sup>181</sup>

7- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ الْعَامِلِينَ عَلَيْهَا قَالَ هُمْ السُّعَادَةُ.

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

<sup>179</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 4

<sup>180</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 5

<sup>181</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 6

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> words: **and the office bearers upon it, [9:60]**. He<sup>asws</sup> said: ‘They are the couriers (agents)’<sup>182</sup>

8- شي، تفسير العياشي عن زُرارة قال: سألت أبا جعفر ع في قوله وَ الْمُؤَلَّفَةِ قُلُوبِهِمْ قَالَ هُمْ قَوْمٌ وَحَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبُدُ مِنْ دُونِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ هُمْ فِي ذَلِكَ شُكَّاءٌ مِنْ بَعْدِ مَا جَاءَ بِهِ مُحَمَّدٌ ص

(The book) ‘Tafseer Al Ayyashi’ – From Zurara who said,

‘I asked Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **and the ones (recently) inclined of their hearts (to Al-Islam)**. He<sup>asws</sup> said: ‘They are a people who professed the Oneness of Allah<sup>azwj</sup> and vacated the worship of the one worshipping from the ones other than Allah<sup>azwj</sup> Blessed and Exalted, and they testified that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and they were doubtful in that from after what Muhammad<sup>saww</sup> had come with.

فَأَمَرَ اللَّهُ نَبِيَّهُمْ أَنْ يَتَأَلَّمَهُمْ بِالْمَالِ وَ الْعَطَاءِ لِكَيْ يَحْسُنَ إِسْلَامُهُمْ وَ يَثْبُتُوا عَلَى دِينِهِمُ الَّذِي قَدْ دَخَلُوا فِيهِ وَ أَقْرَبُوا بِهِ

Allah<sup>azwj</sup> Commanded their Prophet<sup>saww</sup> to incline them with the wealth and the awards so they would improve their Islam and be affirmed upon their religion which they had entered into and had accepted with.

وَ إِنَّ رَسُولَ اللَّهِ ص يَوْمَ حُنَيْنٍ تَأَلَّفَ رُءُوسَهُمْ مِنْ رُءُوسِ الْعَرَبِ مِنْ قُرَيْشٍ وَ سَائِرِ مُضَرَ مِنْهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ - وَ عُبَيْدُ بْنُ حُصَيْنٍ الْفَزَارِيُّ وَ أَشْبَاهُهُمْ مِنَ النَّاسِ فَغَضِبَتِ الْأَنْصَارُ فَأَجْمَعُوا إِلَى سَعْدِ بْنِ عُبَادَةَ فَانْطَلَقَ بِهِمْ إِلَى رَسُولِ اللَّهِ ص بِالْمَجْرَانَةِ فَقَالَ يَا رَسُولَ اللَّهِ ص أَ تَأْذُنُ لِي فِي الْكَلَامِ

And on the day of (battle of) Hunayn, Rasool-Allah<sup>saww</sup> had inclined their chiefs, from chiefs of the Arabs from Quraysh and rest of (tribe of) Muzar, from them was Abu Sufyan Bin Harb, and Uyayna Bin Husayn Al-Fazari and their likes from the people. The Helpers were angered and they gathered to Sa’ad Bin Ubada. He went with them to Rasool-Allah<sup>saww</sup> at Al-Ji’rana. He said, ‘O Rasool-Allah<sup>saww</sup>! Can you<sup>saww</sup> permit me to talk?’

قَالَ نَعَمْ

He<sup>saww</sup> said: ‘Yes’.

فَقَالَ إِنْ كَانَ هَذَا الْأَمْرُ مِنْ هَذِهِ الْأَمْوَالِ الَّتِي قَسَمْتُمْ بَيْنَ قَوْمِكُمْ شَيْئاً أَمَرَكَ اللَّهُ بِهِ رَضِينَا بِهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ لَمْ نَرْضَ.

He said, ‘If this command of this wealth which you<sup>saww</sup> have divided between your<sup>saww</sup> people was something Allah<sup>azwj</sup> has Commanded you<sup>saww</sup> with, we are satisfied with it, and if it was other than that, we are not satisfied!’<sup>183</sup>

قَالَ زُرَّارَةُ فَسَمِعْتُ أَبَا جَعْفَرٍ يَقُولُ قَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ الْأَنْصَارِ أَ كُنتُمْ عَلَى مِثْلِ قَوْلِ سَعْدِ

<sup>182</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 7

<sup>183</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 8 a

Zurara said, 'I heard Abu Ja'far<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> saying: 'O community of Helpers! Are you all upon the likes of the word of Sa'ad?'

قَالُوا اللَّهُ سَيِّدُنَا وَرَسُولُهُ

They said, 'Allah<sup>-azwj</sup> is our Chief and (so is) His<sup>-azwj</sup> Rasool<sup>-saww</sup>!'

فَأَعَادَهَا عَلَيْهِمْ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَقُولُونَ اللَّهُ سَيِّدُنَا وَرَسُولُهُ

He<sup>-saww</sup> repeated to them three time, during all that they said, 'Allah<sup>-azwj</sup> is our Chief and (so is) His<sup>-azwj</sup> Rasool<sup>-saww</sup>!'

ثُمَّ قَالُوا بَعْدَ الثَّالِثَةِ نَحْنُ عَلَى مِثْلِ قَوْلِهِ وَرَأْيِهِ.

Then they said after the three (times), 'We are upon similar to his words and his view!'<sup>184</sup>

قَالَ زُرَّارَةُ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فَحَطَّ اللَّهُ نُورَهُمْ وَفَرَضَ لِلْمُؤَلَّفَةِ فُلُوحَهُمْ سَهْمًا فِي الْقُرْآنِ.

Zurara said, 'I heard Abu Ja'far<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Diminished their Noor and Imposed a share for the inclining of their hearts, in the Quran''<sup>185</sup>

9- شي، تفسير العياشي عَنْ زُرَّارَةَ وَهُرَّانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع وَ الْمُؤَلَّفَةِ فُلُوحَهُمْ قَالَ قَوْمٌ تَأَلَّفَهُمْ رَسُولُ اللَّهِ ص وَ قَسَمَ فِيهِمُ الْفَيْءَ

(The book) 'Tafseer Al Ayyashi' – from Zurara, and Humran, and Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>: ***and the ones (recently) inclined of their hearts (to Al-Islam)***. He<sup>-asws</sup> said: 'A people Rasool-Allah<sup>-saww</sup> had inclined them and distributed the war booty among them'.

قَالَ زُرَّارَةُ قَالَ أَبُو جَعْفَرٍ ع فَلَمَّا كَانَ فِي قَابِلٍ جَاءُوا بِضِعْفِ الَّذِي أَخَذُوا وَ أَسْلَمَ مِنَ النَّاسِ كَثِيرٌ

Zurara said, 'Abu Ja'far<sup>-asws</sup> said: 'When it was during the following year, they came with double of which they had taken, and a lot of people had become Muslims'.

وَ قَالَ فَقَامَ رَسُولُ اللَّهِ ص خَطِيبًا فَقَالَ هَذَا خَيْرٌ أَمْ الَّذِي قُلْتُمْ قَدْ جَاءُوا مِنَ الْإِبِلِ بِكَدَا وَ كَذَا ضِعْفَ مَا أُعْطِيْتُهُمْ وَ قَدْ أَسْلَمَ لِلَّهِ عَالَمٌ وَ نَاسٌ كَثِيرٌ

And he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> stood to address. He<sup>-saww</sup> said: 'Is this better or what you said? They have brought such and such camels, double what I<sup>-saww</sup> had given them, and a world has submitted to Allah<sup>-azwj</sup>, and a lot of people!'

وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنَّ عِنْدِي مَا أُعْطِيَ كُلَّ إِنْسَانٍ دِينَهُ عَلَيَّ أَنْ يُسَلِّمَ لِلَّهِ رَبِّ الْعَالَمِينَ.

<sup>184</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 8 b

<sup>185</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 8 c

By the One in Whose Hand is the soul of Muhammad<sup>-sawww</sup>! I<sup>-sawww</sup> would have loved it there was in my<sup>-sawww</sup> possession what I<sup>-sawww</sup> could give to every person his wergild based upon that he would submit to Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!”<sup>186</sup>

10- شي، تفسير العياشي عن أبي إسحاق عن بعض أصحابنا عن الصادق ع قال: سئل عن مكاتبٍ عجز عن مكاتبته و قد أدى بعضها قال يُؤدى من مال الصدقة إن الله يقول في كتابه و في الرقاب.

(The book) ‘Tafseer Al Ayyashi’ – From Abu Is’haq from one of our companions,

‘From Al-Sadiq<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> was asked about the contracted slave unable to fulfil his contract and he has fulfilled part of it. He<sup>-asws</sup> said: **‘and ones in bondage, [9:60]’**.<sup>187</sup>

11- شي، تفسير العياشي عن زُرارة قال: قلتُ لأبي عبد الله ع عبتُ زني

(The book) ‘Tafseer Al Ayyashi’ – From Zurara who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘A slave commits adultery’.

قال يُجلدُ نصفَ الحدِّ

He<sup>-asws</sup> said: ‘He would be whipped half the legal penalty’.

قال قلتُ فإنَّه عادَ

He (the narrator) said, ‘I said, ‘Supposing he repeats?’

فقال يُضربُ مثلَ ذلكَ

He<sup>-asws</sup> said: ‘He would be struck similar to that’.

قال قلتُ فإنَّه عادَ

He (the narrator) said, ‘I said, ‘Supposing he repeats’.

قال لا يُزادُ على نصفِ الحدِّ

He<sup>-asws</sup> said: ‘He will not be increased upon half the legal penalty’.

قال قلتُ فهل يجبُ عليه الرجمُ في شيءٍ من فعله

He (the narrator) said, ‘I said, ‘Does the stoning (to death) apply on him regarding anything of his actions?’

<sup>186</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 9

<sup>187</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 10

فَقَالَ نَعَمْ يُقْتَلُ فِي الثَّمَانَةِ إِنْ فَعَلَ ذَلِكَ ثَمَانَ مَرَّاتٍ

He<sup>-asws</sup> said: 'Yes, he would be killed during the eight, if he does that eight times'.

فَقُلْتُ فَمَا الْفَرْقُ بَيْنَهُ وَ بَيْنَ الْحُرِّ وَ إِنَّمَا فَعَلُهُمَا وَاحِدٌ

I said, 'What is the difference between him and the free one, and rather both their actions are one (same)?'

فَقَالَ اللَّهُ تَعَالَى رَحِمَهُ أَنْ يَجْمَعَ عَلَيْهِ رَبِيقَ الرِّقِّ وَ حَدَّ الْحُرِّ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted has Mercied him from gathering upon him the bondage of slavery and the legal punishment of the free one'.

قَالَ ثُمَّ قَالَ وَ عَلَى إِمَامِ الْمُسْلِمِينَ أَنْ يَدْفَعَ ثَمَنَهُ إِلَى مَوْلَاهُ مِنْ سَهْمِ الرِّقَابِ.

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'And it is upon the imam (leader) of the Muslims that he hands over his price to his master from the share of the slaves''.<sup>188</sup>

12- شي، تفسير العياشي عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ قَالَ: إِنَّمَا مُسْلِمٌ مَاتَ وَ تَرَكَ دَيْنًا لَمْ يَكُنْ فِي فَسَادٍ وَ عَلَى إِسْرَافِ الْإِمَامِ أَنْ يَبْضِيَهُ فَإِنْ لَمْ يَبْضِيَهُ فَعَلَيْهِ إِثْمٌ ذَلِكَ

(The book) 'Tafseer Al Ayyashi – From Al Sabah Bin Sayaba who said,

'Whichever Muslim dies and leaves behind a debt, neither being in corruption nor upon extravagance, it is upon the imam (leader) to pay it off. If he does not pay it off, the sin of that is upon him.

إِنَّ اللَّهَ يَقُولُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبُهُمْ ... وَ الْعَارِمِينَ فَهُوَ مِنَ الْعَارِمِينَ وَ لَهُ سَهْمٌ عِنْدَ الْإِمَامِ فَإِنْ حَبَسَهُ فَإِثْمُهُ عَلَيْهِ.

Allah<sup>-azwj</sup> Says: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, [9:60]** – he is from the ones in debt, and for him there is a portion with the leader. If he withholds it, its sin is upon him''.<sup>189</sup>

13- شي، تفسير العياشي عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ أَنَّ مُحَمَّدَ بْنَ خَالِدٍ سَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنِ الصَّدَقَاتِ قَالَ أَفْسِمُهَا فِيمَنْ قَالَ اللَّهُ وَ لَا يُعْطَى مِنْ سَهْمِ الْعَارِمِينَ الَّذِينَ يُنَادُونَ نِدَاءَ الْجَاهِلِيَّةِ

(The book) 'Tafseer Al Ayyashi' – From Abdul Rahman Bin Al Hajjaj,

<sup>188</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 11

<sup>189</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 12

'Muhammad Bin Khalid asked Abu Abdullah<sup>-asws</sup> about the charities. He<sup>-asws</sup> said: 'Distribute it among the ones Allah<sup>-azwj</sup> has Said, and not give from the portion of the ones in debt to those who are calling out with the call of the pre-Islamic period!'

قُلْتُ وَ مَا نِدَاءُ الْجَاهِلِيَّةِ

I said, 'And what is a call of the pre-Islamic period?'

قَالَ الرَّجُلُ يَقُولُ يَا آلَ بَنِي فُلَانٍ فَيَقْعُ فِيهِمُ الْقَتْلُ وَ الدِّمَاءُ فَلَا يُؤَدَّى ذَلِكَ مِنْ سَهْمِ الْغَارِمِينَ وَ الَّذِينَ يُعْرَمُونَ مِنْ مُهُورِ النِّسَاءِ

He<sup>-asws</sup> said: 'The man saying, 'O family of the clan of so and so!' The killing occurs among them and the bloods (wergilds). That would not be paid from the portion of the ones in debt, and those who are in debt from dowries of the women'.

قَالَ وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ لَا الَّذِينَ لَا يُبَالُونَ بِمَا صَنَعُوا مِنْ أَمْوَالِ النَّاسِ.

He (the narrator) said, 'And I don't know except he<sup>-asws</sup> said: 'Nor those who do not care what they had done with wealth of the people".<sup>190</sup>

14- شي، تفسير العياشي عَنْ مُحَمَّدِ الْقُسَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّدَقَةِ فَقَالَ نَعَمْ تَمَّتْهَا فِيمَنْ قَالَ اللَّهُ وَ لَا يُعْطَى مِنْ سَهْمِ الْغَارِمِينَ الَّذِينَ يُعْرَمُونَ فِي مُهُورِ النِّسَاءِ وَ لَا الَّذِينَ يُنَادُونَ بِنِدَاءِ الْجَاهِلِيَّةِ

(The book) 'Tafseer Al Ayyashi' – from Muhammad Al Qasry,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the charity. He<sup>-asws</sup> said: 'Yes, its price among the ones Allah<sup>-saww</sup> Said, and do not give from the portion of the indebted ones, those who are indebted regarding dowries of the women, nor those who are calling the call of the pre-Islamic period!'

قَالَ قُلْتُ وَ مَا نِدَاءُ الْجَاهِلِيَّةِ

He (the narrator) said, 'I said, 'And what is a call of the pre-Islamic period?'

قَالَ الرَّجُلُ يَقُولُ يَا آلَ بَنِي فُلَانٍ فَيَقْعُ بَيْنَهُمُ الْقَتْلُ وَ لَا يُؤَدَّى ذَلِكَ مِنْ سَهْمِ الْغَارِمِينَ وَ الَّذِينَ لَا يُبَالُونَ مَا صَنَعُوا بِأَمْوَالِ النَّاسِ.

He<sup>-asws</sup> said: 'The man says, 'O family of the clan of so and so!', so the killing occurs between them, and do not pay that from portion of the indebted ones, and those who don't carry what they are doing with wealth of the people".<sup>191</sup>

15- سر، السرائر مِنْ كِتَابِ الْمَشِيخَةِ لِابْنِ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ تَكُونُ عِنْدَهُ الْعِدَّةُ لِلْحَزْبِ وَ هُوَ مُتَحَارِجٌ أَيْبِعُهَا وَ يُنْفِقُهَا عَلَى عِيَالِهِ أَوْ يَأْخُذُ الصَّدَقَةَ

<sup>190</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 13

<sup>191</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 14

(The book) 'Al Saraair', from the book 'Al Masheykha' of Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I asked Abu Abdullah<sup>-asws</sup> about the man happens to have weapons of war in his possession and he is needy. Should he sell these and spend it upon his dependants or take the charity?'

قَالَ يَبِيعُهَا وَ يُنْفِقُهَا عَلَى عِيَالِهِ.

He<sup>-asws</sup> said: 'He should sell these and spend it upon his dependants''<sup>192</sup>.

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

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

'I said to Abu Abdullah<sup>-asws</sup>, 'Dependents of the Muslims, shall I give them from the Zakat so I buy for them from it clothes and food, and I view that is better for them?' He<sup>-asws</sup> said: 'There is no problem''<sup>193</sup>.

17- ب، قرب الإسناد أَبُو الْبُخَيْرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنِ عَلِيِّ ع قَالَ: لَا تَحِلُّ الصَّدَقَةُ لِعَنِي وَ لَا لِذِي مِرَّةٍ سَوِيٍّ.

(The book) 'Qurb Al Islam' – Abu Al Bakhtari,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'The charity is not Permissible to a rich, nor for the one with the sound physique (health)''<sup>194</sup>.

18- ب، قرب الإسناد عَلِيُّ عَنِ أَخِيهِ قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ هَلْ هِيَ لِأَهْلِ الْوِلَايَةِ

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Musa Al-Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the Zakat, 'Is it for the people of Al-Wilayah?'

قَالَ قَدْ بَيَّنَّ ذَلِكَ لَكُمْ فِي طَائِفَةٍ مِنَ الْكِتَابِ.

He<sup>-asws</sup> said: 'That has been explained to you all in a portion of the Book''<sup>195</sup>.

19- ب، قرب الإسناد أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ رَجُلٍ مِنْ أَصْحَابِنَا يَمُوتُ وَ لَمْ يَتْرُكْ مَا يُكْفَرُنْ بِهِ أَفَأَشْتَرِي لَهُ كَفَنَهُ مِنَ الزَّكَاةِ

(The book) 'Qurb Al Isnaad' – Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus who said,

<sup>192</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 15

<sup>193</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 16

<sup>194</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 17

<sup>195</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 18

'I asked Abu Al-Hassan<sup>-asws</sup> from a man from our companions who dies and not leave behind what could be enshrouded with, 'Can I buy his shroud for him from the Zakat?'

قَالَ فَقَالَ أَغِطَ عِيَالَهُ مِنَ الرَّكَاةِ قَدْرَ مَا يُجَهِّزُونَهُ بِهِ فَيَكُونُونَ هُمُ الَّذِينَ يُجَهِّزُونَهُ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Give his dependants from the Zakat a measurement of what they can prepare him with (for the funeral)'.  
'

قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَ لَا أَحَدٌ يَقُومُ بِأَمْرِهِ فَأَجْهَرُهُ أَنَا مِنَ الرَّكَاةِ

I said, 'Supposing there does not happen to be a son for him nor anyone who stands with his affairs, can I prepare him from the Zakat?'

قَالَ فَقَالَ كَانَ أَبِي رَضِيَ اللَّهُ عَنْهُ يَقُولُ إِنَّ حُرْمَةَ عَوْرَةِ الْمُؤْمِنِ وَ حُرْمَةَ بَدَنِهِ وَ هُوَ مَيِّتٌ كَحُرْمَتِهِ وَ هُوَ حَيٌّ فَوَارِ عَوْرَتَهُ وَ بَدَنَهُ وَ جَهْرَهُ وَ كَفْنَهُ وَ حَبْطُهُ وَ اخْتَسِبْ ذَلِكَ مِنَ الرَّكَاةِ

He (the narrator) said, 'He<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-asws</sup>, had said: 'Sanctity is a nakedness of the Momin, and sanctity of body when he is dead is like his sanctity while he is alive, therefore cover his nakedness, and his body, and his preparation, and his shroud, and his embalmment, and calculate that from the Zakat'.  
'

قُلْتُ فَإِنْ أُجِزَ عَلَيْهِ بَعْضُ إِخْوَانِهِ بِكَفْنٍ آخَرَ وَ كَانَ عَلَيْهِ دَيْنٌ أَوْ يَكْفُنُ بِوَاحِدٍ وَ يُفْضَى بِالْآخَرَ دَيْنُهُ

I said, 'If one of his brothers provided him with another shroud and he had a debt, should he be shrouded with one and the other used to pay his debt?'

قَالَ فَقَالَ لَيْسَ هَذَا مِيرَاثًا [مِيرَاثًا] تَرَكَهُ وَ إِنَّمَا هَذَا شَيْءٌ صَارَ إِلَيْهِمْ بَعْدَ وَفَاتِهِ فَلْيَكْفِنُوهُ بِالَّذِي أُجِزَ عَلَيْهِمْ بِهِ وَ لَيْكُنْ الَّذِي مِنَ الرَّكَاةِ يُضْلِحُونَ بِهِ شَأْنَهُمْ.

He (the narrator) said, He<sup>-asws</sup> said: 'This is not an inheritance that he left behind, rather, it is something that came to them after his death. So, they should shroud him with the one that was provided to them and use what is from the Zakat to settle their matters'.<sup>196</sup>

20- ب، قرب الإسناد ابن عيسى عن علي بن الحكم عن موسى بن بكر قال: قال لي أبو الحسن ع من طلب هذا الرزق من حله ليعود به على نفسه و عياله كان كالمجاهد في سبيل الله فإن غلب فليستند على الله و على رسوله ص ما يفتوت به عياله

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Ali Bin Al Hakam, from Musa Bin Bakr who said,

'Abu Al-Hassan<sup>-asws</sup> said to me: 'One who seeks this sustenance from its Permissible means for him to provide with upon his dependants would be like the fighter in the way of Allah<sup>-azwj</sup>. If he is overwhelmed, let him borrow upon Allah<sup>-azwj</sup> and upon His<sup>-azwj</sup> Rasool<sup>-saww</sup> what he can provide his dependants with.

<sup>196</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 19

فَإِنْ مَاتَ وَ لَمْ يَفْضِ كَانَ عَلَى الْإِمَامِ قَضَاؤُهُ فَإِنْ لَمْ يَفْضِهِ كَانَ عَلَيْهِ وَزْرُهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ ... وَ الْغَارِمِينَ فَهُوَ فَقِيرٌ مَسْكِينٌ مُعْرَمٌ.

If he dies and did not pay back, it would be upon the imam (leader) to fulfil it. If he does not fulfil it, its burden would be upon him. Allah<sup>-azwj</sup> Blessed and Exalted Said: **But rather, the charities are for the poor and the needy . . . and the ones in debt, [9:60]**, he is the poor, needy one in debt”<sup>197</sup>.

21- فس، تفسیر القمی إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

(The book) ‘Tafseer Al Ayyashi’ –

**‘But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah; and Allah is Knowing, Wise [9:60].**

فَأَخْرَجَ اللَّهُ مِنَ الصَّدَقَاتِ جَمِيعَ النَّاسِ إِلَّا هَذِهِ الثَّمَانِيَةَ الْأَصْنَافِ الَّذِينَ سَمَّاهُمُ اللَّهُ

Thus, Allah<sup>-azwj</sup> has Expelled from the charities, entirety of the people except these eight categories, those Allah<sup>-azwj</sup> has Specified them’.

وَ بَيَّنَّ الصَّادِقُ ع مَنْ هُمْ فَقَالَ الْفُقَرَاءُ هُمُ الَّذِينَ لَا يَسْأَلُونَ وَ عَلَيْهِمْ مَثُونَاتٌ مِنْ عِيَالِهِمْ وَ الدَّلِيلُ عَلَى أَنَّهُمْ هُمُ الَّذِينَ لَا يَسْأَلُونَ قَوْلُ اللَّهِ فِي سُورَةِ الْبَقَرَةِ لِلْفُقَرَاءِ الَّذِينَ أُخْضِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْتَلُونَ النَّاسَ إِخْفًا

And Al-Sadiq<sup>-asws</sup> explained who they are. He<sup>-asws</sup> said: ‘The **poor**, they are those who do not ask, and upon them is provision of their dependants, and the evidence upon that they are those who are not asking, are Words of Allah<sup>-azwj</sup> in Surah Al Baqarah: **(Alms are) for the poor, those who are confined in the way of Allah, not being able upon travelling in the land (to earn); the ignorant one reckons them to be rich due to (their) chastity; you can recognise them by their marks; they are not asking importunately (persistently); [2:273]!**

وَ الْمَسْكِينِ هُمُ أَهْلُ الرِّمَانَةِ مِنَ الْعُمَيَّانِ وَ الْعُرْجَانِ وَ الْمَجْدُومِينَ وَ جَمِيعَ أَصْنَافِ الرِّمَى الرِّجَالِ وَ النِّسَاءِ وَ الصِّبْيَانِ

And the **needy**, they are people of the time, from the blind and the cripple, and the lepers, and entirety of chronically ill, the men and the women and the children.

وَ الْعَامِلِينَ عَلَيْهَا هُمُ السُّعَاةُ وَ الْجُبَّاءُ فِي أَخْذِهَا وَ جَمْعُهَا وَ حِفْظُهَا حَتَّى يُؤَدَّوْهَا إِلَى مَنْ يَفْسِمُهَا

And **the office bearers upon it**, they are the couriers (agents), and the collectors in taking it, and collecting, it and safeguarding it until it is paid to the ones to be distributed to.

<sup>197</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 20

وَالْمُؤَلَّفَةِ قُلُوبُهُمْ قَوْمٌ وَخَدُّوا اللَّهَ وَ لَمْ تَدْخُلِ الْمَعْرِفَةُ قُلُوبَهُمْ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص فَكَانَ رَسُولُ اللَّهِ ص يَتَأَلَّفُهُمْ وَيُعَلِّمُهُمْ كَيْمَا يَعْرِفُوا فَجَعَلَ اللَّهُ لَهُمْ نَصِيبًا فِي الصَّدَقَاتِ لِكَيْ يَعْرِفُوا وَيَرْغَبُوا.

And **the ones (recently) inclined of their hearts (to Al-Islam)**, are a group of people who professed the Oneness of Allah<sup>-azwj</sup> and the recognition (understanding) did not enter into their hearts that Muhammad<sup>-saww</sup> is a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. So Rasool-Allah<sup>-saww</sup> used to incline them and teach them so they may recognise. Thus, Allah<sup>-azwj</sup> Made a share to be for them in the charities so they might recognise and be desirous”.<sup>198</sup>

و فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْمَوْلَفَةُ قُلُوبُهُمْ أَبُو سُفْيَانَ بْنِ حَرْبِ بْنِ أُمَيَّةَ وَ سَهَيْلُ بْنُ عَمْرٍو وَ هُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَ هَمَّامُ بْنُ عَمْرٍو وَ أُخُوهُ وَ صَفْوَانُ بْنُ أُمَيَّةَ بْنِ خَلْفِ الْفُرَشِيِّ ثُمَّ الْجَمْحِيُّ وَ الْأَفْرَعُ بْنُ حَابِسِ التَّمِيمِيِّ ثُمَّ أَحَدُ بَنِي حَارِثِ وَ عُيَيْنَةُ بْنُ حُصَيْنِ الْقَزَائِرِيِّ وَ مَالِكُ بْنُ عَوْفٍ وَ عَلْقَمَةُ بْنُ عَلَاتَةَ بَلْعَنِي

And in a report by Abu Al-Jaroud –

‘From Abu Ja’far<sup>-asws</sup> having said: **‘the ones (recently) inclined of their hearts (to Al-Islam) [9:60]**, were Abu Sufyan Bin Harb Bin Umayya, and Suheyl Bin Amro, and he is from the clan of Aamir Bin Luwa, and Hammam Bin Amro and his brother, and Safwan Bin Umayya Bin Khalaf Al-Qreyshi, then Al-Jumahy, and Al-Aqra’a Bin Habis Al-Tameemy, then one of the clan of Hazim, and Uyayna Bin Husayn Al-Fazary, and Malik Bin Awf, and Alqama Bin Alasa.

أَنَّ رَسُولَ اللَّهِ ص كَانَ يُعْطِي الرَّجُلَ مِنْهُمْ مِائَةً مِنَ الْإِبِلِ وَ رِعَايَتَهَا وَ أَكْثَرَ مِنْ ذَلِكَ وَ أَقَلَّ.

Rasool-Allah<sup>-saww</sup> had gazed the man from them, one hundred from the camels, and its shepherds, and more than that and less”.<sup>199</sup>

رَجَعَ إِلَى تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ فِي قَوْلِهِ وَ فِي الرِّقَابِ قَوْمٌ قَدْ لَبَسَتْهُمْ كَفَّارَاتٌ فِي قَتْلِ الْخَطَاءِ وَ فِي الظَّهَارِ وَ قَتْلِ الصَّيْدِ فِي الْحَرَمِ وَ فِي الْأَيْمَانِ وَ لَيْسَ عِنْدَهُمْ مَا يُكْفِرُونَ وَ هُمْ مُؤْمِنُونَ فَجَعَلَ اللَّهُ لَهُمْ مِنْهَا سَهْمًا فِي الصَّدَقَاتِ لِيُكْفَرَ عَنْهُمْ

Returning to Tafseer of Ali Bin Ibrahim – Regarding His<sup>-azwj</sup> Words: **and ones in bondage, [9:60]**, ‘A group whom the expiation had necessitated, regarding the manslaughter, and Al-Zihaar, and killing the prey in the Sanctuary, and regarding the oath, and there wasn’t in their possession what they could atone (compensate) with, and they were believers. So, Allah<sup>-azwj</sup> Made for them from it a portion from the charities to be expiated on their behalf.

وَ الْغَارِمِينَ قَوْمٌ قَدْ وَقَعَتْ عَلَيْهِمْ دُيُونٌ أَنْفَقُوهَا فِي طَاعَةِ اللَّهِ مِنْ غَيْرِ إِسْرَافٍ فَيَجِبُ عَلَى الْإِمَامِ أَنْ يَقْضِيَ ذَلِكَ عَنْهُمْ وَ يَفْكَهُمْ مِنْ مَالِ الصَّدَقَاتِ

**and the ones in debt, [9:60]** - A people debts have occurred upon them, they had spent it in obedience of Allah<sup>-azwj</sup> from without extravagance, so it is obligatory upon the imam (leader) to fulfil that on their behalf and free them from wealth of the charities.

<sup>198</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 21 a

<sup>199</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 21 b

و فِي سَبِيلِ اللَّهِ قَوْمٌ يُخْرَجُونَ فِي الْجِهَادِ وَ لَيْسَ عِنْدَهُمْ مَا يُنْفِقُونَ أَوْ قَوْمٌ مِنَ الْمُسْلِمِينَ لَيْسَ عِنْدَهُمْ مَا يُحْجُونَ بِهِ أَوْ فِي جَمِيعِ سُبُلِ الْحَيْرِ فَعَلَى الْإِمَامِ أَنْ يُعْطِيَهُمْ مِنْ مَالِ الصَّدَقَاتِ حَتَّى يَتَقَوَّوْنَ بِهِ عَلَى الْحَجِّ وَ الْجِهَادِ

**and in the Way of Allah, [9:60]** – A people who are going out in the Jihad and there isn't in their possession what they could be spending, or a group of the Muslims not having in their possession what they could be performing Hajj with, or in entirety of the ways of goodness. It is upon the imam (leader) to give them from wealth of the charities until they can be strengthened with upon the Hajj and the Jihad.

وَ ابْنِ السَّبِيلِ أَبْنَاءُ الطَّرِيقِ الَّذِينَ يَكُونُونَ فِي الْأَسْفَارِ فِي طَاعَةِ اللَّهِ فَيَقْطَعُ عَلَيْهِمْ وَ يَذْهَبُ مَا لَهُمْ فَعَلَى الْإِمَامِ أَنْ يَرُدَّهُمْ إِلَى أَوْطَانِهِمْ مِنْ مَالِ الصَّدَقَاتِ وَ الصَّدَقَاتُ تَنْجَزِي ثَمَانِيَةَ أَجْزَاءٍ فَيُعْطَى كُلُّ إِنْسَانٍ مِنْ هَذِهِ الثَّمَانِيَةِ عَلَى قَدْرِ مَا يَحْتَاجُونَ إِلَيْهِ بِلا إِسْرَافٍ وَ لَا تَقْتِيرٍ يَقُومُ فِي ذَلِكَ الْإِمَامُ بِمَا فِيهِ الصَّلَاحُ.

**And the wayfarer, [9:60]** – Travellers on the road, those who are being in the journeys in the obedience of Allah<sup>-azwj</sup>, so (bandits) cut upon them and their wealth is gone. It is upon the imam (leader) to return them to their homeland from wealth of the charities; and the charities are of eight segments, so he would give every person from these eight (categories) in accordance to what they are needy to, without extravagance nor miserliness. The imam (leader) would stand in that working with that is the betterment in it”<sup>200</sup>

22- ل، الخصال ابن الوليد عن محمد العطار عن الأشعري عن إبراهيم بن هاشم عن عبد الله بن الصلت عن عديّة من أصحابنا يرفعونه إلى أبي عبد الله ع أنه قال: خمسة لا يعطون من الزكاة الولد و الوالدان و المرأة و المملوك لأنه يجبر على التمسك عليهم.

(The book) ‘Al Khisaal’ - Ibn Al Waleed, from Muhammad Al Attar, from Al Ash’ary, from Ibrahim Bin Hashim, from Abdullah Bin Al Salt, from a number of our companions raising it to,

‘Abu Abdullah<sup>-asws</sup> said: ‘Five will not be given from the Zakat – the son, and the parents, and the wife, and the owned slave, because one is compelled to spend upon them’<sup>201</sup>

23- ل، الخصال في خبر الأعمش عن الصادق ع قال: لا يحل أن تُدفع الزكاة إلا إلى أهل الولاية و المعرفة.

(The book) ‘Al Khisaal’ – In a Hadeeth by Al Amsh,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘It is not Permissible to hand over the Zakat except to the people of Al-Wilayah and the recognition’<sup>202</sup>

24- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون لا يجوز أن يعطى الزكاة غير أهل الولاية المعروفين.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greeting be upon them<sup>-asws</sup> – ‘Among what Al-Reza<sup>-asws</sup> wrote for Al-Mamoun: ‘It is not allowed to give the Zakat to other than the people of Al-Wilayah, the well-known’<sup>203</sup>

<sup>200</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 21 c

<sup>201</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 22

<sup>202</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 23

<sup>203</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 24

25- ن، عيون أخبار الرضا عليه السلام الطالقي عن الأنصاري عن الهروي عن الرضا ع قال: مَنْ قَالَ بِالْجُبْرِ فَلَا تُعْطُوهُ مِنَ الزَّكَاةِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup> – Al Talaqany, from Al Ansari, from Al Harwy,

'From Al-Reza<sup>asws</sup> having said: 'One who says (believes in) the compulsion (by Allah<sup>azwj</sup>), do not give him from the Zakat''.<sup>204</sup>

26- ع، علل الشرائع أبي عن سعد عن معاوية بن حكيم عن علي بن الحسن بن رباط عن العلاء عن محمد أو غيره عن أبي عبد الله ع قال: تَحِلُّ الزَّكَاةُ لِمَنْ لَهُ سَبْعُمِائَةِ دِرْهَمٍ إِذَا لَمْ يَكُنْ لَهُ حِرْفَةٌ وَ يُخْرِجُ زَكَاتَهَا مِنْهَا وَ يَشْتَرِي مِنْهَا بِالْبَعْضِ قُوتًا لِعِيَالِهِ وَ يُعْطِي الْبَقِيَّةَ أَصْحَابَهُ وَ لَا تَحِلُّ الزَّكَاةُ لِمَنْ لَهُ خَمْسُونَ دِرْهَمًا وَ لَهُ حِرْفَةٌ يُمُوتُ بِهَا عِيَالَهُ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Muawiya Bin Hukeym, from Ali Bin Al-Hassan Bin Ribat, from Al A'ala, from Muhammad, or someone else,

'From Abu Abdullah<sup>asws</sup> having said: 'The Zakat is Permissible for the one having seven hundred Dirhams for him when there does not happen to be a profession for him (unemployed), and he extracts its Zakat from it, and he buys from it part subsistence for his dependence, and he gives the remainder to his companions, and the Zakat is not Permissible for the one having five hundred Dirhams for him, and there is a profession for him, he has provide subsistence for his dependence with it''.<sup>205</sup>

27- ع، علل الشرائع أبي عن سعد عن ابن أبي الخطاب عن عثمان بن عيسى عن أبي المعراء عن أبي عبد الله ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَشْرَكَ بَيْنَ الْأَغْنِيَاءِ وَ الْفُقَرَاءِ فِي الْأَمْوَالِ فَلَيْسَ لَهُمْ أَنْ يَصْرِفُوهَا إِلَى غَيْرِ شُرَكَائِهِمْ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Usman Bin Isa, from Abu Al Magra'a,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and Exalted has Participated between the rich and the poor in the wealth. It isn't for them to turn it to other than their participants''.<sup>206</sup>

28- ل، الخصال ابن المتوكّل عن محمد العطار عن الأشعري عن إبراهيم بن إسحاق عن محمد بن سليمان عن عبد الله بن سنان قال قال أبو عبد الله ع إِنَّ صَدَقَةَ الْحُفِّ وَ الظِّلْفِ تُدْفَعُ إِلَى الْمُتَجَوِّلِينَ مِنَ الْمُسْلِمِينَ فَأَمَّا صَدَقَةُ الذَّهَبِ وَ الْفِضَّةِ وَ مَا كَيْلَ بِالْقَفِيزِ بِمَا أُخْرِجَتِ الْأَرْضُ فَوَالِي الْفُقَرَاءِ الْمُدْفَعِينَ

(The book) 'Al Khisaa' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash'ary, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said: 'Indeed, the charity of the livestock and the hooves should be given to the respectable among the Muslims. As for the charity of gold and silver and what is measured by the bushel (stack) from the produce of the land, it should be given to the extremely poor'.

<sup>204</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 25

<sup>205</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 26

<sup>206</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 27

قَالَ ابْنُ سِنَانٍ قُلْتُ فَكَيْفَ صَارَ هَذَا هَكَذَا

Ibn Sinan said: 'I asked, how did this become so?'

قَالَ لِأَنَّ هَؤُلَاءِ يَتَجَمَّلُونَ يَسْتَحْيُونَ مِنَ النَّاسِ فَيُدْفَعُ إِلَيْهِمْ أَجْمَلُ الْأَمْرَيْنِ عِنْدَ النَّاسِ وَكُلُّ صَدَقَةٍ.

He<sup>-asws</sup> said: 'Because they are beautifying their appearance from the people, so they are being given more beautiful of the two matters in presence of the people, and all (of it) is charity'.<sup>207</sup>

29- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي الْخَطَّابِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الدَّعَشِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَ عَنِ السَّائِلِ وَ عِنْدَهُ فُوتٌ يَوْمَ أُجِلُّ لَهُ أَنْ يَسْأَلَ وَ إِنْ أُعْطِيَ شَيْئاً مِنْ قَبْلِ أَنْ يَسْأَلَ يَجِلُّ لَهُ أَنْ يَقْبَلَهُ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Safwan Bin Yahya, from Ali Bin Ismail Al Dagsy who said,

'I asked Abu Al-Hassan<sup>-asws</sup> about the beggar, and there is subsistence of a day in his possession, 'Is it Permissible to ask and to be given anything from before he asks, Permissible for him to accept it?'

قَالَ يَأْخُذُهُ وَ عِنْدَهُ فُوتٌ شَهْرٍ وَ مَا يَكْفِيهِ لِسِتَّةِ أَشْهُرٍ مِنَ الزَّكَاةِ لِأَنَّهَا إِذَا هِيَ سَنَةٌ إِلَى سَنَةٍ.

He<sup>-asws</sup> said: 'He can take from the Zakat, and (although) he does have provision for a month, and what would suffice him for six months, because rather it is a year to a year'.<sup>208</sup>

30- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَمْلُوكٌ يَعْرِفُ هَذَا الْأَمْرَ الَّذِي نَحْنُ عَلَيْهِ أَشْتَرِيهِ مِنَ الزَّكَاةِ فَأُعْتِقُهُ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Haroun Bin Muslim, from Ayoub Bin Al Hurr who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'An owned slave recognises the matter which we are upon (Al-Wilayah), can I buy him from the Zakat and liberate him?'

قَالَ فَقَالَ اشْتَرِهِ وَ أَعْتِقْهُ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Buy him and liberate him'.

قُلْتُ فَإِنْ هُوَ مَاتَ وَ تَرَكَ مَالاً

I said, 'Supposing he dies and leave wealth?'

قَالَ فَقَالَ مِيرَاثُهُ لِأَهْلِ الزَّكَاةِ لِأَنَّهُ اشْتَرِيَ بِسَهْمِهِمْ وَ فِي حَدِيثٍ آخَرَ بِمَالِهِمْ.

<sup>207</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 28

<sup>208</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 29

He (the narrator) said, 'He<sup>-asws</sup> said: 'His inheritance is for the ones rightful of the Zakat, because he had been bought with their share' – and in another Hadeeth: 'With their wealth'.<sup>209</sup>

31- ع، علل الشرائع ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادِ بْنِ ابْنِ أُذَيْنَةَ عَنِ زُرَّارَةَ وَ بُكَيْرٍ وَ فَضَيْلٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ بْنِ مَعَاوِيَةَ عَنِ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ أَهْمًا قَالَا فِي الرَّجُلِ يَكُونُ فِي بَعْضِ هَذِهِ الْأَهْوَاءِ الْحُرُورِيَّةِ وَ الْمُرَجَّعَةِ وَ الْعُتْمَانِيَّةِ وَ الْقَدْرِيَّةِ ثُمَّ يَتُوبُ وَ يَعْرِفُ هَذَا الْأَمْرَ وَ يَحْسُنُ رَأْيَهُ أَوْ يُعِيدُ كُلَّ صَلَاةٍ صَلَّاهَا أَوْ صَوَّمَ أَوْ زَكَاتٍ أَوْ حَجَّ

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Hammad, from Ibn Uzina, from Zurara and Bukeyr, and Fuzeyl, and Muhammad Bin Muslim, and Bureyd Bin Muawiya,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, they<sup>-asws</sup> both said regarding the man being in one of these whims of Al-Harouriya, and Al-Murjiya, and Al-Usmaniya, and Al-Qadiriya (sects), then he repents and recognises this matter (Al-Wilayah) and improves his view, 'Does he have to repeat every Salat, or fast, or Zakat, or Hajj?'

قَالَ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ غَيْرِ الزَّكَاةِ فَإِنَّهُ لَا بُدَّ أَنْ يُؤَدِّيَهَا لِأَنَّهُ وَضَعَ الزَّكَاةَ فِي غَيْرِ مَوْضِعِهَا وَ إِنَّمَا مَوْضِعُهَا أَهْلُ الْوَلَايَةِ.

He<sup>-asws</sup> said: 'There isn't upon him to repeat anything apart from the Zakat, for there is no escape from him paying it because he had placed the Zakat in other than its (rightful) place, and rather its (rightful) place is the people of Al-Wilayah'.<sup>210</sup>

32- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري عن البطحيني عن الحسن بن راشد قال: سألت أبا الحسن العسكري ع بالمدينة عن رجل أوصى بماله في سبيل الله قال سبيل الله شيعتنا.

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Al Yaqteeny, from Al-Hassan Bin Rashid who said,

'I asked Abu Al-Hassan Al-Askari<sup>-asws</sup> at Al-Medina about a man who bequeaths with wealth in the way of Allah<sup>-azwj</sup>. He<sup>-asws</sup> said: '**the Way of Allah, [9:60]**, is our<sup>-asws</sup> Shias'.<sup>211</sup>

33- مع، معاني الأخبار أبي عن محمد العطار عن الأشعري عن البطحيني عن محمد بن سليمان عن الحسين بن عمر قال: قلت لأبي عبد الله ع إن رجلاً أوصى إلي في سبيل الله

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Muhammad Bin Suleyman, from Al Husayn Bin Umar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'A man bequeathed to me regarding the way of Allah<sup>-azwj</sup>'.

قَالَ فَقَالَ اصْرِفْهُ فِي الْحَجِّ

<sup>209</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 30

<sup>210</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 31

<sup>211</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 32

He<sup>-asws</sup> said: ‘Use it regarding the Hajj’.

قَالَ قُلْتُ إِنَّهُ أَوْصَى إِلَيَّ فِي السَّبِيلِ

He (the narrator) said, ‘I said, ‘He bequeathed to me regarding ‘السَّبِيلِ’ ‘The Way!’

قَالَ اصْرِفْهُ فِي الْحَجِّ فَإِنِّي لَا أَعْرِفُ سَبِيلًا مِنْ سُبُلِهِ أَفْضَلَ مِنَ الْحَجِّ.

He<sup>-asws</sup> said: ‘Use it regarding the Hajj for I<sup>-asws</sup> don’t know of any way from His<sup>-azwj</sup> ways superior to the Hajj’.<sup>212</sup>

34- مع، معاني الأخبار أبي عن سعدٍ عن أحمد بن محمد بن أبيه عن حماد عن حريز عن زرارَةَ عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَحِلُّ الصَّدَقَةُ لِعَنِيٍّ وَلَا لِدِي مَرَّةٍ سَوِيٍّ وَلَا لِمُحْتَرَفٍ وَلَا لِقَوِيٍّ قُلْتُ

(The book) ‘Ma’any Al Akhbaar’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, from Hammad, from Hareyz, from Zurara,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The charity is not Permissible for a rich nor one with strong health, nor for a professional, nor for the strong’.

مَا مَعْنَى هَذَا

I said, ‘What is the meaning of this?’

قَالَ لَا يَحِلُّ لَهُ أَنْ يَأْخُذَهَا وَهُوَ يَمْدُرُ عَلَى أَنْ يَكْفُفَ نَفْسَهُ عَنْهَا.

He<sup>-asws</sup> said: ‘It is not Permissible for him to take it while he is able upon refraining himself from it’.<sup>213</sup>

14 وَ فِي حَدِيثٍ آخَرَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ قَدْ قَالَ رَسُولُ اللَّهِ ص إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِعَنِيٍّ وَلَا لِمُحْتَرَفٍ وَلَا لِقَوِيٍّ وَلَا لِدِي مَرَّةٍ سَوِيٍّ.

And in another Hadeeth –

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> had said: ‘The charity is not Permissible for a rich’, and he<sup>-saww</sup> did not say: ‘Nor for one with strong health’.<sup>214</sup>

35- يد، التوحيد ماجيلويه عن محمد الطَّارِعِ عَنِ الْأَشْعَرِيِّ عَنِ عِمْرَانَ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ حَرِيْشٍ عَنِ بَعْضِ أَصْحَابِنَا عَنِ عَلِيِّ بْنِ مُحَمَّدٍ وَ عَنِ أَبِي جَعْفَرٍ ع أَنَّهُمَا قَالَا مَنْ قَالَ بِالْجِسْمِ فَلَا تُغَطُّهُ مِنَ الرِّكَائِ وَ لَا تُصَلُّوا وَرَاءَهُ.

(The book) ‘Al Tawheed’ – Majaylawiya, from Muhammad Al Attar, from Al Ash’ary, from Imran Bin Musa, from Al-Hassan Bin Hareysh, from one of our companions,

<sup>212</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 33

<sup>213</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 34 a

<sup>214</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 34 b

‘From Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and from Abu Ja’far<sup>-asws</sup> both said: ‘One who says (believes) in the body (being for Allah<sup>-azwj</sup>), neither give him from the Zakat nor pray Salat behind him’’.<sup>215</sup>

36- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن القانع و المعتبر قال القانع الذي يفتع بما أعطته و المعتبر الذي يعتز بك.

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty who said,

‘I asked Al-Reza<sup>-asws</sup> about ‘Al-Qanie’ and ‘Al-Mo’tar’. He<sup>-asws</sup> said: ‘The ‘Qanie’ is one who is contented with whatever you give him, while the ‘Mo’tar’ is the one who keeps asking you’’.<sup>216</sup>

37- ثو، ثواب الأعمال أبي عن سعد بن البرقي عن عبد العظيم الحسيني عن الحسن بن علي عن بعض أصحابنا عن أبي عبد الله ع قال: تارك الزكاة و قد وجبت له كمانعها و قد وجبت عليه.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from Abdul Azeem Al Hasany, from Al-Hassan Bin Ali, from one of our companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Neglecter of (taking) the Zakat, and it has been obligated for him, is like its preventer and it has been obligated upon him’’.<sup>217</sup>

38- سن، المحاسن ابن فضال عن هارون بن مسلم عن ابن بكير عن عبيد بن زرارة قال: سألت أبا عبد الله ع عن رجل أخرج زكاة ماله ألف درهم فلم يجد مؤمناً يدفع ذلك إليه فنظر إلى مملوك فاشتراه بتلك الألف الدرهم التي أخرجها من زكاته فأعتقه هل يجوز ذلك

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Haroun Bin Muslim, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullah<sup>-asws</sup> about a man who extracts the Zakat of his wealth, a thousand Dirhams but he cannot find a Momin he can hand that to him. He looks at a slave being sold, so he buys him with that thousand Dirhams which he has extracted it from his Zakat, and liberates him, ‘Is that allowed?’

قال نعم لا بأس بذلك

He<sup>-asws</sup> said: ‘There is no problem with that’.

قلت فإنه لما أعتق و صار حراً تجر و احترف فأصاب مالا كثيرا ثم مات و ليس له وارث فمن يرثه إذا لم يكن وارث

I said, ‘Supposing when I liberate and he becomes free, he trades and does business, so he attains a lot of wealth. Then he dies and there isn’t any inheritor for him. So, who would inherit him whether there does not happen to be an inheritor for him?’

<sup>215</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 35

<sup>216</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 36

<sup>217</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 37

قَالَ يَرِيْتُهُ الْفُقَرَاءُ مِنَ الْمُؤْمِنِينَ الَّذِي يَسْتَحِقُّونَ الزَّكَاةَ لِأَنَّهُ إِذَا اشْتَرَى بِمَالِهِمْ.

He<sup>-asws</sup> said: 'He will be inherited by the poor from the Momineen, those who are deserving the Zakat because he had been bought with their wealth'.<sup>218</sup>

39- ضا، فقه الرضا عليه السلام إِيَّاكَ أَنْ تُعْطِيَ زَكَاةَ مَالِكَ عَيْرِ أَهْلِ الْوِلَايَةِ وَ لَا تُعْطِيَ مِنْ أَهْلِ الْوِلَايَةِ الْأَبْوَابِ وَ الْوَالِدِ وَ الزَّوْجَةِ وَ الْمَمْلُوكِ وَ كُلِّ مَنْ هُوَ فِي نَفَقَتِكَ فَلَا تُعْطِهِ وَ إِنْ اشْتَرَى رَجُلًا أَبَاهُ مِنْ زَكَاةٍ مَالِهِ فَأَعْتَمَهُ فَهُوَ جَائِزٌ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'Beware of giving Zakat of your wealth to other than the people of Al-Wilayah, and do not give to the people of Al-Wilayah – from the parents, and the children, and the wife, and the slaves, and every one who is in the expenditure (dependant), do not give him, and if a man buys his own father from the Zakat of his wealth and frees him, it is allowed.

وَ إِنْ مَاتَ رَجُلٌ مُؤْمِنٌ وَ أَحْبَبْتَ أَنْ تُكْفِنَهُ مِنْ زَكَاةٍ مَالِكَ فَأَعْطَاهَا وَرَثَتَهُ فَيُكْفِنُونَهُ بِهَا وَ إِنْ لَمْ يَكُنْ لَهُ وَرَثَةٌ فَكْفِنَهُ أَنْتَ وَ احْسُبْ بِهِ مِنْ زَكَاةٍ مَالِكَ فَإِنْ أَعْطَى وَرَثَتَهُ قَوْمَ آخَرُونَ تَمَنَّ كَفَيْهِ فَكْفِنَهُ مِنْ مَالِكَ وَ احْسِبْهُ مِنَ الزَّكَاةِ

And if a Momin man dies and you would like to enshroud him from the Zakat of your wealth, give it to his inheritors, so they would enshroud him with it, and there does not happen to be an inheritor for him, you enshroud him calculate it from Zakat of your wealth. If you were to give other people would inherit the price of his shroud, so enshroud him from your wealth and calculate it from the Zakat.

وَ يَكُونُ مَا أَعْطَاهُمُ الْقَوْمُ لَهُمْ يُصْلِحُونَ بِهِ شَأْنَهُمْ وَ إِنْ كَانَ عَلَى الْمَيِّتِ دَيْنٌ لَمْ يَلْزَمْ وَرَثَتُهُ قَضَاءَهُ مِمَّا أَعْطَيْتَهُ وَ لَا مِمَّا أَعْطَاهُمُ الْقَوْمُ لِأَنَّهُ لَيْسَ بِمِيرَاثٍ وَ إِذَا هُوَ شَيْءٌ صَارَ لَوَرَثَتِهِ بَعْدَ مَوْتِهِ وَ إِنْ اسْتَفَادَ الْمُعْتَقُ مَالًا فَمَالُهُ لِمَنْ أَعْتَقَ لِأَنَّهُ مُشْتَرَى بِمَالِهِ وَ بِاللَّهِ التَّوْفِيقُ.

And what the people give them is for them to use to manage their affairs. If the deceased has any debt, it does not obligate their heirs to repay it from what you gave them or from what the people gave them because it is not an inheritance. It is something that came to their heirs after his death. If the freed person acquires any wealth, it belongs to the one who freed him because he was purchased with his wealth. With Allah is the inclination".<sup>219</sup>

40- م، تفسير الإمام عليه السلام قِيلَ لِرَسُولِ اللَّهِ ص مِنْ يَسْتَحِقُّ الزَّكَاةَ

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

قَالَ الْمُسْتَضْعَفُونَ مِنْ شِيعَةِ مُحَمَّدٍ وَ آلِهِ الَّذِينَ لَمْ تَقَوْا بَصَائِرَهُمْ فَأَمَّا مَنْ قَوِيَتْ بَصِيرَتُهُ وَ حَسُنَتْ بِالْوِلَايَةِ لِأَوْلِيَائِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ مَعْرِفَتُهُ فَذَاكَ أَحْوَكُهُمْ فِي الدِّينِ

He<sup>-saww</sup> said: 'The weak ones from the Shias of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, those whose insight is not strong. But, as for the one whose insight is strong, and his recognition is

<sup>218</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 38

<sup>219</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 39

excellent with the Wilayah of His<sup>-azwj</sup> friends, and the disavowing from His<sup>-azwj</sup> enemies, then that one is your brother in the Religion.

أَمْسُ بِكُمْ رَحِمًا مِنَ الْآبَاءِ وَ الْأُمَّهَاتِ الْمُخَالِفِينَ فَلَا تُعْطَوْهُ زَكَاةً وَ لَا صَدَقَةً فَإِنَّ مَوَالِينَا وَ شِيَعَتَنَا مِنَّا كَالْجَسَدِ الْوَاحِدِ يَخْرُمُ عَلَى جَمَاعَتِنَا الزَّكَاةُ وَ الصَّدَقَةُ وَ لَيْكُنْ مَا تُعْطُونَهُ إِخْوَانَكُمْ الْمُسْتَبْصِرِينَ الْبِرِّ وَ انْفَعُوهُمْ عَنِ الزَّكَاةِ وَ الصَّدَقَاتِ وَ تَرَاهُوهُمْ عَنْ أَنْ تُصَبُّوا عَلَيْهِمْ أَوْ سَاخَكُمْ

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

أُحِبُّ أَحَدَكُمْ أَنْ يَغْسِلَ وَسَخَ بَدَنِهِ ثُمَّ يَصُبُّهُ عَلَى أَخِيهِ الْمُؤْمِنِ إِنَّ وَسَخَ الذُّنُوبِ أَكْثَمُ مِنْ وَسَخِ الْبَدَنِ فَلَا تُوسِّحُوا بِهَا إِخْوَانَكُمْ الْمُؤْمِنِينَ

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

وَ لَا تَقْصِدُوا أَيْضاً بِصَدَقَاتِكُمْ وَ زَكَاةِكُمْ الْمُعَانِدِينَ لِأَلِ مُحَمَّدٍ الْمُحِبِّينَ لِأَعْدَائِهِمْ عَلَيْهِمْ فَإِنَّ الْمُتَّصِدِقَ عَلَى أَعْدَائِنَا كَالسَّارِقِ فِي حَرَمِ رَبِّنَا عَزَّ وَ جَلَّ وَ حَرَمِي

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

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

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

He<sup>-saww</sup> said: 'So give to one of them from the Dirhams, what is less than the Dirham, and from the bread, what is less than the loaf'.

قَالَ رَسُولُ اللَّهِ ص ثُمَّ كُلُّهُ مَعْرُوفٍ بَعْدَ ذَلِكَ مَا وَقَيْتُمْ بِهِ أَعْرَاضَكُمْ وَ صَنَّمْتُمُوهَا مِنْ أَلْسِنَةِ كِلَابِ النَّاسِ كَالشُّعْرَاءِ وَ الْوَقَّاعِينَ فِي الْأَعْرَاضِ تَكْفُوهُمْ فَهُوَ مَحْسُوبٌ لَكُمْ فِي الصَّدَقَاتِ.

Rasool-Allah<sup>-saww</sup> said: 'Then every good deed after that, and whatever you save your honour, and (instead) you spend it for the tongues of the dogs of the people, like the poets, the

backbiters during the presentations. Refrain from them, for it would be counted for you among the charities".<sup>220</sup>

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

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>) – Words of Mighty and Majestic: **Therefore, establish the Salat and give the Zakat [22:78]**. The Imam<sup>-asws</sup> said: ‘Give the Zakat to the deserving one. Neither give it to a Kafir nor a hypocrite. Rasool-Allah<sup>-saww</sup> said: ‘The donator to our<sup>-asws</sup> enemies is like the thief in the Sanctuary of Allah<sup>-azwj</sup>’.<sup>221</sup>

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

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

ذَوِي الْقُرْبَى أُعْطِيَ لِقَرَابَةِ النَّبِيِّ الْفُقَرَاءِ- هَدِيَّةٌ أَوْ بَرًّا لَا صَدَقَةً، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَجْلَهُمْ عَنِ الصَّدَقَةِ، وَ آتَى قَرَابَةَ نَفْسِهِ صَدَقَةً وَ بَرًّا وَ عَلَى أَبِي سَبِيحٍ أَرَادَ.

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

وَ الْيَتَامَى وَ آتَى الْيَتَامَى مِنْ بَنِي هَاشِمٍ الْفُقَرَاءَ بَرًّا، لَا صَدَقَةً، وَ آتَى يَتَامَى غَيْرِهِمْ صَدَقَةً وَ صِلَةً.

**And the orphans** – and gives to the orphans from the Clan of Hashim<sup>-as</sup>, the poor ones, as (an act of) righteousness, not charity, and gives to the orphans of others as charity and as a help.

وَ الْمَسْكِينِ مَسَاكِينِ النَّاسِ.

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

وَ ابْنِ السَّبِيلِ الْمُجْتَازَ الْمُتَقَطِّعَ بِهِ لَا نَفَقَةَ مَعَهُ.

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

وَ السَّائِلِينَ الَّذِينَ يَتَكَفَّمُونَ وَ يَسْأَلُونَ الصَّدَقَاتِ.

<sup>220</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 40

<sup>221</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 41

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

و فِي الرِّقَابِ الْمُكَاتِبِينَ يُعِينُهُمْ لِيُؤَدُّوا فَيَعْتَقُوا.

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

قَالَ: فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَحْتَمِلُ الْمُوَاسَاةَ، فَلْيُجَدِّدِ الْإِقْرَارَ بِتَوْحِيدِ اللَّهِ، وَ نُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ لِيُجَهِّزَ بِتَفْضِيلِنَا، وَ الْإِعْتِرَافِ بِوَجِبِ حُقُوقِنَا أَهْلَ الْبَيْتِ وَ بِتَفْضِيلِنَا عَلَى سَائِرِ [آلِ] النَّبِيِّينَ وَ تَفْضِيلِ مُحَمَّدٍ عَلَى سَائِرِ النَّبِيِّينَ، وَ مُوَالَاةِ أَوْلِيَائِنَا، وَ مُعَادَاةِ أَعْدَائِنَا، وَ الْبِرَاءَةِ مِنْهُمْ كَائِنًا مَنْ كَانَ، أَنَابُهُمْ وَ أُمَّهَاتُهُمْ وَ ذَوِي قَرَابَاتِهِمْ وَ مَوَدَّاتِهِمْ، فَإِنَّ وِلَايَةَ اللَّهِ لَا تُنَالُ إِلَّا بِوِلَايَةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ.

He<sup>-asws</sup> said: ‘So if there does not happen to be wealth for him, he should carry the sympathy, so let him renew the acknowledgment of the Tawheed of Allah<sup>-azwj</sup>, and the Prophet-hood of Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and let him be vocal with our<sup>-asws</sup> merits, and the acknowledgement with the Obligatory of our<sup>-asws</sup> rights, the People<sup>-asws</sup> of the Household, and with our<sup>-asws</sup> preferences over the rest of the progenies of the Prophets<sup>-as</sup>, and the preference of Muhammad<sup>-saww</sup> over the rest of the Prophets<sup>-as</sup>, and the friendship of our<sup>-asws</sup> friends and the enmity of our<sup>-asws</sup> enemies, and the disavowing from them, whoever they may be, (whether they are) their fathers, and their mothers, and the ones with their relationships and their cordiality, for the Wilayah of Allah<sup>-azwj</sup> cannot be attained except by the Wilayah of His<sup>-azwj</sup> friends and the enmity of His<sup>-azwj</sup> enemies’<sup>222</sup>.

43- كَش، رجال الكشي وَحَدَّثَ بِحِطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ فِي كِتَابِهِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ الرَّبِيعِ الْأَقْرَعِ عَنْ جَعْفَرِ بْنِ بَكْرِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع أُعْطِيَ هَؤُلَاءِ الَّذِينَ يَزْعُمُونَ أَنَّ أَبَاكَ حَيٌّ مِنَ الرِّكَاتَةِ شَيْئاً

(The book) ‘Rijal’ Al Kashy – I found in the handwriting of Jibraeel Bin Ahmad in his book, from Sahl, from Muhammad Bin Ahmad Bin Al Rabie Al Aqra’a, from Ja’far Bin Bakr, from Yusuf Bin Yaqoub who said,

‘I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, ‘Can they be given anything from the Zakat, the ones who are claiming that your<sup>-asws</sup> father<sup>-asws</sup> is alive?’

قَالَ لَا تُعْطِهِمْ فَإِنَّهُمْ كُفَّارٌ مُشْرِكُونَ زَنَادِقَةٌ.

He<sup>-asws</sup> said: ‘Do not give them for they are Kafirs, Polytheists, atheists!’<sup>223</sup>

44- الْهُدَايَةُ، اَعْلَمُوا بِرَحْمَتِ اللَّهِ أَنَّهُ لَا يَجُوزُ أَنْ تُدْفَعَ الرِّكَاتَةُ إِلَّا إِلَى أَهْلِ الْوِلَايَةِ وَ لَا يُعْطَى مِنْ أَهْلِ الْوِلَايَةِ الْأَبْوَانِ وَ الْوَالِدُ وَ لَا الرَّوْحُ وَ الرَّوْحَةُ وَ الْمَمْلُوكُ وَ كُلُّ مَنْ يُجِبُّ الرَّجُلُ عَلَى نَفْسِهِ

(The book) ‘Al Hidayah’ –

‘May Allah<sup>-azwj</sup> Mercy you all! Know that it is not allowed to give the Zakat except to the people of Al-Wilayah, and from the people of Al-Wilayah, it can neither be given to the parents, nor

<sup>222</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 42

<sup>223</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 43

the children, nor the husband and wife, and the slave, and all the ones the man is compelled upon his expenses!

وَقَدْ فَضَّلَ اللَّهُ نَبِيَّ هَاشِمٍ بِتَحْرِيمِ الزَّكَاةِ عَلَيْهِمْ فَأَمَّا الْيَوْمَ فَايْمًا نَحْنُ لَكُمْ لِأَنَّكُمْ قَدْ مُنِعُوا الْحُمْسَ.

And Allah<sup>-azwj</sup> has Graced the clan of Hashim<sup>-as</sup> by forbidding the Zakat upon them. As for today, it is Permissible for them because they are being prevented the *Khums*".<sup>224</sup>

45- دَعَائِمُ الْإِسْلَامِ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: قَالَ لِي شِهَابٌ إِيَّيْ أَرَى بِاللَّيْلِ أَهْوَالَ عَظِيمَةً وَ أَرَى امْرَأَةً تُفْرِعُنِي فَسَلْتُ لِي أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ ذَلِكَ

(The book) 'Da'aim Al Islam' – from Al Waleed Bin Sabeeh who said,

'Shihab said to me, 'I tend to see mighty horrors at night, and I see a woman alarming me, so ask Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> for me, about that!'

فَسَأَلْتُهُ فَقَالَ هَذَا رَجُلٌ لَا يُؤَدِّي زَكَاةَ مَالِهِ

I asked him<sup>-asws</sup>. He<sup>-asws</sup> said: 'This man has not paid the Zakat of his wealth'.

فَأَعْلَمْتُهُ فَقَالَ بَلَى وَاللَّهِ إِيَّيْ لَأُعْطِيهَا

I let him know. He said, 'Yes, by Allah<sup>-azwj</sup>! I have paid it'.

فَأَحْبَرْتُهُ بِمَا قَالَ قَالَ إِنْ كَانَ ذَلِكَ فَلَيْسَ يَضَعُهَا فِي مَوَاضِعِهَا

I informed him<sup>-asws</sup> of what he had said. He<sup>-asws</sup> said: 'If that is so, then he hasn't placed in its (rightful) place'.

فَقُلْتُ ذَلِكَ لِشِهَابٍ

I said, 'I said that to Shihab'.

فَقَالَ صَدَقَ.

He said, 'He<sup>-asws</sup> spoke the truth"<sup>225</sup>

وَعَنْ عَلِيِّ ع أَنَّهُ اسْتَعْمَلَ مُحَمَّدَ بْنَ سُلَيْمٍ عَلَى صَدَقَاتِ بَكْرِ بْنِ وَاثِلٍ وَ كَتَبَ لَهُ عَهْدًا كَانَ فِيهِ فَمَرٌ كَانَ مِنْ أَهْلِ طَاعِنَاتِنَا مِنْ أَهْلِ الْجَزِيرَةِ وَ فِيمَا بَيْنَ الْكُوفَةِ وَ أَرْضِ الشَّامِ فَادْعَى أَنَّهُ أَدَى صَدَقَتَهُ إِلَى عُمَّالِ الشَّامِ وَ هُوَ فِي حُوزَتِنَا مَمْنُوعٌ قَدْ حَمَتُهُ حَيْلُنَا وَ رَجَالُنَا فَلَا يَجُوزُ لَهُ ذَلِكَ وَ إِنْ كَانَ الْحَقُّ مَا زَعَمَ فَإِنَّهُ لَيْسَ لَهُ أَنْ يَنْزِلَ بِأَدَانَا وَ يُؤَدِّيَ صَدَقَةَ مَالِهِ إِلَى عَدُونَا.

And from Ali<sup>-asws</sup>, he<sup>-asws</sup> utilised Mikhnaf Bin Suleyman (to be in charge) upon charities of Bakr Bin Waail, and wrote an agreement for him. In it was: 'The one who was from people

<sup>224</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 44

<sup>225</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 a

obedience to us<sup>-asws</sup>, from the people of Al-Jazeera and in what is between Al-Kufa and the land of Syria that he has paid his charities to the office bearers of Syrian and it is within our territory, (his claim) is not valid, and our cavalry and our infantry have protected it. That is not allowed for him, and even though it may be the truth what he is claiming, for it isn't for him to descend in our land and pay charities of his wealth to our enemy!"<sup>226</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ فَقَالَ الْفَقِيرُ الَّذِي لَا يَسْأَلُ وَالْمَسْكِينُ أَجْهَدُ مِنْهُ وَالْبَائِسُ الْفَقِيرُ أَجْهَدُ مِنْهُمَا حَالًا وَلَا يُعْطَى الزَّكَاةُ إِلَّا لِأَهْلِ الْوَلَايَةِ مِنَ الْمُؤْمِنِينَ

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> was asked about Words of Allah<sup>-azwj</sup>: '**But rather, the charities are for the poor and the needy, [9:60]**. He<sup>-asws</sup> said: 'The poor is the one who does not ask, and the needy is in more difficulty than him, and the destitute poor is in more difficult in situation than both of them! The Zakat cannot be given except the people of Al Wilayah from the Momineen!'

قِيلَ لَهُ فَإِذَا لَمْ يَكُنْ بِالْمَوْضِعِ وَلِيَّ مُتَحْتَاجٍ إِلَيْهَا

It was said to him<sup>-asws</sup>, 'So when there does not happen to be any friend needy to it?'

قَالَ يُبْعَثُ بِهَا إِلَى مَوْضِعٍ آخَرَ فَيُقَسَّمُ فِي أَهْلِ الْوَلَايَةِ وَلَا يُعْطَى قَوْمًا إِنْ دَعَوْهُمْ إِلَى أَمْرٍ لَمْ يُجِيبُوكَ وَ لَوْ كَانَ الذَّنْبُ وَأَهْوَى بِيَدِهِ إِلَى حَلْقِهِ

He<sup>-asws</sup> said: 'Send it to another place, so it would be distributed among the people of Al-Wilayah, and do not give it to a people if you call them to your matter they do not respond to you, and even if would be the slaughter!' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> throat.

قِيلَ لَهُ فَإِذَا لَمْ يُوْجَدْ مُؤْمِنٌ مُسْتَحِقٌّ

It was said to him<sup>-asws</sup>, 'Supposing a deserving Momin cannot be found?'

قَالَ يُعْطَى الْمُسْتَضْعَفُونَ الَّذِينَ لَا يَنْصِبُونَ وَيُعْطَى الْمُؤْمِنُ مِنَ الزَّكَاةِ مَا يَأْكُلُ مِنْهُ وَيَشْرَبُ وَيَكْتَسِي وَيَتَزَوَّجُ وَيُحْجُّ وَيَتَصَدَّقُ وَيُؤْتِي دَيْنَهُ.

He<sup>-asws</sup> said: 'It would be given to the weak ones (of faith), those who are not being hostile, and the Momin would be given from the Zakat what he can eat from, and drink, and clothe, and marry, and perform Hajj, and donate charity, and pay off his debts'.<sup>227</sup>

6 وَ عَنْهُ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَالْعَامِلِينَ عَلَيْهَا قَالَ هُمْ السُّعَاءُ عَلَيْهَا يُعْطِيهِمُ الْإِمَامُ مِنَ الصَّدَقَةِ بِقَدْرِ مَا يَرَاهُ لَيْسَ فِي ذَلِكَ تَوْقِيفٌ عَلَيْهِ.

And from him<sup>-asws</sup> having said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: And **the office bearers upon it [9:60]**. He<sup>-asws</sup> said: 'They are the couriers (collecting agents) upon it. The Imam<sup>-asws</sup> would give them from the charities in accordant of what he<sup>-asws</sup> sees fit. There isn't anything fixed upon it'.<sup>228</sup>

<sup>226</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 b

<sup>227</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 c

<sup>228</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 d

وَعَنْ عَلِيٍّ ع قَالَ: بُعِثَ إِلَى رَسُولِ اللَّهِ ص مِنَ الْيَمَنِ بِدَهَبٍ فِي أَدِيمٍ مَقْرُوطٍ يَعْنِي مَدْبُوعٍ بِالْقَرْظِ لَمْ يَخْلُصْ مِنْ تُرَابِهَا فَفَسَمَهَا رَسُولُ اللَّهِ ص بَيْنَ خَمْسَةِ نَفَرٍ الْأَقْرَعِ بْنِ حَابِسٍ وَ عُبَيْنَةَ بْنِ بَدْرِ وَ زَيْدَ الْحَيْلِ وَ عَلْقَمَةَ بْنَ عَلَانَةَ وَ غَامِرَ بْنَ الطُّفَيْلِ

And from Ali<sup>-asws</sup> having said: ‘Some gold was dispatched to Rasool-Allah<sup>-saww</sup> from Al-Yemen, in a skin container, meaning tanned leather. It’s dust had not been cleared. Rasool-Allah<sup>-saww</sup> distributed it between five persons – Al-Aqra’a Bin Habis, and Uyayna Bin Badr, and Zayd Al-Kheyli, and Alqamah Bin Alasa, and Aamir Bin Al-Tufeyl.

فَوَجَدَ فِي ذَلِكَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ قَالُوا كُنَّا نَحْنُ أَحَقُّ بِحَدِّهَا

That was felt by some people from the companions of Rasool-Allah<sup>-saww</sup>. They said, ‘We are more rightful with this!’

فَبَلَغَ ذَلِكَ ص [فَبَلَغَهُ ص ذَلِكَ] فَقَالَ أَلَا تَأْمَنُونَنِي وَ أَنَا أَمِيرٌ مِنْ فِي السَّمَاءِ يَا بَنِي خَيْرِ السَّمَاءِ صَبَاحاً وَ مَسَاءً.

That reached him<sup>-saww</sup>. He<sup>-saww</sup> said: ‘Are you not trusting me<sup>-saww</sup> while I<sup>-saww</sup> am a Trustee of the One in the sky? News of the sky comes to me<sup>-saww</sup> morning and evening!’<sup>229</sup>

وَعَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الْمُؤَلَّفَةَ قُلُوبُهُمْ قَالَ هُمْ قَوْمٌ يُتَأَلَّفُونَ عَلَى الْإِسْلَامِ مِنْ رُؤَسَاءِ الْقَبَائِلِ كَانَ رَسُولُ اللَّهِ ص يُعْطِيهِمْ لِيَتَأَلَّفَهُمْ.

And from Abu Ja’far<sup>-asws</sup>, he<sup>-asws</sup> said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **‘the ones (recently) inclined of their hearts (to Al-Islam) [9:60]**. He<sup>-asws</sup> said: ‘They were a group who were inclined to Al-Islam, from chiefs of the tribes. Rasool-Allah<sup>-saww</sup> had given them in order to incline them’.<sup>230</sup>

5 وَ عَنْهُ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ فِي الرِّقَابِ قَالَ إِذَا جَازَتِ الرِّكَاهُ خَمْسِمِائَةَ دِرْهَمٍ اشْتَرِيَ مِنْهَا الْعَبْدُ وَ أُعْتِقَ.

And from him<sup>-asws</sup> having said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And regarding the necks (freeing slaves)**. He<sup>-asws</sup> said: ‘When the Zakat exceeds five hundred Dirhams, the slave can be bought from it and liberated’.<sup>231</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَا تَحِلُّ الصَّدَقَةُ لِعَنِيٍّ إِلَّا لِحَمْسَةِ عَامِلٍ عَلَيْهَا وَ غَارِمٍ وَ هُوَ الَّذِي عَلَيْهِ الدَّيْنُ أَوْ تَحْمَلُ بِالْجَمَالَةِ [بِالْحَمَالَةِ] أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ أَوْ رَجُلٍ أُهْدِيَتْ إِلَيْهِ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: ‘The charity is not Permissible for the rich (to take) except for five – the office bearers upon it, and an indebted one, and he is the one having the debts upon him or one bearing the liability (with the guarantee), or a man buying it with his wealth, or a man gifted to him’.<sup>232</sup>

<sup>229</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 e

<sup>230</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 f

<sup>231</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 g

<sup>232</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 h

وَعَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: وَ فِي سَبِيلِ اللَّهِ فِي الْجِهَادِ وَ الْحَجِّ وَ غَيْرِ ذَلِكَ مِنْ سُبُلِ الْخَيْرِ

And from him<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> having said: **‘And in the Way of Allah, [9:60]** – in the Jihad, and the Hajj and other than that from the ways of goodness.

وَ ابْنِ السَّبِيلِ الرَّجُلُ يَكُونُ فِي السَّفَرِ فَيَقْطَعُ بِهِ نَفَقَتَهُ أَوْ يَسْتَفْطُ أَوْ يَقَعُ عَلَيْهِ اللَّصُوصُ.

**and the wayfarer, [9:60]** is the man being in the journey, so his expenses are cut (run out), or dropped (lost), or the thieves fall upon him”.<sup>233</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: الْإِمَامُ يَرَى رَأْيَهُ بِقَدْرِ مَا أَرَاهُ اللَّهُ فَإِنْ رَأَى أَنْ تُسَمَّ الرَّكَاةُ عَلَى السِّتْمِ الْتِي سَمَّهَا اللَّهُ فَسَمَّهَا وَ إِنْ أُعْطِيَ أَهْلَ صِنْفٍ وَاحِدٍ رَأَهُمْ أَحْوَجَ لِذَلِكَ فِي الْوَقْتِ أَعْطَاهُمْ

And from him<sup>-asws</sup> having said: ‘The Imam<sup>-asws</sup> views his<sup>-asws</sup> view in accordance to what Allah<sup>-azwj</sup> Shows him<sup>-asws</sup>. If he<sup>-asws</sup> views that the Zakat should be distributed upon the shares which Allah<sup>-azwj</sup> has Specified, He<sup>-asws</sup> would distribute these, and if he<sup>-asws</sup> views that he<sup>-asws</sup> should give the people of one category viewing them as being needier to that during the time, he<sup>-asws</sup> would give them!

وَ لَا بَأْسَ أَنْ يُعْطَى مِنَ الرَّكَاةِ مَنْ لَهُ الدَّارُ وَ الْحَادِمُ وَ الْمَائِنَا دِرْهَمٍ فُكُلَ مَا ذَكَرْنَا.

And there is no problem if one gives the Zakat to the one having a house for him, and the servants, and the two hundred Dirhams. All we<sup>-asws</sup> have mentioned”.<sup>234</sup>

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

The book of Zayd Al Narsy –

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> was asked, ‘When the people of Wilayah cannot be found, is it allowed for us to donate charities to others?’

فَقَالَ إِذَا لَمْ يَجِدُوا أَهْلَ الْوِلَايَةِ فِي الْمِصْرِ تَكُونُونَ فِيهِ فَابْعَثُوا بِالرَّكَاةِ الْمَفْرُوضَةِ إِلَى أَهْلِ الْوِلَايَةِ مِنْ غَيْرِ أَهْلِ مِصْرِهِمْ

He<sup>-asws</sup> said: ‘When the people of Al-Wilayah cannot be found in the city you happen to be in, then send the Zakat to the people of Al-Wilayah from other than the people of your city.

فَأَمَّا مَا كَانَ فِي سِوَى الْمَفْرُوضِ مِنْ صَدَقَةٍ فَإِنْ لَمْ يَجِدُوا أَهْلَ الْوِلَايَةِ فَلَا عَلَيْكُمْ أَنْ تُغْطُوا الصَّيْبَانَ وَ مَنْ كَانَ فِي مِثْلِ غُفُولِ الصَّيْبَانِ مَنْ لَا يَنْصَبُ وَ لَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُعَادِبُكُمْ وَ لَا يَعْرِفُ خِلَافَ مَا أَنْتُمْ عَلَيْهِ فَيَتَّبِعُهُ وَ يَدِينُ بِهِ وَ هُمْ الْمُسْتَضْعَفُونَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ تُعْطَوْنَهُمْ دُونَ الدَّرَاهِمِ وَ دُونَ الرِّغِيفِ فَأَمَّا الدَّرَاهِمُ فَلَا تُعْطَى إِلَّا أَهْلَ الْوِلَايَةِ

As for what was regarding other than the obligatory from the charity, if the people of Al-Wilayah cannot be found, there is no blame upon you to give it to the children, and the ones

<sup>233</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 i

<sup>234</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 45 j

in intellects similar to the children, from the ones who are neither hostile nor do they recognise what you are upon so they might oppose you, nor do they recognise contrary to what you are upon so they may follow it and make it a religion with it, and they are the weak ones from the men and the women and the children. You can give them less than one Dirham and less than the loaf of bread. As for the complete Dirham, do not give it except to the people of Al-Wilayah’.

قَالَ فَفُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَقُولُ فِي السَّائِلِ يَسْأَلُ عَلَى الْبَابِ وَعَلَى الطَّرِيقِ وَنَحْنُ لَا نَعْرِفُ مَا هُوَ

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

فَقَالَ لَا تُعْطِيهِ وَلَا كِرَامَةً وَلَا تُعْطِ غَيْرَ أَهْلِ الْوِلَايَةِ إِلَّا أَنْ يَرِيَّ قَلْبَكَ عَلَيْهِ فَتُعْطِيهِ الْكِسْرَةَ مِنَ الْخُبْزِ وَالْفِطْعَةَ مِنَ الْوَرِقِ

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

فَأَمَّا النَّاصِبُ فَلَا يَرِفُّنَّ قَلْبَكَ عَلَيْهِ وَلَا تُطْعِمُهُ وَلَا تَسْقِيهِ وَإِنْ مَاتَ جُوعاً أَوْ عَطَشاً وَلَا تُعِنُّهُ وَإِنْ كَانَ غَرِقاً أَوْ حَرِقاً فَاسْتَعَاثَ فَعَطَسْنَاهُ وَلَا تُعِنُّهُ فَإِنَّ أَبِي نِعَمَ الْمُحَمَّدِيِّ كَانَ يَقُولُ مَنْ أَشْبِعَ نَاصِباً مَلَأَ اللَّهُ جَوْفَهُ نَاراً يَوْمَ الْقِيَامَةِ مُعَذَّباً كَانَ أَوْ مَعْفُوراً لَهُ.

As for the Nasibi (hostile one), do not soften your heart upon him, nor feed him, nor quench him, and even if he dies of hunger or thirst, and do not help him even if he was drowning or burning. Submerge him and do not help him, for my<sup>-asws</sup> father<sup>-asws</sup> who was best of the ‘Mohammedans’, had said: ‘One who satiates a Nasibi, Allah<sup>-azwj</sup> will Fill his interior with fire on the Day of Qiyamah, whether he was Punishable or Forgiven for!’<sup>235</sup>

<sup>235</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 6 H 46

CHAPTER 7 – PROHIBITION OF THE ZAKAT UPON THE CLAN OF HASHIM<sup>as</sup>

1- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ابن شاذويه و ابن مسرور معاً عن محمد الحميري عن أبيه عن الرئان فيما احتج الرضا ع على العامة بحضرة المأمون في فضل العترة الطاهرة قال ع لما جاءت قصته الصدقة نزه نفسه و نزه رسوله و نزه أهل بيته

(The books) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup>, (and) 'Al Amaali' of Al Sadouq – Ibn Shazawiya and Ibn Masrou, both together from Muhammad Al Himeyri, from him, from Al Rayyan,

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

فَقَالَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةَ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَالْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ

He<sup>azwj</sup> Said: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah [9:60].**

فَهَلْ تَجِدُ فِي شَيْءٍ مِنْ ذَلِكَ أَنَّهُ جَعَلَ عَزَّ وَ جَلَّ سَهْمًا لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِذِي الْقُرْبَىٰ لِأَنَّهُ لَمَّا نَزَّ نَفْسَهُ عَنِ الصَّدَقَةِ وَ نَزَّ رَسُولَهُ نَزَّ أَهْلَ بَيْتِهِ

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

لَا بَلْ حَرَّمَ عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ ع وَ هِيَ أَوْسَاخُ أَيْدِي النَّاسِ لَا تَحِلُّ لَهُمْ لِأَنَّهُمْ طَهَّرُوا مِنْ كُلِّ دَنَسٍ وَ وَسَخٍ فَلَمَّا طَهَّرَهُمُ اللَّهُ وَ اصْطَفَاهُمْ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ كَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ عَزَّ وَ جَلَّ.

No! But, He<sup>azwj</sup> Prohibited upon Himself<sup>azwj</sup> because the charity is Prohibited unto Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and it is dirt of hands of the people. It is not Permissible for them because they<sup>asws</sup> are pure from every filth and dirt. When Allah<sup>azwj</sup> had Purified them<sup>asws</sup>, He<sup>azwj</sup> was Pleased for them<sup>asws</sup> what He<sup>azwj</sup> was Pleased with Himself<sup>azwj</sup>, and Disliked for them<sup>asws</sup> what He<sup>azwj</sup> Disliked for Himself<sup>azwj</sup>, Mighty and Majestic".<sup>236</sup>

2- ب، قرب الإسناد محمد بن عيسى عن ابن أبي الكرام الجعفي الشيخ في أيام المأمون قال: حَرَجْتُ وَ حَرَجَ بَعْضُ مَوَالِينَا إِلَى بَعْضِ مُتَنَزِّهَاتِ الْمَدِينَةِ مِثْلَ الْعَقِيقِ وَ مَا أَشْبَهَهَا [أَشْبَهَهَا] فَدَفَعْنَا إِلَى سِقَايَةِ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ فِيهَا تَمْرٌ لِلصَّدَقَةِ فَتَنَاوَلْتُ تَمْرَةً فَوَضَعْتُهَا فِي فَمِي فَقَامَ إِلَيَّ الْمَوْلَى الَّذِي كَانَ مَعِي فَأَدْخَلَ إصْبَعَهُ فِي فَمِي فَعَالَجَ إِخْرَاجَ التَّمْرَةِ مِنْ فَمِي وَ وَاقَى أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ هُوَ يُعَالِجُ إِخْرَاجَ التَّمْرَةِ

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

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

فَقَالَ لَهُ مَا لَكَ أَيُّشٍ تَصْنَعُ

He<sup>-asws</sup> said to him: 'What is the matter with you? Which thing are you doing?'

فَقَالَ لَهُ الْمَوْلَى جُعِلَتْ فِدَاكَ هَذَا تَمْرُ الصَّدَقَةِ وَالصَّدَقَةُ لَا تَحِلُّ لِنَبِيِّ هَاشِمٍ

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

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا ذَاكَ مُحَرَّمٌ عَلَيْنَا مِنْ غَيْرِنَا فَأَمَّا بَعْضُنَا فِي بَعْضٍ فَلَا بَأْسَ بِذَلِكَ.

He (the narrator) said, 'Abu Abdullah<sup>-asws</sup> said: 'But rather that is Prohibited unto us<sup>-asws</sup> from others. As for us each other, there is no problem with that''<sup>.237</sup>

3- ب، قرب الإسناد ابن طريف عن ابن علقوان عن الصادق عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص قَضَى فِي بَرِيْرَةَ بِشَيْئَيْنِ قَضَى فِيهَا بِأَنَّ الْوَلَايَةَ لِمَنْ أَعْتَقَ وَ قَضَى لَهَا بِالتَّخْيِيرِ حِينَ أُعْتِقَتْ وَ قَضَى أَنَّ مَا تَصَدَّقَ بِهِ عَلَيْهَا فَأَهْدَتْهُ فَهِيَ هَدِيَّةٌ لَا بَأْسَ بِأَكْلِهِ.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'Rasool-Allah<sup>-sawww</sup> made two judgments concerning Bareera with two (three) things (matters). He<sup>-sawww</sup> ruled regarding her that the governance is for the one who liberates, and he<sup>-sawww</sup> ruled for her with the choice when she was liberated, and judged that whatever is donated to her, so she gifts it, it is a gift, there is no problem in consuming it''<sup>.238</sup>

4- ب، قرب الإسناد مُحَمَّدُ بْنُ عَلِيٍّ بْنِ خَلْفِ الْعَطَّارِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ قَالَ: كُنَّا تَمْرًا وَ نَحْنُ صَبِيَّانُ فَتَشْرَبُ مِنْ مَاءٍ فِي الْمَسْجِدِ مِنْ مَاءِ الصَّدَقَةِ فَدَعَانَا جَعْفَرُ بْنُ مُحَمَّدٍ ع فَقَالَ يَا بُنَيَّ لَا تَشْرَبُوا مِنْ هَذَا الْمَاءِ وَ اشْرَبُوا مِنْ مَائِي.

(The book) 'Qurb Al Isnaad' – Muhammad Bin Ali Bin Khalaf Al Attar, from Ibrahim Bin Muhammad Bin Abdullah Al Ja'fari who said,

<sup>237</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 2

<sup>238</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 3

‘We were passing by, and were young boys. We drank from water in the Masjid from the water of charity. Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> called us. He<sup>-asws</sup> said: ‘O my sons! Do not be drinking from this water, and drink from my<sup>-asws</sup> water!’<sup>239</sup>

5- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن الصدقة تحل ليني هاشم

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty who said,

‘I asked Al-Reza<sup>-asws</sup> about the charity, ‘Is it Permissible for the clan of Hashim<sup>-as</sup>?’

فَقَالَ لَا وَ لَكِنْ صَدَقَاتٍ بَعْضُهُمْ عَلَى بَعْضٍ تَحِلُّ لَهُمْ

He<sup>-asws</sup> said: ‘No, but charities to each other are Permissible for them’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا خَرَجْتَ إِلَى مَكَّةَ كَيْفَ تَصْنَعُ بِحَدِّهِ الْمِيَاهِ الْمُتَّصِلَةَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَ عَامَّتْهَا صَدَقَاتٌ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! When I go out to Makkah how should I deal with this water connected between Makkah and Al-Medina, and generality of it are charities?’

قَالَ سَمِيٍّ مِنْهَا شَيْءٌ

He<sup>-asws</sup> said: ‘Name something from it!’

فَقُلْتُ مِنْهَا عَيْنُ ابْنِ بَرِيعٍ وَ غَيْرِهِ

I said, ‘From it is the spring of the clan of Bazie’.

فَقَالَ وَ هُنَاكَ هُمْ.

‘He<sup>-asws</sup> said: ‘And this is for them’<sup>240</sup>.

6- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن يوسف بن الحارث عن محمد بن عبد الرحمن العزيمي عن أبيه عن الصادق عن أبيه ع قال: لا تحل الصدقة ليني هاشم إلا في وجهين إن كانوا عطاشاً و أصابوا ماء شربوا و صدقة بعضهم على بعض.

(The book) ‘Al Khisaa’ – My father, from Ahmad Bin Idrees, from Al Ash’ary, from Yusuf Bin Al Haris, from Muhammad Bin Abdul Rahman Al Arzamy, from his father,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘The charity is not Permissible for the clan of Hashim<sup>-as</sup> except in two aspects – if they were thirsty and they find water, they can drink, and charity to each other’<sup>241</sup>.

<sup>239</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 4

<sup>240</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 5

<sup>241</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 6

7- ل، الخصال ابن الوليد عن الصَّفَّارِ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عُبَيْدِ اللَّهِ الْخَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ ذَكَرَ أَنَّ بَرِيرَةَ كَانَتْ عِنْدَ زَوْجِهَا وَ هِيَ مَمْلُوكَةٌ فَاشْتَرَتْهَا عَائِشَةُ فَأَعْتَقَتْهَا فَخَيَّرَهَا رَسُولُ اللَّهِ إِنَّ شَاءَتْ أَنْ تَقَرَّ عِنْدَ زَوْجِهَا وَ إِنَّ شَاءَتْ فَارْقَتْهُ وَ كَانَتْ مَوْلِيَهَا الَّذِينَ بَاغَوْهَا قَدْ اشْتَرَطُوا عَلَى عَائِشَةَ أَنْ لَهَا وَلَدَهَا

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ubeydullah Al Halby,

'From Abu Abdullah<sup>-asws</sup> having mentioned that Bareera was with her husband and she was a slave girl. Ayesha bought her and liberated her. Rasool-Allah<sup>-saww</sup> gave her a choice, if she desires, she can stay with her husband, and if she desires, she can separate from him, and her masters who had sold her had stipulated upon Ayesha that her guardianship would be for them.

فَقَالَ رَسُولُ اللَّهِ ص الْوَلَاءُ لِمَنْ أَعْتَقَ وَ صَدِيقَ عَلَى بَرِيرَةَ بِلَحْمٍ فَأَهْدَتْهُ إِلَى رَسُولِ اللَّهِ ص فَعَلَّقَتْهُ عَائِشَةُ وَ قَالَتْ إِنَّ رَسُولَ اللَّهِ ص لَا يَأْكُلُ الصَّدَقَةَ

Rasool-Allah<sup>-saww</sup> said: 'The guardianship is for the one who liberates, and meat was donated to Bareera and she gifted it to Rasool-Allah<sup>-azwj</sup>. Ayesha suspended it and said, 'Rasool-Allah<sup>-saww</sup> does not consume the charity!'

فَجَاءَ رَسُولُ اللَّهِ ص وَ اللَّحْمُ مُعَلَّقٌ فَقَالَ مَا شَأْنُ هَذَا اللَّحْمِ لَمْ يُطْبَخْ

Rasool-Allah<sup>-saww</sup> came and the meat was hanging. He<sup>-saww</sup> said: 'What is the affair of this meat, not being cooked?'

قَالَتْ يَا رَسُولَ اللَّهِ ص صَدِيقَ بِهِ عَلَى بَرِيرَةَ فَأَهْدَتْهُ لَنَا وَ أَنْتَ لَا تَأْكُلُ الصَّدَقَةَ

She said, 'O Rasool-Allah<sup>-saww</sup>! It was charity donated to Bareera and she gifted it to us, and you<sup>-saww</sup> do not consume the charity.'

فَقَالَ هُوَ لَنَا صَدَقَةٌ وَ لَنَا هَدِيَّةٌ

He<sup>-saww</sup> said: 'It is charity to her and to us it is a gift'.

ثُمَّ أَمَرَ بِطَبْخِهِ فَجَرَتْ فِيهَا ثَلَاثٌ مِنَ السُّنَنِ.

Then he<sup>-saww</sup> instructed with cooking it. Thus, three Sunnah(s) (practices) flowed in it".<sup>242</sup>

8- ن، عيون أخبار الرضا عليه السلام بالأسانييد الثلاثة عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ لَا نَحِلُّ لَنَا الصَّدَقَةُ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, the charity is not Permissible for us<sup>-asws</sup>'.<sup>243</sup>

<sup>242</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 7

<sup>243</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 8

9- ما، الأماي للشيخ الطوسي المفيض عن علي بن أحمد القلانسي عن عبد الله بن محمد عن عبد الرحمن بن صالح عن موسى بن عمران الحضرمي عن أبي إسحاق السبيعي عن زيد بن أرقم قال: قال رسول الله ص بعدير خم إن الصدقة لا تجل لي ولا لأهل بيتي الخبر.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ali Bin Ahmad Al Qalanisy, from Abdullah Bin Muhammad, from Abdul Rahman Bin Salih, from Musa Bin Imran Al Hazramy, from Abu Is'haq Al Sabie, from Zayd Bin Arqam who said,

'Rasool-Allah<sup>-saww</sup> said at Ghadeer Khumm: 'The charity is not Permissible for me nor for People<sup>-asws</sup> of my<sup>-saww</sup> Household' – the Hadeeth".<sup>244</sup>

10 ما، الأماي للشيخ الطوسي ابن حمويه عن أبي الحسين عن أبي خليفه عن أبي الوليد عن شعبة عن الحكم عن ابن أبي رافع أن النبي ص بعث رجلاً من بني مخزوم على الصدقة فقال لأبي رافع اصحبي كيما نصيب منها

(The book) of the Sheikh Al Tusi – Ibn Hamawiya, from Abu Al Husayn, from Abu Khaleefa, from Abu Al Waleed, from Shu'ba, from Hakam, from Ibn Abu Rafie,

'The Prophet<sup>-saww</sup> sent a man from the clan of Makhzoum to (collect) the charities. He said to Abu Rafie, 'Accompany me so you may attain (benefit) from it'.

فقال حتى آتي النبي ص فأسأله

He said, 'Not until I go to the Prophet<sup>-saww</sup> and ask him<sup>-saww</sup>'.

فأتى النبي ص فأسأله فقال مؤل القوم من أنفسهم و إننا لا تجل لنا الصدقة.

He came to the Prophet<sup>-saww</sup> and asked him<sup>-saww</sup>. He<sup>-saww</sup> said: 'Guardian of the people is from themselves, and we<sup>-asws</sup>, charity is not Permissible for us<sup>-asws</sup>'.<sup>245</sup>

11- شي، تفسير العياشي عن العيص بن القاسم عن أبي عبد الله ع قال: إن أناساً من بني هاشم أتوا رسول الله ص فسألوه أن يستعملهم على صدقة المواشي و النعم فقالوا يكون لنا هذا سهم الذي جعله الله للعاملين عليها و المؤلفة قلوبهم فنحن أولى به

(The book) 'Tafseer Al Ayyashi' – from Al Ays Bin Al Qasim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Some people from the clan of Hashim<sup>-as</sup> came to Rasool-Allah<sup>-saww</sup>. They asked him<sup>-saww</sup> to appoint them upon (collection) of charities of the livestock and the animals. They said, 'This portion should be for us, which Allah<sup>-azwj</sup> has Made it to be for **the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam) [9:60].** We are foremost with it!'

فقال رسول الله ص يا بني عبد المطلب إن الصدقة لا تجل لي و لكم و لكن وعدت الشفاعة

Rasool-Allah<sup>-saww</sup> said: 'O clan of Abdul Muttalib<sup>-as</sup>! The charity is neither Permissible for me<sup>-saww</sup> nor for you all, but I<sup>-saww</sup> have been Promised the intercession'.

<sup>244</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 9

<sup>245</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 10

ثُمَّ قَالَ أَنَا أَشْهَدُ أَنَّهُ قَدْ وُعِدَهَا فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا عَدْتُ [عُدْتُ] بِخَلْقَةِ بَابِ الْجَنَّةِ أَمْ تَرَوْنِي مُؤَيَّرًا عَلَيْكُمْ غَيْرَكُمْ.

Then he<sup>-saww</sup> said: 'I<sup>-saww</sup> testify that I<sup>-saww</sup> have been Promised it, so what are your thoughts, O clan of Abdul Muttalib<sup>-as</sup>, when I<sup>-saww</sup> have been Promised, so I<sup>-saww</sup> will come to the door of Paradise. Do you see me<sup>-saww</sup> preferring others over you?'<sup>246</sup>

12- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع جَرَّتْ فِي بَرِيرَةَ أَرْبَعُ قَضِيَّاتٍ مِنْهَا أَنَّهُ لَمَّا كَاتَبَتْهَا عَائِشَةُ كَانَتْ تَدُورُ وَ تَسْأَلُ النَّاسَ وَ كَانَتْ تَأْوِي إِلَى عَائِشَةَ فَتُهْدِي إِلَيْهَا الْقَدِيدَ وَ الْحُبْنَ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'Four judgments flowed regarding Bareera. From these is that when Ayesha contracted her she went around and begged the people and she sheltered to Ayesha. She gifted bread and cured meat to her.

فَقَالَ النَّبِيُّ ص هَلْ مِنْ شَيْءٍ أَكَلُهُ

The Prophet<sup>-saww</sup> said: 'Is there anything I<sup>-saww</sup> can eat?'

فَقَالَتْ لَا إِلَّا مَا أَتَتْنَا بِهِ بَرِيرَةُ

She said, 'No, except what Bareera has come with'.

فَقَالَ ص هَاتِيهِ هُوَ عَلَيْهَا صَدَقَةٌ وَ لَنَا هَدِيَّةٌ فَأَكَلَهُ.

He<sup>-saww</sup> said: 'Bring it. It is charity to her and to us it is a gift'. So, he<sup>-saww</sup> ate it"<sup>247</sup>.

13- تَهَجُّجُ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَةٍ وَ أَعْجَبُ مِنْ ذَلِكَ طَارِقُ طَرْقَنَا بِمَلْفُوفَةٍ فِي وَعَائِهَا وَ مَعْجُونَةٍ شَبِثَتْهَا كَأَمَّا عُجْنَتْ بِرَبِيقِ حَيَّةٍ أَوْ قَيْبِهَا فُقِلْتُ أَمْ صِلَةٌ أَمْ زَكَاةٌ أَمْ صَدَقَةٌ فَذَلِكَ كُلُّهُ مُحَرَّمٌ عَلَيْنَا أَهْلُ الْبَيْتِ إِلَى آخِرِ الْحُطْبَةِ.

(The book) 'Nahj Al Balagah' –

'And more surprising than that is a comer at night (Al-Ash'as Bin Qays) came to us<sup>-asws</sup> with a cabbage mix in a bowl and a kneaded mix, it was as if it had been kneaded with saliva of a serpent or its vomit. I<sup>-asws</sup> said, 'Is it help or Zakat or charity? All that is Prohibited unto us<sup>-asws</sup>, People<sup>-asws</sup> the Household' – up to end of the sermon"<sup>248</sup>.

14- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ أَبِيهِ الْمُؤْمِنِينَ ع أَنَّهُ نَظَرَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع وَ هُوَ طِفْلٌ صَنِيعٌ فَذُتْ أَحَدُ ثَمَرَةٍ مِنْ ثَمَرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَاسْتَحْسَرَهَا رَسُولُ اللَّهِ ص مِنْ فِيهِ وَ إِذْ عَلَيْنَا لَعَابُهُ فَرَمَى بِهَا فِي ثَمَرِ الصَّدَقَةِ سَبِيحٌ كَانَتْ وَ قَالَ إِنَّا أَهْلُ بَيْتٍ لَا نَحِلُّ لَنَا الصَّدَقَةَ.

(The book) 'Da'aim Al Islam' –

<sup>246</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 11

<sup>247</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 12

<sup>248</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 13

‘It is reported from Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> looked at Al-Hassan Bin Ali<sup>-asws</sup>, and he<sup>-asws</sup> was a young child having taken a date from the charity dates. He<sup>-asws</sup> made it to be in his<sup>-asws</sup> mouth. Rasool Allah<sup>-sawww</sup> extracted it from his<sup>-asws</sup> mouth and upon it was his<sup>-asws</sup> saliva. He<sup>-sawww</sup> threw it among the charity dates wherever they were, and said: ‘We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, the charity is not Permissible for us<sup>-asws</sup>!’<sup>249</sup> (derogatory)

وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: أَخَذَ رَسُولُ اللَّهِ ص يَدِي فَمَشَيْتُ مَعَهُ فَمَرَرْنَا بِبَعْضِ مَسْبُوبٍ وَأَنَا يَوْمَئِذٍ غُلَامٌ صَغِيرٌ فَجَمَعْتُ فَنَنَاوَلْتُ تَمْرَةً فَجَعَلَهَا فِي فِي رَسُولِ اللَّهِ ص فَأَذْجَلَهَا فِي فِيَّ وَأَخْرَجَ التَّمْرَةَ بِلَمَاحِيهَا وَرَمَى بِهَا فِي التَّمْرِ وَكَانَ مِنْ تَمْرِ الصَّدَقَةِ

And from Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘Rasool Allah<sup>-sawww</sup> held my<sup>-asws</sup> hand, so I<sup>-asws</sup> walked with him<sup>-sawww</sup>. We passed by some scattered dates, and on that day I<sup>-asws</sup> was a young boy. I sprinted and took a date and made it to be in my<sup>-asws</sup> mouth. Rasool Allah<sup>-sawww</sup> rushed and inserted his<sup>-sawww</sup> finger in my<sup>-asws</sup> mouth and extracted the date and threw it among the (scattered) dates, and it was from the charity dates.

فَقَالَ إِنَّا أَهْلُ الْبَيْتِ لَا تَحِلُّ لَنَا الصَّدَقَةُ.

He<sup>-sawww</sup> said: ‘We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, the charity is not Permissible for us<sup>-asws</sup>!’<sup>250</sup> (derogatory)

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَحِلُّ الصَّدَقَةُ لِي وَلَا لِأَهْلِ بَيْتِي إِنَّ الصَّدَقَةَ أَوْسَاحُ النَّاسِ

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘Rasool Allah<sup>-sawww</sup> said: ‘The charity is not Permissible for me<sup>-asws</sup> nor for People<sup>-asws</sup> of my<sup>-sawww</sup> Household! The charity is dirt of the people’<sup>250</sup>

قِيلَ لِأَبِي عَبْدِ اللَّهِ ع الزَّكَاةُ الَّتِي يُخْرِجُهَا النَّاسُ مِنْ ذَلِكَ

It was said to Abu Abdullah<sup>-asws</sup>, ‘The Zakat which the people extract, is from that?’

قَالَ نَعَمْ وَ قَدْ عَوَّضَنَا اللَّهُ مِنْ ذَلِكَ الْخُمْسِ

He<sup>-asws</sup> said: ‘Yes, and Allah<sup>-azwj</sup> has Compensated us<sup>-asws</sup> from that (with) the Khums’.

قِيلَ لَهُ فَإِذَا مُنِعْتُمْ الْخُمْسَ هَلْ تَحِلُّ لَكُمْ الصَّدَقَةُ

It was said to him<sup>-asws</sup>, ‘When you<sup>-asws</sup> are prevented the Khums, is the charity Permissible for you<sup>-asws</sup>?’

قَالَ لَا وَاللَّهِ مَا يَحِلُّ لَنَا مَا حَرَّمَ اللَّهُ عَلَيْنَا بِعَضْبِ الظَّالِمِينَ حَقَّنَا وَ لَيْسَ مِنْعُهُمْ إِلَّا مَا أَحَلَّ اللَّهُ لَنَا بِمُحِلِّ لَنَا مَا حَرَّمَ اللَّهُ عَلَيْنَا.

He<sup>-asws</sup> said: ‘No, by Allah<sup>-azwj</sup>! It is not Permissible for us<sup>-asws</sup> what Allah<sup>-azwj</sup> has Prohibited unto us<sup>-asws</sup>, due to usurpation by the oppressors of our<sup>-asws</sup> rights. Their preventing to us<sup>-asws</sup> of

<sup>249</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 14 a

<sup>250</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 14 b

what Allah<sup>-azwj</sup> has Permitted for us<sup>-asws</sup>, does not Legalise for us<sup>-asws</sup> what Allah<sup>-azwj</sup> has Prohibited unto us<sup>-asws</sup>!”<sup>251</sup>

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

And from him<sup>-asws</sup> having said: ‘Obligatory Zakat is not Permissible for us<sup>-asws</sup>, and I<sup>-asws</sup> don’t care as (it’s the same) the eating from Zakat or drink from wine (for a Hashemite)! Allah<sup>-azwj</sup> has Prohibited upon us<sup>-asws</sup> charities of the people from us<sup>-asws</sup> eating it or working upon it, and He<sup>-azwj</sup> has Permitted for us<sup>-asws</sup> charities of one another, from other than Zakat’.<sup>252</sup>

<sup>251</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 14 c

<sup>252</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 7 H 14 d

باب 8 كيفية قسمتها و آدابها و حكم ما يأخذه الجائر منها و وقت إخراجها و أقل ما يعطى الفقير منها

## CHAPTER 8 – METHOD OF DISTRIBUTING IT, AND PAYING IT, AND RULING OF WHAT THE TYRANT TAKES FROM IT, AND TIMING OF ITS EXTRACTION, AND LEAST OF WHAT CAN BE GIVEN TO THE POOR FROM IT

الآيات النبوية حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا وَ صَلَّى عَلَيْهِمْ.

The Verses – (Surah) Al Tawbah: **Take charity from their wealth, you will cleanse them and purify them by it, and pray Salat upon them [9:103].**

1- ب، قرب الإسناد أبو البختريّ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ عَلِيِّ ع قَالَ: اعْتَدْ فِي زَكَاتِكَ بِمَا أَحَدَ الْعَشَارَ مِنْكَ وَ أَحْفَهَا مِنْهُ مَا قَدَرْتَ.

(The book) ‘Qurb Al Isnaad’ – Abu Al Bakhtary, from his father,

‘From the Prophet<sup>-saww</sup>, from Ali<sup>-asws</sup> having said: ‘Count in your Zakat whatever the (government) tax collector has taken from you, and hide it from him whatever you are able to’.<sup>253</sup>

2- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُفْدَةَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنِ أَحْمَدَ بْنِ رَزْقٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ كَيْفَ تَصْنَعُ بِزَكَاةِ مَالِكَ إِذَا حَضَرَتْ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ali Bin Al Husayn, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Is’haq Bin Ammar who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘O Is’haq! How do you deal with Zakat of your wealth when present (becomes due)?’

I said, ‘They come to me at the house, so I give them’.

فُلْتُ يَا تُؤَيِّبُ إِلَى الْمَنْزِلِ فَأَعْطَيْهِمْ فَقَالَ لِي مَا أَرَاكَ يَا إِسْحَاقُ إِلَّا قَدْ ذَلَلْتَ الْمُؤْمِنِينَ وَ إِيَّاكَ إِيَّاكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ مَنْ أَدَّلَ لِي وَلِيًّا فَقَدْ أَرْضَدَ لِي بِالْمَحَارَبَةِ.

He<sup>-asws</sup> said to me: ‘O Is’haq! I<sup>-asws</sup> don’t see you except you have humiliated the Momineen, and beware! Beware! Allah<sup>-azwj</sup> the Exalted Said: “One who humiliates a friend of Mine<sup>-azwj</sup> so he should watch for Me<sup>-azwj</sup> with the war!”<sup>254</sup>

3- مع، معاني الأخبار ابن الوليد عَنِ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدِ الْعَطَّارِ مَعَا عَنِ الْأَشْعَرِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ بَشَّارٍ قَالَ: فُلْتُ لِلرَّجُلِ يَعْنِي أَبَا الْحَسَنِ ع مَا حَدُّ الْمُؤْمِنِ الَّذِي يُعْطَى الزَّكَاةَ

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Ahmad Bin Idrees and Muhammad Al Attar, both together from Al Ash’ary, from Ali Bin Muhammad, from one of our companions, from Bishr Bin Bashir who said,

<sup>253</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 1

<sup>254</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 2

'I said to the man, meaning Abu Al-Hassan<sup>-asws</sup>, 'What is a limit of the Momin who is given the Zakat?'

قَالَ يُعْطَى الْمُؤْمِنُ ثَلَاثَةَ آلَافٍ

He<sup>-asws</sup> said: 'The Momin can be given three thousand (Dirhams)'.

ثُمَّ قَالَ أَوْ عَشْرَةَ آلَافٍ وَ يُعْطَى الْفَاجِرُ بِقَدْرِ لِأَنَّ الْمُؤْمِنَ يُتَّقِيهِ فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ الْفَاجِرَ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ.

Then he<sup>-asws</sup> said: 'Or ten thousand, and the immoral one is given by proportion, because the Momin spends it in obedience of Allah<sup>-azwj</sup> Mighty and Majestic, and the immoral one (spends it in) disobedience of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>255</sup>

4- ج، الإحتجاج عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ الْهَاشِمِيِّ فِيمَا احْتَجَّ بِهِ الصَّادِقُ ع عَلَى عَمْرٍو بْنِ عُبَيْدٍ وَ جَمَاعَةٍ مِنَ الْمُعْتَرِلَةِ قَالَ لِعَمْرٍو مَا تَقُولُ فِي الصَّدَقَةِ

(The book) 'Al Ihtijaj' – from Abdul Kareem Bin Utbah Al Hashimy –

'Among what Al-Sadiq<sup>-asws</sup> argued with against Amro Bin Ubeyd and a group of Al-Mu'tazilites, he<sup>-asws</sup> said to Amro: 'What are you saying regarding the charity?'

قَالَ فَقَرَأَ عَلَيْهِ هَذِهِ آيَةَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى آخِرِهَا

He (the narrator) said, 'He read this Verse to him<sup>-asws</sup>: **But rather, the charities are for the poor and the needy, and the office bearers upon it, [9:60]** – up to its end.

قَالَ نَعَمْ فَكَيْفَ تَقْسِمُ بَيْنَهُمْ

He<sup>-asws</sup> said: 'Yes, so how would you divide between them?'

قَالَ أَقْسِمُهَا عَلَى ثَمَانِيَةِ أَجْزَاءٍ فَأَعْطِي كُلَّ جُزْءٍ مِنَ الثَّمَانِيَةِ جُزْءًا

He said, 'I would divide it upon eight segments and give one part to each category from the eight!'

قَالَ عَ إِذْ كَانَ صِنْفٌ مِنْهُمْ عَشْرَةَ آلَافٍ وَ صِنْفٌ رَجُلًا وَاحِدًا وَ رَجُلَيْنِ وَ ثَلَاثَةٌ جَعَلْتَ هَذَا الْوَاحِدِ مِثْلَ مَا جَعَلْتَ لِلْعَشْرَةِ آلَافٍ

He<sup>-asws</sup> said: 'If a category from them was of ten thousand (people), and a category would be one man and two men and three, will you make for this one similar to what you would make for the (category of) ten thousand?'

قَالَ نَعَمْ

He said, 'Yes'.

<sup>255</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 3

قَالَ وَ يَجْمَعُ بَيْنَ صَدَقَاتِ أَهْلِ الْحَضْرَةِ وَ أَهْلِ الْبَوَادِي فَتَجْعَلُهُمْ فِيهَا سَوَاءً

He<sup>-asws</sup> said: 'And you would collect between charities of the people present and people of the valleys and make them equal in it?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَخَالَفْتَ رَسُولَ اللَّهِ فِي كُلِّ مَا قُلْتَ فِي سِيرَتِهِ كَانَ رَسُولُ اللَّهِ ص يَقْسِمُ صَدَقَةَ الْبَوَادِي فِي أَهْلِ الْبَوَادِي وَ صَدَقَةَ الْحَضْرَةِ فِي أَهْلِ الْحَضْرَةِ لَا يَقْسِمُهُ بَيْنَهُمْ بِالسَّوِيَّةِ إِنَّمَا يَقْسِمُ عَلَى قَدْرِ مَا يَحْضُرُهُ مِنْهُمْ وَ عَلَى مَا يَرَى وَ عَلَى قَدْرِ مَا يَحْضُرُهُ

He<sup>-asws</sup> said: 'In all what you have said, you would have opposed Rasool-Allah<sup>-azwj</sup> in his<sup>-saww</sup> conduct! Rasool-Allah<sup>-saww</sup> had distributed charities of the valley among people of the valleys, and charity of the people present (in town) among the people present. He<sup>-saww</sup> did not distribute between them with the equalness. But rather, he<sup>-saww</sup> had distributed based upon what were present from them, and based upon what he<sup>-saww</sup> viewed upon a measurement of what were present.

فَإِنْ كَانَ فِي نَفْسِكَ شَيْءٌ بِمَا قُلْتَ فَإِنَّ فُقَهَاءَ أَهْلِ الْمَدِينَةِ وَ مَشِيخَتَهُمْ كُلَّهُمْ لَا يَخْتَلِفُونَ فِي أَنَّ رَسُولَ اللَّهِ ص كَذَا كَانَ يَصْنَعُ.

If there was anything (doubt) within yourself from what I<sup>-asws</sup> have said, the jurists of the people of Al Medina and their elders, all of them are not differing regarding that Rasool-Allah<sup>-saww</sup> had done such!''<sup>256</sup>

5- ع، علل الشرائع مُحَمَّدُ بْنُ مُوسَى عَنِ الْحَمِيرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنِ الصَّادِقِ ع قَالَ: بَاعَ أَبِي ع مِنْ هِشَامِ بْنِ عَبْدِ الْمَلِكِ أَرْضاً لَهُ بِكَذَا وَ كَذَا أَلْفَ دِينَارٍ وَ اشْتَرَطَ عَلَيْهِ زَكَاةَ ذَلِكَ الْمَالِ عَشْرَ سِنِينَ وَ إِنَّمَا فَعَلَ ذَلِكَ لِأَنَّ هِشَاماً كَانَ هُوَ الْوَالِي.

(The book) 'Ilal Al Sharaie' – Muhammad Bin Musa, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan,

'From Al-Sadiq<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> bought from Hisham Bin Abdul Malik a land of his for such and such thousand Dinars and stipulated upon him the Zakat of that wealth for ten years, and rather he<sup>-asws</sup> had done that because Hisham, he was the governor''<sup>.257</sup>

6- سنن، المحاسن أَبِي عَنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مِنَ الْحُفِّ وَ الظِّلْفِ يُدْفَعُ إِلَى الْمُتَجَمِّلِينَ وَ أَمَا الصَّدَقَةُ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ مَا أَخْرَجَتِ الْأَرْضُ فَلِلْفُقَرَاءِ

(The book) 'Al Mahasin' – My father, from Muhammad Bin Suleyman, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>-asws</sup> said: 'From the hooves and the horns (animals) would be given to the beautifiers, and as for charity of the gold and the silver and whatever the earth produces, it is for the poor'.

<sup>256</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 4

<sup>257</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 5

فَقُلْتُ وَ لِمَ صَارَ هَذَا هَكَذَا

I said, 'And why has this come to be like this?'

قَالَ لِأَنَّ هَؤُلَاءِ يَتَجَمَّلُونَ وَ يَسْتَخْفِيُونَ مِنَ النَّاسِ فَيُدْفَعُ أَجْمَلُ الْأَمْرَيْنِ عِنْدَ الصَّدَقَةِ وَ كُلُّ صَدَقَةٍ.

He<sup>-asws</sup> said: 'Because they are beautifying and are embarrassed from the people, so the more beautiful of the two matters (things) of the charity is given, and all is charity'.<sup>258</sup>

7- سن، المحاسن أبي عن ابن محبوب عن أبي ولاد قال قال أبو عبد الله ع لا يُعطى أحد أقل من خمسة دراهم من الزكاة وهو أقل ما فرض الله من الزكاة.

(The book) 'Al Mahasin' – My father, from Ibn Mahboub, from Abu Wallad who said,

'No one will be given less than five Dirhams, and it is the least of what Allah<sup>-azwj</sup> has Imposed of the Zakat'.<sup>259</sup>

8- ضا، فقه الرضا عليه السلام أوّل أوقات الزكاة بعد ما مضى سنّه أشهر من السنة لمن أراد تقديم الزكاة ولا يجوز في الزكاة أن يُعطى أقل من نصف دينار.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'The first timing of Zakat is after passing of six months from the year, for the one who wants to advance the Zakat. It is not allowed in the Zakat to give less than half a Dinar (five Dirhams).

وَ إِنِّي أُرْوِي عَنْ أَبِي الْعَالِمِ ع فِي تَقْدِيمِ الزَّكَاةِ وَ تَأْخِيرِهَا أَرْبَعَةَ أَشْهُرٍ أَوْ سِتَّةَ أَشْهُرٍ إِلَّا أَنْ الْمَقْصُودَ مِنْهَا أَنْ تَدْفَعَهَا إِذَا وَجِبَ عَلَيْكَ وَ لَا يَجُوزُ لَكَ تَقْدِيمُهَا وَ تَأْخِيرُهَا لِأَنَّهَا مَقْرُونَةٌ بِالصَّلَاةِ وَ لَا يَجُوزُ لَكَ تَقْدِيمُ الصَّلَاةِ قَبْلَ وَقْتِهَا وَ لَا تَأْخِيرُهَا إِلَّا أَنْ يَكُونَ قَضَاءً وَ كَذَلِكَ الزَّكَاةُ

And I<sup>-asws</sup> am reporting from my<sup>-asws</sup> father<sup>-asws</sup>, the Scholar<sup>-asws</sup>, regarding advancement of the Zakat and its delaying is four months or six months, except if the purpose is your paying it when it is obligated upon you, and it is not allowed for you to advance it and delaying it because it is paired with the Salat, and it is not allowed for you to advance the Salat before its timing nor delaying it except if it has expired, and like that is the Zakat.

وَ إِنْ أَحْبَبْتَ أَنْ تُقَدِّمَ مِنْ زَكَاةِ مَالِكَ شَيْئاً تُفْرِجُ بِهِ عَنْ مُؤْمِنٍ فَاجْعَلْهَا دَيْنًا عَلَيْهِ فَإِذَا أَحَلَّت [حَل] عَلَيْكَ وَقَّتْ الزَّكَاةَ فَاحْسِبْهَا لَهُ زَكَاةً فَإِنَّهُ يُحْسِبُ لَكَ مِنْ زَكَاةِ مَالِكَ وَ يُكْتَبُ لَكَ أَجْرُ الْقَرْضِ وَ الزَّكَاةِ

And if you want you can advance something from the Zakat of your wealth to relieve a Momin with it, so you can make it a debt upon him. When the time of Zakat is released upon you, calculate as Zakat to him, for it will be calculated for you as being from Zakat of your wealth, and Recompense of the loan and (also) the Zakat would be written for you.

<sup>258</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 6

<sup>259</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 7

وَإِنْ كَانَ لَكَ عَلَى رَجُلٍ مَالٌ وَلَمْ يَتَهَيَّأْ لَكَ فَضَاؤُهُ فَاحْسُبْهَا مِنَ الزَّكَاةِ إِنْ شِئْتَ وَ قَدْ أُزِيِيَ عَنِ الْعَالِمِ ع أَنَّهُ قَالَ نِعْمَ الشَّيْءُ الْمُرْضُ إِنْ أَيْسَرَ فَضَاكَ وَ إِنْ عَسُرَ حَسَبْتَهُ مِنْ زَكَاةِ مَالِكَ.

And if there were to be for you some wealth upon a man and it's collection is not easy for you, calculate it as being from the Zakat if you so desire, and it has been reported from the Scholar<sup>-asws</sup> that he<sup>-asws</sup> said: 'The best thing is the loan (lent) its collection is easy for you, and if difficult, calculate it as being from the Zakat of your wealth'.<sup>260</sup>

9 شي، تفسير العياشي عن الحلبي عن أبي عبد الله ع قال: سألتُهُ عَنْ قَوْلِ اللَّهِ وَ إِنْ تُخْفُوها وَ تُؤْتُوها الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ قَالَ لَيْسَ تِلْكَ الزَّكَاةُ وَ لَكِنَّهُ الرَّجُلُ يَتَصَدَّقُ بِنَفْسِهِ الزَّكَاةَ عَلَانِيَةً لَيْسَ بِسِرٍّ.

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

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **and if you hide it and give it to the poor, it would be better for you; [2:271]**. That isn't the Zakat, but it is the man donating by himself. The Zakat (is given) openly, not in secrecy'.<sup>261</sup>

10- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَا بَأْسَ بِتَعْجِيلِ الزَّكَاةِ قَبْلَ مَحَلِّهَا بِشَهْرٍ أَوْ نَحْوِهِ إِذَا احْتِيَجَ إِلَيْهَا وَ قَدْ تَعَجَّلَ رَسُولُ اللَّهِ ص زَكَاةَ الْعَبَّاسِ قَبْلَ مَحَلِّهَا فِي أَمْرِ احْتِيَاجِ إِلَيْهَا فِيهِ.

(The book) 'Da'aim Al Islam' –

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'There is no problem with hastening (advancing) the Zakat before it is due, by a month or approximate it, when (someone) is needy to it, and Rasool-Allah<sup>-saww</sup> had hastened had hastened Zakat to Al-Abbas before it was due, regarding a matter he was need to'.<sup>262</sup>

<sup>260</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 8

<sup>261</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 9

<sup>262</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 8 H 10

## CHAPTER 9 – ETIQUETTES OF THE DONOR

الآيات النبوية حُذِّمَتْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ.

The Verses – (Surah) Al Tawbah: **Take charity from their wealth, you will cleanse them and purify them by it, and pray Salat upon them. Surely your Salat would be a tranquillity for them, and Allah is Hearing, Knowing [9:103].**

1- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا حَلْفٌ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّ الْإِسْلَامَ لَمْ يَرُدَّهُ وَلَا حَلْفٌ فِي الْإِسْلَامِ الْمُسْلِمُونَ يَدُّ عَلَى مَنْ سَوَّاهُمْ يُجِيرُ عَلَيْهِمْ أَدْنَاهُمْ وَ يَرُدُّ عَلَيْهِمْ أَفْصَاهُمْ تُرَدُّ سَرَائِيَاهُمْ عَلَى قُعْدِهِمْ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is'haq Bin Amro Bin Shueyb, from his father, from his grandfather,

'From the Prophet<sup>-saww</sup> having said: 'But rather alliances (for sedition, and fighting, and raids) was in the pre-Islamic period. Al-Islam does not return to it, and there is no (such) alliance in Al-Islam. The Muslims are one hand against the ones apart from them. The lowest of them will assist upon them and their remotest will return to them. Their detachments return to their camps.

لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَ دِيَةٌ الْكَافِرِ نِصْفُ دِيَةِ الْمُؤْمِنِ وَ لَا جَلْبَ وَ لَا جَنْبَ وَ لَا تُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ.

A Momin will not be killed for a Kafir, and wergild of the Kafir would be half the wergild of the Momin, and there is neither pulling (gathering what is scattered) nor shunning (scattering what is gathered), nor will their charities be taken except in their homes!"<sup>263</sup>

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْحَدِيثِ فِي حُطْبَتِهِ يَوْمَ الْجُمُعَةِ قَالَ يَا أَيُّهَا النَّاسُ.

Rasool-Allah<sup>-saww</sup> said this Hadeeth in a sermon on the day of Friday. He<sup>-saww</sup> said: 'O you people!"<sup>264</sup>

2- مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّجَزِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عُبَيْدِ الْقَاسِمِ بْنِ سَلَامٍ بِإِسْنَادٍ مُتَّصِلٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَتَبَ لِوَالِدِ بْنِ حُجْرٍ الْخَضْرَمِيِّ وَ لِقَوْمِهِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْأَقْبَالِ الْعَبَاهِلَةِ مِنْ أَهْلِ خَضْرَمَوْتِ بِإِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ عَلَى التَّبِعَةِ شَاةً وَ التَّيْمَةَ لِصَاحِبِهَا وَ فِي السُّبُوبِ الْحُمْسُ لَا خِلَاطَ وَ لَا وِرَاطَ وَ لَا شِنَاقَ وَ لَا شِعَارَ وَ مَنْ أَجَبَنِي فَقَدْ أَزْنِي وَ كُلُّ مُسْكِرٍ حَرَامٌ.

(The book) 'Ma'any Al Akhbar' – Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam,

<sup>263</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 1 a

<sup>264</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 1 b

‘By a chain connected to the Prophet<sup>-saww</sup>, he<sup>-saww</sup> wrote to Wa’il Bin Hujr Al Hazramy and to his people: ‘From Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, to the noble chiefs of the people of Hazramaut, with establishing the Salat and giving the Zakat, and for every thirty sheep, there is one sheep (as Zakat), and the personal wealth is for its owner, and regarding the ocean treasure is the fifth! There is neither mingling (of animals), nor hiding, nor contending, nor marriage without dowry, and the one who sells crops before its ripeness so he has committed usury, and every intoxicant is Prohibited’’.<sup>265</sup>

3- ضا، فقه الرضا عليه السلام يَقْضَى الْمَصَدِّقُ الْمَوْضِعَ الَّذِي فِيهِ الْعَنَمُ فَيُنَادِي يَا مَعْشَرَ الْمُسْلِمِينَ هَلْ لِلَّهِ فِي أَمْوَالِكُمْ حَقٌّ فَإِنْ قَالُوا نَعَمْ أَمَرَ أَنْ يُخْرَجَ الْعَنَمُ وَ يُفْرَقَهَا فِرْقَتَيْنِ وَ يُخَيَّرُ صَاحِبَ الْعَنَمِ فِي إِحْدَى الْفِرْقَتَيْنِ وَ يَأْخُذُ الْمَصَدِّقُ صَدَقَتَهَا مِنَ الْفِرْقَةِ الثَّانِيَةِ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> - The collector of Zakat approaches the place where the sheep are and calls out, ‘O Muslims! Is there a right for Allah<sup>-azwj</sup> due in your wealth?’ If they respond affirmatively, he instructs that the sheep be brought out and divided into two groups. The owner of the sheep is given the choice of one of the two groups, and the collector takes the Zakat from the second group.

فَإِنْ أَحَبَّ صَاحِبُ الْعَنَمِ أَنْ يَتْرَكَ الْمَصَدِّقَ لَهُ هَذِهِ فَلَهُ ذَلِكَ وَ يَأْخُذُ غَيْرَهَا وَ إِنْ لَمْ يُرِدْ صَاحِبُ الْعَنَمِ أَنْ يَأْخُذَهُ أَيْضاً فَلَيْسَ لَهُ ذَلِكَ وَ لَا يُفْرَقُ الْمَصَدِّقُ بَيْنَ عَنَمٍ مُجْتَمِعَةٍ وَ لَا يَجْمَعُ بَيْنَ مُتَفَرِّقَةٍ.

If the owner of the sheep wishes for the collector to leave that group, he may do so and take from another, but if the owner does not want the collector to take from the chosen group, he does not have that option. Additionally, the collector should not separate gathered sheep nor gather separated ones’’.<sup>266</sup>

4- شي، تفسير العياشي عن الحسن بن علي بن النعمان عن أبيه عمه سمع أبا عبد الله ع وَ هُوَ يَقُولُ إِنَّ اللَّهَ أَدَبَ رَسُولَهُ ص فَقَالَ يَا مُحَمَّدُ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ

Tafseer Al Ayyashi – From Al-Hassan Bin Ali Bin Al Numan, from his father,

‘From the one who heard Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> was saying: ‘Allah<sup>-azwj</sup> Educated His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Said: “O Muhammad<sup>-saww</sup>! **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]!**”

قَالَ خُذْ مِنْهُمْ مَا ظَهَرَ وَ مَا تَبَسَّرَ وَ الْعَفْوَ الْوَسْطُ.

He<sup>-asws</sup> said: ‘(It means) take from them what is apparent and what is easy, and the pardoning is the middle (course)’’.<sup>267</sup>

5- شي، تفسير العياشي عن علي بن الحسن الواسطي عن بعض أصحابنا عن أبي عبد الله ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا جَارِيَةٌ هِيَ فِي الْإِمَامِ بَعْدَ رَسُولِ اللَّهِ ص

<sup>265</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 2

<sup>266</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 3

<sup>267</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 4

(The book) 'Tafseer Al Ayyashi' – From Ali Bin Hassan, from one of our companions,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **'Take charity from their wealth, you will cleanse them and purify them by it, [9:103]**. Does this flow regarding the Imam<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup>?'

قَالَ نَعَمْ.

He<sup>-asws</sup> said: 'Yes'.<sup>268</sup>

6- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ قَوْلُهُ حُدُّ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا أ هُوَ قَوْلُهُ وَ آتُوا الزَّكَاةَ

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

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'His<sup>-azwj</sup> Words: **Take charity from their wealth, you will cleanse them and purify them by it, [9:103]**. Is it (same as) His<sup>-azwj</sup> Words: **and give the Zakat [22:78]**?'

قَالَ قَالَ الصَّدَقَاتُ فِي النَّبَاتِ وَ الْحَيَوَانَ وَ الزَّكَاةَ فِي الذَّهَبِ وَ الفِضَّةِ وَ زَكَاةَ الصَّوْمِ.

He (the narrator) said, 'He<sup>-asws</sup> said: 'The charities are regarding the plants and the animals, and the Zakat is regarding the gold and the silver, and the Zakat of fasting'.<sup>269</sup>

7- دَعَائِمِ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّ رَسُولَ اللَّهِ ص نَهَى أَنْ يُخْلَفَ النَّاسُ عَلَى صَدَقَاتِهِمْ وَ قَالَ هُمْ فِيهَا مَأْمُونُونَ يَعْنِي أَنَّهُ مَنْ أَنْكَرَ أَنْ يَكُونَ لَهُ مَالٌ يَجِبُ فِيهِ زَكَاةٌ وَ لَمْ يُوْجَدْ ظَاهِرًا عِنْدَهُ لَمْ يُسْتَحْلَفْ

(The book) 'Da'aim Al Islam' –

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, 'Rasool-Allah<sup>-saww</sup> Prohibited to making the people swear upon their charities, and he<sup>-saww</sup> said: 'The are trusted regarding it', meaning the one who denies that there happens to be wealth for him wherein Zakat is due, and apparently it is no found in his possession, he will not be made to swear an oath.

وَ نَهَى أَنْ يُنْتَهَى عَلَيْهِمْ فِي عَامٍ مَرَّتَيْنِ وَ لَا يُؤْخَذُونَ بِهَا فِي عَامٍ إِلَّا مَرَّةً وَاحِدَةً وَ نَهَى أَنْ يُغْلَطَ عَلَيْهِمْ فِي أَخْذِهَا مِنْهُمْ أَوْ أَنْ يُفْهَرُوا عَلَى ذَلِكَ أَوْ يُضْرَبَ أَوْ يُشَدَّدَ عَلَيْهِمْ أَوْ يُكَلَّفُوا فَوْقَ طَاقَتِهِمْ وَ أَمَرَ أَنْ لَا يَأْخُذَ الْمُصَدِّقُ مِنْهُمْ إِلَّا مَا وَجَدَ فِي أَيْدِيهِمْ وَ أَنْ يَعْدَلَ فِيهِمْ وَ لَا يَدَعِ لَهُمْ حَقًّا يَجِبُ عَلَيْهِمْ.

And he<sup>-saww</sup> Prohibited from doubling upon them twice in a year nor be seized for it during a year except one time, and he<sup>-saww</sup> Prohibited from being harsh upon them in taking it from them, or from forcing upon that, or beating, or being severe upon them, or encumbering them above their endurance, and he<sup>-saww</sup> instructed that the collector should take from them except

<sup>268</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 5

<sup>269</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 6

he finds being in their hands, and he should be just among them and not leave any right obligated upon them”<sup>270</sup>.

وَعَنْ عَلِيٍّ ع أَنَّهُ أَوْصَىٰ مُحَمَّدَ بْنَ سُلَيْمِ الْأَزْدِيَّ وَ قَدْ بَعَثَهُ عَلَى الصَّدَقَةِ بِوَصِيَّةٍ طَوِيلَةٍ أَمَرَهُ فِيهَا بِتَقْوَى اللَّهِ رَبِّهِ فِي سَرَائِرِ أُمُورِهِ وَ خَفِيَّاتِ أَعْمَالِهِ وَ أَنْ يَتَلَقَاهُمْ بِسَطِّ الْوَجْهِ وَ لِينِ الْجَانِبِ وَ أَمَرَهُ أَنْ يَلْتَمِ التَّوَاضِعَ وَ يَجْتَنِبَ التَّكَبُّرَ فَإِنَّ اللَّهَ يَرْفَعُ الْمُتَوَاضِعِينَ وَ يَضَعُ الْمُتَكَبِّرِينَ

And from Ali<sup>-asws</sup>: ‘He<sup>-asws</sup> advised Mikhnaf Bin Suleym Al-Azdy with a long advice, and he had sent him upon (collecting) the charities. He<sup>-asws</sup> instructed him in it with fearing Allah<sup>-azwj</sup> his Lord<sup>-azwj</sup> in his secretive matters and his hidden deeds, and he should meet them with a friendly face, and the soft side, and instructed him to necessitate the humbleness and shun the arrogance for Allah<sup>-azwj</sup> Raises the humble ones and Drops the arrogant ones.

ثُمَّ قَالَ لَهُ يَا مُحَمَّدُ إِنَّ لَكَ فِي هَذِهِ الصَّدَقَةِ نَصِيباً وَ حَقّاً مَفْرُوضاً وَ لَكَ فِيهِ شُرَكَاءُ فَقَرَاءُ وَ مَسَاكِينُ وَ غَارِمُونَ وَ مُجَاهِدُونَ وَ أَبْنَاءُ سَبِيلٍ وَ مَمْلُوكُونَ وَ مُتَأَلِّفُونَ وَ إِنَّا مُؤَفِّكُ حَقِّكَ فَوْقَهُمْ حُفُوفَهُمْ وَ إِلَّا فَإِنَّكَ مِنْ أَكْثَرِ النَّاسِ يَوْمَ الْقِيَامَةِ خَصْماً وَ بُؤْساً لِأَمْرِ خَصْمُهُ مِثْلُ هَذَا.

Then he<sup>-asws</sup> said to him: ‘O Mikhnaf Bin Suleym! There is a share for you in this charity and a right Imposed, and for you there are associates in it, poor, and needy, and indebted, and fighters, and travellers, and slaves, and inclined ones. We<sup>-asws</sup> will fulfil your rights so fulfil their rights, or else you will be from the most disputed of the people on the Day of Qiyamah, and woe be to a person who are disputed by the likes of these (people)’<sup>271</sup>.

وَ عَنْهُ ع أَنَّهُ قَالَ: يُؤْخَذُ صَدَقَاتُ أَهْلِ الْبَادِيَةِ عَلَى مِيَاهِهِمْ وَ لَا يُسَافُونَ بَعْضِي مِنْ مَوَاضِعِهِمُ الَّتِي هُمْ فِيهَا إِلَى غَيْرِهَا

And from him<sup>-asws</sup> having said: ‘The charities of people of the valleys would be taken (from them being) upon their waters and they will not be driven, meaning from their places which they are in to somewhere else’.

قَالَ وَ إِذَا كَانَ الْجُدْبُ أُخْرِجُوا حَتَّى يُحْصَبُوا.

He<sup>-asws</sup> said: ‘And when the drought happens, they would be delayed until they are prosperous’<sup>272</sup>.

وَ عَنْهُ ع أَنَّهُ أَمَرَ أَنْ تُؤْخَذَ الصَّدَقَةُ عَلَى وَجْهِهَا الْإِبِلُ مِنَ الْإِبِلِ وَ الْبَقَرُ مِنَ الْبَقَرِ وَ الْعَنَمُ مِنَ الْعَنَمِ وَ الْحِنْطَةُ مِنَ الْحِنْطَةِ وَ التَّمْرُ مِنَ التَّمْرِ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> instructed for the charities to be taken upon its aspects, the camels from the camels, and the cows from the cows, and the sheep from the sheep, and the wheat from the wheat, and the dates from the dates’<sup>273</sup>.

وَ قَدْ دَكَّرْنَا فِيمَا تَقَدَّمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا بَأْسَ أَنْ يُعْطِيَ مَنْ وَجِبَتْ عَلَيْهِ زَكَاةٌ مِنَ الذَّهَبِ وَرَقاً بِقِيَمَتِهِ وَ كَذَلِكَ لَا بَأْسَ أَنْ يُعْطِيَ مَكَانَ مَا وَجِبَ عَلَيْهِ مِنَ الْوَرَقِ ذَهَباً بِقِيَمَتِهِ

<sup>270</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 1

<sup>271</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 2

<sup>272</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 3

<sup>273</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 4

And we have mentioned among what has preceded, from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> said: 'There is no problem if the one upon whom Zakat is obligated on the gold, he gives silver of its value, and like that if he were to give gold for what has been obligated upon him on the silver.

فَهَذَا مِثْلُ مَا ذَكَرْنَا فِي إِعْطَاءِ مَا وَجِبَ فِي الْمَوَاشِي وَالْحُبُوبِ وَ سَنَدُكَرُ بَعْدَ هَذَا إِعْطَاءَ الْقِيَمَةِ فِيمَا يَتَفَاضَلُ فِي أَسْنَانِ الْإِبِلِ.

This is similar to what we<sup>-asws</sup> mentioned in giving what is obligated in the livestock, and the cereals, and we<sup>-asws</sup> shall be mentioning after this, giving the value in what varies in the ages of the camels".<sup>274</sup>

وَعَنْهُ عَ أَنَّهُ قَالَ: يُجِبُ الْإِمَامُ النَّاسَ عَلَى اخْتِذِ الزَّكَاةِ مِنْ أَمْوَالِهِمْ لِأَنَّ اللَّهَ يَقُولُ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ قَالَ رَسُولُ اللَّهِ ص هَاتُوا رُبْعَ الْعَشْرِ مِنْ كُلِّ عِشْرِينَ مِثْقَالًا نِصْفَ مِثْقَالٍ وَ مِنْ كُلِّ مِائَتِي دِرْهَمٍ خَمْسَةَ دِرَاهِمٍ.

And from him<sup>-asws</sup> having said: 'The imam (leader) can compel the people upon taking the Zakat from their wealth because Allah<sup>-azwj</sup> Says: **Take charity from their wealth, you will cleanse them [9:103]**, and Rasool-Allah<sup>-saww</sup> said: 'Bring a quarter of the tenth from every twenty 'Misqal', half a 'Misqal', and from every two hundred Dirhams, five Dirhams!'"<sup>275</sup>

وَرُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ عَنْ آبَائِهِ وَ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّهُمْ قَالُوا لَيْسَ فِي أَرْبَعٍ مِنَ الْإِبِلِ شَيْءٌ وَ إِذَا كَانَتْ خَمْسَةً سَائِمَةً فَفِيهَا شَاةٌ

And we are reporting from Ja'far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, and from his<sup>-asws</sup> forefathers<sup>-asws</sup>, and from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, they<sup>-asws</sup> said: 'There isn't anything regarding four camels, and when these become five grazing (camels), in these there is a sheep (as Zakat).

ثُمَّ لَيْسَ فِيهَا زَادَ عَلَى الْخَمْسِ شَيْءٌ حَتَّى تَبْلُغَ عَشْرًا فَإِذَا كَانَتْ عَشْرًا فَفِيهَا شَاتَانِ إِلَى خَمْسَةِ عَشَرَ فَإِذَا بَلَغَتْ خَمْسَةَ عَشَرَ فَفِيهَا ثَلَاثُ شِيَاءٍ إِلَى عِشْرِينَ فَإِذَا بَلَغَتْ عِشْرِينَ فَفِيهَا أَرْبَعُ فَإِذَا كَانَتْ خَمْسًا وَ عِشْرِينَ فَفِيهَا ابْنَةُ تَحَاضٍ فَإِنْ لَمْ تَكُنْ ابْنَةُ تَحَاضٍ فَابْنُ لُبُونٍ ذَكَرَ إِلَى خَمْسٍ وَ ثَلَاثِينَ

Then there isn't anything in what is additional upon the five until it reaches ten. When these become ten, in these are two sheep (as Zakat), up to fifteen. When these reach fifteen, in these there are three sheep, up to twenty. When these reach twenty, in these is four (sheep). When these become twenty-five, in it is a 'one-year' old female. If there does not happen to be a 'one-year' old female, then a two-year old make until it reaches thirty-five.

فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ لُبُونٍ إِلَى خَمْسٍ وَ أَرْبَعِينَ فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إِلَى سِتِينَ فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا جَدَعَةٌ إِلَى خَمْسٍ وَ سَبْعِينَ فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا بِنْتُ لُبُونٍ إِلَى تِسْعِينَ فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى مِائَةٍ وَ عِشْرِينَ فَإِنْ زَادَتْ فَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لُبُونٍ وَ فِي كُلِّ خَمْسِينَ حِقَّةٌ.

If one increases, in these is a two-year old female up to forty-five. If one increases, in it is a three-year old marriageable to the stallion, up to sixty. If one increases, in these is a four-year old female, up to seventy-five. If one increases, in these is two two-years old females. If one

<sup>274</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 5

<sup>275</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 6

increases, in these would be two three-years old marriageable to the stallion, up to one hundred and twenty. If it increases, in every forty would be a two-years old, and in every five would be a three-years old female".<sup>276</sup>

وَعَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: إِذَا لَمْ يَجِدِ الْمُصَدِّقُ فِي الْإِبِلِ السِّنَّ الَّتِي تَجِبُ لَهُ مِنَ الْإِبِلِ أَحَدَ سِنًا فَوْقَهَا وَرَدَّ عَلَى صَاحِبِ الْإِبِلِ فَضْلَ مَا بَيْنَهُمَا أَوْ أَحَدَ دُونَهَا وَرَدَّ صَاحِبِ الْإِبِلِ فَضْلَ مَا بَيْنَهُمَا.

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he<sup>-asws</sup> said: 'If the Zakat collector does not find the age of the camel that is due in zakat among the camels, he should take a camel of an older age and return the difference in value to the owner of the camels, or take a camel of a younger age and the owner of the camels should return the difference in value'.<sup>277</sup>

وَعَنْهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّهُمْ قَالُوا لَيْسَ فِي الْبَقَرِ شَيْءٌ حَتَّى تَبْلُغَ ثَلَاثِينَ فَإِذَا بَلَغَتْ ثَلَاثِينَ وَكَانَتْ سَائِمَةً لَيْسَتْ مِنَ الْعَوَامِلِ فِيهَا تَبِيعٌ أَوْ تَبِيعَةٌ حَوْلًا وَ لَيْسَ فِيهَا غَيْرُ ذَلِكَ حَتَّى تَبْلُغَ أَرْبَعِينَ فَإِذَا بَلَغَتْ أَرْبَعِينَ فِيهَا مُسِنَّةٌ إِلَى سِتِّينَ

And from them<sup>-asws</sup>, may the Salawaat of Allah<sup>-saww</sup> be upon them<sup>-asws</sup>, they<sup>-asws</sup> said: 'There is no Zakat on cattle until they reach thirty. When they reach thirty and are grazing, not used for labour, then the Zakat is a one-year-old male or female calf. There is no other Zakat on them until they reach forty. When they reach forty, then the Zakat is a two-year-old cow up to sixty.

فَإِذَا بَلَغَتْ سِتِّينَ فِيهَا تَبِيعَانِ أَوْ تَبِيعَاتَانِ فَإِذَا بَلَغَتْ سَبْعِينَ فِيهَا مُسِنَّةٌ وَ تَبِيعٌ فَإِذَا بَلَغَتْ ثَمَانِينَ فِيهَا مُسِنَّاتَانِ إِلَى تِسْعِينَ وَ فِي تِسْعِينَ ثَلَاثُ تَبَاعٍ إِلَى مِائَةٍ فِيهَا مُسِنَّةٌ وَ تَبِيعَانِ إِلَى مِائَةٍ وَ عَشْرَةٌ فِيهَا مُسِنَّاتَانِ وَ تَبِيعٌ إِلَى عِشْرِينَ وَ مِائَةٌ فَإِذَا بَلَغَتْ عِشْرِينَ وَ مِائَةٌ فِيهَا ثَلَاثُ مُسِنَّاتٍ

When they reach sixty, the Zakat is two one-year-old male or female calves. When they reach seventy, the zakat is one two-year-old cow and one one-year-old calf. When they reach eighty, the Zakat is two two-year-old cows up to ninety. At ninety, the Zakat is three one-year-old calves up to one hundred. At one hundred, the Zakat is one two-year-old cow and two one-year-old calves up to one hundred and ten. At one hundred and ten, the Zakat is two two-year-old cows and one one-year-old calf up to one hundred and twenty. When they reach one hundred and twenty, the Zakat is three 'two-year-old' cows'.

ثُمَّ كَذَلِكَ فِي كُلِّ ثَلَاثِينَ تَبِيعٌ أَوْ تَبِيعَةٌ وَ فِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ وَ لَا شَيْءٌ فِي الْأَوْقَاصِ وَ هُوَ مَا بَيْنَ الْقَرِيضَتَيْنِ وَ لَا فِي الْعَوَامِلِ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ لَا شَيْءٌ فِي الدَّوَابِّ مِنَ الْعَنَمِ وَ هِيَ الَّتِي تُرَبَّى فِي الْبُيُوتِ.

And like that, for every thirty, the Zakat is a one-year-old male or female calf, and for every forty, it is a two-year-old cow. There is no Zakat on what is between the two obligations, nor on the working camels and cattle, nor on the domesticated sheep that are raised in the homes".<sup>278</sup>

<sup>276</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 6

<sup>277</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 7

<sup>278</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 8

وَعَنْهُمْ عَ أَنَّهُمْ قَالُوا لَيْسَ فِيهَا دُونَ أَرْبَعِينَ مِنَ الْعَنَمِ شَيْءٌ فَإِذَا بَلَغَتْ أَرْبَعِينَ وَ رَعَتْ وَ خَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا شَاةٌ ثُمَّ لَيْسَ فِيهَا زَادَ عَلَى الْأَرْبَعِينَ شَيْءٌ حَتَّى تَبْلُغَ عِشْرِينَ وَ مِائَةً فَإِنْ زَادَتْ وَاحِدَةً فَمَا فَوْقَهَا فَفِيهَا شَاتَانِ حَتَّى تَنْتَهِيَ إِلَى مِائَتَيْنِ فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثُ شِيَاهٍ حَتَّى تَبْلُغَ ثَلَاثِمِائَةً

And from them<sup>-asws</sup>, they<sup>-asws</sup> said: ‘There is no Zakat on fewer than forty sheep. When they reach forty and have grazed, and a year has passed on them, then the Zakat is one sheep. There is no Zakat on what exceeds forty until they reach one hundred and twenty. If they increase by one beyond this, then for what exceeds this, the Zakat is two sheep until they reach two hundred. If they increase by one, then the Zakat is three sheep until they reach three hundred.

فَإِذَا كَثُرَتْ فَفِي كُلِّ مِائَةٍ شَاةٌ وَ إِذَا كَانَ فِي الْإِبِلِ أَوْ الْبَقَرِ وَ الْعَنَمِ مَا يَجِبُ فِيهِ الرِّكَاةُ فَهُوَ نِصَابٌ وَ مَا اسْتُقْبِلَ بَعْدَ ذَلِكَ اخْتِصَبَ فِيهِ بِالصَّغِيرِ وَ الْكَبِيرِ مِنْهَا وَ إِنْ لَمْ يَكُنْ تَمَّ نِصَابٌ فَلَيْسَ فِي الْفُضْلَانِ وَ لَا فِي الْعَجَاجِيلِ وَ لَا فِي الْحُمَلَانِ شَيْءٌ حَتَّى يَحُولَ عَلَيْهَا الْحَوْلُ.

If they increase further, then for every one hundred, the Zakat is one sheep. If there are camels, cattle, or sheep that meet the zakat obligation, it is considered a *Nisab* (the minimum amount upon which Zakat is due). What is acquired after this is counted with the young and old among them. If there is no *Nisab*, then there is no Zakat on the young camels, calves, or lambs until a year has passed on them”.<sup>279</sup>

وَ عَنْهُمْ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ هَمَى أَنْ يُجْمَعَ فِي الصَّدَقَةِ بَيْنَ مُفْتَرِقٍ أَوْ مُتَرَقِّ بَيْنَ مُجْتَمِعٍ وَ ذَلِكَ أَنْ يَجْمَعَ أَهْلُ الْمَوَاشِي مَوَاشِيَهُمْ لِلْمُصَدِّقِ إِذَا أَظْلَمَهُمْ لِأَخَذِ مِنْ كُلِّ مِائَةٍ شَاةٌ وَ لَكِنْ يُحْسَبُ مَا عِنْدَ كُلِّ رَجُلٍ مِنْهُمْ وَ يُؤْخَذُ مِنْهُ مُنْفَرِداً مَا يَجِبُ عَلَيْهِ لِأَنَّهُ لَوْ كَانَ ثَلَاثَةَ نَفَرٍ لِكُلِّ وَاحِدٍ مِنْهُمْ أَرْبَعُونَ شَاةً فَجَمَعُوها لَمْ يَجِبْ لِلْمُصَدِّقِ فِيهَا إِلَّا شَاةٌ وَاحِدَةٌ وَ هِيَ إِذَا كَانَتْ

And from them<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> prohibited combining separated animals or separating gathered animals for the purpose of Zakat. This means that the owners of livestock should not combine their livestock when the Zakat collector comes to take one sheep from every hundred, but rather what each man possesses should be calculated individually, and what is due from him should be taken individually because, if there are three people, each owning forty sheep, and they combine them, the zakat due would only be one sheep. However, if they were kept separate, the Zakat collector would take the due amount from each owner.

كَذَلِكَ فِي أَيْدِيهِمْ وَجَبَ فِيهَا ثَلَاثُ شِيَاهٍ عَلَى كُلِّ وَاحِدٍ شَاةٌ وَ تَفْرِيقُ الْمُجْتَمِعِ أَنْ يَكُونَ لِرَجُلٍ أَرْبَعُونَ شَاةً فَإِذَا أَظْلَمَ الْمُصَدِّقُ فَرَفَعَهَا فِرْقَتَيْنِ لِأَنَّ يَجِبُ فِيهَا الرِّكَاةُ فَهَذَا مَا يَظْلَمُ فِيهِ أَرْبَابُ الْأَمْوَالِ وَ أَمَّا مَا يَظْلَمُ فِيهِ الْمُصَدِّقُ فَأَنْ يَجْمَعَ مَا لِرَجُلَيْنِ لَا يَجِبُ عَلَى وَاحِدٍ مِنْهُمَا الرِّكَاةُ كَأَنَّ لِكُلِّ وَاحِدٍ مِنْهُمَا عِشْرِينَ شَاةً لَا يَجِبُ فِيهَا شَيْءٌ فَإِذَا جَمَعَ ذَلِكَ وَجِبَتْ فِيهِ شَاةٌ

Like that, if they are in their possession, three sheep would be due, one sheep from each person. Separating what is gathered means that if a man has forty sheep, when the Zakat collector comes, he divides them into two groups so that Zakat does not become due on them. This is a form of injustice committed by the owners of wealth. As for the injustice committed by the Zakat collector, it is to combine what belongs to two men, neither of whom owes Zakat

<sup>279</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 9

individually. For instance, if each of them has twenty sheep, which do not require Zakat, but if combined, one sheep becomes due.

وَكَذَلِكَ يُفْرَقُ مَالُ الرَّجُلِ الْوَاحِدِ يَكُونُ لَهُ مِائَةٌ وَعِشْرُونَ شَاةً يَجِبُ عَلَيْهِ فِيهَا شَاةٌ وَاحِدَةٌ فَيَفْرُقُهَا أَرْبَعِينَ أَرْبَعِينَ لِيَأْخُذَ مِنْهَا ثَلَاثًا فَهَذَا لَا يَجِبُ وَلَا يَنْبَغِي لِأَرْبَابِ الْأَمْوَالِ وَلَا لِلشُّعَاةِ أَنْ يَفْرُقُوا بَيْنَ مُجْتَمِعٍ وَلَا يَجْمَعُوا بَيْنَ مُتَفَرِّقٍ.

And like that, separating the wealth of a single man who has one hundred and twenty sheep, on which one sheep is due, by dividing them into groups of forty so that three sheep can be taken from him. This should not be done. It is not appropriate for the owners of wealth or the Zakat collectors to separate what is gathered or to gather what is separated".<sup>280</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: وَالْحَلَطَاءُ إِذَا جَمَعُوا مَوَاشِيَهُمْ وَكَانَ الرَّاعِي وَاحِدًا وَالْمَخْلُ وَاحِدًا لَمْ يَجْمَعْ أَمْوَالَهُمْ لِلصَّدَقَةِ وَ أُخِذَ مِنْ مَالِ كُلِّ امْرِئٍ مَا يَلْزَمُهُ فَإِنْ كَانَ شَرِيكَيْنِ أُخِذَتِ الصَّدَقَةُ مِنْ جَمِيعِ الْمَالِ وَ تَرَاجَعَا بَيْنَهُمَا بِالْحِصَصِ عَلَى قَدْرِ مَا لِكُلِّ وَاحِدٍ مِنْهُمَا مِنْ رَأْسِ الْمَالِ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'If partners join their livestock together, with one shepherd and one stallion, their wealth is not combined for Zakat purposes. Zakat is taken from each person's wealth according to what is required of them. If they are equal partners, Zakat is taken from all the wealth, and they divide it between themselves according to each one's share of the capital".<sup>281</sup>

وَعَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا يَأْخُذُ الْمُصَدِّقُ هَرْمَةً وَلَا ذَاتَ عَوَارٍ وَلَا تَيْسًا.

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: 'The Zakat collector will neither take an infirm nor one with disability (one-eye), nor a male goat".<sup>282</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا يَأْخُذُ الْمُصَدِّقُ فِي الصَّدَقَةِ شَاةَ اللَّحْمِ السَّمِينَةَ وَلَا الرُّبْيَ وَ هِيَ ذَاتُ ذَرِّ اللَّيْ هِيَ عَيْشُ أَهْلِهَا وَلَا الْمَاخِضَ وَلَا فَخْلَ الْعَنَمِ الَّذِي هُوَ لِضَرَائِمَا وَلَا ذَوَاتِ الْعَوَارِ وَلَا الْحَمْلَانَ وَلَا الْفُضْلَانَ وَلَا الْعَجَاجِيلَ وَلَا يَأْخُذُ شِرَارِمَا وَلَا خِيَارِمَا.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The Zakat collector should not take in Zakat a fat sheep intended for meat, nor a *Riba* sheep (a ewe that has given birth multiple times) which is the livelihood of its owner, nor a suckling sheep, nor a ram that is used for breeding, nor sheep with defects in their eyes, nor pregnant ewes, nor nursing mothers, nor two-year-old sheep, nor young sheep, nor their offspring, nor their best nor worst".<sup>283</sup>

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: تُفْرَقُ الْعَنَمُ ثَلَاثًا فَيَخْتَارُ صَاحِبُ الْعَنَمِ ثُلُثًا وَ يَخْتَارُ السَّاعِي مِنَ الثَّلَاثِينَ.

And from Ali<sup>-asws</sup> having said: 'The sheep are divided into thirds. The owner of the sheep chooses one-third, and the zakat collector chooses from the (remaining) two-thirds".<sup>284</sup>

<sup>280</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 10

<sup>281</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 11

<sup>282</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 12

<sup>283</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 13

<sup>284</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 14

وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَدَقَةِ الْخَيْلِ وَالْبَعَالِ وَالْحَمِيرِ وَالرَّقِيقِ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> prohibited from charity (donating) the horses, and the mules, and the donkeys, and the slaves”<sup>.285</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الزَّكَاةُ فِي الْإِبِلِ وَالْبَقَرِ وَالْعَنَمِ السَّائِمَةِ يَعْنِي الرَّاعِيَةَ وَ لَيْسَ فِي شَيْءٍ مِنَ الْحَيَوَانِ غَيْرِ هَذِهِ الثَّلَاثَةِ الْأَصْنَافِ شَيْءٌ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Zakat is obligatory on grazing camels, cattle, and sheep. This obligation applies specifically to these three types of livestock, and not to any other type of animal”<sup>.286</sup>

وَعَنْ عَلِيِّ ع أَنَّهُ أَمَرَ أَنْ تُضَاعَفَ الصَّدَقَةُ عَلَى نَصَارَى الْعَرَبِ.

And from Ali<sup>-asws</sup>, he<sup>-asws</sup> had instructed to double the charity upon the Christian Arabs”<sup>.287</sup>

8- نَجْحٌ، نَجْحُ الْبَلَاغَةِ وَ مِنْ وَصِيَّةِ لَهُ ع كَانَ يَكْتُبُهَا لِمَنْ يَسْتَعْمِلُهُ عَلَى الصَّدَقَاتِ وَ إِنَّمَا ذَكَرْنَا مِنْهَا جُمْلًا لِئَعْلَمَ بِهَا أَنَّهُ ع كَانَ يُقِيمُ عِمَادَ الْحَقِّ وَ يُشْرِعُ أَمْنِيَّةَ الْعَدْلِ فِي صَغِيرِ الْأُمُورِ وَ كَبِيرِهَا وَ دَقِيقِهَا وَ حَلِيلِهَا

(The book) ‘Nahj Al Balagah’ –

‘And from an advice of his<sup>-asws</sup>, he<sup>-asws</sup> had written for the one he<sup>-asws</sup> had employed upon the (collection of) the charities, and rather we are mentioning from it a summary for it to be known by it that he<sup>-asws</sup> had established pillars of the truth, and legislated the examples of justice, in the small matters and their big ones, and their intricate and their majestic:

انْطَلِقْ عَلَى تَقْوَى اللَّهِ وَخُدْهُ لَا شَرِيكَ لَهُ وَ لَا تُرْوِعَنَّ مُسْلِمًا وَ لَا تَجْتَازَنَّ عَلَيْهِ كَارِهًا وَ لَا تَأْخُذَنَّ مِنْهُ أَكْثَرَ مِنْ حَقِّ اللَّهِ فِي مَالِهِ فَإِذَا قَدِمْتَ عَلَى الْحَيِّ قَانِزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تَخَالِطَ آبِيَاءَهُمْ ثُمَّ امْضُ إِلَيْهِمْ بِالسَّكِينَةِ وَ الْوَقَارِ حَتَّى تَقُومَ بَيْنَهُمْ

‘Go upon the fear of Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and do not frighten any Muslim nor trespass upon him to his dislike, and do not take from him any more than the Right of Allah<sup>-azwj</sup> in his wealth. When you arrive to the tribe, then descend by their waters (springs) from without mingling in their houses. Then go to them with the calmness and the dignity until you stand between them.

فَتَسَلِّمْ عَلَيْهِمْ وَ لَا تُخَدِّجْ بِالتَّحِيَّةِ لَهُمْ ثُمَّ تَقُولُ عِبَادَ اللَّهِ أَرْسَلَنِي إِلَيْكُمْ وَلِيُّ اللَّهِ وَ خَلِيفَتُهُ لِأَخَذِ مِنْكُمْ حَقَّ اللَّهِ فِي أَمْوَالِكُمْ فَهَلْ لِلَّهِ فِي أَمْوَالِكُمْ مِنْ حَقٍّ فَتَقُولُونَ إِيَّاهُ وَ لِيَّهِ

Greet unto them and do not be careless with the greetings to them. Then say, ‘Servants of Allah<sup>-azwj</sup>! The Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Caliph has sent me to take the Right of Allah<sup>-azwj</sup> from you which is in your wealth. So, is there any Right of Allah<sup>-azwj</sup> in your wealth? Then pay it to His<sup>-azwj</sup> Guardian<sup>-asws</sup>’.

<sup>285</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 15

<sup>286</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 16

<sup>287</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 7 / 17

فَإِنْ قَالَ قَائِلٌ لَا فَلَا تُرَاجِعْهُ وَإِنْ أَنْعَمَ لَكَ مُنْعِمٌ فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخَيِّفَهُ أَوْ تُوعِدَهُ أَوْ تُعَسِّفَهُ أَوْ تُرَهِّقَهُ فَخُذْ مَا أَعْطَاكَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَإِنْ كَانَ لَهُ مَا شِئْتَ أَوْ إِبِلٌ فَلَا تَدْخُلْهَا إِلَّا بِإِذْنِهِ فَإِنْ أَكْثَرَهَا لَهُ

So, if a speaker were to say, 'No', do not repeat to him, and if he says, 'Yes' to you, then go with him from without scaring him, or threatening him, or pressuring him, or exhausting him. Take what he gives you, from gold or silver, and if there were cattle for him or camels, do not take these except with his permission, for most of it is for him.

فَإِذَا أَتَيْتَهَا فَلَا تَدْخُلْ عَلَيْهَا دُخُولَ مُتَسَلِّطٍ عَلَيْهِ وَ لَا عَنِيفٍ بِهِ وَ لَا تُتَفَرَّنَ تَحِيمَةً وَ لَا تُفْرَعَنَّهَا وَ لَا تُسَوِّأَنَّ صَاحِبَهَا فِيهَا

So when you end up to them, do not enter their enclosure the entering of one overcoming upon it, nor one who is violent with it, and do not scare an animal nor panic it, and do not aggrieve its owner regarding them.

وَ اصْذَعِ الْمَالَ صَدْعَيْنِ ثُمَّ خَيِّرْهُ فَإِذَا اخْتَارَ فَلَا تَعْرِضَنَّ لِمَا اخْتَارَهُ ثُمَّ اصْذَعِ الْبَاقِيَ صَدْعَيْنِ ثُمَّ خَيِّرْهُ فَإِذَا اخْتَارَ فَلَا تَعْرِضَنَّ لِمَا اخْتَارَهُ فَلَا تَزَالُ كَذَلِكَ حَتَّى يَنْتَقِيَ مَا فِيهِ وَفَاءً لِحَقِّ اللَّهِ فِي مَالِهِ فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ- فَإِنْ اسْتَمْتَلَكَ فَأَقِلْهُ ثُمَّ اخْلِطْهُمَا ثُمَّ اصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ

And divide the wealth into two divisions, then give him a choice (of the two). So, when he has chosen, do no object to what he has chosen. Then divide the remainder into two division, then give him a choice (of the two). Then (let him) choose (first), do not object to what he has chosen. Do not cease to do like that until there remain what would fulfil a Right of Allah<sup>-azwj</sup> in his wealth. Take possession of the Right of Allah<sup>-azwj</sup> from it. If he reduces, then mix the two, the do the like of that which you had done at first, until you take the Right of Allah<sup>-azwj</sup> in his wealth.

وَ لَا تَأْخُذَنَّ عَوْدًا وَ لَا هَرَمَةً وَ لَا مَكْسُورَةً وَ لَا مَهْلُوسَةً وَ لَا ذَاتَ عَوَارٍ وَ لَا تَأْمَنْتَ عَلَيْهَا إِلَّا مَنْ تَثِقُ بِدِينِهِ رَافِقًا بِمَالِ الْمُسْلِمِينَ حَتَّى يُوصِلَهُ إِلَى وَلِيِّهِمْ فَيَقْسِمَهُ بَيْنَهُمْ وَ لَا تُؤَكِّلَنَّ بِهَا إِلَّا نَاصِحًا شَفِيفًا وَ أَمِينًا حَفِظًا غَيْرَ مُعِيفٍ وَ لَا مُجْحِفٍ وَ لَا مُلْعَبٍ وَ لَا مُتَعَبٍ

And do not take a thin one, nor an old one, nor a broken one, nor an insane one, nor one-eyed, and do not trust upon it except one whom you trust with his religion to escort the wealth of the Muslims until he brings it to their ruler, and he would apportion it between them, and do not rely with it except a compassionate adviser and trustworthy preserver, non-violent, nor unjust, nor tires them, nor toils them.

ثُمَّ اخْذُرْ إِلَيْنَا مَا اجْتَمَعَ عِنْدَكَ نُصَبِرْهُ حَيْثُ أَمَرَ اللَّهُ بِهِ فَإِذَا أَحَدَهَا أَمِينًا فَأَوْعِزْ إِلَيْهِ إِلَّا بِالْحَوْلِ بَيْنَ نَاقَةٍ وَ بَيْنَ فَصِيلِهَا وَ لَا تَحْضُرْ لَبَنَهَا فَيُضْرَبَ [فَيُضْرَبُ] ذَلِكَ بِوَلَدِهَا وَ لَا يَجْهَدُهَا رُكُوبًا وَ لِيُعْدَلَ بَيْنَ صَوَاحِبَاتِهَا فِي ذَلِكَ وَ بَيْنَهَا وَ لِيُرْفَقَ عَلَى الْأَغْبِ وَ لِيَسْتَأْنِ بِالنَّقَبِ وَ الطَّلَعِ

Then bring down to us whatever has been gathered with you, we shall make it to be where Allah<sup>-azwj</sup> has Commanded with it. So, when your trustee has taken it, then advise to him that he should neither separate between a she-camel and its young, nor milk its milk (completely) for that would harm its children, nor exert it in riding and be just between its counterparts regarding that and between them, and he should rest the tired camels, and ease upon the ones with thinned out hooves.

وَلْيُورِدْهَا مَا تُغْرِ بِهِنَّ مِنَ الْغُدْرِ وَلَا يُعْدِلْ بِهَا عَنْ نَبْتِ الْأَرْضِ إِلَى جَوَادِ الطَّرِيقِ وَلَا لِيُرْوَحَهَا فِي السَّاعَاتِ وَ لِيُمَهِّلَهَا عِنْدَ النَّطَافِ وَالْأَعْشَابِ حَتَّى تَأْتِيَنَا بِإِذْنِ اللَّهِ بُدْنَا مُنْقِيَاتٍ غَيْرَ مُتَعَبَاتٍ وَلَا مَجْهُودَاتٍ لِنُقَسِمَهَا عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص فَإِنَّ ذَلِكَ أَعْظَمُ لِأَجْرِكَ وَ أَقْرَبُ لِشُدِّكَ إِنْ شَاءَ اللَّهُ

And let him take them to pass by the water-wells, nor turn with them away from the vegetation of the earth to the barren roads and let him rest them during the (various) times and feed them by the water and the grass until he comes to us with them by the Permission of Allah<sup>-azwj</sup>. They would be fat, well fed, without fatigue and over-exertion, for us to distribute these based upon the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, for that would be of great for your Recompense and closer to the rightful guidance, if Allah<sup>-azwj</sup> the Exalted so Desires”.<sup>288</sup>

كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ يَحْيَى بْنِ صَالِحِ الْجَرِيرِيِّ قَالَ أَخْبَرَنَا أَبُو الْعَبَّاسِ الْوَلِيدُ بْنُ عَمْرٍو كَانَ ثِقَةً عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: بَعَثَ عَلِيُّ ع مُصَدِّقًا مِنَ الْكُوفَةِ إِلَى بَادِيَتِهَا فَقَالَ عَلَيْكَ يَا عَبْدَ اللَّهِ بِتَقْوَى اللَّهِ وَ سَأَقُ الْحَدِيثَ نَحْوَ مَا مَرَّ بِأَدْنَى تَغْيِيرٍ.

(The book) ‘Kitab Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, from Yahya Bin Salih Al Hareery who said, ‘We are informed by Abu Al Abbas Al Waleed Bin Amro. He was a trusted one, from Abdul Rahman Bin Suleyman,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> sent a Zakat collector from Al-Kufa to its valleys. He<sup>-asws</sup> said: ‘Upon you, O servant of Allah<sup>-azwj</sup>, is with fearing Allah<sup>-azwj</sup> – and he<sup>-asws</sup> continued the Hadeeth approximate to what has passed, with small changes”.<sup>289</sup>

9- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ عَهْدٍ لَهُ إِلَى بَعْضِ عُمَّالِهِ وَ قَدْ بَعَثَهُ عَلَى الصَّدَقَةِ فِي مِثْلِهِ

(The book) ‘Nahj Al Balagah’ –

‘And from a pact of his<sup>-asws</sup> (Ali<sup>-asws</sup>) to one of his<sup>-asws</sup> office bearers, and he<sup>-asws</sup> had sent him upon (collection) of the charities, in similar to it.

[أَمْرُهُ] أَمْرَهُ بِتَقْوَى اللَّهِ فِي سَرَائِرِ أَمْرِهِ وَ خَفِيَّاتِ عَمَلِهِ حَيْثُ لَا [شَاهِدًا] شَهِيدَ غَيْرِهِ وَ لَا وَكِيلَ دُونَهُ

He<sup>-asws</sup> instructed him with the fear of Allah<sup>-azwj</sup> in his secretive affairs and hidden works where there is no witness apart from Him<sup>-azwj</sup>, not any Protector besides Him<sup>-azwj</sup>.

وَ [أَمْرُهُ] أَمْرُهُ أَلَّا يَعْمَلَ بِشَيْءٍ مِنْ طَاعَةِ اللَّهِ فِيمَا ظَهَرَ فَيُخَالِفَ إِلَى غَيْرِهِ فِيمَا أَسْرَ وَ مَنْ لَمْ يَخْتَلِفْ سِرُّهُ وَ عَلَانِيَتُهُ وَ فَعَلُهُ وَ مَقَالَتُهُ فَقَدْ أَدَّى الْأَمَانَةَ وَ أَخْلَصَ الْعِبَادَةَ

And he<sup>-asws</sup> instructed him that he should not do anything from the obedience of Allah<sup>-azwj</sup> regarding what is apparent, then oppose it to something else regarding what he does secretly, and the one who private and open (deeds) do not differ, and his deeds and his words (do not differ), so he has fulfilled the entrustment and has been sincere of the worship.

وَ [أَمْرُهُ] أَمْرُهُ أَلَّا يَجِبَهُمْ وَ لَا يَعْصَهُمْ وَ لَا يَرْعَبَ عَنْهُمْ تَفَضُّلاً بِالْإِمَارَةِ عَلَيْهِمْ فَإِنَّهُمْ الْإِخْوَانُ فِي الدِّينِ وَ الْأَعْوَانُ عَلَى اسْتِخْرَاجِ الْخُفُوقِ

<sup>288</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 8 a

<sup>289</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 8 b

And he<sup>-asws</sup> instructed him that he should neither bar them nor harm them nor turn away from them, being with the governmental superiority upon them, for they are brethren in the religion, and the supporters upon the extraction of the rights.

وَإِنَّ لَكَ فِي هَذِهِ الصَّدَقَةِ نَصِيباً مَفْرُوضاً وَحَقّاً مَعْلُوماً شَرِكَاءَ أَهْلِ مَسْكِنَةٍ وَضُعَفَاءَ دَوِي فَاقَةٍ وَإِنَّا مُؤَفُّوكَ حَقَّكَ فَوْقَهُمْ حُفُوقَهُمْ وَإِلَّا تَفْعَلْ فَإِنَّكَ مِنْ أَكْثَرِ النَّاسِ حُصُوماً يَوْمَ الْقِيَامَةِ وَبُؤْسَى لِمَنْ حَصَمَهُ عِنْدَ اللَّهِ الْفُقَرَاءُ وَالْمَسَاكِينُ وَالسَّائِلُونَ وَالْمَدْفُوعُونَ وَالْعَارِمُونَ وَابْنُ السَّبِيلِ

And there is an Obligated share for you in these charities and a known right, and participants of the people of poverty, and the weak, and with disabilities, and we shall fulfil your rights, so you fulfil their rights, or else you would be in dispute from most of the people on the Day of Qiyamah, and wretchedness is for the one who is disputed with in the Presence of Allah<sup>-azwj</sup> by the poor, and the needy, and the beggars, and the ones turned away, and the ones in debt, and the (penniless) travellers.

وَمَنْ اسْتَهَانَ بِالْأَمَانَةِ وَرَبَعَ فِي الْحَيَانَةِ وَلَمْ يُبْرِزْ نَفْسَهُ وَدِينَهُ عَنْهَا فَقَدْ أَحْلَى بِنَفْسِهِ الدُّلَّ وَالْحِزْبِي فِي الدُّنْيَا وَهُوَ فِي الْآخِرَةِ أَدْلُ وَأَخْزَى وَإِنَّ أَعْظَمَ الْحَيَانَةِ خِيَانَةُ الْأُمَّةِ وَأَفْظَعُ الْعِشْرِ غَيْشُ الْأَيْمَةِ وَالسَّلَامُ

And the one takes the entrustments lightly and indulges in the betrayal and does not snatch away his self and his religion away from it, so he has released for himself the humiliation, and the disgrace in the world and in the Hereafter, he would be of more humiliation and more disgrace. There biggest of the betrayals is betraying the community, and the most terrible deceit is deceiving the Imams<sup>-asws</sup>. And the greetings!''<sup>290</sup>

<sup>290</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 9 H 9

## CHAPTER 10 – RIGHTS ON THE HARVEST AND THE PICKINGS, AND REST OF THE WEALTH BESIDES THE ZAKAT

الآيات الأنعام وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

The Verses – (Surah) Al Anaam: **and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141].**

الذاريات وَ فِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَ الْمَحْرُومِ

(Surah) Al Zariyaat: **And in their wealth there was a right for the beggar and the deprived ones [51:19].**

الْقَلَمِ إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ

(Surah) Al Qalam: **Surely, We will Try them just as We Tried the owners of the garden, when they swore that they would be plucking its fruit in the morning [68:17].**

وَ لَا يَسْتَنْتُونَ فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَ هُمْ نَائِمُونَ

**And not be leaving anything [68:18] So there visited upon it a visitation from your Lord, and they were sleeping [68:19].**

فَأَصْبَحَتْ كَالصَّرِيمِ فَتَنَادُوا مُصْبِحِينَ أَنْ اغْدُوا عَلَيَّ حَزْبِكُمْ إِنْ كُنْتُمْ صَادِقِينَ

**So in the morning it was like the reaped [68:20] And they called out to each other in the morning [68:21] Saying, 'Go early to your farm if you want to harvest' [68:22].**

فَانْظُرُوا وَ هُمْ يَتَخَفَتُونَ أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ وَ غَدُوا عَلَيَّ حَزْبٍ قَادِرِينَ

**So they went and they were murmuring, [68:23] 'No poor one would be entering it today upon you' [68:24] And they went early morning upon a determination, powerful [68:25].**

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ بَلْ نَحْنُ مَحْرُومُونَ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ

**But when they saw it, they said, 'We are lost. [68:26] But, we are deprived!' [68:27] Their most moderate of them said, 'Did I not say to you all, 'Why don't you Glorify (Allah)?' [68:28].**

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ

**They said, Glory be to our Lord! Sure we were unjust'. [68:29] Then some of them faced towards others, blaming each other [68:30].**

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ

**They said, ‘O woe be unto us! Surely, we were transgressors’. [68:31] Perhaps our Lord will Replace for us better than it. Surely we are hoping to our Lord’ [68:32].**

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

**Like that is the Punishment, and the Punishment of the Hereafter is greater, if only they had known [68:33].**

المعارج وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ.

(Surah) Al Ma’arij: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25].**

1- مجالس الشيخ، عن أحمد بن عبدون عن علي بن محمد بن الربيع عن ابن فضال عن محمد بن خالد الأصم عن ثعلبة بن ميمون عن معمر بن يحيى عن أبي جعفر ع قال: لا يسأل الله عبداً عن صلاة بعد الفريضة ولا عن صدقة بعد الزكاة ولا عن صوم بعد شهر رمضان.

(The book) ‘Majaalis’ of the Sheykh, from Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ibn Fazzal, from Muhammad Bin Khalid Al Asamma, from Sa’alba Bin Maymoun, from Ma’mar Bin Yahya,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> will not Question a servant about any Salat after the obligatory, nor about charity after the Zakat, nor about fasting after Month of Ramazan’<sup>291</sup>.

2- تفریب المعارف، من تاریخ التفتیح بإسناده عن سهل بن سعد الساعدي قال: كان أبو ذرٍّ جالساً عند عثمان و كنتُ عنده جالساً إذ قال عثمان أ رأيتُم من أدى زكاة ماله هل في ماله حق غيره

(The book) ‘Taqrīb Al Ma’arif’ – from ‘Tareekh Al Saqafy’, by his chain, from Sahl Bin Sa’ad Al Sa’ady who said,

‘Abu Zarr<sup>ra</sup> said was seated in the presence of Usman and I was with him when Usman said, ‘What are your view of the one who has paid Zakat of his wealth? Is there in his wealth any other right?’

قال كعب لا

Ka’ab said, ‘No!’

فدفع أبو ذرٍّ بعصاه في صدر كعب ثم قال يا ابن اليهوديين أنت تفسر كتاب الله برأيك ليس البر أن تقولوا وجوهكم قبل المشرق والمغرب و لكن البر من آمن بالله و اليوم الآخر إلى قوله و أتى المال على حبه ذوي الفرى و التيامى و المساكين

Abu Zarr<sup>ra</sup> prodded his<sup>ra</sup> walking stick in the chest of Ka’ab, then said, ‘O son of the two Jews! You are interpreting the Book of Allah<sup>azwj</sup> by your opinion! **It isn’t righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who**

<sup>291</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 1

**believes in Allah, and the Last Day, -up to His<sup>-azwj</sup> Words: *and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, [2:177]*'.**

ثُمَّ قَالَ أَلَا تَرَى أَنَّ عَلَى الْمُصَلِّي بَعْدَ إِيْتَاءِ الزَّكَاةِ حَقًّا فِي مَالِهِ الْحَبْرَ.

Then he<sup>-ra</sup> said, 'Don't you see that upon the praying one, after giving the Zakat, there is (still) a right in his wealth?' – the report".<sup>292</sup>

3- فس، تفسير القمي وَ أَتُوا حَقَّهُ يَوْمَ حِصَادِهِ قَالَ يَوْمَ حِصَادِهِ هَكَذَا نَزَلَتْ-

(The book) 'Tafseer Al-Qummi' - **and give His Right on the day of its harvest, [6:141]**. He said, 'The day of its harvest – that is how it was Revealed'.

قَالَ فَفَرَضَ اللَّهُ يَوْمَ الْحِصَادِ مِنْ كُلِّ قِطْعَةٍ أَرْضٍ قَبْضَةً لِلْمَسَاكِينِ وَ كَذًا فِي جَدَادِ النَّخْلِ وَ فِي الثَّمَرِ وَ كَذًا عِنْدَ الْبَدْرِ.

He said, 'Allah<sup>-azwj</sup> has Imposed on the day of harvest, from every piece of land, a portion for the poor, and like that in pickings of the date trees, and in the dates, and like that with the pollen".<sup>293</sup>

قرء أهل البصرة و الشام و عاصم «حصاده» بالفتح، و الباقرن بالكسر، و المراد بالفرق أن الحصاد بالكسر مصدر باب الافعال و معنى أحصد الزرع: حان له أن يحصد، فالحصاد بالكسر أوان الحصد، و هو زمان عام لا يوم له على الخصوص، مع أنه يمكن التقديم و التأخير عن أوانه أيضا، و لا يجب ذلك الحق الا يوم حصاده بالفتح و هو يوم الحصد.

**Note** - *The people of Basra, Sham (Syria), and Asim read 'حصاده' (ḥiṣādihi) with a fatha (opening vowel), while the rest read it with a kasra (breaking vowel). The difference in meaning is that 'الحصاد' (al-ḥiṣād) with a kasra is the infinitive form in the category of verbs, meaning 'the time when the crop is ready to be harvested.' Thus, 'الحصاد' with a kasra refers to the harvesting season, which is a general time period rather than a specific day. This period can be advanced or delayed from its usual time. However, the due right must be given on the day of its harvest with a fat'ha, which is the actual day of harvesting.*

4- فس، تفسير القمي أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ شُعَيْبِ بْنِ الْعَرَفِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ وَ أَتُوا حَقَّهُ يَوْمَ حِصَادِهِ قَالَ الصَّبْعُ مِنَ السُّبْبِلِ وَ الْكَفُّ مِنَ الثَّمَرِ إِذَا حُرِّصَ

(The book) 'Tafseer Al Qummi' – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Shueyb Al Aqarqufy who said,

'I asked Abu Abdullah<sup>-asws</sup> about His<sup>-azwj</sup> Words: **and give His Right on the day of its harvest, [6:141]**. He<sup>-asws</sup> said: 'A bunch from the ears (of corn), and the handful from the dates when estimated'.

قَالَ وَ سَأَلْتُ هَلْ يَسْتَقِيمُ إِعْطَاؤُهُ إِذَا أُدْخِلَهُ [بَيْنَهُ]

<sup>292</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 2

<sup>293</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 3

He (the narrator) said, 'And I asked, 'Is his giving straight when he enters it into his house?'

قَالَ لَا هُوَ أَسْحَى لِنَفْسِهِ قَبْلَ أَنْ يَدْخُلَ [يُدْخِلُهُ] بَيْتَهُ.

He<sup>-asws</sup> said: 'No (because) he is being more generous to himself before he enters it into his house".<sup>294</sup>

وَعَنْهُ، عَنْ أَحْمَدَ عَنِ الْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ الرَّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: قُلْتُ إِنَّ لَمْ يَخْضِرِ الْمَسَاكِينُ وَ هُوَ يَخْضُدُ كَيْفَ يَصْنَعُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ.

And from him, from Ahmad, from Al Barqy, from Sa'ad Bin Sa'ad,

'From Al-Reza<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> upon him<sup>-asws</sup>, he (the narrator) said, 'I said, 'If the needy one is not present when he harvest, how should he deal with it?'

وَعَنْهُ، عَنْ أَحْمَدَ عَنِ الْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ الرَّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: قُلْتُ إِنَّ لَمْ يَخْضِرِ الْمَسَاكِينُ وَ هُوَ يَخْضُدُ كَيْفَ يَصْنَعُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ.

He<sup>-asws</sup> said: 'There isn't anything upon him".<sup>295</sup>

5- فس، تفسير القمي الحسن بن علي عن أبيه عن الحسين بن سعيد عن زرعة عن سماعة قال: سألته عن قول الله و أفرضوا الله قرضاً حسناً قال هو غير الزكاة.

(The book) 'Tafseer Al Qummi' – Al-Hassan Bin Ali, from his father, from Al-Husayn Bin Saeed, from Zurara, from Sama'at who said,

'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **and lend a goodly loan to Allah [73:20]**. He<sup>-asws</sup> said: 'It is other than the Zakat".<sup>296</sup>

6- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن قول الله عز وجل و أتوا حقه يوم حصاده و لا تسرفوا أيش الإسراف

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141]**, 'Which thing is the extravagance?'

قَالَ هَكَذَا يَفْرَأُهَا مَنْ قَبْلَكُمْ

He<sup>-asws</sup> said: 'This is how the ones before you are reciting?'

قُلْتُ نَعَمْ

<sup>294</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 4 a

<sup>295</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 4 b

<sup>296</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 5

I said, 'Yes'.

قَالَ افْتَحِ الْفَمَ بِالْحَاءِ فُلْتُ حَصَادِهِ وَكَانَ أَبِي ع يَقُولُ مِنَ الْإِسْرَافِ فِي الْحَصَادِ وَالْجَدَادِ أَنْ يَصَدَّقَ الرَّجُلُ بِكَفَيْهِ جَمِيعاً

He<sup>-asws</sup> said: 'Open the mouth with (pronouncing) the (letter) 'Ha'. You should say, 'Hasaadihi', and my<sup>-asws</sup> father<sup>-asws</sup> had said: 'From the extravagance in the harvest is the pickings, that the man should donate with his two palms together'.

وَكَانَ أَبِي ع إِذَا حَضَرَ حَصْدُ شَيْءٍ مِنْ هَذَا فَرَأَى أَحَدًا مِنْ غِلْمَانِهِ يَصَدِّقُ بِكَفَيْهِ صَاحَ بِهِ وَ قَالَ أَعْطِهِ بِيَدٍ وَاحِدَةٍ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَ الصَّبْغَتِ بَعْدَ الصَّبْغَتِ مِنَ السُّنْبُلِ وَ أَنْتُمْ تُسْمُونَهُ عِنْدَكُمْ الْأَنْدَرِ.

And my<sup>-asws</sup> father<sup>-asws</sup>, whenever he<sup>-asws</sup> harvested something from this, and he<sup>-asws</sup> saw someone from his<sup>-asws</sup> servants giving with both palms, shouted at him and said: 'Give with one hand, the handful after the handful, and the bunch after the bunch from the ears (of corn)!', and you all are naming it in your presence as 'Al-Andar'".<sup>297</sup>

7- ع، علل الشرائع ابن المَوَكَّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَجِدُ بِاللَّيْلِ وَ لَا تَحْصُدُ بِاللَّيْلِ

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'Neither pick at night nor harvest at night'.

قَالَ وَ تُعْطِي الْحَفْنَةَ بَعْدَ الْحَفْنَةِ وَ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ إِذَا حَصَدْتَهُ وَ كَذَلِكَ عِنْدَ الصَّرَامِ وَ كَذَلِكَ الْبَذْرِ وَ لَا تَبْذُرْ بِاللَّيْلِ لِأَنَّكَ تُعْطِي فِي الْبَذْرِ كَمَا تُعْطِي فِي الْحَصَادِ.

He<sup>-asws</sup> said: 'And you should give a handful after a handful, and a grip after a grip when you harvest it, and likewise at the time of picking, and the same applies to sowing. Do not sow at night because you give during sowing just as you give during harvesting'".<sup>298</sup>

8- مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّجَائِيُّ عَنِ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْقَاسِمِ بْنِ سَلَامٍ رَفَعَهُ قَالَ: نَهَى رَسُولُ اللَّهِ ص عَنِ الْجَدَادِ بِاللَّيْلِ يَعْنِي جَدَادَ النَّحْلِ وَ الْجَدَادَ الصَّرَامِ وَ إِذَا نَهَى عَنْهُ بِاللَّيْلِ لِأَنَّ الْمَسَاكِينَ لَا يَحْضُرُونَ.

(The book) 'Ma'any Al Akhbaar' – Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Al Qasim Bin Sallam, raising it, said,

'Rasool-Allah<sup>-saww</sup> prohibited from the picking at night, meaning picking the date trees, and picking the pollen, and rather he<sup>-saww</sup> prohibited from it at night because the needy ones are not present'".<sup>299</sup>

9- شي، تفسير العياشي عَنِ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع قَوْلُهُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً

<sup>297</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 6

<sup>298</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 7

<sup>299</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 8

Tafseer Al Ayyashi – from Abu Baseer who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘His<sup>-azwj</sup> Words: **Those who are spending their wealth by the night and the day, secretly and openly, [2:274]**’.

قَالَ لَيْسَ مِنَ الزَّكَاةِ.

He<sup>-asws</sup> said: ‘It isn’t from the Zakat’<sup>.300</sup>

10- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع فِي قَوْلِهِ تَعَالَى فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ مَا هَذَا الْحَقُّ الْمَعْلُومُ

Tafseer Al Ayyashi – from Muhammad Bin Marwan,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> regarding Words of the Exalted: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]**, ‘What is this ‘known right’?’

قَالَ هُوَ الشَّيْءُ يُخْرَجُهُ الرَّجُلُ مِنْ مَالِهِ لَيْسَ مِنَ الزَّكَاةِ فَيَكُونُ لِلنَّائِبَةِ وَ الصَّلَاةِ.

He<sup>-asws</sup> said: ‘It is the thing the man extracts from his wealth not being from the Zakat, so it would be for the unforeseen needs and maintain the connections (kinships)’<sup>.301</sup>

11- شي، تفسير العياشي عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ الضَّمَّتْ وَ الْإِنْتِنِ تُعْطِي مَنْ حَضَرَكَ

Tafseer Al Ayyashi –

‘From Al-Hassan Bin Ali, from Al-Reza<sup>-asws</sup>, said: ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **and give His Right on the day of its harvest, [6:141]**. He<sup>-asws</sup> said: ‘The bunch and the two you give to the ones who present to you’.

وَ قَالَ هَي رَسُولُ اللَّهِ ص عَنِ الْحَصَادِ بِاللَّيْلِ.

And he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> prohibited from the harvesting at night’<sup>.302</sup>

12- شي، تفسير العياشي عَنْ هَاشِمِ بْنِ الْمُثَنَّى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ

Tafseer Al Ayyashi – From Hashim Bin Al Musanna who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘**and give His Right on the day of its harvest, [6:141]**’.

قَالَ أَعْطِ مَنْ حَضَرَكَ مِنْ مُشْرِكٍ وَ غَيْرِهِ.

<sup>300</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 9

<sup>301</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 10

<sup>302</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 11

He<sup>-asws</sup> said: ‘Give the ones presenting to you, from Polytheists and others’.<sup>303</sup>

13- شي، تفسير العياشي عن عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ أُعْطِيَ مَنْ حَضَرَكَ مِنَ الْمُسْلِمِينَ وَإِنْ لَمْ يَحْضُرْكَ إِلَّا مُشْرِكٌ فَأَعْطِهِ.

Tafseer Al Ayyashi – From Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: ‘I asked him<sup>-asws</sup> about His<sup>-azwj</sup> Words: **and give His Right on the day of its harvest, [6:141]**. He<sup>-asws</sup> said: ‘Give the ones from the Muslims presenting to you, and if he does not present to you except a Polytheists, then give him’.<sup>304</sup>

14- شي، تفسير العياشي عن مُعَاوِيَةَ بْنِ مَيْسَرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي الزَّرْعِ حَقَّيْنِ حَقٌّ تُؤْخَذُ بِهِ وَحَقٌّ تُعْطِيهِ فَأَمَّا الَّذِي تُؤْخَذُ بِهِ فَأَلْعَشْرُ وَنِصْفُ الْعَشْرِ وَأَمَّا الْحَقُّ الَّذِي تُعْطِيهِ فَإِنَّهُ يَقُولُ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ فَالضَّعْتُ تُعْطِيهِ ثُمَّ الضَّعْتُ حَتَّى تَفْرُغَ.

(The book) ‘Tafseer Al Ayyashi’ – From Muawiya Bin Maysara who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘In the crops there are two rights – a right you will be seized with and a right you give. As for which you will be seized with, it is the tenth, and half the tenth, and as for the right which you give, surely, He<sup>-azwj</sup> Says: **and give His Right on the day of its harvest, [6:141]**. The bunch you give, then the bunch, until you are free’.<sup>305</sup>

وَ فِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: تُعْطَى مِنْهُ الْمَسَاكِينَ الَّذِينَ يَحْضُرُونَكَ وَ لَوْ لَمْ يَحْضُرْكَ إِلَّا مُشْرِكٌ.

And in a report by Abdullah Bin Sinan who said,

‘You give from it the needy, those who present to you, and even if no one presents to you except a Polytheist!’<sup>306</sup>

15- شي، تفسير العياشي عن زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ تُعْطَى مِنْهُ الضَّعْتُ تَغْبِضُ مِنَ السُّبُلِ قَبْضَةً وَ الْقَبْضَةَ.

Tafseer Al Ayyashi – from Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and give His Right on the day of its harvest, [6:141]**. They<sup>-asws</sup> both said: ‘You give from it the bunch you grab from the ears (of corn), a handful and the handful’.<sup>307</sup>

16- شي، تفسير العياشي عن زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ هَذَا مِنْ غَيْرِ الصَّدَقَةِ تُعْطَى مِنْهُ الْمُسْكِينِ وَ الْمُسْكِينِ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَ مِنَ الْجَدَادِ الْحُقْنَةَ ثُمَّ الْحُقْنَةَ حَتَّى تَفْرُغَ

<sup>303</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 12

<sup>304</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 13

<sup>305</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 14 a

<sup>306</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 14 b

<sup>307</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 15

Tafseer Al Ayyashi – from Zurara and Muhammad Bin Muslim and Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **and give His Right on the day of its harvest, [6:141].** He<sup>-asws</sup> said: ‘This is from other than the charity you give from it the needy one, and the needy one, the handful after the handful, from the pickings a bunch, then the bunch until you are free (from giving).

وَ يَبْرُكُ لِلْحَارِصِ أَجْرًا مَعْلُومًا وَ يَبْرُكُ مِنَ النَّحْلِ مِعَافَاةً وَ أُمَّ جُرُورٍ لَا تُحْرَصَانِ وَ يَبْرُكُ لِلْحَارِصِ يَكُونُ فِي الْحَائِطِ الْعَدْقُ وَ الْعَدْقَانِ وَ الثَّلَاثَةُ لِنَظَرِهِ وَ حَفْظِهِ لَهُ.

And it will be left for the estimator a known recompense, and from the days the (worse dates) ‘Miafra’ and ‘Umm Jarour’ will be neglected, not estimated, and it will be left for the guardian being in the garden, the bunch (of dates) and the two bunches, and the three, for his looking after and his protecting of it’.<sup>308</sup>

17- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَكُونُ الْحَصَادُ وَ الْجَدَادُ بِاللَّيْلِ إِنَّ اللَّهَ يَقُولُ وَ أَتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The harvesting and the picking should not take place at night. Allah<sup>-azwj</sup> Says: **and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141].**

قَالَ كَانَ فُلَانٌ بِنُ فُلَانٍ الْأَنْصَارِيُّ سَمَاءً وَ كَانَ لَهُ حَزْبٌ وَ كَانَ إِذَا أَجَدَهُ [جَدَّهُ] تَصَدَّقَ بِهِ وَ بَقِيَ هُوَ وَ عِيَالُهُ بِغَيْرِ شَيْءٍ فَجَعَلَ اللَّهُ ذَلِكَ سِرْفًا.

He<sup>-asws</sup> said: ‘So and so, son of so and so, the Helper (he<sup>-asws</sup> named him), and there was a farm for him, and whenever he took his pickings, he donated it while he and his dependants remained without anything, so Allah<sup>-azwj</sup> Made that as being extravagant’.<sup>309</sup>

18- شي، تفسير العياشي عن أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع يَقُولُ فِي الْإِسْرَافِ فِي الْحَصَادِ وَ الْجَدَادِ أَنْ يَصَدَّقَ الرَّجُلُ بِكَمِّيهِ جَمِيعًا وَ كَانَ أَبِي إِذَا حَضَرَ شَيْئًا مِنْ هَذَا فَرَأَى أَحَدًا مِنْ غِلْمَانِهِ تَصَدَّقَ بِكَمِّيهِ صَاحَ بِهِ أَعْطِ يَدًا وَاحِدَةً الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَ الصِّغْتَ بَعْدَ الصِّغْتَ مِنَ السُّبُلِ.

Tafseer Al Ayyashi – from Ahmad Bin Muhammad,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup> saying regarding the extravagance in the harvesting and the picking: ‘The man donating with both his hands together, and my<sup>-asws</sup> father<sup>-asws</sup>, whenever he<sup>-asws</sup> attended anything from this, so he<sup>-asws</sup> saw one of his<sup>-asws</sup> workers donating with both his hands, shouted at him: ‘Give with one hand, the handful after the handful, and the bunch after the bunch from the ears of corn!’<sup>310</sup>

<sup>308</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 16

<sup>309</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 17

<sup>310</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 18

19- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ حَقُّهُ يَوْمَ حَصَادِهِ عَلَيْكَ وَاجِبٌ وَ لَيْسَ مِنَ الرِّكَاتِ تَقْبِضُ مِنْهُ الْقَبْضَةَ وَ الصَّغْتِ مِنَ السُّبُلِ لِمَنْ يَحْضُرُكَ مِنَ السُّؤَالِ

Tafseer Al Ayyashi – From Sama'at,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and give His Right on the day of its harvest, [6:141]**. He<sup>-asws</sup> said: 'His<sup>-azwj</sup> Right on the day of its harvest is obligatory upon you, and it isn't from the Zakat. You will grab the handful from it, and the bunch from the ears of corn for the one from the beggars present to you.

لَا يُحْصَدُ بِاللَّيْلِ وَ لَا يَجِدُ بِاللَّيْلِ إِذَّ اللَّهُ يَقُولُ يَوْمَ حَصَادِهِ فَإِذَا أَنْتَ حَصَدْتَهُ بِاللَّيْلِ لَمْ يَحْضُرْكَ سُؤَالٌ وَ لَا يُضَحَّى بِاللَّيْلِ.

Neither harvest at night nor pick at night. Allah<sup>-azwj</sup> Says: **the day of its harvest, [6:141]**. So, when you were to harvest at night, the beggars will not present to you, nor slaughter (sacrificial offering of animal) at night".<sup>311</sup>

20- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يَكْرَهُ أَنْ يُصْرَمَ النَّخْلُ بِاللَّيْلِ وَ أَنْ يُحْصَدَ الزَّرْعُ بِاللَّيْلِ لِأَنَّ اللَّهَ يَقُولُ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ

Tafseer Al Ayyashi – from Sama'at,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from the Prophet<sup>-saww</sup>, he<sup>-saww</sup> had disliked for the date trees to be picked at night and the crops harvested at night because Allah<sup>-azwj</sup> Says: **and give His Right on the day of its harvest, [6:141]**'.

قِيلَ يَا نَبِيَّ اللَّهِ وَ مَا حَقُّهُ

It was said, 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, and what is His<sup>-azwj</sup> Right?'

قَالَ نَأْوِلُ مِنْهُ الْمِسْكِينَ وَ السَّائِلِينَ.

He<sup>-saww</sup> said: 'Give from it to the needy and the beggar".<sup>312</sup>

21- شي، تفسير العياشي عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ تُعْطِي مِنْهُ الْمَسَاكِينَ الَّذِينَ يَحْضُرُونَكَ تَأْخُذُ بِيَدِكَ الْقَبْضَةَ وَ الْقَبْضَةَ حَتَّى تَفْرُغَ.

Tafseer Al Ayyashi – from Jarrah Al Madainy –

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **and give His Right on the day of its harvest, [6:141]**. He<sup>-asws</sup> said: 'Give from it to the needy ones, those who present to you, taking by your hand, the handful and the handful until you are free (from the giving)".<sup>313</sup>

<sup>311</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 19

<sup>312</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 20

<sup>313</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 21

22- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَكُونُ الْجَدَادُ وَالْحَصَادُ بِاللَّيْلِ إِنَّ اللَّهَ يَقُولُ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ حَقَّهُ فِي شَيْءٍ ضِعَّتْ يَعْنِي مِنَ السُّبُلِ.

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The picking and the harvest should not take place at night. Allah<sup>-azwj</sup> Says: **and give His Right on the day of its harvest, [6:141]**, and His<sup>-azwj</sup> Right in something is a bunch, meaning from the ears of corn’<sup>314</sup>.

23- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِي جَعْفَرٍ ع عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ لِفَهْرَمَانِهِ وَ وَجَدَهُ قَدْ جَدَّ نَحْلًا لَهُ مِنْ آخِرِ اللَّيْلِ فَقَالَ لَهُ لَا تَفْعَلْ أَمْ لَمْ تَعْلَمْ أَنَّ رَسُولَ اللَّهِ ص هَيَّ عَنِ الْجَدَادِ وَالْحَصَادِ بِاللَّيْلِ وَ كَانَ يَقُولُ الضَّعَّتْ تُعْطِيهِ مَنْ يَسْأَلُ فَذَلِكَ حَقُّهُ يَوْمَ حَصَادِهِ.

Tafseer Al Ayyashi – from Muhammad Al Halby,

‘From Abu Abdullah<sup>-asws</sup>, from Abu Ja’far<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said to his manager, and he<sup>-asws</sup> found him to have picked dates trees of his<sup>-asws</sup> at the end of the night. He<sup>-asws</sup> said to him: ‘Do not do so! Don’t you know that Rasool-Allah<sup>-saww</sup> had prohibited from the picking at night? And he<sup>-saww</sup> had said: ‘The bunch you give to the one who asks, that is His<sup>-azwj</sup> Right on the day of its harvest’<sup>315</sup>.

24- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ كَيْفَ يُعْطَى

Tafseer Al Ayyashi – from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and give His Right on the day of its harvest, [6:141]**, ‘How should one give?’

قَالَ تَقْبِضُ بِيَدِكَ الضَّعَّتْ فَسَمَّاهُ اللَّهُ حَقًّا

He<sup>-asws</sup> said: ‘Your grabbing the bunch with your hand. Allah<sup>-azwj</sup> has Named it as ‘right’.

قَالَ قُلْتُ وَ مَا حَقُّهُ يَوْمَ حَصَادِهِ

He (the narrator) said, ‘I said, ‘And what is His<sup>-azwj</sup> Right on the day of its harvest?’

قَالَ الضَّعَّتْ تُنَاطِلُهُ مَنْ حَضَرَكَ مِنْ أَهْلِ الْخَاصَّةِ.

He<sup>-asws</sup> said: ‘The bunch you give to the ones presenting to you, from the special (Shia) people’<sup>316</sup>.

25- شي، تفسير العياشي عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ كَيْفَ يُعْطَى

<sup>314</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 22

<sup>315</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 23

<sup>316</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 24

Tafseer Al Ayyashi – From Al Halby,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **and give His Right on the day of its harvest, [6:141]**, ‘How should one give?’

قَالَ تَقْبِضُ بِيَدِكَ الصَّعْتُ فَتُعْطِيهِ الْمَسْكِينِ ثُمَّ الْمَسْكِينِ حَتَّى تَفْرُغَ وَ عِنْدَ الصَّرَامِ الْحَفْنَةَ ثُمَّ الْحَفْنَةَ حَتَّى تَفْرُغَ مِنْهُ.

He<sup>-asws</sup> said: ‘You grab the bunch with your hand and give it to the needy, then the needy, until you are free (from giving), and at the picking, the handful, then the handful, until you are free from it’.<sup>317</sup>

26- شي، تفسير العياشي عن أبي الجارود زياد بن المنذر قال قال أبو جعفر ع و آثوا حقه يوم حصاده قال الصعق من المكان بعد المكان تُعْطِي الْمَسْكِينِ.

Tafseer Al Ayyashi – from Abu Al Haroud Ziyar bin Al Munzir who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘**and give His Right on the day of its harvest, [6:141]**: ‘The bunch from the place after the place you give to the needy’.<sup>318</sup>

27- الْهُدَايَةُ، قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ آثُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ هُوَ أَنْ تَقْبِضَ بِيَدِكَ الصَّعْتُ بَعْدَ الصَّعْتِ فَتُعْطِيَهُ الْمَسْكِينِ ثُمَّ الْمَسْكِينِ حَتَّى تَفْرُغَ مِنْهُ وَ كَذَلِكَ فِي الْبَدْرِ وَ كَذَلِكَ عِنْدَ جَدَادِ النَّخْلِ وَ لَا يَجُوزُ الْحَصَادُ وَ الْجَدَادُ وَ الْبَدْرُ بِاللَّيْلِ لِأَنَّ الْمَسْكِينِ لَا يَحْضُرُهُ

(The book) ‘Al Hidayah’ –

Allah<sup>-azwj</sup> Blessed and Exalted Said: **and give His Right on the day of its harvest, [6:141]**, and it is your grabbing with your hand, the bunch after the bunch, so you give it to the needy, then the needy until you are free from it, and like that regarding the pollen, and like that at the picking of the date trees, and the harvesting and the picking and the pollen at night because the needy ones (beggars) are not present’.

وَ سُئِلَ الصَّادِقُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آثُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ قَالَ الْإِسْرَافُ أَنْ يُعْطِيَ بِيَدَيْهِ جَمِيعاً.

And Al-Sadiq<sup>-asws</sup> was asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141]**. He<sup>-asws</sup> said: ‘The extravagance is that one gives with both his hands together’.<sup>319</sup>

وَ مِنْهُ، سُئِلَ الصَّادِقُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ قَالَ هَذَا شَيْءٌ سِوَى الزَّكَاةِ وَ هُوَ شَيْءٌ يَحِبُّ أَنْ يَفْرِضَهُ عَلَى نَفْسِهِ كُلَّ يَوْمٍ أَوْ كُلِّ جُمُعَةٍ أَوْ كُلِّ شَهْرٍ أَوْ كُلِّ سَنَةٍ.

And from him, ‘Al-Sadiq<sup>-asws</sup> was asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And those in whose wealth there is a known right [70:24]**. He<sup>-asws</sup> said: ‘This is something besides

<sup>317</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 25

<sup>318</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 26

<sup>319</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 a

the Zakat, and it is something obligatory that one imposes upon himself every day or every Friday or every month or every year”<sup>320</sup>.

وَمِنْهُ، سُئِلَ الصَّادِقُ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَمْتَنِعُونَ الْمَاعُونَ قَالَ الْقَرْضُ تُقْرَضُهُ وَ الْمَعْرُوفُ وَ مَتَاعُ الْبَيْتِ تُعِيرُهُ.

And from him, ‘Al-Sadiq<sup>-asws</sup> was asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And they are preventing the necessaries (of life) [107:7]**. He<sup>-asws</sup> said: ‘The loan you lend and the act of kindness, and chattels of the house you lend out’<sup>321</sup>.

وَ قَالَ النَّبِيُّ ص لَا تَمَانِعُوا قَرْضَ الْحَمِيرِ وَ الْحَبْرَ فَإِنَّ مَنَعَهُمَا يُورِثَانِ الْفَقْرَ.

And the Prophet<sup>-saww</sup> said: ‘Do not prevent lending of the dough (الخمير) and the bread. If you prevent these, you will inherit the poverty’<sup>322</sup>.

28- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنَا حَقُّهُ يَوْمَ حَصَادِهِ قَالَ حَقُّهُ الْوَاجِبُ عَلَيْهِ مِنَ الزَّكَاةِ وَ يُعْطَى الْمَسْكِينُ الضَّعْفَ وَ الْقَبْضَةَ وَ مَا أَشْبَهَ ذَلِكَ وَ ذَلِكَ نَطْوَعُ وَ لَيْسَ بِحَقِّ وَاجِبٍ كَالزَّكَاةِ الَّتِي أُوجِبَهَا اللَّهُ عَزَّ وَ جَلَّ.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and give His Right on the day of its harvest, [6:141]**. He<sup>-asws</sup> said: ‘His<sup>-azwj</sup> Right of the Zakat is obligated upon him, and he should give to the needy, the bunch and the bunch and what resembles that, and that is voluntarily, and it isn’t an obligated right like the Zakat which Allah<sup>-azwj</sup> Mighty and Majestic has Obligated it’<sup>323</sup>.

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: وَ مَا سَقَّتِ السَّمَاءُ وَ الْأَنْهَارُ فِيهِ الْعَشْرُ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: ‘And whatever the sky and the rivers irrigate, regarding it is the tenth’<sup>324</sup>.

وَ رُوِيَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ سُئِلَ عَنِ السَّمْسِمِ وَ الْأُرْزِ وَ غَيْرِ ذَلِكَ مِنَ الْحَبُوبِ هَلْ تُزَكَّى

And we are reporting from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he<sup>-asws</sup> was asked about the sesame, and the rice and other than that from the seeds, ‘Does it have to be purified (Zakat paid)?’

فَقَالَ نَعَمْ كَالْحِنْطَةِ وَ التَّمْرِ.

<sup>320</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 b

<sup>321</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 c

<sup>322</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 d

<sup>323</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 c

<sup>324</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 d

He<sup>-asws</sup> said: ‘Yes, like the wheat and the dates’<sup>.325</sup>

وَعَنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ أَنَّهُ سئِلَ عَنِ الْأُرْزِ وَالْعَدَسِ وَالْحَمَصِ وَالْبَاقِلَاءِ وَأَشْبَاهِهَا وَالتِّينِ وَالرَّيْثُونَ وَالْفَاكِهَةَ هَلْ فِيهَا زَكَاةٌ

And from Al Qasim Bin Ibrahim Al Alawy –

‘He<sup>-asws</sup> was asked about the rice, and the lentils, and the chickpeas, and the vegetables and their like, and the fig, and the olive, and the fruits, ‘Is there Zakat in it?’

فَقَالَ كُلُّ مَا حَرَجَ مِنَ الْأَرْضِ مِنْ نَابِتَةٍ فَفِيهِ الزَّكَاةُ لِقَوْلِ اللَّهِ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا.

He<sup>-asws</sup> said: ‘All whatever from the vegetation emerging from the ground, regarding it is the Zakat due to Words of Allah<sup>-azwj</sup>: **Take charity from their wealth, you will cleanse them and purify them by it, [9:103]**’<sup>.326</sup>

وَرُوَيْنَا عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ص فَقَالَ فِيمَا سَقَّتِ السَّمَاءُ أَوْ سُقِيَ سَبْحًا الْعُشْرُ وَ فِيمَا سُقِيَ بِالْغَرْبِ نِصْفُ الْعُشْرِ.

And we are reporting from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-azwj</sup> stood among us. He<sup>-saww</sup> said: ‘Regarding what the sky irrigates or the flowing water (rivers) irrigate, is the tenth, and regarding what is irrigated by the artificial means is half the tenth’<sup>.327</sup>

فقوله ما سقت السماء يعني بالمطر و السبح الماء الجاري من الأنهار و الغرب الدلو.

**Note** – His<sup>-saww</sup> words: ‘What the sky irrigates’ means the rain, and ‘the flowing waters’ is the water flowing from the rivers, and ‘the artificial means’ is the bucket.

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَا سَقَّتِ السَّمَاءُ أَوْ سُقِيَ سَبْحًا فَفِيهِ الْعُشْرُ وَ مَا سُقِيَ بِالْغَرْبِ أَوْ الدَّالِيَةِ فَفِيهِ نِصْفُ الْعُشْرِ.

And from Ali<sup>-asws</sup> having said: ‘Whatever the sky irrigates or flowing water irrigates, regarding it is the tenth, and whatever is irrigated by the artificial means or the buckets, in it is half the tenth’<sup>.328</sup>

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: سَنَّ رَسُولُ اللَّهِ ص فِيمَا سَقَّتِ السَّمَاءُ أَوْ سُقِيَ بِالسَّيْلِ أَوْ الْعَيْلِ أَوْ كَانَ بَعْلًا الْعُشْرُ وَ مَا سُقِيَ بِالتَّوَاضِحِ نِصْفَ الْعُشْرِ.

And from Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> established a practice regarding what the sky irrigates or is irrigated by the torrents or the rivers, or from underground water, is the tenth, and whatever is irrigated by the camel driver water wheels, is half the tenth’<sup>.329</sup>

<sup>325</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 e

<sup>326</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 f

<sup>327</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 g

<sup>328</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 h

<sup>329</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 i

وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَوْجَبَ فِي الْعَسَلِ الْعَشْرَ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> obligated the tenth regarding the honey”.<sup>330</sup>

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<sup>330</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 10 H 27 j

## CHAPTER 11 – STORY OF COMPANIONS OF THE GARDEN, THOSE WHO PREVENTED THE RIGHT OF ALLAH<sup>-azwj</sup> FROM THEIR WEALTH

1- فس، تفسير القمي أبي عن إسحاق بن الهيثم عن علي بن الحسين العبدي عن سليمان الأعجمي عن سعيد بن جبير عن ابن عباس أنه قيل له إن قوماً من هذه الأمة يزعمون أن العبد قد يذنب الذنب فيحرم به الرزق

Tafseer Al Qummi – My father, from Is'haq Bin Al Haysam, from Ali Bin Al-Husayn Al Abdy, from Suleyman Al Amshy, from Saeed Bin Jubeyr, from Ibn Abbas,

'It was said to him (Ibn Abbas), 'There are people from this community who are claiming that the servant, when he commits the sin, so he is deprived the sustenance due to it'.

فَقَالَ ابْنُ عَبَّاسٍ فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ هَذَا أَنْوَرُ فِي كِتَابِ اللَّهِ مِنَ الشَّمْسِ الصَّاحِبَةِ ذَكَرَ اللَّهُ فِي سُورَةِ ن وَالْقَلَمِ

Ibn Abbas said, 'By the One Who there is no god other than Him<sup>-azwj</sup>! For this there is more illumination in the Book of Allah<sup>-azwj</sup> than the bright sun! Allah<sup>-azwj</sup> has Mentioned in Surah: **Noon and the Pen [68:1]** (Surah Al-Qalam).

أَنَّهُ كَانَ شَيْخًا [شَيْخًا] وَكَانَتْ لَهُ جَنَّةٌ وَكَانَ لَا يَدْخُلُ بَيْتَهُ تَمْرَةٌ مِنْهَا وَلَا إِلَى مَنْزِلِهِ حَتَّى يُعْطِيَ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَمَّا فُيْضَ الشَّيْخُ وَرَثَهُ بَنُوهُ وَكَانَ لَهُ خَمْسٌ مِنَ الْبَنِينَ

There was an old man and there was a garden for him, and he would not enter a (single) fruit from it into his house nor go to his home until he gave every one with a right, his due. When the old man died, his sons inherited him, and he had five sons.

فَحَمَلَتْ جَنَّتُهُ فِي تِلْكَ السَّنَةِ الَّتِي هَلَكَ فِيهَا أَبُوهُمْ خَمَلًا لَمْ يَكُنْ حَمَلَتْ قَبْلَ ذَلِكَ فَرَاخُوا الْفِتْيَةَ إِلَى جَنَّتِهِمْ بَعْدَ صَلَاةِ الْعَصْرِ فَأَشْرَفُوا عَلَى تَمْرَةٍ وَرِزْقٍ فَاضِلٍ لَمْ يُعَابِنُوا مِثْلَهُ فِي حَيَاةِ آبَائِهِمْ

His garden yielded during the year in which their father had died, such a yield it had not yielded before that. The youths rejoiced at their garden after Al-Asr Salat. They overlooked at fruits and sustenance best of what they had witnessed like it during the lifetime of their father.

فَلَمَّا نَظَرُوا إِلَى الْفَضْلِ طَعَوْا وَبَعَوْا وَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّ أَبَانَا كَانَ شَيْخًا كَبِيرًا قَدْ ذَهَبَ عَقْلُهُ وَحَرَفَ فَهَلُمَّ فَلْتَتَعَاقَدْ عَهْدًا فِيمَا بَيْنَنَا أَنْ لَا نُعْطِيَ أَحَدًا مِنْ فُقَرَاءِ الْمُسْلِمِينَ فِي عَامِنَا هَذَا شَيْئًا حَتَّى نَسْتَعْنِي وَتَكْتُرُ أَمْوَالُنَا ثُمَّ نَسْتَأْنِفُ الصَّبِيْعَةَ فِيمَا يَسْتَعْمِلُ مِنَ الْبَنِينَ الْمُتَعَبِّلَةَ

When they looked at the Grace, they became arrogant and rebelled and said to each other, 'Our father was an aged old man. His intellect was gone and he had become senile. Come, let us make a pact in what is between us that we will not give anyone from the poor Muslims anything in this year of ours until we become self-sufficient and multiply our wealth! Then we shall resume the goodly dealing in the next year from the future years!'

فَرَضِي بِذَلِكَ مِنْهُمْ أَرْبَعَةٌ وَ سَخَطَ الْحَامِسُ وَ هُوَ الَّذِي قَالَ اللَّهُ قَالَ أَوْسَطُهُمْ أَمْ لَمْ أَقُلْ لَكُمْ لَوْ لَا تَسْبُحُونَ

Four of them agreed and the fifth one was angered, and he is the one who Allah<sup>-azwj</sup> Said: ***'Did I not say to you all, 'Why don't you Glorify (Allah)?' [68:28]'***.

فَقَالَ الرَّجُلُ يَا ابْنَ عَبَّاسٍ كَانَ أَوْسَطَهُمْ فِي السِّنِّ

The man said, 'O Ibn Abbas! He was their medium in the age?'

فَقَالَ لَا بَلْ كَانَ أَصْغَرَ الْقَوْمِ سِنًّا وَكَانَ أَكْبَرَهُمْ عَقْلاً وَ أَوْسَطُ الْقَوْمِ خَيْرُ الْقَوْمِ وَ الدَّلِيلُ عَلَيْهِ فِي الْقُرْآنِ قَوْلُهُ إِنَّكُمْ يَا أُمَّةَ مُحَمَّدٍ أَصْغَرَ الْقَوْمِ وَ خَيْرُ الْأُمَمِ قَالَ اللَّهُ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

He said, 'No, but he was youngest of the group in age, and he was their biggest in intellect, and most moderate of the group, best of the group, and the evidence upon it in the Quran are his words, 'O community of Muhammad<sup>-saww</sup>, you are youngest of the people and best of the communities!' Allah<sup>-azwj</sup> Said: ***'And like that, We Made you (Imams) as an intermediary community [2:143]'***.

فَقَالَ لَهُمْ أَوْسَطُهُمْ اتَّقُوا اللَّهَ وَ كُونُوا عَلَىٰ مِنْهَاجِ آبَائِكُمْ تَسْلَمُوا وَ تَعْنَمُوا

Their medium one said to them, 'Fear Allah<sup>-azwj</sup> and be upon the program of your father. Submit and make gains!'

فَبَطَشُوا بِهِ وَ ضَرْبُهُ ضَرْبًا مُبْرَحًا فَلَمَّا أَيَقَنَ الْأَخُ أَنَّهُمْ يُرِيدُونَ قَتْلَهُ دَخَلَ مَعَهُمْ فِي مَشُورَتِهِمْ كَارِهًا لِأَمْرِهِمْ عَزِيْرٌ طَائِعٌ فَرَاخُوا إِلَىٰ مَنَازِلِهِمْ ثُمَّ حَلَفُوا بِاللَّهِ أَنْ يَصْرُمُوا إِذَا أَصْبَحُوا وَ لَمْ يَقُولُوا إِِنْ شَاءَ اللَّهُ

They brutalised him and beat him a severe beating. When the brother was convinced, they were intending to kill him, he entered with them in their consultancy unwillingly to their matter, not willingly. They departed to their homes. Then they swore by Allah<sup>-azwj</sup> that when it is morning they will be picking (their produce), and they did not say, 'If Allah<sup>-azwj</sup> so Desires'.

فَابْتَلَاهُمُ اللَّهُ بِذَلِكَ الذَّنْبِ وَ خَالَ بَيْنَهُمْ وَ بَيْنَ ذَلِكَ الرَّزْقِ الَّذِي كَانُوا أَشْرَفُوا عَلَيْهِ فَأَخْبَرَ عَنْهُمْ فِي الْكِتَابِ قَالَ إِنَّا بَلَوْنَاكُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُمُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَنْتُونَ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَ هُمْ نَائِمُونَ فَأَصْبَحَتْ كَالصَّرِيمِ

So, Allah<sup>-azwj</sup> Tried them due to that sin and Formed a barrier between them and that sustenance which they had overlooked upon. He<sup>-azwj</sup> has Informed about them in the Book. He<sup>-azwj</sup> Said: ***Surely, We will Try them just as We Tried the owners of the garden, when they swore that they would be plucking its fruit in the morning [68:17] And not be leaving anything [68:18] So there visited upon it a visitation from your Lord, and they were sleeping [68:19] So in the morning it was like the reaped [68:20]'***.

قَالَ كَالْمُخْرَقِ

He (Ibn Abbas) said, 'Like the burnt down'.

فَقَالَ الرَّجُلُ يَا ابْنَ عَبَّاسٍ مَا الصَّرِيمُ

The man said, 'O Ibn Abbas! What is the 'reaped' (Al Sareem)?'

قَالَ اللَّيْلُ الْمُظْلِمُ

He said, 'The dark night'.

ثُمَّ قَالَ لَا ضَوْءَ لَهُ وَلَا نُورَ فَلَمَّا أَصْبَحَ الْقَوْمُ فَتَنَادَوْا مُصْبِحِينَ أَنْ اأَعِدُوا عَلَيَّ حَرْثَكُمْ إِنْ كُنْتُمْ صَارِمِينَ

Then he said, 'There neither being any illumination for it nor light. When morning came, the group **called out to each other in the morning [68:21] Saying, 'Go early to your farm if you want to harvest' [68:22].**

قَالَ فَانْطَلَفُوا وَهُمْ يَتَخَفَتُونَ

He (Ibn Abbas) said, '**So they went and they were murmuring, [68:23].**

قَالَ وَمَا التَّخَافُتُ يَا ابْنَ عَبَّاسٍ

He said, 'And what is the 'murmuring (Al-Takhafut), O Ibn Abbas?'

قَالَ يَتَشَاوَرُونَ يُشَاوِرُ بَعْضُهُمْ بَعْضًا لِكَيْ لَا يَسْمَعَ أَحَدٌ غَيْرُهُمْ فَقَالُوا لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ وَغَدَوْا عَلَيَّ حَرْثِ قَادِرِينَ

He said, 'They were consulting each other so that no one else would hear them. They said, '**No poor one would be entering it today upon you' [68:24] And they went early morning upon a determination, powerful [68:25].**

وَ فِي أَنفُسِهِمْ أَنْ يَصْرُمُوهَا وَ لَا يَعْلَمُونَ مَا قَدْ حَلَّ بِهِمْ مِنْ سَطَوَاتِ اللَّهِ وَ نِقْمَتِهِ فَلَمَّا رَأَوْهَا وَ عَايَنُوا مَا قَدْ حَلَّ بِهِمْ قَالُوا إِنَّا لَصَالُونَ بَلْ نَحْنُ مَحْرُومُونَ فَحَرَمَهُمُ اللَّهُ ذَلِكَ الرِّزْقِ بِذَنْبٍ كَانَ مِنْهُمْ وَ لَمْ يَظْلِمَهُمْ شَيْئًا

And withing their souls they were reaping it and were not knowing what had been released with them from the Prowess of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Vengeance. **But when they saw it, and witnessed what had been released with them, they said, 'We are lost. [68:26] But, we are deprived!' [68:27].** Allah<sup>-azwj</sup> had Deprived them of that sustenance due to the sin which had happened from them and had not Oppressed them of anything.

قَالَ أَوْسَطُهُمْ أَمْ لَمْ أَقُلْ لَكُمْ لَوْ لَا تَسْتَبِحُونَ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ فَأَقْبَلَ بَعْضُهُمْ عَلَيَّ بَعْضٍ يَتَلَوْمُونَ

**Their most moderate of them said, 'Did I not say to you all, 'Why don't you Glorify (Allah)?' [68:28] They said, Glory be to our Lord! Sure we were unjust'. [68:29] Then some of them faced towards others, blaming each other [68:30].**

قَالَ يَلُومُونَ أَنفُسَهُمْ فِيمَا عَزَمُوا عَلَيْهِ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ

He said, 'They blamed themselves regarding what had been Determined upon them. **They said, 'O woe be unto us! Surely, we were transgressors'. [68:31] Perhaps our Lord will Replace for us better than it. Surely we are hoping to our Lord' [68:32].**

فَقَالَ اللَّهُ كَذَلِكَ الْعَذَابُ وَ الْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ.

Allah<sup>-azwj</sup> Said: ***Like that is the Punishment, and the Punishment of the Hereafter is greater, if only they had known [68:33]***<sup>331</sup> (This is not a Hadeeth)

2- شي، تفسير العياشي عن زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: إِنَّ اللَّهَ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ فَرِيضَةً لَا يُحْمَدُونَ بِأَدَائِهَا وَ هِيَ الزَّكَاةُ بِمَا حَفُّوا دِمَاءَهُمْ وَ بِمَا سَمُّوا مُسْلِمِينَ وَ لَكِنَّ اللَّهَ فَرَضَ فِي الْأَمْوَالِ حَقًّا غَيْرَ الزَّكَاةِ وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً.

Tafseer Al Ayyashi – From Zur’ah, from Sama’at who said,

‘Allah<sup>-azwj</sup> has Imposed for the poor, in wealth of the rich, such an Imposition, they will not be praised if they were to fulfil it, and it is the Zakat. By it they are saving their bloods, and by it they are named as Muslims. But, Allah<sup>-azwj</sup> has Imposed in the wealth (certain) rights other than the Zakat, and Allah<sup>-azwj</sup> Blessed and Exalted has Said: ***and are spending from what We have Graced them, secretly and openly, [14:31]***<sup>332</sup>.

<sup>331</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 11 H 1

<sup>332</sup> Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 11 H 2

