

Khums in Cabbalas of Ahlul Bayt (a.s.)

There are lots of Ahadith in main and famous texts of Shi'aa about Khums and the things which Khums applies on them, and the way of consumption and prorating and other rulings have been expressed, that it is impossible to mention all of them in this brief discussion.

About eighty Ahadith in fifteen chapters in the issue of Khums have been collected from famous Shiite books in the famous book "Wasael Al-Shi'aa".

- Chapter one is about the principle of necessity of Khums.
- Chapter two is about the necessity of Khums in spoils of war.
- Chapter three is about mines.
- Chapter four is about the Nisab (minimum level or amount) of mines which Khums applies on them.
- Chapter five and six are about the necessity of Khums in treasure.
- Chapter seven is about the necessity of Khums in things which gain from the sea by diving.
- Chapter eight is about the necessity of Khums in benefits of business, industries, agriculture and like them.
- And other chapters are about the way of prorating Khums, person who needs to give help from Khums and some other cases of necessity of Khums.

There are ten Ahadith in chapter eight which is one of most important chapters about the issue of the Khums and talks about benefits which are obtained from any kind of business or industries, which most of our Faqihs have issued Fatwas according to them; and Fatwas say that if after one year a person was able to save money from any kind of income in that year, should pay one fifth of this saving after subtracting all costs of the year to Imam or his successor in order to be spent on necessary cases which have been mentioned.

Evidences of these Ahadith have no need to be criticized according to their multiplicity, because we

know that if there are lots of Ahadith quoted in one issue in reliable books, it confirms according to all of them that the order of ruling has been issues by Imam and there will remain no place for animadverting about the evidences of those Ahadith.

In other hand, it has been proved in the Usul Science (science of fundamentals) that issuing Fatwa by famous Faqih especially those who were closer to the time of Imam caused confidence about the evidence of Hadith.

And this matter is completely achieved for Ahadith of Khums which have been pointed to them above.

Moreover, among these Ahadith there are some Sahih Ahadith.

Like Hadith of Muhammad ibn Al-Hassan Al-Ash'ari which is the first Hadith of chapter eight.

And Hadith of Abu Ali ibn Rashid which is the third Hadith.

And Hadith of Ibrahim ibn Muhammad Al-Hamedani which is the fourth Hadith.

And Hadith of Ali ibn Mahzyar which is the fifth Hadith.

And Hadith of Sama'a which is the seventh Hadith.

It is interesting that some less-known people who did not have enough knowledge about the Rijal science (science of tellers of Ahadith) assumed that all Ahadith of this chapter are civilizable about their evidences while this is nothing more than a false thought which shows the weakness of knowledge of person who thinks this way and this assumption has no compatibility with reality.

This person who had shown special and funny obstinacy about the weakness of this Ahadith has taken mistakes which are amazing, for instance:

1- He has introduced "Sa'd ibn Abdullah Ash'ari Qomi" who has been one of superiors of Shi'aa and one of eminent Faqihs and one of leaders of this sect according to superiors of Rijal science like "Najashi" and "Sheikh Toosi" and "Allame Helli" and has been an eminent, knowledgeable, reliable person with lots of writings as an "unreliable person" that "none of superiors of Rijal science have confirmed his reliability" and we don't know that where did he find such a big and clear lie which causes the disgrace of the teller!

2- He has criticized "Ali ibn Mahzyar" whom all superiors of Rijal sciences confess to his greatness and reliability, and he had been one of special Sahaba of ninth Imam and his deputy and successor, and according to "Najashi" (famous scholar of Rijal science) and the late Allame Helli there is no place for discussion or doubt about his cabbalas, and has tried to invalidate his reliable Hadith (in his own thought) by nonsense expressions and even he had insulted and cursed this great man.

It seems that his evil purposes do not permit him to accept any kind of truth and he forces himself to

remove any obstacle which is in his way, even by ignoring self evident matters.

3– One of persons who has been mentioned in evidences of these Ahadith (third Hadith from this chapter) and is one of reliable Hadith tellers, but has been attacked and weakened because of ignorance is “Abu Ali ibn Rashid” who his name is “Hassan” and is one of Sahaba of ninth Imam, Imam Javad (a.s.). According to confirmation of some of superiors of Rijal, like Sheikh Toosi and Allame Helli, is one of reliable persons, but foresaid ignorant writer has assumed him to be unreliable.

4– “Riyan ibn Salt” is one another of Hadith tellers who has been mentioned in the evidence of ninth Hadith in this chapter and foresaid writer has criticized him by this excuse that it is unlikely that he had lived until Imam Askari (a.s.) (without expressing any prove fore this sentence) and with another excuse that he had been working in the system of Abbasi caliphs, while we know that persons like “Ali ibn Yaqtin” were working in their system by order of Imams for saving innocent people, while in Rijal books especially “Rijal of Najashi” and “Allame Helli” and “Sheikh Toosi” reliability of this man has been confirmed.

And this is funnier that he said the cabbala of Riyan ibn Salt is Mursala (a Hadith that its evidence does not reach to Prophet (S) or Imams (a.s.)) while there is no such a thing in the evidence of this Hadith, and nobody would find that why he has said such a big lie!

5– Most amazing of all is that he had rejected the seventh cabbala by the excuse that “Kulayni” has quoted that from “Some of our companions”.

He assumed that these persons are unknown, while anyone who has the least knowledge about the book “Kafi” and its evidences and documents knows that these persons are masters of Kulayni, that in order to abstain from lengthening and repeating in the evidence their name do not mention every time, but it has been affirmed in books of Rijal that the purpose of Kulayni is this five persons: 1– Muhammad ibn Yahya 2– Ali ibn Mousa Komidani 3– Ali ibn Ibrahim ibn Hashim 4– Ahmad ibn Idris 5– Dawood ibn Kore

And some of them are moreover their reliability are from superiors of World of Shi’aa (refer to the book “Jame’ Al-Rovat” and other Rijal books).

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