

**THE MANAGEMENT OF ONE-FIFTH  
"EXTENSIVE OR COMPOUND RIGHT"**

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**ABSTRACT:** Sharing one- fifth and its management were under the authority of the Innocents (PBUH) and they took action on this matter. In the period of absence, this responsibility was on the shoulder of jurists of the period that would apply in accordance with the interpretation of texts and sources of jurisprudence. The jurists believed to fifth division of one-fifth to 6 parts which knew three parts belong to Imam and three other contributions belong to the other groups that listed in the fifth verse. In contrast, there is another view that knows this right as a unit right and it knows one-fifth in the property of leader and Imam that was called as a state tax. In this view, all one-fifth should reach to Imam and he divided it among eligible applicants. In this study, we have addressed the issue of whether the one- fifth is belong to legal entity of Imam or returns to natural person of the Imam (PBUH) and the owner is Imam (as) and the masters?

**KEYWORDS:** One- Fifth, One Fifth Division, One-Fifth Eligible Applicants, Government Taxes.

**INTRODUCTION**

There are two competing views about sharing one- fifth, on famous view which is fifth division into two parts. Three shares are the rights or property of Imams and three other shares are belong to three categories of Sadat and in the other point of view (non-famous) one- fifth is regarded as the unit right and count as a textile of government that in lifetime of the Prophet (PBUH) was given to him and then give it to the Imams who are his successors. In huge absence that there is not possibility to achieve to innocents and there is Islamic government, it has given to jurists and Islamic elected rulers.

The main difference between these two views is whether the one-fifth I is belong to the legal entity of Imam or returns to the natural person of the Imam (PBUH) and Sadat . In the first case, the one-fifth should be known as single and integrated right and its consumption is under the power of the Holy Imams (AS) and in the absence time should be transferred to authority and in second view, is divided into six different types that knows Sadat's share (presence or absence of the Imam) belongs to them and has conflict about the contribution of Imam.

But proponents of non-famous view know one-fifth belongs to the dignity of the Islamic government whether in the presence or absence period that in the presence of the Imam (PBUH) given to them and in absent period belongs to the supreme leader is absent. Therefore, in this

study, the researchers examine the reasons for both views.

**THE REASONS FOR FAMOUS VIEW**

1. Presentation of one- fifth verse: The first reason that brought to this perspective is the presentation of the one- fifth verse:

And you know anything that you get as the booty, one fifth is for Allah and his Messenger and to near relatives [him] and the orphans and the needy and the Wayfarer.

This verse count six items for spending one-fifth that the first three cases come with L property and three late cases with V related to first case that its apparent meaning is: one- fifth divided into six sectors: some shares for God, some for the Messenger ,three others for orphans and the poor, Imam and the absence of Sadat .

**NARRATIVES**

Some verses used to accounts one-fifth should be divided into six shares, including:

1-One-fifth is divided into six shares: God's share, Prophet, close relative, orphans, and the poor and unable people which has given to authority after them. So, the Imam (AS) has three shares: two shares reach to them by inheritance and one share is his advantage from God. Half of one-fifth is for him and the other half for his relative.

2 – Gods' one-fifth and his prophet are belong to Imam .Also, one-fifth of close relative is belong

to orphans, the poor and unable people from Prophet's relatives and these shares shouldn't give to anybody else.

3-Sahihah Rabiee pointed out that when remainder of war had been brought, Imam Sadeh brought expensive objects and remainder divided into five shares and it took one-fifth and remained divided between his fighters and then he distributed one-fifth among his relatives. He brought one-fifth of God for himself and four of fifth has been distributed among relatives and the orphans and the needy and other crippled. Imam (AS) acted like the Prophet.

Although the above text implies that one-fifth should be divided into five shares, someone believed that "The Prophet didn't bring anything for himself, so he divided it into five shares". Therefore, this claim isn't incompatible with some aforementioned narratives that divided shares into six parts. In particular, in this narrative interest of Messenger (SAW) has been removed.

Apart from the above mentioned narratives about the one-fifth that divided into five shares, other narratives didn't have strong documentation but it is said that we have to issue some of these traditions have confidence, because there are many traditions and scholars comment in this regard (one-fifth book, Morteza the son of Mohammed Amin Ansari, p 288).

#### THE REASONS FOR NON-FAMOUS VIEW

1-One-fifth verse: if you thought on the fifth verse carefully, it reveals that there would be special place in the verse for gods' share, i.e, that God is a part owner of the one-fifth. If God is the owner or his property is developmental or credit? If we say that God's ownership is genetic, the sages say that this is incorrect because the genetic property of God is like the rest of the property owner and speak about God is wrong but if we say that Gods' property is credit and he is the owner of his government, this is true and is consistent with the principles of reason and rationality and because the Messenger of Allah and Imam are credit owner, it means in messenger lifetime, one-fifth shares owned by their Imam and the Imams' shares are owned by them and their share the assumption of authority and ownership are not formative for them. The methods and compositions for the same verse about mentioned that God will be the owner of the credit.

Imam Khomeini in this regard states: God ownership than his share is not such credit property among the people because this type of intellectual property is not true about God, ie, it isn't in a way that for example, if god has been

commissioned to sell his property to prophet (PBUH), this type of ownership is outside of God. Also assuming the credit ownership of the God and his Prophet Muhammad (SAW PBUH) jointly is unreasonable, whether their relationship between them is a linear or not and the interpretation of development property that mentioned by some philosophers isn't correct. But if we know ownership as having a lien priority than others, it can be also know valid about God and there is nothing wrong with it but wise men believed that God is worthy and capable than to seize anyone else, so nature of God has right on one-fifth. In this case, the sequence of verse which says "Messenger" (Albaei book, vol 2, p 492 493). Mahmoud Hashemi said in this regard: «One evidence is that wisdom can't imagine credit property for along with other shares b. So, it can be say that the meaning of this matter god put one-fifth for himself is using it for god way and none of authorities don't have any right about it.

This reputation isn't anything unless property on people and society, so the owner of gods' share is law god character not real character. The point that confirms this fact is that the connection of messenger and close relative is toward Allah because this connection in Quran is for expressing ownership and authority of messenger and innocents (Hashemi Shahroodi, One-fifth book, First page).

The summary of his talk is that this method in Quran regularly used to showing this point that authority in society is particular to god and came from his messenger and innocents. It means, there is linear relationship among them.

The owner of Zakhaeroshieh book argued about this theory that the verse said that one-fifth is belong to god exclusively because of coming L in the first part of Allah which is one-fifth that is belong to god and his messenger and after that it is belong to Imam.

In fact, there isn't more than one authority here and it is the natural authority, ie, great god and he is the owner of one-fifth but one-fifth becomes to the realm of prophet and Imam during their authority in the ground. So, messenger was the owner of one-fifth in his lifetime and he consumes it in a way that was beneficial for Islamic society and also this situation was similar for innocents Imam.

If the first theory was correct (ie, famous view) and sharing one-fifth to six parts was necessary and all of people were the owner of one-fifth, it should only use L in the beginning of Allah and other items connected with V connection instead of L. So, it shows that one-fifth is belonging to Islamic government and this government should defend poor and needy people.

Imam Khomeini said in collecting his speech that if anybody thinks in one-fifth verse ,he/she understands that all of one-fifth share is belong to Muslims and the authority is the owner of it and his opinion based on Muslims beneficial should be implemented .On the other hand, it is the duty of author that supply the share of sadat.

### TRADITIONS

Some traditions said that one-fifth is belonging to Imam and his government. Imam Sadegh quoted Imam Ali s' speech: There are special situation for surviving people and managing their affairs in Quran that god put it in five things: authority, buildings, hire, business and alms. So, the spoils of one-fifth are belonging to god.

Imam Khomeini referred to this verse in his Bayeh book and pointed out that Imam allocated all of one-fifth to Islamic government. This tradition has mentioned to discuss issue from two sides: first Imam knows the one-fifth as a right of state and second all of spoils' share are belong to god not five parts.

Shoja Neishaboori asked Imam Naghi about man who gained 100 foot wheat from his farm which he should give 10 percent to government and 30 percent for improving the farm situation and finally 60 percent remains for him. How much he should pay you? Imam said that anything which is excessive from his life as one-fifth is belonging to me.

Mohammad the son of Fazil asked Imam Reza about analyzing one-fifth verse ,so Imam said one-fifth is belong to god and his messenger and ours.

Imam Bagher has mentioned in continuing the analyze of one-fifth verse that one-fifth is belong to god and his messenger and ours. So, he emphasized that one-fifth is for Imam and anybody first should pay our right before buying anything.

About one-fifth verse has been asked Imam Reza that gods' share is belonging to whom, Imam said it reaches to messenger and anything belong to messenger reaches to Imam. This tradition clearly pointed that one-fifth should be given to Imam so that he distributed it perfectly.

### CONCLUSIONS

Due to reasons of both views, we find that the famous view that mentioned that one-fifth is divided into six shares and half of the one-fifth in absent period of Imam was given to the three groups of Sadat, unlike mentioned narratives which was accepted and had been given some principles based on it and because the government is belong to God and all of the one-fifth is for him ,god gave this right to the

messenger .After him, Imams had this right and in absence period ,this right is belong to authority who is the substitution for Imam ,so he spend it for beneficial of Islam and Muslims.

Hence, Imam Khomeini wrote: all of one-fifth shares is belong to people and the authority has an empower to decide about it.

The authority should provide the charge life of three groups according to his thought. As the empower of poor rate was under his shoulder in present time and he spent it as thought, it is suitable and beneficial for people. It can be conclude that dividing one-fifth according to accepted view isn't stable but three groups are the option for consuming and Islamic leader should supply their needs because as previously mentioned, the extra need of Sadat to Imam and providing deficiency is meaningless by Imam.

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