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Responsibility 98: Fulfilling the Financial Rights of the Imam

Another responsibility of the believers is to fulfill the financial rights of Imam al-Zaman (ajtf) namely the Khums which is one of the obligatory “taxes” in the Shari’ah.

As we know, Khums is considered as one of the Furu’ ad-Din (Branches of the Faith) of Islam and we must fulfill this requirement. In addition, we must ensure that we do not spend any money upon which the Khums is due as this is not permitted (for other details regarding the Khums, refer to your Mar’ja Taqlid or the relevant books on the topic).

Imam Ja’far b. Muhammad as-Sadiq (as) has said:

إِنَّ أَشَدَّ مَا فِيهِ النَّاسُ يَوْمَ الْقِيَامَةِ أَنْ تَقُومَ صَاحِبُ الْخُمْسِ فَيَقُولُ: يَا رَبِّ
خُمْسِي!

“Surely the hardest of thing for a person to bear on the Day of Resurrection is when the person whom the Khums belonged to stands up to protest and says: “O’ Lord! (What about) My Khums!”¹

There is a letter which is from one of the specific representatives of Imam al-Hujjah (ajtf) written to Abul Hasan Asadi which states:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ عَلَى مَنْ
اسْتَحَلَّ مِنْ أَمْوَالِنَا (مَالِنَا).

“In the name of Allah, the Most Gracious, the Most Merciful. May the curse of Allah and the Angels and all of mankind be upon that person who considers (the use of) the portion of our wealth as being permissible for them.”

Abul Hasan Asadi stated: “My heart trembled that such a curse would be justified for that person who takes even one dirham of the wealth of the Imam and considers it is as being permissible for him...”

He continued and said: “I swear by the One who raised Muhammad with the truth and made him as a giver of good tidings, that after I saw this letter and I looked into my heart (and what I thought of this issue), I completely changed (my outlook on the Khums).”

The 12th Imam (ajtf) has stated:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ عَلَى مَنْ أَكَلَ
مِنْ مَالِنَا دَرْهَمًا حَرَامًا.

“In the name of Allah, the Most Gracious, the Most Merciful. May the curse of Allah and the Angels and all of mankind be upon that person who uses even one dirham of our wealth without permission.”²

Imam al-Mahdi (ajtf) also told us:

وَمَنْ أَكَلَ مِنْ أَمْوَالِنَا شَيْئًا فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَارًا وَ سَيَصْلَى سَعِيرًا

“A person who consumes anything from our wealth has surely put fire in his stomach and soon he shall enter the flaming fire.”

Imam al-Mahdi (ajtf) has said the following in relation to that person who considers the using of the wealth of the Imam (Khums) as being permissible:

فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مَلْعُونٌ وَ نَحْنُ خُصَمَاؤُهُ يَوْمَ الْقِيَامَةِ وَقَدْ قَالَ النَّبِيُّ الْمُسْتَحِلُّ
مِنْ عِتْرَتِي مَا حَرَّمَ اللَّهُ مَلْعُونٌ عَلَى لِسَانِي وَ لِسَانِ كُلِّ نَبِيٍّ مُجَابٍ

“A person who does so (inappropriate our wealth which we are entitled to) is cursed and we will be his enemies on the Day of Resurrection and surely the Prophet (Muhammad) has said: ‘The person who considers it permissible to use that which belongs to my progeny, which Allah has made impermissible,

is cursed by my tongue and the tongue of all the prophets whose supplications are accepted.”³

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1. ‘Awail al-Layali, vol. 3, pg. 127, sec. on Khums; al-Muqnah, pg. 280, sec. on the Ziyarat.
 2. Biharul Anwar, vol. 53, pg. 183, sec. 31, no. 12; Kamal ad-Din, pg. 522
 3. Biharul Anwar, vol. 53, pg. 182, sec. 31, no. 11; al-Ihtijaj, pg. 479

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