

The Sublime Purification: Zakat, 40 Ahadith

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A short text containing forty ahadith (narrations) about the significance, purpose, and benefits of Zakat.

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Introduction

In the Name of Allah, the Most Gracious, the Most Merciful

The Noble Prophet (blessings of Allah be upon him and his family) has said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَقِيهًا عَالِمًا.

“A person from my nation who memorizes forty traditions pertaining to those issues of religion which one is in need of, will be resurrected by Allah on the Day of Judgment as a person with deep insight into the faith and as a scholar.”

In following the above hadith, The World Federation of KSIMC has embarked upon publishing a series of booklets of 40 ahadith (traditions) on different subjects. The ahadith that have been selected from various sources are short, simple, easy to understand and to memorize. It is envisaged that the booklets will not only be useful for scholars, teachers and students, but will be of benefit to the Ummah at large.

This particular collection of ahadith was compiled and translated into English by Muhammad Reza Tajri.

The World Federation extends its appreciation to Br. Muhammad for his efforts in the translation of this work. May Allah (Free from imperfections and Exalted is He) accept this work as a further attempt by The World Federation to propagate Islam.

Foreword

The Islamic Education department of The World Federation is to be commended for publishing yet another booklet in the series of forty traditions, this time on the topic of Zakat. It is particularly pleasing to note that the compiler has included at least five traditions¹ on the ratio legis of this prominent Islamic injunction, traditions which consistently re-iterate one of the significant purposes of this practice to be the alleviation of poverty.

This rationale is entirely in accord with Qur'an 9:60, a verse which enumerates the different recipients of Zakat, the first two being the 'fuqara' (poor) and the 'masakin' (destitute). More importantly however, being creatures blessed with intellects, humans are naturally inquisitive creatures, forever questioning, and being satisfied only when an intellectually convincing response is given. Thus these five traditions serve to respond and satisfy such questions especially with respect to the legislation of Zakat.

At times there can appear to be a degree of angst and misconception within the Twelver Shi'a Muslim community regarding the payment of Zakat. This is because the Ja'fari Shi'a law seems to have explicitly limited the items, ² which qualify for the Zakat levy.³ Thus, in the modern era where some economies may have diversified away from being dependent on agrarian, livestock based or mineral based economies, the applicability of Zakat may seem suddenly redundant!⁴

This apprehension is understandable in light of the great emphasis on Zakat both in the Qur'an and in the Sunnah⁵ as well as its coupling with Salat, the daily ritual prayer, and with the notion of piety.⁶ The arising debates and questions are to be welcomed wholeheartedly as they result in sorely needed clarifications from the scholars and an opportunity to educate the masses. But perhaps this apprehension with regards to Zakat is misplaced due to the following reasons.

The concept of Zakat in the Qur'an and the Sunnah is considerably more expansive than the limited strictures of the law and may be understood at several levels. Arabic dictionaries offer two basic meanings for the tri-literal verb 'z k y' from which the noun 'Zakat' is derived. The first meaning is 'to thrive, to grow and to increase'.⁷ This meaning is confirmed and aptly reflected in four traditions within this very same publication.⁸ The other meaning offered is 'to become pure, to be just and righteous'.⁹ This meaning may be applied to material items as in Qur'an 9: 103 where the word 'tazakki' is used

synonymously with 'tutahir' (to purify) [10](#) and it can also be applied to the human self as in Qur'an 87: 14, 3: 163, 62:2 and 35: 18. Thus some of the general verses exhorting to 'Zakat' may actually be considered to be an exhortation to self-purification and not a financial levy. These are traditions, numbers: 5,6,7,8 and 21.

These items are nine in number and they are: (*Coins*): silver and gold, (*Cattle*): camels, cows, sheep and goats; (*Crops*): wheat, barley, dates and raisins. For further details, refer to Ayatullah Sistani, *Islamic Laws*, United Kingdom, 1994, pg. 336.

financial levy.

Thereafter, the term 'Zakat' has been used in the Qur'an to mean both obligatory Zakat and general, recommended Zakat in the sense of charity (Sadaqah). Some relevant examples would be Qur'an 5:55, 19:31, 19:55 and 21:73. Thus Shi'a Muslims may decide to give out any amount from their wealth as charity, a practice that is highly recommended in Imami teachings and therefore they would be rightly considered as properly applying the Qur'anic teachings on Zakat.

Furthermore, Imami law has always considered it to be recommended to pay Zakat on business goods at 2.5% [11](#) as well as on items which can be weighed or things that grow from the earth, over and above the nine determined items. [12](#) Thus the scope of Zakat seems to be wider than previously envisaged. Finally, this publication itself contains at least fifteen Imami traditions which bring to light yet another aspect of Zakat; that of the various bodily organs as well as the various abstract human endowments such as beauty, knowledge and bravery. These traditions inform that the correct use of these organs and endowments is tantamount to paying Zakat in respect to them. [13](#) Therefore, some of the Qur'anic verses calling to the practice of Zakat may also be understood in this light.

The institution of Zakat as taught and encouraged in the Qur'an is therefore vibrantly alive both in the realm of Imami law and ethics. It remains for the community to become versed as to the expansive scope of the term 'zakat' as well as the legal evidences underlying the limited scope of items liable for the Zakat levy in Imami law.

Finally, it is to be hoped that the Islamic Education team will continue to bring forth more of this genre of literature, in response to the Prophetic tradition [14](#) which is clearly its inspiration.

Afzal Sumar · London · 9/9/09

[1.](#) These are traditions, numbers: 5,6,7,8 and 21.

[2.](#) These items are nine in number and they are: (Coins): silver and gold, (Cattle): camels, cows, sheep and goats; (Crops): wheat, barley, dates and raisins. For further details, refer to Ayatullah Sistani, *Islamic Laws*, United Kingdom, 1994, pg. 336.

[3.](#) See the tradition of Muhammad al-Tayyar in al-Hurr al-Amili, *Wasail al-Shi'a* vol. 6, pg. 36, cited in S.M. Rizvi, *Zakat in Shi'a Fiqh*, pg 2, available from: <http://www.al-mubin.org/attachments/233Zakat%20revised.pdf> [10] as well as from: <http://www.dartabligh.org/> [11], and the authentic tradition of Fudhala from both Imams al-Baqir and al-Sadiq (as) in *Wasail al-Shi'a* vol. 6, pg 34, cited in Baqir al-Irawani, *Tafsir Ayat al-ahkam min al-Qur'an*, Beirut, 2004, vol. 1, pg 175.

[4.](#) Imami Shi'a legal specifications of Zakat would of course still perfectly apply to those economies that are agrarian, livestock or mineral based.

[5.](#) For examples, see traditions, numbers: 1,2,18 and 19 in this publication.

[6.](#) For an example, see traditions numbers: 3 and 4 in this publication.

[7.](#) E.W.Lane, *An Arabic-English Lexicon*, Beirut, 1968, vol.3, pg 406 and J.M.Cowan, *The Hans Wehr Dictionary of Modern Written Arabic*, New York, 1976, pg 379.

[8.](#) See traditions, numbers: 9,10,11 and 12 in this publication.

9. E.W.Lane, An Arabic–English Lexicon, Beirut, 1968, vol.3, pg 406 and J.M.Cowan, The Hans Wehr Dictionary of Modern Written Arabic, New York, 1976, pg 379. The 2nd and 5th forms of this verb specifically mean ‘to purify’. See also traditions, numbers: 9 and 38 in this publication where the 2nd form is used and translated as ‘purification’. For examples of the 5th form used with the same connotation, see Qur’an 20:76, 35: 18, 79: 18.

10. For more examples, refer to Qur’an 92: 18, where the 5th form is used in reference to purifying wealth and Qur’an 18:19, where the 1st form superlative is used in reference to food.

11. See Ayatullah Sistani, Islamic Laws, United Kingdom, 1994, pg 350 and also pg 336 where Syed Sistani has ruled Zakat to be an obligatory precaution on business wealth. See also tradition number 22 in this publication.

12. See footnote 3 on page 2 in S.M. Rizvi, Zakat in Shi’a Fiqh.

13. See traditions, numbers: 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36 and 37 in this publication.

14. Refer to page 5 for this Prophetic tradition.

The Ahadith, The Traditions

Hadith Number 1: Zakat, A Bridge of Islam

رُوِيَ عَنِ النَّبِيِّ أَنَّهُ قَالَ: الزَّكَاةُ قَنْطَرَةُ الْإِسْلَامِ، فَمَنْ أَدَّاهَا جَاَزَ الْقَنْطَرَةَ وَمَنْ مَنَعَهَا إِحْتَبَسَ دُونَهَا وَهِيَ تُطْفِئُ غَضَبَ الرَّبِّ.

It has been narrated from the Noble Prophet (blessings of Allah be upon him and his family), that he said: “Zakat is the bridge of Islam; so whoever performs it can cross the bridge and whoever withholds it will be detained beneath it. And it (Zakat) extinguishes the anger of the Lord.”

Bihar al–Anwar, Volume 74, Page 405

Hadith Number 2: Zakat and its Importance

رُوِيَ عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ أَنَّهُ قَالَ: مَا فَرَضَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ شَيْئًا أَشَدُّ عَلَيْهِمْ مِنَ الزَّكَاةِ، وَفِيهَا تَهْلِكُ عَامَّتُهُمْ.

It has been narrated from Abi {Abdullah (Imam) al–Sadiq (peace be upon him), that he said: “Allah has not imposed anything more serious than Zakat upon this nation – and due to it, many of them shall perish.”

Al–Kafi, Volume 3, Page 497, and Bihar al–Anwar, Volume 93, Page 22

Hadith Number 3: Zakat is Coupled with Prayer

رُوِيَ عَنِ أَبِي الْحَسَنِ الرِّضَا أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِثَلَاثَةِ مَقْرُونٍ بِهَا ثَلَاثَةٌ أُخْرَى: أَمَرَ بِالصَّلَاةِ وَالزَّكَاةِ، فَمَنْ

...صَلَّى وَلَمْ يُزَكِّ لَمْ تُقْبَلْ مِنْهُ صَلَاتُهُ

It has been narrated from Abul Hasan (Imam) al-Ridha (peace be upon him), that he said: “Indeed Allah, the Sublime and Glorious, commanded three things and coupled them with three other things: He prescribed the prayer and the zakat (together). Thus, whoever prays and does not act upon the zakat, his prayer shall not be accepted from him ...”

Bihar al-Anwar, Volume 93, Page 12

Hadith Number 4: Zakat is Coupled with Prayer and Piety

رُوِيَ عَنِ الْإِمَامِ الصَّادِقِ أَنَّهُ قَالَ: لَا صَلَاةَ لِمَنْ لَا زَكَاةَ لَهُ، وَلَا زَكَاةَ لِمَنْ لَا وَرَعَ لَهُ

It has been narrated from Imam al-Sadiq (peace be upon him), that he said: “There is no prayer for whom there is no zakat; and there is no zakat for whom there is no piety.”

Bihar al-Anwar, Volume 81, Page 252

Hadith Number 5: The Reason for Zakat, Helping Others

رُوِيَ عَنِ الْإِمَامِ الرَّضَا: عَلَّةُ الزَّكَاةِ مِنْ أَجْلِ قُوَّةِ الْفُقَرَاءِ، وَتَحْصِيلِ أَمْوَالِ الْأَغْنِيَاءِ. لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَلَّفَ أَهْلَ الصِّحَّةِ الْقِيَامَ بِشَأْنِ أَهْلِ الزَّمَانَةِ وَالْبَلْوَى

It has been narrated from Imam al-Ridha (peace be upon him), that he said: “The reason for zakat is to ensure the sustenance of the poor and to levy the wealth of the rich, for Allah, the Blessed and Exalted, has charged the people of good health with upholding the affairs of the people afflicted with illness and tribulation.”

Bihar al-Anwar, Volume 93, Page 18

Hadith Number 6: The Reason for Zakat, Accountability of the Rich

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ قَالَ: إِنَّ اللَّهَ فَرَضَ عَلَى أَغْنِيَاءِ النَّاسِ فِي أَمْوَالِهِمْ قَدْرَ الَّذِي يَسَعُ فُقَرَاءَهُمْ. فَإِنْ ضَاعَ الْفَقِيرُ أَوْ أَجْهَدَ أَوْ عَرَى فَبِمَا يَمْنَعُ الْغَنِيُّ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ مُحَاسِبُ الْأَغْنِيَاءِ فِي ذَلِكَ يَوْمَ الْقِيَامَةِ وَمُعَذِّبُهُمْ عَذَابًا أَلِيمًا

On the authority of Imam Jafar ibn Muhammad (al-Sadiq) (peace be upon him), from his father (peace be upon him), from his forefathers (peace be upon them), from {Ali, Commander of the Faithful (peace

be upon him), that he said: “Indeed Allah has imposed on the rich people a measure that will suffice their poor ones. Thus if the needy one is at a loss, or is overly strained, or is unclothed, then it is due to what the rich one has withheld. And indeed Allah, the Sublime and Glorious, shall hold the rich ones accountable for that on the Day of Resurrection and shall punish them with a painful punishment.”
Bihar al-Anwar, Volume 93, Page 28

Hadith Number 7: The Reason for Zakat, Sustaining the Poor

عَنِ الْإِمَامِ مُوسَى بْنِ جَعْفَرِ الْكَاطِمِ : إِنَّمَا وُضِعَتِ الزَّكَاةُ قُوْتًا لِلْفُقَرَاءِ وَتَوْفِيرًا لِأَمْوَالِهِمْ.

On the authority of Imam Musa ibn Jafar al-Kadhim (peace be upon him): “Zakat has only been enforced to ensure the sustenance of the poor and to secure the availability of their wealth.”

Al-Kafi, Volume 3, Page 498, and Bihar al-Anwar, Volume 93, Page 18

Hadith Number 8: The Reason for Zakat, A Trial for the Wealthy

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ: إِنَّمَا وُضِعَتِ الزَّكَاةُ إِحْتِبَارًا لِلْأَغْنِيَاءِ وَمَعُونَةً لِلْفُقَرَاءِ. وَلَوْ أَنَّ النَّاسَ أَدَوْا زَكَاةَ أَمْوَالِهِمْ مَا بَقِيَ مُسْلِمٌ فَقِيرًا مُحْتَاجًا، وَلَا سَتَعْنَى بِمَا فَرَضَ اللَّهُ، وَإِنَّ النَّاسَ مَا افْتَقَرُوا وَلَا احْتَاجُوا وَلَا جَاعُوا وَلَا عَرَوَا إِلَّا بِذُنُوبِ الْأَغْنِيَاءِ.

On the authority of Abi {Abdullah (Imam) al-Sadiq (peace be upon him): “Zakat has only been enforced as a trial for the rich and as a provision for the needy. Were people to carry out the zakat of their wealth, no Muslim would remain poverty-stricken and needy; he would manage with that which Allah has decreed. Indeed, people are only impoverished, needy, hungry and unclothed as a result of the sins of the wealthy.”

Man La Yahduru al-Faqih, Volume 2, Page 7

Hadith Number 9: Giving Zakat Increases Wealth – #1

عَنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ: قَالَ النَّبِيُّ: إِذَا أَرَدْتَ أَنْ يُثْرِيَ اللَّهُ مَالَكَ فَزَكِّهِ.

On the authority of the Commander of the Faithful (Imam {Ali) (peace be upon him): the Apostle (blessings of Allah be upon him and his family) said: “If you wish for Allah to multiply your wealth, then purify it (through zakat).”

Bihar al-Anwar, Volume 93, Page 23

Hadith Number 10: Giving Zakat Increases Wealth - #2

فِي وَصِيَّةِ الْإِمَامِ الْبَاقِرِ لِجَابِرِ الْجَعْفِيِّ: الزَّكَاةُ تَزِيدُ فِي الرِّزْقِ.

As part of the advice of Imam al-Baqir (peace be upon him) to Jabir al-Jufiy: “Zakat increases sustenance.”

Bihar al-Anwar, Volume 93, Page 14

Hadith Number 11: Giving Zakat Increases Wealth - #3

عَنْ أَمِيرِ الْمُؤْمِنِينَ: فَرَضَ اللَّهُ ... الزَّكَاةَ تَسْبِيبًا لِلرِّزْقِ.

On the authority of the Commander of the Faithful (peace be upon him): “Allah has made zakat incumbent in order to generate sustenance.”

Nahj al-Balagha, The Peak of Eloquence

Hadith Number 12: Giving Zakat Increases Wealth - #4

عَنِ الْحَسَنِ بْنِ عَلِيٍّ: مَا نَقَصَتْ زَكَاةٌ مِنْ مَالٍ قَطُّ.

On the authority of Imam Hasan ibn {Ali (peace be upon him): “Zakat does not decrease wealth, ever.”

Bihar al-Anwar, Volume 93, Page 28

Hadith Number 13: Giving Zakat Increases Wealth - #5

إِنَّ أَبَا عَبْدِ اللَّهِ الصَّادِقِ قَالَ (لِصَاحِبِهِ مُفَضَّلًا): يَا مُفَضَّلُ! قُلْ لِأَصْحَابِكَ يَضْعُوقَ الزَّكَاةَ فِي أَهْلِهَا وَإِنِّي ضَامِنٌ لِمَا ذَهَبَ لَهُمْ.

Indeed Aba {Abdullah (Imam) al-Sadiq (peace be upon him) said to his companion Mufaddhal: “O Mufaddhal! Tell your companions to deposit the zakat to its rightful persons, and I am a guarantor that it will not be taken away from them.”

Bihar al-Anwar, Volume 75, Page 381

Hadith Number 14: Protecting Wealth with Zakat – #1

عَنْ أَمِيرِ الْمُؤْمِنِينَ: حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ.

On the authority of the Commander of the Faithful, Imam {Ali (peace be upon him): “Secure your wealth with zakat.”

Bihar al-Anwar, Volume 93, Page 13 & Kanz al-Ummal, Volume 15, Page 831

Hadith Number 15: Protecting Wealth with Zakat – #2

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ: مَا ضَاعَ مَالٌ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا بِتَضْيِيعِ الزَّكَاةِ، فَحَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ.

On the authority of Abi {Abdullah (Imam) al-Sadiq (peace be upon him): “Wealth is not lost, neither in the land nor the sea, except due to squandering zakat. So secure your wealth with zakat.”

Al-Kafi, Volume 3, Page 505, and Bihar al-Anwar, Volume 66, Page 393

Hadith Number 16: Protecting Wealth with Zakat – #3

عَنْ الْإِمَامِ الْبَاقِرِ: وَجَدْنَا فِي كِتَابِ رَسُولِ اللَّهِ ... إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّرْعِ وَالنِّمَارِ وَالْمَعَادِنِ كُلِّهَا.

On the authority of Imam al-Baqir (peace be upon him): “We found in the book of the Messenger of Allah (blessing be upon him and his family): ‘If they (people) withhold zakat, the earth shall withhold its prosperity in terms of its crops, fruits and all its minerals.’”

Al-Kafi, Volume 3, Page 505, and Bihar al-Anwar, Volume 100, Page 107

Hadith Number 17: Protecting Wealth with Zakat – #4

عَنِ الْإِمَامِ الرَّضَا: إِذَا حُبِسَتِ الزَّكَاةُ مَاتَتِ الْمَوَاشِي.

On the authority of Imam {Ali al-Ridha (peace be upon him): “When the zakat is restrained, livestock die.”

Bihar al-Anwar, Volume 93, Page 14

Hadith Number 18: Preventing Oneself from Giving Zakat

عَنِ الْإِمَامِ الصَّادِقِ: مَنْ مَنَعَ الزَّكَاةَ سَأَلَ الرَّجْعَةَ عِنْدَ الْمَوْتِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ﴾

On the authority of Imam al-Sadiq (peace be upon him): “Whoever withholds zakat shall beg to return (to the world) at the time of death. On this note Allah, the Glorious and Sublime, says: ‘...**until death comes to one of them he says: O my Lord return me; that I may perform a righteous deed from what I had left behind.**’ (Al-Qur’an, 23:99–100)

Al-Kafi, Volume 3, Page 504 & Bihar al-Anwar, Volume 93, Page 21

Hadith Number 19: Punishment for the One who does not Pay Zakat

عَنِ الْإِمَامِ الْبَاقِرِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُ يَوْمَ الْقِيَامَةِ نَاسًا مِنْ قُبُورِهِمْ مَشْدُودَةً أَيْدِيهِمْ إِلَىٰ أَعْنَاقِهِمْ، لَا يَسْتَطِيعُونَ أَنْ يَتَنَاوَلُوا بِهَا قَيْسَ أَنْمَلَةٍ، مَعَهُمْ مَلَائِكَةٌ يُعَيِّرُونَهُمْ تَغْيِيرًا شَدِيدًا، يَقُولُونَ: هَؤُلَاءِ الَّذِينَ مَنَعُوا خَيْرًا قَلِيلًا مِنْ خَيْرٍ كَثِيرٍ، هَؤُلَاءِ الَّذِينَ أَعْطَاهُمُ اللَّهُ عَزَّ وَجَلَّ فَمَنَعُوا حَقَّ اللَّهِ عَزَّ وَجَلَّ فِي أَمْوَالِهِمْ.

On the authority of Imam al-Baqir (peace be upon him): “Indeed Allah, the Glorious and Sublime, shall resurrect a people from their graves on the Day of Judgment, their hands tied to their necks, unable to move as much as a fingertip. With them will be angels, reviling them vigorously, saying: ‘These are those who withheld a little good from the plentiful opulence (that they were given! These are those to whom Allah, the Glorious and Sublime, had given, but they withheld the right of Allah from their wealth.’”

Al-Kafi, Volume 3, Page 506 & Bihar al-Anwar, Volume 93, Page 21

Hadith Number 20: Those to Whom Zakat Should be Paid

عَنِ الْإِمَامِ الصَّادِقِ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ...﴾؛ قَالَ: أَلْفَقِيرُ الَّذِي لَا يَسْأَلُ النَّاسَ، وَالْمِسْكِينُ أَجْهَدُ مِنْهُ وَالْبَائِسُ أَجْهَدُ مِنْهُمْ.

On the authority of Imam al-Sadiq (peace be upon him) with regards to the words of Allah: “Indeed charity is for the poor ...” (Al-Qur’an, 9:60), he said: “The ‘faqir’ (poor) is one who does not beg of people, whilst the ‘miskin’ (destitute) is in an even more strenuous situation than him; and the ‘ba’is’ (wretched) is in even more difficulty than them.”

Al-Kafi, Volume 3, Page 501

Hadith Number 21: Those to Whom Zakat Should be Paid

عَنْ أَمِيرِ الْمُؤْمِنِينَ، الْإِمَامِ عَلِيِّ فِي بَيَانِ أَسْبَابِ مَعَايِشِ الْخَلْقِ: أَمَّا وَجْهُ الصَّدَقَاتِ فَإِنَّمَا هِيَ لِأَقْوَامٍ لَيْسَ لَهُمْ فِي الْإِمَارَةِ نَصِيبٌ، وَلَا فِي الْعِمَارَةِ حِطٌّ، وَلَا فِي التِّجَارَةِ مَالٌ، وَلَا فِي الْإِجَارَةِ مَعْرِفَةٌ وَقُدْرَةٌ، فَفَرَضَ اللَّهُ فِي أَمْوَالِ... الْأَغْنِيَاءِ مَا يَقْوَتُهُمْ وَيَقْوِمُ بِهِ أَوْدَهُمْ... ثُمَّ بَيَّنَّ سُبْحَانَهُ لِمَنْ هَذِهِ الصَّدَقَاتُ، فَقَالَ: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ﴾

On the authority of the Commander of the Faithful, Imam {Ali (peace be upon him), in explaining the means of sustenance of the creation: “As for charity, it is only for those who have no share in any rank or position, nor luck in building, nor wealth to trade with, nor knowledge nor capacity to employ anyone. Thus Allah has made incumbent from the possessions of the wealthy, that which can sustain them and uphold their provision ... Thereupon, He, may He be Glorified, clarifies who this charity is for, in saying: ***‘Indeed the charity is only for the needy...’*** (Al-Qur’an, 9:60)

Bihar al-Anwar, Volume 90, Page 48

Hadith Number 22: The Apparent and Hidden Aspects of Zakat

عَنِ الْإِمَامِ الصَّادِقِ لَمَّا سَأَلَهُ رَجُلٌ: فِي كَمْ تَجِبُ الزَّكَاةُ مِنَ الْمَالِ؟ فَقَالَ: الزَّكَاةُ الظَّاهِرَةُ أَمْ الْبَاطِنَةُ تُرِيدُ؟ فَقَالَ الرَّجُلُ: أُرِيدُهُمَا جَمِيعًا. فَقَالَ الْإِمَامُ: أَمَّا الظَّاهِرَةُ فَفِي كُلِّ أَلْفٍ خَمْسَةٌ وَعِشْرُونَ، وَأَمَّا الْبَاطِنَةُ فَلَا تَسْتَأْثِرُ عَلَى أَخِيكَ بِمَا هُوَ أَحْوَجُ إِلَيْهِ مِنْكَ.

On the authority of Imam al-Sadiq (peace be upon him), when a man asked him: “Upon what amount of wealth is the zakat incumbent?” He (peace be upon him) replied: “Are you asking about the apparent zakat or the inward zakat?” The man responded: “I want (to know about) both of them.” So the Imam (peace be upon him) replied: “As for the apparent: twenty-five from every thousand (2.5%); and as for the inward: do not take exclusive possession over your brother, of that to which he is more needy than you”

Al-Kafi, Volume 3, Page 500 & Bihar al-Anwar, Volume 93, Page 39

Hadith Number 23: There is a Zakat for Everything, Power

عَنِ الْإِمَامِ عَلِيِّ: زَكَاةُ الْقُدْرَةِ، الْإِنْصَافُ.

On the authority of Imam {Ali (peace be upon him): “The zakat of (having) power is (to administer) justice.”

Mizan al-Hikmah, Narration #7594

Hadith Number 24: There is a Zakat for Everything, Beauty

عَنِ الْإِمَامِ عَلِيِّ: زَكَاةُ الْجَمَالِ الْعِفَافُ.

On the authority of Imam {Ali (peace be upon him): “The zakat of beauty is chastity.”

Mizan al-Hikmah, Narration #7595

Hadith Number 25: There is a Zakat for Everything, Conquest

عَنِ الْإِمَامِ عَلِيِّ: زَكَاةُ الظَّفَرِ الْإِحْسَانُ.

On the authority of Imam {Ali (peace be upon him): “The zakat of conquest is kindness.”

Mizan al-Hikmah, Narration #7596

Hadith Number 26: There is a Zakat for Everything, Triumph

عَنِ الْإِمَامِ عَلِيِّ: الْعَفْوُ زَكَاةُ الظَّفَرِ.

On the authority of Imam {Ali (peace be upon him): “Pardoning is the zakat of triumph.”

Bihar al-Anwar, Volume 75, Page 268

Hadith Number 27: There is a Zakat for Everything, Prosperity

عَنِ الْإِمَامِ عَلِيِّ: زَكَاةُ الْيَسَارِ، بَرُّ الْجِيرَانِ وَصِلَةُ الْأَرْحَامِ.

On the authority of Imam Ali (peace be upon him): “The zakat of prosperity is goodness to neighbors and maintaining good relations with family.”

Mizan al-Hikmah, Narration #7598

Hadith Number 28: There is a Zakat for Everything, Health

عَنِ الْإِمَامِ عَلِيِّ: زَكَاةُ الصِّحَّةِ، السَّعْيُ فِي طَاعَةِ اللَّهِ.

On the authority of Imam {Ali (peace be upon him): “The zakat of health is the exertion of effort in the obedience of Allah.”

Hadith Number 29: There is a Zakat for Everything, Bravery

عَنِ الْإِمَامِ عَلِيِّ: زَكَاةُ الشُّجَاعَةِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ.

On the authority of Imam {Ali (peace be upon him): “The zakat of bravery is fighting in the way of Allah.”

Mizan al-Hikmah, Narration #7600

Hadith Number 30: There is a Zakat for Everything, Blessings

عَنِ الْإِمَامِ عَلِيِّ: زَكَاةُ النَّعْمِ، إِصْطِنَاعُ الْمَعْرُوفِ.

On the authority of Imam {Ali (peace be upon him): “The zakat of blessings is to bring about beneficence.”

Mizan al-Hikmah, Narration #7601

Hadith Number 31: There is a Zakat for Everything, Knowledge

1

عَنِ الْإِمَامِ عَلِيِّ: زَكَاةُ الْعِلْمِ بَدْلُهُ لِمُسْتَحِقِّهِ، وَإِجْهَادُ النَّفْسِ فِي الْعَمَلِ بِهِ.

On the authority of Imam {Ali (peace be upon him): “The zakat of knowledge is its conveyance to the one worthy of it and exerting the self in acting upon it.”

Mizan al-Hikmah, Narration #7602

Hadith Number 32: There is a Zakat for Everything, Knowledge

2

عَنِ الْإِمَامِ الصَّادِقِ: إِنَّ لِكُلِّ شَيْءٍ زَكَاةً، وَزَكَاةُ الْعِلْمِ أَنْ يُعَلِّمَهُ أَهْلَهُ.

On the authority of Imam al-Sadiq (peace be upon him): “Indeed there is a zakat for everything; the zakat of knowledge is to teach it to those worthy of it.”

Bihar al-Anwar, Volume 93, Page 136

Hadith Number 33: There is a Zakat for Everything, Intellect

عَنْ أَمِيرِ الْمُؤْمِنِينَ، الْإِمَامِ عَلِيِّ: لِكُلِّ شَيْءٍ زَكَاةٌ، وَزَكَاةُ الْعَقْلِ احْتِمَالُ الْجُهَالِ.

On the authority of the Commander of the Faithful, Imam {Ali (peace be upon him): “There is a zakat for everything, and the zakat of the intellect is tolerance of the ignorant ones.”

Mizan al-Hikmah, Narration #7604

Hadith Number 34: There is a Zakat for Everything, Status

عَنْ أَمِيرِ الْمُؤْمِنِينَ، الْإِمَامِ عَلِيِّ: إِنَّ اللَّهَ فَرَضَ عَلَيْكُمْ زَكَاةَ جَاهِكُمْ كَمَا فَرَضَ عَلَيْكُمْ زَكَاةَ مَا مَلَكَتْ أَيْمَانُكُمْ.

On the authority of the Commander of the Faithful, Imam {Ali (peace be upon him): “Indeed Allah has ordained zakat upon your status, just as he has ordained zakat on what you possess.”

Bihar al-Anwar, Volume 71, Page 223

Hadith Number 35: Zakat on Four Things

عَنِ الْإِمَامِ الصَّادِقِ: الْمَعْرُوفُ زَكَاةُ النَّعْمِ، وَالشَّفَاعَةُ زَكَاةُ النَّجَاهِ، وَالْعِلَلُ زَكَاةُ الْأَبْدَانِ، وَالْعَفْوُ زَكَاةُ الظُّفْرِ، وَمَا أُدَيْتَ زَكَاتُهُ فَهُوَ مَأْمُونُ السَّلْبِ.

On the authority of Imam al-Sadiq (peace be upon him): “Beneficence is the zakat of blessings; intercession is the zakat of (having) status; sicknesses are the zakat of the (physical) bodies; pardon is the zakat of triumph; and whatever you fulfill the zakat upon, is then secured from being taken away.”

Bihar al-Anwar, Volume 75, Page 268

Hadith Number 36: There is a Zakat for Everything, Your Organs

عَنِ الْإِمَامِ الصَّادِقِ: عَلَى كُلِّ جُزْءٍ مِنْ أَجْزَائِكَ زَكَاةٌ وَاجِبَةٌ لِلَّهِ عَزَّ وَجَلَّ، بَلْ عَلَى كُلِّ شَعْرَةٍ، بَلْ عَلَى كُلِّ لَحْظَةٍ! فَزَكَاةُ الْعَيْنِ النَّظَرُ بِالْعِبْرَةِ وَالْعَضُّ عَنِ الشَّهَوَاتِ وَمَا يُضَاهِيهَا، وَزَكَاةُ الْأُذُنِ اسْتِمَاعُ الْعِلْمِ وَالْحِكْمَةِ وَالْقُرْآنِ.

On the authority of Imam al-Sadiq (peace be upon him): “Upon each one of your limbs, there is an obligatory zakat for Allah, the Sublime and Glorified; rather upon every hair (of yours); rather upon every glance! Hence the zakat of the eye is to take lessons from what you see and to turn the gaze away from carnal desires and their like. The zakat of the ear is to listen to knowledge, wisdom and the Qur’an.”

Bihar al-Anwar, Volume 93, Page 7

Hadith Number 37: Zakat of the Body

عَنْ أَمِيرِ الْمُؤْمِنِينَ الْإِمَامِ عَلِيِّ: عَلَيْكَ بِالصَّوْمِ؛ فَإِنَّهُ زَكَاةُ الْبَدَنِ.

On the authority of the Commander of the Faithful, Imam {Ali (peace be upon him): “Take up fasting, for indeed it is the zakat of the body.”

Bihar al-Anwar, Volume 93, Page 248

Hadith Number 38: Zakat of Wealth and Health

عَنِ النَّبِيِّ أَنَّهُ قَالَ لِأَصْحَابِهِ يَوْمًا: مَلْعُونٌ كُلُّ مَالٍ لَا يُزَكَّى، مَلْعُونٌ كُلُّ جَسَدٍ لَا يُزَكَّى وَلَوْ فِي كُلِّ أَرْبَعِينَ يَوْمًا مَرَّةً. فَقِيلَ: يَا رَسُولَ اللَّهِ، أَمَا زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا، فَمَا زَكَاةُ الْأَجْسَادِ؟

فَقَالَ لَهُمْ: أَنْ تُصَابَ بِآفَةٍ.

On the authority of the Prophet (blessings of Allah be upon him and his family) that one day he said to his companions: “Cursed is every wealth which is not purified (with zakat). Cursed is everybody which is not purified, even if it is only once in every forty days.” So it was said: “O Messenger of Allah, as for the zakat of wealth, we already know it, but what is the zakat of the bodies?” So he (blessings be upon him and his family) said to them: “That they should be struck with an ailment.”

Al-Kafi, Volume 2, Page 258, and Bihar al-Anwar, Volume 78, Page 181

Hadith Number 39: Zakat of the Body #2

عَنِ الْإِمَامِ الصَّادِقِ: الْعِلْلُ زَكَاةُ الْأَبْدَانِ.

On the authority of Imam al-Sadiq (peace be upon him): “Sicknesses are the zakat of the (physical) bodies.”

Bihar al-Anwar, Volume 75, Page 268

Hadith Number 40: The Zakat of Fitrah

عَنِ الْإِمَامِ الصَّادِقِ: إِنَّ مِنْ تَمَامِ الصَّوْمِ إِعْطَاءَ الزُّكَاةِ - يَعْنِي الْفِطْرَةَ - كَمَا أَنَّ الصَّلَاةَ عَلَى النَّبِيِّ مِنْ تَمَامِ

الصَّلَاةِ، لِإِنَّهُ مَنْ صَامَ وَلَمْ يُؤَدِّ الزَّكَاةَ فَلَا صَوْمَ لَهُ إِذَا تَرَكَهَا مُتَعَمِّدًا.

On the authority of Imam al-Sadiq (peace be upon him): “Indeed as part of the completion of the fast (in the month of Ramadhan), is to give the zakat – which means the ‘fitrah’; just as sending blessings upon the Apostle (blessings of Allah be upon him and his family) is a part of the completion of the prayer; for indeed whosoever fasts but does not perform the zakat (of fitrah) and abandons it intentionally, it is as if he has not fasted at all.”

Man La Yahdhuru al-Faqih, Volume 2, Page 183

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