40 Ahadith Series

The Sublime Purification: Zakat

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40 Ahadith

THE WORLD FEDERATION
OF KHOJA SHIA ITHNA-ASHERI MUSLIM COMMUNITIES
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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

Introduction

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

مَنْ حَفِظَ عَلى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ فَقِيهاً عَالِماً.

"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 Allāh on the Day of Judgement as a person with deep insight into the faith and as a scholar."

In following the above ḥadīth, The World Federation of KSIMC has embarked upon publishing a series of booklets of 40 aḥādīth (traditions) on different subjects. The aḥādīth that have been selected from various sources are short, simple, easy to understand and to memorise. 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 aḥādīth was compiled and translated into English by Muhammed Reza Tajri.

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

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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 Zakāt. It is particularly pleasing to note that the compiler has included at least five traditions[1] on the ratio legis of this prominent Islāmic 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'ān 9:60, a verse which enumerates the different recipients of Zakāt, the first two being the 'fuqarā' (poor) and the 'masākīn' (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 Zakāt.

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

At times there can appear to be a degree of angst and misconception within the Twelver Shī'a Muslim community regarding the payment of Zakāt. This is because the Ja'farī Shī'a law seems to have explicitly limited the items,[2] which qualify for the Zakāt 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

[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 Āyatullāh Sistānī, *Islamic Laws*, United Kingdom, 1994, pg 336.

[3] See the tradition of Muḥammad al-Tayyār in al-Ḥurr al-Amilī, *Wasāil al-Shī'a* vol. 6, pg 36, cited in S.M. Rizvi, *Zakāt in Shi'a Fiqh*, pg 2, available from: **http://www.al-mubin.org/attachments/233Zakat%20revised.pdf** as well as from: **http://www.dartabligh.org/**, and the authentic tradition of Fudhalā from both Imāms al-Bāqir and al-Ṣādiq ﷺ in *Wasail al-Shi'a* vol. 6, pg 34, cited in Bāqir al-Irawānī, *Tafsir Ayāt al-aḥkām min al-Qur'an*, Beirut, 2004, vol. 1, pg 175.

[4] Imāmī Shī'a legal specifications of Zakāt would of course still perfectly apply to those economies that are agrarian, livestock or mineral based.

on Zakāt both in the Qur'ān and in the Sunnah[5] as well as it's coupling with Ṣalāt, 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 Zakāt is misplaced due to the following reasons.

The concept of Zakāt in the Qur'ān 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 'Zakāt' 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

[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.

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'ān 9:103 where the word 'tazakkī' is used synonymously with 'tuṭahhir' (to purify)[10] and it can also be applied to the human self as in Qur'ān 87:14, 3:163, 62:2 and 35:18. Thus some of the general verses exhorting to 'Zakāt' may actually be considered to be an exhortation to self-purification and not a financial levy.

Thereafter, the term 'Zakāt' has been used in the Qur'ān to mean both obligatory Zakāt and general, recommended Zakāt in the sense of charity (Ṣadaqah). Some relevant examples

[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 from is used and translated as 'purification'. For examples of the 5th form used with the same connotation, see Qur'ān 20:76, 35:18, 79:18.

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

would be Qur'ān 5:55, 19:31, 19:55 and 21:73. Thus Shī'a Muslims may decide to give out any amount from their wealth as charity, a practice that is highly recommended in Imāmī teachings and therefore they would be rightly considered as properly applying the Qur'ānic teachings on Zakāt.

Furthermore, Imāmī law has always considered it to be recommended to pay Zakāt 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 Zakāt seems to be wider than previously envisaged.

Finally, this publication itself contains at least fifteen Imāmī traditions which bring to light yet another aspect of Zakāt; that of the various bodily organs as well as the various abstract human endowments such as beauty, knowledge and bravery.

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[11] See Āyatullāh Sīstānī, *Islamic Laws*, United Kingdom, 1994, pg 350 and also pg 336 where Syed Sīstānī has ruled Zakāt 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.*

These traditions inform that the correct use of these organs and endowments is tantamount to paying Zakāt in respect to them.[13] Therefore, some of the Qur'ānic verses calling to the practice of Zakāt may also be understood in this light.

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

[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.

Ḥadīth Number 1

Zakāt – A Bridge of Islām

رُوِيَ عَنِ النَّبِي ﷺ أَنَّهُ قَالَ: أَلزَّكَاةُ قَنْطَرَةُ الْإِسْلَامِ، فَمَنْ أَدَّاهَا جَازَ الْقَنْطَرَةَ وَمَنْ مَنَعَهَا إِحْتَبَسَ دُوْنَهَا وَهِيَ تُطْفِئُ غَضَبَ الرَّبِّ.

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

Biḥār al-Anwār, Volume 74, Page 405

Ḥadīth Number 2

Zakāt and its Importance

رُوِيَ عَنْ أَبِي عَبْدِ اللّٰهِ الصَّادِقِ عليه السلام أَنَّهُ قَالَ: مَا فَرَضَ اللّٰهُ عَلىٰ هٰذِهِ الْأُمَّةِ شَيْئاً أَشَدُّ عَلَيْهِمْ مِنَ الزَّكَاةِ، وَفِيْهَا تَهْلِكُ عَامَّتُهُمْ.

It has been narrated from Abī ʿAbdillāh (Imām) al-Ṣādiq (peace be upon him), that he said: "Allāh has not imposed anything more serious than zakāt upon this nation – and due to it, many of them shall perish."

Al-Kafi, Volume 3, Page 497, and Biḥār al-Anwār, Volume 93, Page 22

Ḥadīth Number 3

Zakāt is Coupled with Prayer

رُوِيَ عَنْ أَبِي الْحَسَنِ الرِّضَاعليه السلام أَنَّهُ قَالَ: إِنَّ اللّٰهَ عَزَّ وَجَلَّ أَمَرَ بِثَلاَثَةٍ مَقْرُوْنٌ بِهَا ثَلاَثَةٌ أُخْرَىٰ: أَمَرَ بِالصَّلاَةِ وَالزَّكَاةِ، فَمَنْ صَلّٰى وَلَمْ يُزَكِّ لَمْ تُقْبَلْ مِنْهُ صَلاَتُهُ...

It has been narrated from Abīl Ḥasan (Imām) al-Riḍā (peace be upon him), that he said: "Indeed Allāh, the Sublime and Glorious, commanded three things and coupled them with three other things: He prescribed the prayer and the zakāt (together). Thus, whoever prays and does not act upon the zakāt, his prayer shall not be accepted from him ..."

Biḥār al-Anwār, Volume 93, Page 12

Ḥadīth Number 4

Zakāt is Coupled with Prayer and Piety

رُوِيَ عَنِ الْإِمَامِ الصَّادِقِ عليه السلام أَنَّهُ قَالَ: لاَ صَلاَةَ لِمَنْ لاَ زَكَاةَ لَهُ، وَلاَ زَكَاةَ لِمَنْ لاَ وَرَعَ لَهُ.

It has been narrated from Imām al-Ṣādiq (peace be upon him), that he said: "There is no prayer for whom there is no zakāt; and there is no zakāt for whom there is no piety."

Biḥār al-Anwār, Volume 81, Page 252

Ḥadīth Number 5

The Reason for Zakāt – Helping Others

رُوِيَ عَنِ الْإِمَامِ الرِّضَاعليه السلام: عِلَّةُ الزَّكَاةِ مِنْ أَجْلِ قُوْتِ الْفُقَرَاءِ، وَتَحْصِيْلِ أَمْوَالِ الْأَغْنِيَاءِ. لْأَنَّ اللّٰهَ تَبارَكَ وَتَعَالىٰ كَلَّفَ أَهْلَ الصِّحَّةِ الْقِيَامِ بِشَأْنِ أَهْلِ الزَّمَانَةِ وَالْبَلْوَىٰ.

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

Biḥār al-Anwār, Volume 93, Page 18

Ḥadīth Number 6

The Reason for Zakāt – Accountability of the Rich

وَعَنْ جَعْفَرِ بْنِ مُحَمَّد عليه السلام عَنْ أَبِيْهِ عليه السلام عَنْ آبَائِهِ عليهم السلام عَنْ عَلِيٍّ أَمِيْرِ الْمُؤْمِنِيْنَ عليه السلام أَنَّهُ قَالَ: إِنَّ اللّٰهَ فَرَضَ عَلىٰ أَغْنِيَاءِ النَّاسِ فِي أَمْوَالِهِمْ قَدْرَ الَّذِي يَسَعُ فُقَرَائَهُمْ. فَإِنْ ضَاعَ الْفَقِيْرُ أَوْ أَجْهَدَ أَوْ عَرَىٰ فَبِمَا يَمْنَعُ الْغَنِيُّ وَإِنَّ اللّٰهَ عَزَّ وَجَلَّ مُحَاسِبُ الْأَغْنِيَاءَ فِي ذٰلِكَ يَوْمَ الْقِيَامَةِ وَمُعَذِّبُهُمْ عَذَاباً أَلِيْماً.

On the authority of Imam Jaʿfar ibn Muḥammad (al-Ṣādiq) (peace be upon him), from his father (peace be upon him), from his forefathers (peace be upon them), from ʿAlī, Commander of the Faithful (peace be upon him), that he said: "Indeed Allāh 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 Allāh, 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."

Biḥār al-Anwār, Volume 93, Page 28

Ḥadīth Number 7

The Reason for Zakāt – Sustaining the Poor

عَنِ الْإِمَامِ مُوْسَىٰ بْنِ جَعْفَرِ الْكَاظِمِ عليه السلام: إِنَّمَا وُضِعَتْ الزَّكَاةُ قُوْتاً لِلْفُقَرَاءِ وَتَوْفِيْراً لِأَمْوَالِهِمْ.

On the authority of Imām Mūsā ibn Jaʿfar al-Kādhim (peace be upon him): "Zakāt 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 Biḥār al-Anwār, Volume 93, Page 18

Ḥadīth Number 8

The Reason for Zakāt – A Trial for the Wealthy

عَنْ أَبِي عَبْدِ اللّٰهِ الصَّادِقِ عليه السلام: إِنَّمَا وُضِعَتْ الزَّكَاةُ إِخْتِبَاراً لِلأَغْنِيَاءِ وَمَعُوْنَةً لِلْفُقَرَاءِ. وَلَوْ أَنَّ النَّاسَ أَدَّوا زَكَاةَ أَمْوَالِهِمْ مَا بَقِيَ مُسْلِمٌ فَقِيْراً مُحْتَاجاً، وَلاَسْتَغْنَىَ بِمَا فَرَضَ اللّٰهُ، وَإِنَّ النَّاسَ مَا افْتَقَرُوا وَلاَ احْتَاجُوا وَلاَ جَاعُوا وَلاَ عَرَوا إِلاَّ بِذُنُوْبِ الْأَغْنِيَاءِ.

On the authority of Abī ʿAbdillāh (Imām) al-Ṣādiq (peace be upon him): "Zakāt has only been enforced as a trial for the rich and as a provision for the needy. Were people to carry out the zakāt of their wealth, no Muslim would remain poverty-stricken and needy; he would manage with that which Allāh has decreed. Indeed, people are only impoverished, needy, hungry and unclothed as a result of the sins of the wealthy."

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

Ḥadīth Number 9

Giving Zakāt Increases Wealth - #1

عَنْ أَمِيرِ الْمُؤْمِنِينَ عليه السلام قَالَ: قَالَ النَّبِيُّ صلى الله عليه وآله: إِذَا أَرَدْتَ أَنْ يُثْرِيَ اللّٰهُ مَالَكَ فَزَكِّهِ.

On the authority of the Commander of the Faithful (Imām ʿAlī) (peace be upon him): the Apostle (blessings of Allāh be upon him and his family) said: "If you wish for Allāh to multiply your wealth, then purify it (through zakāt)."

Biḥār al-Anwār, Volume 93, Page 23

Ḥadīth Number 10

Giving Zakāt Increases Wealth - #2

فِي وَصِيَّةِ الْإِمَامِ الْبَاقِرِ عليه السلام لِجَابِرِ الْجُعْفِي: الزَّكَاةُ تَزِيدُ فِي الرِّزْقِ.

As part of the advice of Imām al-Bāqir (peace be upon him) to Jābir al-Juʿfiy: "Zakāt increases sustenance."

Biḥār al-Anwār, Volume 93, Page 14

Ḥadīth Number 11

Giving Zakāt Increases Wealth - #3

عَنْ أَمِيرِ الْمُؤْمِنِينَ عليه السلام: فَرَضَ اللّٰهُ ... الزَّكَاةَ تَسْبِيباً لِلرِّزْقِ.

On the authority of the Commander of the Faithful (peace be upon him): "Allāh has made zakāt incumbent in order to generate sustenance."

Nahj al-Balagha, The Peak of Eloquence

Ḥadīth Number 12

Giving Zakāt Increases Wealth - #4

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

On the authority of Imām Ḥasan ibn ʿAlī (peace be upon him): "Zakāt does not decrease wealth, ever."

Biḥār al-Anwār, Volume 93, Page 28

Ḥadīth Number 13

Giving Zakāt Increases Wealth - #5

إِنَّ أَبَا عَبْدِ اللّٰهِ الصَّادِقِ عليه السلام قَالَ (لِصَاحِبِهِ مُفَضَّلَ): يَا مُفَضَّلَ! قُلْ لِأَصْحَابِكَ يَضَعُوْنَ الزَّكَاةَ فِي أَهْلِهَا وَإِنِّي ضَامِنٌ لَمَا ذَهَبَ لَهُم.

Indeed Abā ʿAbdillāh (Imām) al-Ṣādiq (peace be upon him) said to his companion Mufaddhal: "O Mufaddhal! Tell your companions to deposit the zakāt to its rightful persons, and I am a guarantor that it will not be taken away from them."

Biḥār al-Anwār, Volume 75, Page 381

Ḥadīth Number 14

Protecting Wealth with Zakāt - #1

عَنْ أَمِيرِ الْمُؤْمِنِينَ عليه السلام: حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ.

On the authority of the Commander of the Faithful, Imām ʿAlī (peace be upon him): "Secure your wealth with zakāt."

Biḥār al-Anwār, Volume 93, Page 13 & Kanz al-Ummal, Volume 15, Page 831

Ḥadīth Number 15

Protecting Wealth with Zakāt - #2

عَنْ أَبِي عَبْدِ اللّٰهِ الصَّادِقِ عليه السلام: مَا ضَاعَ مَالٌ فِي بَرٍّ وَلاَ بَحْرٍ إِلاَّ بِتَضْيِيْعِ الزَّكَاةِ، فَحَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ.

On the authority of Abī ʿAbdillāh (Imām) al-Ṣādiq (peace be upon him): "Wealth is not lost, neither in the land nor the sea, except due to squandering zakāt. So secure your wealth with zakāt."

Al-Kafi, Volume 3, Page 505, and Biḥār al-Anwār, Volume 66, Page 393

Ḥadīth Number 16

Protecting Wealth with Zakāt - #3

عَنْ الْإِمَامِ الْبَاقِرِ عليه السلام: وَجَدْنَا فِي كِتَابِ رَسُولِ اللّٰهِ صلى الله عليه وآله ... إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنْ الزَّرْعِ وَالثِّمَارِ وَالْمَعَادِنِ كُلِّهَا.

On the authority of Imām al-Bāqir (peace be upon him): "We found in the book of the Messenger of Allāh (blessing be upon him and his family): 'If they (people) withhold zakāt, the earth shall withhold its prosperity in terms of its crops, fruits and all its minerals.'"

Al-Kafi, Volume 3, Page 505, and Biḥār al-Anwār, Volume 100, Page 107

Ḥadīth Number 17

Protecting Wealth with Zakāt - #4

عَنِ الْإِمَامِ الرِّضَاعليه‌السلام: إِذَا حُبِسَتِ الزَّكَاةُ مَاتَتِ الْمَوَاشِي.

On the authority of Imām ʿAlī al-Riḍā (peace be upon him): "When the zakāt is restrained, livestock die."

Biḥār al-Anwār, Volume 93, Page 14

Ḥadīth Number 18

Preventing Oneself from Giving Zakāt

عَنِ الْإِمَامِ الصَّادِقِ عليه السلام: مَنْ مَنَعَ الزَّكَاةَ سَأَلَ الرَجْعَةَ عِنْدَ الْـــمَوْتِ، وَهُوَ قَوْلُ اللّٰهِ عَزَّ وَجَلَّ: ﴿حَتَّىٰ إِذَا جَآءَ أَحَدَهُمُ الْـــمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ. لَعَلِّي أَعْمَلُ صَالِحاً فِيْمَا تَرَكْتُ﴾

On the authority of Imām al-Ṣādiq (peace be upon him): "Whoever withholds zakāt shall beg to return (to the world) at the time of death. On this note Allāh, 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'ān, 23:99-100)

Al-Kafi, Volume 3, Page 504 & Biḥār al-Anwār, Volume 93, Page 21

Ḥadīth Number 19

Punishment for the One who does not Pay Zakāt

عَنْ الْإِمَامِ الْبَاقِرِ عليه السلام: إِنَّ اللّٰهَ عَزَّ وَجَلَّ يَبْعَثُ يَوْمَ الْقِيَامَةِ نَاساً مِنْ قُبُورِهِمْ مَشْدُوْدَةً أَيْدِيْهِمْ إِلَى أَعْنَاقِهِمْ، لاَ يَسْتَطِيْعُونَ أَنْ يَتَنَاوَلُوا بِهَا قِيْسَ أَنْمُلَةٍ، مَعَهُمْ مَلاَئِكَةٌ يُعَيِّرُوْنَهُمْ تَعْيِيراً شَدِيداً، يَقُولُونَ: هٰؤُلاَءِ الَّذِينَ مَنَعُوا خَيْرًا قَلِيلاً مِنْ خَيْرٍ كَثِيرٍ، هٰؤُلاَءِ الَّذِيْنَ أَعْطَاهُمُ اللّٰهُ عَزَّ وَجَلَّ فَمَنَعُوا حَقَّ اللّٰهِ عَزَّ وَجَلَّ فِي أَمْوَالِهِمْ.

On the authority of Imām al-Bāqir (peace be upon him): "Indeed Allāh, the Glorious and Sublime, shall resurrect a people from their graves on the Day of Judgement, 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 Allāh, the Glorious and Sublime, had given, but they withheld the right of Allāh from their wealth.'"

Al-Kafi, Volume 3, Page 506 & Biḥār al-Anwār, Volume 93, Page 21

Ḥadīth Number 20

Those to Whom Zakāt Should be Paid

عَنِ الْإِمَامِ الصَّادِقِ عليه السلام فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ...﴾؛ قَالَ عليه السلام: أَلْفَقِيْرُ الَّذِي لاَ يَسْأَلُ النَّاسَ، وَالْمِسْكِينُ أَجْهَدُ مِنْهُ وَالْبَائِسُ أَجْهَدُ مِنْهُم.

On the authority of Imām al-Ṣādiq (peace be upon him) with regards to the words of Allāh: "Indeed charity is for the poor …" (Al-Qur'ān, 9:60), he said: "The 'faqīr' (poor) is one who does not beg of people, whilst the 'miskīn' (destitute) is in an even more strenuous situation than him; and the 'bā'is' (wretched) is in even more difficulty than them."

Al-Kafi, Volume 3, Page 501

Ḥadīth Number 21

Those to Whom Zakāt Should be Paid

عَنْ أَمِيرِ الْمُؤْمِنِينَ، الْإِمَامِ عَلِيٍّ عليه السلام فِي بَيَانِ أَسْبَابِ مَعَايِشِ الْخَلْقِ: أَمَّا وَجْهُ الصَّدَقَاتِ فَإِنَّمَا هِيَ لِأَقْوَامٍ لَيْسَ لَهُمْ فِي الْإِمَارَةِ نَصِيْبٌ، وَلاَ فِي الْعِمَارَةِ حَظٌّ، وَلاَ فِي التِّجَارَةِ مَالٌ، وَلاَ فِي الْإِجَارَةِ مَعْرِفَةٌ وَقُدْرَةٌ، فَفَرَضَ اللّٰهُ فِي أَمْوَالِ الْأَغْنِيَاءِ مَا يَقُوتُهُمْ وَيُقَوِّمُ بِهِ أَوَدَهُمْ... ثُمَّ بَيَّنَ سُبْحَانَهُ لِمَنْ هٰذِهِ الصَّدَقَاتُ، فَقَالَ: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ...﴾

On the authority of the Commander of the Faithful, Imām ʿAlī (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 Allāh 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'ān, 9:60)

Biḥār al-Anwār, Volume 90, Page 48

Ḥadīth Number 22

The Apparent and Hidden Aspects of Zakāt

عَنِ الْإِمَامِ الصَّادِقِ عليه السلام لَمَّا سَأَلَهُ رَجُلٌ: فِي كَمْ تَجِبُ الزَّكَاةُ مِنَ الْمَالِ؟ فَقَالَ عليه السلام: الزَّكَاةُ الظَّاهِرَةُ أَمِ الْبَاطِنَةُ تُرِيْدُ؟ فَقَالَ الرَّجُلُ: أُرِيْدُهُمَا جَمِيعاً. فَقَالَ الْإِمَامُ عليه السلام: أَمَّا الظَّاهِرَةُ فَفِي كُلِّ أَلْفٍ خَمْسَةٌ وَعِشْرُوْنَ، وَأَمَّا الْبَاطِنَةُ فَلاَ تَسْتَأْثِرْ عَلىٰ أَخِيكَ بِمَا هُوَ أَحْوَجُ إِلَيْهِ مِنْكَ.

On the authority of Imām al-Ṣādiq (peace be upon him), when a man asked him: "Upon what amount of wealth is the zakāt incumbent?" He (peace be upon him) replied: "Are you asking about the apparent zakāt or the inward zakāt?" 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 & Biḥār al-Anwār, Volume 93, Page 39

Ḥadīth Number 23

There is a Zakāt for Everything - Power

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام: زَكَاةُ الْقُدْرَةِ، الْإِنْصَافُ.

On the authority of Imām ʿAlī (peace be upon him): "The zakāt of (having) power is (to administer) justice."

Mizān al-Ḥikmah, Narration #7594

Ḥadīth Number 24

There is a Zakāt for Everything - Beauty

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام: زَكَاةُ الْجَمَالِ الْعَفَافُ.

On the authority of Imām ʿAlī (peace be upon him): "The zakāt of beauty is chastity."

Mizān al-Ḥikmah, Narration #7595

Ḥadīth Number 25

There is a Zakāt for Everything – Conquest

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام : زَكَاةُ الظَّفَرِ الْإِحْسَانُ.

On the authority of Imām ʿAlī (peace be upon him): "The zakāt of conquest is kindness."

Mizān al-Ḥikmah, Narration #7596

Ḥadīth Number 26

There is a Zakāt for Everything - Triumph

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام : أَلْعَفْوُ زَكَاةُ الظَّفَرِ.

On the authority of Imām ʿAlī (peace be upon him): "Pardoning is the zakāt of triumph."

Biḥār al-Anwār, Volume 75, Page 268

Ḥadīth Number 27

There is a Zakāt for Everything - Prosperity

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام : زَكَاةُ الْيَسَارِ، بِرُّ الْجِيْرَانِ وَصِلَةُ الْأَرْحَامِ.

On the authority of Imām ʿAlī (peace be upon him): "The zakāt of prosperity is goodness to neighbours and maintaining good relations with family."

Mizān al-Ḥikmah, Narration #7598

Ḥadīth Number 28

There is a Zakāt for Everything - Health

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام : زَكَاةُ الصِّحَّةِ، السَّعْيُ فِي طَاعَةِ اللّٰهِ.

On the authority of Imām ʿAlī (peace be upon him): "The zakāt of health is the exertion of effort in the obedience of Allāh."

Mizān al-Ḥikmah, Narration #7599

Ḥadīth Number 29

There is a Zakāt for Everything - Bravery

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام : زَكَاةُ الشُّجَاعَةِ، الْجِهَادُ فِي سَبِيلِ اللّٰهِ.

On the authority of Imām ʿAlī (peace be upon him): "The zakāt of bravery is fighting in the way of Allāh."

Mizān al-Ḥikmah, Narration #7600

Ḥadīth Number 30

There is a Zakāt for Everything - Blessings

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام : زَكَاةُ النِّعَمِ، اِصْطِنَاعُ الْـــمَعرُوفِ.

On the authority of Imām ʿAlī (peace be upon him): "The zakāt of blessings is to bring about beneficence."

Mizān al-Ḥikmah, Narration #7601

Ḥadīth Number 31

There is a Zakāt for Everything - Knowledge

عَنِ الْإِمَامِ عَلِيٍّ عليه السلام: زَكَاةُ الْعِلْمِ بَذْلُهُ لِمُسْتَحِقِّهِ، وَإِجْهَادُ النَّفْسِ فِي الْعَمَلِ بِهِ.

On the authority of Imām ʿAlī (peace be upon him): "The zakāt of knowledge is its conveyance to the one worthy of it and exerting the self in acting upon it."

Mizān al-Ḥikmah, Narration #7602

Ḥadīth Number 32

There is a Zakāt for Everything - Knowledge

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

On the authority of Imām al-Ṣādiq (peace be upon him): "Indeed there is a zakāt for everything; the zakāt of knowledge is to teach it to those worthy of it."

Biḥār al-Anwār, Volume 93, Page 136

Ḥadīth Number 33

There is a Zakāt for Everything - Intellect

عَنْ أَمِيرِ الْمُؤْمِنِينَ، الْإِمَامِ عَلِيٍّ عليه السلام: لِكُلِّ شَيْءٍ زَكَاةٌ، وَزَكَاةُ الْعَقْلِ احْتِمَالُ الْجُهَّالِ.

On the authority of the Commander of the Faithful, Imām ʿAlī (peace be upon him): "There is a zakāt for everything, and the zakāt of the intellect is tolerance of the ignorant ones."

Mizān al-Ḥikmah, Narration #7604

Ḥadīth Number 34

There is a Zakāt for Everything - Status

عَنْ أَمِيرِ الْمُؤْمِنِينَ، الْإِمَامِ عَلِيٍّ عليه السلام: إِنَّ اللّٰهَ فَرَضَ عَلَيْكُمْ زَكَاةَ جَاهِكُمْ كَمَا فَرَضَ عَلَيْكُمْ زَكَاةَ مَا مَلَكَتْ أَيْمَانُكُمْ.

On the authority of the Commander of the Faithful, Imām ʿAlī (peace be upon him): "Indeed Allāh has ordained zakāt upon your status, just as he has ordained zakāt on what you possess."

Biḥār al-Anwār, Volume 71, Page 223

Ḥadīth Number 35

Zakāt on Four Things

عَنِ الْإِمَامِ الصَّادِقِ عليه السلام: أَلْـمَعْرُوْفُ زَكَاةُ النِّعَمِ، وَالشَّفَاعَةُ زَكَاةُ الْجَاهِ، وَالْعِلَلُ زَكَاةُ الْأَبْدَانِ، وَالْعَفْوُ زَكَاةُ الظَّفَرِ، وَمَا أَدَّيْتَ زَكَاتَهُ فَهُوَ مَأْمُوْنُ السَّلْبِ.

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

Biḥār al-Anwār, Volume 75, Page 268

Ḥadīth Number 36

There is a Zakāt for Everything – Your Organs

عَنِ الْإِمَامِ الصَّادِقِ عليه السلام: عَلىٰ كُلِّ جُزْءٍ مِنْ أَجْزَائِكَ زَكَاةٌ وَاجِبَةٌ لِلّٰهِ عَزَّ وَجَلَّ، بَلْ عَلىٰ كُلِّ شَعْرَةٍ، بَلْ عَلىٰ كُلِّ لَحْظَةٍ! فَزَكَاةُ الْعَيْنِ النَّظَرُ بِالْعِبْرَةِ وَالْغَضُّ عَنْ الشَّهَوَاتِ وَمَا يُضَاهِيهَا، وَزَكَاةُ الْأُذُنِ اِسْتِمَاعُ الْعِلْمِ وَالْحِكْمَةِ وَالْقُرْآنِ.

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

Biḥār al-Anwār, Volume 93, Page 7

Ḥadīth Number 37

Zakāt of the Body

عَنْ أَمِيرِ الْمُؤْمِنِينَ الْإِمَامِ عَلِيّ عليه السلام: عَلَيْكَ بِالصَّوْمِ؛ فَإِنَّهُ زَكَاةُ الْبَدَنِ.

On the authority of the Commander of the Faithful, Imām ʿAlī (peace be upon him): "Take up fasting, for indeed it is the zakāt of the body."

Biḥār al-Anwār, Volume 93, Page 248

Ḥadīth Number 38

Zakāt of Wealth and Health

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِأَصْحَابِهِ يَوْمًا: مَلْعُوْنٌ كُلُّ مَالٍ لاَ يُزَكَّى، مَلْعُوْنٌ كُلُّ جَسَدٍ لاَ يُزَكَّى وَلَوْ فِي كُلِّ أَرْبَعِيْنَ يَوْماً مَرَّةً. فَقِيْلَ: يَا رَسُوْلَ اللّٰهِ، أَمَّا زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا، فَمَا زَكَاةُ الْأَجْسَادِ؟ فَقَالَ ﷺ لَهُمْ: أَنْ تُصَابَ بِآفَةٍ.

On the authority of the Prophet (blessings of Allāh be upon him and his family) that one day he said to his companions: "Cursed is every wealth which is not purified (with zakāt). Cursed is every body which is not purified, even if it is only once in every forty days." So it was said: "O Messenger of Allāh, as for the zakāt of wealth, we already know it, but what is the zakāt 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 Biḥār al-Anwār, Volume 78, Page 181

Ḥadīth Number 39

Zakāt of the Body - #2

عَنِ الْإِمَامِ الصَّادِقِ عليه السلام: الْعِلَلُ زَكَاةُ الْأَبْدَانِ.

On the authority of Imām al-Ṣādiq (peace be upon him): "Sicknesses are the zakāt of the (physical) bodies."

Biḥār al-Anwār, Volume 75, Page 268

Ḥadīth Number 40

The Zakāt of Fiṭrah

عَنِ الْإِمَامِ الصَّادِقِ عليه السلام: إِنَّ مِنْ تَمَامِ الصَّوْمِ إِعْطَاءَ الزَّكَاةِ - يَعْنِي الْفِطْرَةَ - كَمَا أَنَّ الصَّلَاةَ عَلَى النَّبِيِّ صلى الله عليه وآله مِنْ تَمَامِ الصَّلَاةِ، لِأَنَّهُ مَنْ صَامَ وَلَمْ يُؤَدِّ الزَّكَاةَ فَلَا صَوْمَ لَهُ إِذَا تَرَكَهَا مُتَعَمِّداً.

On the authority of Imām al-Ṣādiq (peace be upon him): "Indeed as part of the completion of the fast (in the month of Ramaḍān), is to give the zakāt – which means the 'fiṭra'; just as sending blessings upon the Apostle (blessings of Allāh be upon him and his family) is a part of the completion of the prayer; for indeed whosoever fasts but does not perform the zakāt (of fiṭra) and abandons it intentionally, it is as if he has not fasted at all."

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

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1. *Islamic Laws - English Version of Tawḍḥīul Masā'il* by Āyatullāh al-ʿUẓmā al-Ḥājj as-Sayyid ʿAli al-Ḥusaynī as-Sīstānī; translated by the late Mulla Asgharali M.M. Jaffer

2. *A Restatement of the History of Islam and Muslims* by the late Sayyid Ali Asghar Razwy

3. *al-Amālī - Dictations of Shaykh al-Mufīd* by Shaykh Muḥammad ibne Muḥammad al-Nuʿman; translated by the late Mulla Asgharali M.M. Jaffer

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