

Forty Hadith Regarding the Importance of Zakat

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Hadith Number 1: Zakat, A Bridge of Islam

رُوي عن النبي أنه قال: الزَّكَاةُ قَنْطَرَةُ الْإِسْلَامِ، فَمَنْ أَذَاهَا جَارَ الْقَنْطَرَةَ وَمَنْ مَنَعَهَا إِيَّاهُ 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

رُوي عن أبي عبد الله الصادق أنه قال: مَا فَرَضَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ شَيْئًا أَشَدَّ عَلَيْهِمْ مِنَ الزَّكَاةِ، وَفِيهَا تَهْلِكُ أُمَّتُهُمْ

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

رُوي عن أبي الحسن الرضا أنه قال: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِثَلَاثَةٍ مَقْرُونٍ بِهَا ثَلَاثَةٌ أُخْرَى: أَمَرَ بِالصَّلَاةِ وَالزَّكَاةِ، فَمَنْ صَلَّى وَلَمْ يَزَكْ 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

رُويَ 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

رُويَ عَنِ الْإِمَامِ الرِّضَا: عَلَتْهُ الرِّكَازَةُ مِنْ أَجْلِ قُوْتِ الْفُقَرَاءِ، وَتَحْصِيلِ أَمْوَالِ الْأَغْنِيَاءِ. لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَلَّفَ أَهْلَ الصَّحَّةِ الْقِيَامَ بِشَأْنِ أَهْلِ الزَّمَانَةِ وَالْبَلَوَى

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 الْعَنِيَّ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ مُحَاسِبٌ الْأَغْنِيَاءَ 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 الْكَاظِمِ : إِنَّمَا وَضِعَتِ الزَّكَاةُ قُوْتًا لِلْفُقَرَاءِ وَتَوْفِيرًا لِّأَمْوَالِهِمْ

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 وَضِعَتِ الزَّكَاةُ إِيْتِبَارًا لِلْأَغْنِيَاءِ وَمَعُونَةً لِلْفُقَرَاءِ. وَلَوْ أَنَّ النَّاسَ أَدَّوْا زَكَاةَ أَمْوَالِهِمْ مَا فِيهِ مُسْلِمٌ فَقِيرٌ مُّحْتَاجٌ، وَلَا سَتَغْنَى بِمَا فَرَضَ اللَّهُ، وَإِنَّ النَّاسَ مَا افْتَقَرُوا وَلَا احْتَاجُوا وَلَا جَاعُوا وَلَا عَرَوْا 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 Yahdhuru 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 الْجُعْفِيِّ: 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 تَسْبِيحًا 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 مُفَضَّلٍ): يَا مُفَضَّلُ! قُلْ لِأَصْحَابِكَ يَصْعُقُونَ 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: حَصَّنُوا 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، فَحَصَّنُوا 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 وَالنَّمَارِ 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 حُبِسَتْ 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: حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحاً 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 نَاساً مِنْ قُبُورِهِمْ مَشْدُودَةً أَيْدِيهِمْ إِلَى أَعْنَاقِهِمْ، لَا يَسْتَطِيعُونَ أَنْ يَتَنَاوَلُوا بِهَا قَيْسَ أَنْمَلَةٍ، مَعَهُمْ مَلَائِكَةٌ يُعَيِّرُونَهُمْ تَعْيِيراً شَدِيداً، يَقُولُونَ: هَؤُلَاءِ الَّذِينَ مَنَعُوا خَيْرًا قَلِيلاً 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: الْفَقِيرُ 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 مَعَاشِ الْخَلْقِ: أَمَّا وَجْهُ الصَّدَقَاتِ فَإِنَّهَا هِيَ لِأَقْوَامٍ لَيْسَ لَهُمْ فِي الْإِمَارَةِ نَصِيبٌ، وَلَا فِي الْعِمَارَةِ حَظٌّ، وَلَا فِي التِّجَارَةِ مَالٌ، وَلَا فِي الْإِجَارَةِ مَعْرِفَةٌ وَقُدْرَةٌ، فَفَرَضَ اللَّهُ فِي أَمْوَالِ الْأَغْنِيَاءِ مَا يَقْوُتُهُمْ 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 جَمِيعاً. 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 الْعَفَافُ

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."

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

عَنِ الْإِمَامِ عَلِيِّ: أَلْعَفُو 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، بِرُّ 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 الصَّحَّةِ، 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."

Mizan al-Hikmah, Narration #7599

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."

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 بَذْلُهُ 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 أَهْلُهُ

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 الْجَهَالِ

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 بْنِ أَبِي تَالِبٍ: 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: أَلْمَعْرُوفُ زَكَاةُ النَّعْمِ، وَالشَّفَاعَةُ زَكَاةُ الْجَاهِ، وَالْعِلَلُ زَكَاةُ الْأَبْدَانِ، وَالْعَفْوُ زَكَاةُ الظُّفْرِ، وَمَا دَيَّتْ 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 وَالْعَصُّ 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,

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، أَمَّا 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: الْعِلَلُ 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

عَنِ الْإِمَامِ الصَّادِقِ: إِنَّ مِنْ تَمَامِ الصَّوْمِ إِعْطَاءَ الزَّكَاةِ - يَعْنِي الْفِطْرَةَ - كَمَا أَنَّ الصَّلَاةَ عَلَى النَّبِيِّ مِنْ تَمَامِ الصَّلَاةِ،
لِأَنَّهُ 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 18