

Wealth Accumulation & What is from Legitimate

Table of Contents

Wealth Accumulation:	3
Summary:.....	3
Amassing that which one leaves without benefitting (in the Hereafter):	5
Wealth cannot be gathered except... ..	5
Praying for the adequate:	5
The regret of accumulating the wealth:	6
APPENDIX I.....	8
Additional Ahadith on wealth Accumulation	8
APPENDIX II.....	9
Giving Up Legitimate Worldly Resources is Forbidden:	9
Sufis Calling to People to Give-up their Wealth in Way of Allah^{-azwj}.....	11
The Donation in Way of Allah^{-azwj} Comes at 5th Stage:.....	12
Charity to be Given in a Moderate Way:.....	12
Neither Spend Exceedingly nor Very Stringently:.....	12
Salman^{-ra} and Abu Dharr^{-ra} Adopted Moderation:.....	13
Prophet^{-as} Sulaiman Desired for the 'Kingdom':.....	15
Prophets Dawud^{-as} and Joseph^{-as} were Given Kingdom:	15
One Must Seek Guidance from the People^{-asws} of Knowledge:	15

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-sawww} and his^{-sawww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Wealth Accumulation:

Summary:

We are discouraged to accumulate wealth, in particular without being certain about its permissible source and means of acquiring it, however, on the other hand we should not give up working hard to acquire wealth, i.e., to keep on earning through permissible means in order to cover expenses, support our families, relatives and friends and fulfil legitimate desires, i.e., performing Hajj and Ziyarah. To better understand the topic, some Ahadith are presented in the short article.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع غَيِّ بِحُجْرِكَ عَنِ الظُّلْمِ خَيْرٌ مِنْ فَقْرٍ يَحْمِلُكَ عَلَى الْإِثْمِ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid in a marfu' manner who has said:

'Abu Abd Allah^{-asws} once said: 'Wealth that keeps you away from injustice is better than poverty which leads you to commit sins'.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنِ الْأَصَمِّ عَنْ مِسْمَعٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي أَرْضًا تُطَلَّبُ مِنِّي وَ يُرْعَوِي فَقَالَ لِي يَا أَبَا سَيَّارٍ أَمَا عَلِمْتَ أَنَّ مَنْ بَاعَ الْمَاءَ وَالطَّيْنَ ذَهَبَ مَالُهُ هَبَاءً قُلْتُ جُعِلْتُ فِدَاكَ إِنِّي أبيعُ بِالْتَمَنِ الْكَثِيرِ وَ أَشْتَرِي مَا هُوَ أَوْسَعُ رِفْعَةً مِمَّا بَعْتُ قَالَ فَلَا بَأْسَ

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from al-Asamm from Misma' who has said:

'Once I said to Abu Abd Allah^{-asws} 'I have a piece of land in which buyers are much interested to purchase.' The Imam^{-asws} said: 'O Abu Sayyar, do you know that whoever sells land or water (like a fountain for irrigation and so on), his wealth goes away as a bad loss'. I then said: 'I pray to Allah to keep my soul in service for your cause, I will sell it for a high price and then I can buy a piece of land bigger than this one (after selling the first land).' The Imam^{-asws} said: 'Then it is all right'.²

¹ Al-Kafi, vol. 5, H. 8322, Ch. 3, h, 11

² Al-Kafi, vol. 5, H. 8412, Ch. 18, h, 8

فَمِنْ ثَمَّ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَمْسُ تَمَرَاتٍ أَوْ خَمْسُ فُرُصٍ أَوْ دَنَانِيرُ أَوْ دَرَاهِمٌ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُنْضِيَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ النَّائِيَةَ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّلَاثَةَ عَلَى قَرَابَتِهِ الْفُقَرَاءِ ثُمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءِ ثُمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا أَجْرًا

Thus, Rasool-Allah^{-saww} said: ‘Five dates, or five discs (of bread), or five Dinars or Dirhams which the human being owns, and he wants to spend these, so the most superior of what the human being can spend upon are his parents. Then secondly upon himself and his family. Then thirdly upon his poor relatives. Then fourthly upon his poor neighbours. Then fifthly in the Way of Allah^{-azwj}, and it is of the lowest Recompense. (An extract).³

³ Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1

Amassing that which one leaves without benefitting (in the Hereafter):

وَمِنَ الْعَنَاءِ أَنَّ الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ وَيَبْنِي مَا لَا يَسْكُنُ ثُمَّ يَخْرُجُ إِلَى اللَّهِ تَعَالَى لَا مَالًا حَمَلَ وَلَا بِنَاءً نَقَلَ

Amir ul-Momineen^{-asws} says in a sermon: 'And from the tiredness is that the person amasses what he does not consume, and builds what he does not dwell in. Then he goes out to Allah^{-azwj} the Exalted, neither carrying any wealth nor transferring any building. (An extract)⁴

Wealth cannot be gathered except...

في كتاب الخصال عن محمد بن اسمعيل بن زبير قال: سمعت الرضا عليه السلام يقول: لا يجتمع المال الا بخمس خصال: بخل شديد وامل طويل، وحرص غالب، و قطيعة رحم، واثار الدنيا على الآخرة.

In the Book Al-Khisaal – From Muhammad Bin Ismail Bin Bazi'e who said,

'I heard Al-Reza^{-asws} saying: 'Wealth cannot be gathered except by five characteristics – Extreme stinginess, and long hopes, and overwhelming greed, and severing of family ties, and giving preference to the world over the Hereafter'.⁵

Praying for the adequate:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَشْغَلْنِي عَنْ ذِكْرِكَ بِإِكْتَارِ عَلَيَّ مِنَ الدُّنْيَا تُلْهِبِنِي عَجَائِبَ مَجْهَبِهَا وَ تُفْتِنِي زَهْرَاتُ زِينَتِهَا وَ لَا بِإِقْلَالٍ يَصُرُّ بِعَمَلِي كُدُّهُ وَ يَمْلَأُ صَدْرِي هُمُّهُ وَ أَعْطِنِي بِدَلِّكَ غِيَّ عَنْ شِرَارِ خَلْقِكَ وَ بِلَاغًا أَنَا لِي بِهِ رِضَاكَ يَا رَحْمَانُ

O Allah^{-azwj}! Send Your^{-azwj} blessing on Mohammed^{-saww} and the family of Mohammed^{-asws} and do not make me preoccupied with too blessings of this world such that I neglect Your^{-azwj} remembrance. Do not give me too many (worldly blessings) such that I become fond of its wondering happiness and such that I become charmed by its shining decorations. (Also) do not give me too little such that my good deeds are affected by working too hard for this world and such that I continuously worry about it. Give me enough so that I do not need the evil ones from Your^{-azwj} creation and enough that I can attain Your^{-azwj} pleasure, O the Most Merciful. (An Extract – from bidding farewell to Imam Hussain^{-asws}).⁶

⁴ Nahjul Balagha, Sermon no. 114

⁵ Tafseer Noor Al-Saqalayn – CH 104 H 7

⁶ Kamil Al-Ziyarah, Ch. 84, h, 2

في كتاب التوحيد باسناده إلى أبان الاحمر عن الصادق عليه السلام انه جاء إليه رجل فقال له بابي انت وامى عطني موعظة.

In the Book Al Tawheed, by its chain going up to Aban Al Ahmar,

(It has been narrated) from Al-Sadiq^{-asws}, that a man came up to him^{-asws} and said to him^{-asws}, 'May my father and my mother be sacrificed for you^{-asws}, give me some advice'.

فقال عليه السلام: ان كان الحسنات حقا فالجمع لماذا؟ وان كان الخلف من الله عزوجل حقا فالبخل لماذا؟

So, he^{-asws} said: 'If the good deeds were the true reality, then why the gathering (of the wealth)? And if the replacement from Allah^{-azwj} Mighty and Majestic was the true reality, then why the miserliness?'⁷

The regret of accumulating the wealth:

Amir ul-Momineen^{-asws} says in a sermon:

وَ يَتَذَكَّرُ أَمْوَالًا جَمَعَهَا أَعْمَضَ فِي مَطَالِبِهَا وَ أَخَذَهَا مِنْ مُصْرَحَاتِهَا وَ مُشْتَبِهَاتِهَا قَدْ لَزِمَتْهُ نَبَعَاتُ جَمْعِهَا وَ أَشْرَفَ عَلَى فِرَاقِهَا تَبَقَى لِمَنْ وَرَاءَهُ [يُنْعَمُونَ] يُنْعَمُونَ فِيهَا وَ يَتَمَتَّعُونَ بِهَا فَيَكُونُ الْمَهْنَأُ لِعَيْرِهِ وَ الْعِبْءُ عَلَى ظَهْرِهِ

And he (after death) recalls the wealth he amassed, having closed his eyes during seeking it and taking it from its allowable and suspicious means, both of these having necessitated consequences for him. And he prepares for its separation and its remaining for the ones he leaves behind him to be enjoying with it for the award is for others and the burden is upon his back.

وَ الْمَرْءُ قَدْ عَلِقَتْ رُهُونُهُ بِهَا فَهُوَ يَعْصُ يَدَهُ نَدَامَةً عَلَى مَا أَصْحَرَ لَهُ عِنْدَ الْمَوْتِ مِنْ أَمْرِهِ وَ يَرْهَدُ فِيمَا كَانَ يَرْغَبُ فِيهِ أَيَّامَ عُمْرِهِ وَ يَتَمَتَّى أَنْ الَّذِي كَانَ يَغِيْطُهُ بِهَا وَ يَحْسُدُهُ عَلَيْهَا قَدْ حَازَهَا دُونَهُ

And the person's pledge is locked with it. He bites his hand in regret upon what appears to him from his matters during the death, and he becomes ascetic regarding what he had been desirous during the days of his life, and he wishes that the one who had backbit him with it and envied him over it would have amassed it instead.

فَلَمَّ يَزَلِ الْمَوْتُ يُتَالَعُ فِي جَسَدِهِ حَتَّى خَالَطَ لِسَانَهُ سَمْعُهُ فَصَارَ بَيْنَ أَهْلِهِ لَا يَنْطِقُ بِلِسَانِهِ وَ لَا يَسْمَعُ بِسَمْعِهِ يُرَدُّ طَرْفُهُ بِالنَّظَرِ فِي وُجُوهِهِمْ يَرَى حَرَكَاتِ أَلْسِنَتِهِمْ وَ لَا يَسْمَعُ رَجْعَ كَلَامِهِمْ

So, the death does not cease to permeate in his body until it mingles with his hearing, and he becomes unable to speak with his tongue nor hear with his hearing, scanning his eyes with

⁷ Tafseer Noor Al Saqalayn – CH 104 H 8

looking into their faces. He sees the movements of their tongues and cannot hear their speeches.

ثُمَّ إِذَا دَانَ الْمَوْتُ النَّيَّاطَ بِهِ - [فَقَبِضَ بَصَرُهُ كَمَا قَبِضَ سَمْعُهُ] [فَقَبِضَ بَصَرُهُ كَمَا قَبِضَ سَمْعُهُ] وَ خَرَجَتِ الرُّوحُ مِنْ جَسَدِهِ فَصَارَ حَيْفَةً بَيْنَ أَهْلِهِ قَدْ [أَوْحَشُوا] أَوْحَشُوا مِنْ جَانِبِهِ وَ تَبَاعَدُوا مِنْ قُرْبِهِ لَا يُسْعِدُ بَاكِيًا وَ لَا يُجِيبُ دَاعِيًا ثُمَّ حَمَلُوهُ إِلَى مَخَطِّ فِي الْأَرْضِ فَأَسْلَمُوهُ فِيهِ إِلَى عَمَلِهِ وَ انْقَطَعُوا عَنْ زُورَتِهِ

Then the death increases the sway and captures his sight just as it had captured his hearing, and the soul departs from his body and he becomes a carcass between his family members and they would desert from his side and distance themselves from being close to him, neither being helped by a wailer nor answering a caller. Then they would carry him to a small pit from the ground, and they submit him into it to his deeds, and they terminate (gradually) from visiting him. (An extract)⁸

Additional Ahadith on wealth Accumulation are given in Appendix I and a lengthy Hadith on moderation (neither be stingy nor be extravagant) is given in Appendix II.

⁸ Nahjul Balagha, Sermon no. 109

APPENDIX I

Additional Ahadith on wealth Accumulation

Extracts from SERMON OF AMIR –UL- MOMINEEN^{-asws} (AL-WASEELA)

وَمَنْ يَكْتَسِبْ مَالًا مِنْ غَيْرِ حَقِّهِ يَصْرِفْهُ فِي غَيْرِ أَجْرِهِ وَمَنْ لَا يَدْعُ

And the one who acquires wealth from where he has no right to do so will spend it extravagantly in other than the right way.

أَيُّهَا النَّاسُ إِنَّهُ مَنْ فَلَّ ذَلًّا وَمَنْ جَادَ سَادَ وَمَنْ كَثُرَ مَالُهُ رَأَسَ وَمَنْ كَثُرَ جَلْمُهُ نَبَلَ وَمَنْ أَفْكَرَ فِي ذَاتِ اللَّهِ تَزُنَّدَقَ وَمَنْ أَكْثَرَ مِنْ شَيْءٍ عَرَفَ بِهِ وَمَنْ كَثُرَ مِرَاحُهُ اسْتُجِفَّ بِهِ وَمَنْ كَثُرَ ضِحْكُهُ ذَهَبَتْ هَيْبَتُهُ فَسَدَ حَسَبٌ مَنْ لَيْسَ لَهُ أَدَبٌ إِنَّ أَفْضَلَ الْفِعَالِ صِيَانَةُ الْعُرْضِ بِالْمَالِ لَيْسَ مَنْ جَالَسَ الْجَاهِلَ يَذِي مَعْمُولٍ مَنْ جَالَسَ الْجَاهِلَ فَلَيْسَتْ عِدَّةٌ لِيَقْبَلَ

O you people! The one who is miserly will be disgraced and the one who is generous will be the master, and the one who increases his wealth becomes the leader and the one who increases his forbearance becomes noble, and the one who ponders regarding the Essence of Allah^{-azwj} becomes an Atheist, and the one who frequents in something becomes known for it, and the one frequently jokes will be taken lightly, and the one who frequently laughs his prestige goes away, the one who has no ethics will corrupt. The best deed is the maintenance of honour by wealth. There is none who sits with the ignorant ones who is reasonable, for the one who sits with the ignorant ones should ready himself for (a lot of) talk (against him)'.

وَقَالَ لَنْ يَنْجُو مِنَ الْمَوْتِ غَنِيٌّ بِمَالِهِ وَلَا فَقِيرٌ لِإِفْقَالِهِ أَيُّهَا النَّاسُ لَوْ أَنَّ الْمَوْتَ يُشْتَرَى لَاشْتَرَاهُ مِنْ أَهْلِ الدُّنْيَا الْكَرِيمِ الْأَبْلَحِ وَاللَّيْمِ الْمَلْهُوجِ

And he^{-asws} said: 'Neither did the rich one obtain salvation from death by his wealth, nor did the poor one due to his scarcity'. O you people! Had the death been (a commodity) which could be bought, the good and the honourable ones of the world, as well as the wicked and the greedy ones would have bought it.

فَقَدْ أَمَهَلَ اللَّهُ عَزَّ وَجَلَّ شَدَّادَ بْنَ عَادٍ وَتَمُودَ بْنَ عَبُودٍ وَبَلْعَمَ بْنَ بَاعُورٍ وَأَسْبَعَ عَلَيْهِمْ نِعْمَةً ظَاهِرَةً وَبَاطِنَةً وَأَمَدَّهُمْ بِالْأَمْوَالِ وَالْأَعْمَارِ وَأَتَتْهُمْ الْأَرْضُ بِبَرَكَاتِهَا لِيَذْكُرُوا آيَاتِ اللَّهِ وَيَعْرِفُوا الْإِهَابَةَ لَهُ وَالْإِنَابَةَ إِلَيْهِ وَلِيُنْتَهُوا عَنِ الْإِسْتِكْبَارِ

Allah^{-azwj} had respited Shaddaad Bin Aad, and Thamud Bin Abbuwad, and Bal'am Bin Ba'our, and Bestowed upon them His^{-azwj} Favours, both apparent as well as hidden, Supplied them with the wealth, and the (prolongation) of their lives, and Granted them the land, so that due to these Blessings they would Remember the Signs of Allah^{-azwj}, and they would recognise and be awed by Him^{-azwj}, and turn to Him^{-azwj}, and bring an end to their arrogance.⁹

⁹ Al-Kafi, V. 8, H. 14451

APPENDIX II

Giving Up Legitimate Worldly Resources is Forbidden:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ دَخَلَ سُفْيَانُ الثَّوْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَرَأَى عَلَيْهِ ثِيَابَ بَيْضٍ كَأَنَّهَا غُرْفِيُّ الْبَيْضِ فَقَالَ لَهُ إِنَّ هَذَا اللَّيْبَاسَ لَيْسَ مِنْ لِيْبَاسِكَ فَقَالَ لَهُ اسْمَعْ مِنِّي وَعَ مَا أَقُولُ لَكَ فَإِنَّهُ خَبِرَ لَكَ عَاجِلًا وَ آجَلًا إِنَّ أَنْتَ مِتَّ عَلَى السُّنَّةِ وَ الْحَقِّ وَ لَمْ تَمُتْ عَلَى بَدْعِهِ أُخْبِرُكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي زَمَانٍ مُتَّفِعٍ جَدِبَ فَأَمَّا إِذَا أَقْبَلْتَ الدُّنْيَا فَأَحِقُّ أَهْلِهَا بِهَا أُبْرَاهِيمًا لَا فُجَارَهَا وَ مُؤْمِنُهَا لَا مُنَافِقُهَا وَ مُسْلِمُهَا لَا كُفَّارَهَا فَمَا أَنْكَرْتَ يَا ثَوْرِيُّ فَوَ اللَّهُ إِنِّي لَمَعَ مَا تَرَى مَا أَتَى عَلَيَّ مَذَّ عَقَلْتُ صَبَاحَ وَ لَا مَسَاءَ وَ لِلَّهِ فِي مَالِي حَقٌّ أَمْرِي أَنْ أَضَعَهُ مُوضِعًا إِلَّا وَضَعْتُهُ قَالَ فَأَتَاهُ قَوْمٌ مِمَّنْ يُظَاهِرُونَ الرُّهْدَ وَ يَدْعُونَ النَّاسَ أَنْ يَكُونُوا مَعَهُمْ عَلَى مِثْلِ الَّذِي هُمْ عَلَيْهِ مِنَ التَّقَشُّفِ فَقَالُوا لَهُ إِنَّ صَاحِبَنَا حَصَرَ عَنْ كَلَامِكَ وَ لَمْ تَحْضُرْهُ حُجَّتُهُ

فَقَالَ لَهُمْ فَهَاتُوا حُجَجَكُمْ فَقَالُوا لَهُ إِنَّ حُجَجَنَا مِنْ كِتَابِ اللَّهِ فَقَالَ لَهُمْ فَأَدْلُوا بِهَا فَإِنَّمَا أَحَقُّ مَا اتَّبَعُ وَ عَمِلَ بِهِ فَقَالُوا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى مُخْبِرًا عَنْ قَوْمٍ مِنْ أَصْحَابِ النَّبِيِّ ص وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خِصَاصَةٌ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ فَمَدَحَ فَعَلَهُمْ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مَسْكِينًا وَ يَتِيمًا وَ أَسِيرًا فَتَحَنَّنْتُ نَحْتَفِي بِهَذَا فَقَالَ رَجُلٌ مِنَ الْجُلَسَاءِ إِنَّا رَأَيْنَاكُمْ تَزْهَدُونَ فِي الْأَطْعِمَةِ الطَّيِّبَةِ وَ مَعَ ذَلِكَ تَأْمُرُونَ النَّاسَ بِالْحُرُوجِ مِنْ أَمْوَالِهِمْ حَتَّى مَتَّعُوا أَنْتُمْ مِنْهَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع دَعُوا عَنْكُمْ مَا لَا تَتَنَفَعُونَ بِهِ أُخْبِرُونِي أَيُّهَا النَّفَرُ أَلَكُمُ عِلْمٌ بِنَاسِخِ الْقُرْآنِ مِنْ مَسْجُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ الَّذِي فِي مِثْلِهِ ضَلَّ مَنْ ضَلَّ وَ هَلَكَ مَنْ هَلَكَ مِنْ هَذِهِ الْأُمَّةِ فَقَالُوا لَهُ أَوْ بَعْضِهِ فَأَمَّا كَلُّهُ فَلَا فَقَالَ لَهُمْ فَمِنْ هُنَا أَيُّشُمْ وَ كَذَلِكَ أَحَادِيثُ رَسُولِ اللَّهِ ص فَأَمَّا مَا ذَكَرْتُمْ مِنْ إِحْبَابِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا فِي كِتَابِهِ عَنِ الْقَوْمِ الَّذِينَ أُخْبِرَ عَنْهُمْ بِحُسْنِ فَعَالِهِمْ فَقَدْ كَانَ مُبَاحًا جَائِزًا وَ لَمْ يَكُونُوا هُوًا عَنْهُ وَ ثَوَابُهُمْ مِنْهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ ذَلِكَ أَنَّ اللَّهَ جَلَّ وَ تَقَدَّسَ أَمْرٌ بِخِلَافِ مَا عَمِلُوا بِهِ فَصَارَ أَمْرُهُ نَاسِخًا لِفَعْلِهِمْ وَ كَانَ هُوَ اللَّهُ تَبَارَكَ وَ تَعَالَى رَحْمَةً مِنْهُ لِلْمُؤْمِنِينَ وَ نَظَرًا لِكَيْبَلَا يُضِرُّوا بِأَنْفُسِهِمْ وَ عِيَالِهِمْ مِنْهُمْ الضَّعْفَةَ الصَّغَارَ وَ الْوَالِدَانَ وَ الشَّيْخَ الْفَانِي وَ الْعَجُوزَ الْكَبِيرَةَ الَّذِينَ لَا يَصْبِرُونَ عَلَى الْجُوعِ فَإِنَّ تَصَدَّقْتَ بِرَغِيْبِي وَ لَا رَغِيْبَ لِي غَيْرُهُ ضَاعُوا وَ هَلَكُوا جُوعًا فَمِنْ نَمِّ قَالَ رَسُولُ اللَّهِ ص حَمْسٌ تَمَرَاتٍ أَوْ حَمْسٌ فُرْصٍ أَوْ دَنَائِرُ أَوْ ذَرَاهِمُ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُحْضِنَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ الْوَالِدَيْنِ ثُمَّ النَّفْسِ وَ عِيَالِهِ ثُمَّ الْوَالِدَيْنِ ثُمَّ الْفُقَرَاءِ ثُمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءِ ثُمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا أَجْرًا

وَ قَالَ رَسُولُ اللَّهِ ص لِلْأَنْصَارِيِّ حِينَ أَعْتَقَ عِنْدَ مَوْتِهِ حَمْسَةَ أَوْ سِتَّةَ مِنَ الرَّبِيقِ وَ لَمْ يَكُنْ يَمْلِكُ غَيْرَهُمْ وَ لَهُ أَوْلَادٌ صِعَارٌ لَوْ أَعْلَمْتُمْوَنِي أَمْرَهُ مَا تَرَكْتُمْكُمْ تَدْفِيئُوهُ مَعَ الْمُسْلِمِينَ يَتْرُكُ صَبِيئَةَ صِعَارًا يَتَكَفَّمُونَ النَّاسَ ثُمَّ قَالَ حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ص قَالَ ابْدَأْ بِمَنْ تَعُولُ الْأَذَى فَأَلْذَى ثُمَّ هَذَا مَا نَطَقَ بِهِ الْكِتَابُ رَدًّا لِقَوْلِكُمْ وَ نَبِيًّا عَنْهُ مَفْرُوضًا مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَغْتَرُّوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا أَفَلَا تَرَوْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ غَيْرَ مَا أَرَأَيْتُمْ تَدْعُونَ النَّاسَ إِلَيْهِ مِنَ الْأَثَرَةِ عَلَى أَنْفُسِهِمْ وَ سَمَّى مَنْ فَعَلَ مَا تَدْعُونَ النَّاسَ إِلَيْهِ مُسْرِفًا وَ فِي غَيْرِ آيَةٍ مِنْ كِتَابِ اللَّهِ يَقُولُ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَهَاتِهِمْ عَنِ الْإِسْرَافِ وَ تَهَاتِهِمْ عَنِ التَّفَتِيرِ وَ لَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ لَا يُعْطَى جَمِيعَ مَا عِنْدَهُ ثُمَّ يَدْعُو اللَّهُ أَنْ يَرْزُقَهُ فَلَا يَسْتَجِيبُ لَهُ لِلْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص إِنَّ أَصْنَافًا مِنْ أُمَّتِي لَا يُسْتَجَابُ لَهُمْ دَعَاؤُهُمْ رَجُلٌ يَدْعُو عَلَى وَالِدَيْهِ وَ رَجُلٌ يَدْعُو عَلَى عَرِيْمٍ ذَهَبَ لَهُ بِمَالٍ فَلَمْ يَكْتُبْ عَلَيْهِ وَ لَمْ يُشْهَدْ عَلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ تَخْلِيَةَ سَبِيلِهَا بِيَدِهِ وَ رَجُلٌ يَتَعَدَّى فِي بَيْتِهِ وَ يَقُولُ رَبِّ ارْزُقْنِي وَ لَا يُجْرُجُ وَ لَا يَطْلُبُ الرِّزْقَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَبْدِي أَلَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ وَ الضَّرْبِ فِي الْأَرْضِ بِجَوَارِحِ صَحِيحَةٍ فَتَكُونُ قَدْ أَعْدَرْتَ بَيْنِي وَ بَيْنَكَ فِي الطَّلَبِ لِاتِّبَاعِ أَمْرِي وَ لِكَيْبَلَا تَكُونَ كَأَنَّ عَلَى أَهْلِكَ فَإِنْ شِئْتَ رَزَقْتِكَ وَ إِنْ شِئْتَ فَتَرَّتْ عَلَيْكَ وَ أَنْتَ غَيْرُ مَعْدُورٍ عِنْدِي وَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا كَثِيرًا فَأَنْفَقَهُ ثُمَّ أَقْبَلَ يَدْعُو يَا رَبِّ ارْزُقْنِي فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَلَمْ أَرزُقْكَ رِزْقًا وَاسِعًا فَهَلَّا اقْتَصَدْتَ فِيهِ كَمَا أَمَرْتُكَ وَ لَمْ تُسْرِفْ وَ قَدْ تَهَيَّأْتُكَ عَنِ الْإِسْرَافِ وَ رَجُلٌ يَدْعُو فِي قَطِيعَةٍ رَحِمَ ثُمَّ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ص كَيْفَ يُنْفِقُ وَ ذَلِكَ أَنَّهُ كَانَتْ عِنْدَهُ أُوَيْبَةَ مِنْ

الدَّهَبِ فَكَرِهَ أَنْ يَبِيتَ عِنْدَهُ فَتَصَدَّقَ بِهَا فَأَصْبَحَ وَ لَيْسَ عِنْدَهُ شَيْءٌ وَ جَاءَهُ مِنْ يَسْأَلُهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَلَامَهُ السَّائِلُ وَ اعْتَمَّ هُوَ حَيْثُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ وَ كَانَ رَحِيمًا رَفِيقًا فَأَدَبَ اللَّهُ تَعَالَى نَبِيَّهُ ص بِأَمْرِهِ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَعْلُومَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْشُورًا يَقُولُ إِنَّ النَّاسَ قَدْ يَسْأَلُونَكَ وَ لَا يَعْدِرُونَكَ فَإِذَا أُعْطِيتَ جَمِيعَ مَا عِنْدَكَ مِنَ الْمَالِ كُنْتَ قَدْ حَسَرْتَ مِنَ الْمَالِ فَهَذِهِ أَحَادِيثُ رَسُولِ اللَّهِ ص يُصَدِّقُهَا الْكِتَابُ وَ الْكِتَابُ يُصَدِّقُهَا أَهْلُهُ مِنَ الْمُؤْمِنِينَ وَ قَالَ أَبُو بَكْرٍ عِنْدَ مَوْتِهِ حَيْثُ قِيلَ لَهُ أَوْصِ بِالْحَمْسِ وَ الْحَمْسُ كَثِيرٌ فَإِنَّ اللَّهَ تَعَالَى قَدْ رَضِيَ

بِالْخُمْسِ فَأَوْصَى بِالْخُمْسِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الثُّلُثَ عِنْدَ مَوْتِهِ وَ لَوْ عَلِمَ أَنَّ الثُّلُثَ خَيْرٌ لَهُ أَوْصَى بِهِ ثُمَّ مَن قَدْ عَلِمْتُمْ بَعْدَهُ فِي فَضْلِهِ وَ زُهْدِهِ سَلْمَانَ وَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا فَأَمَّا سَلْمَانُ فَكَانَ إِذَا أَخَذَ عَطَاةً رَفَعَ مِنْهُ فُوتَهُ لِسِنِّيهِ حَتَّى يَحْضُرَ عَطَاؤُهُ مِنْ قَابِلٍ فَيَقِيلُ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ فِي زُهْدِكَ تَصْنَعُ هَذَا وَ أَنْتَ لَا تَدْرِي لَعَلَّكَ تَمُوتُ الْيَوْمَ أَوْ غَدًا فَكَانَ جَوَابُهُ أَنْ قَالَ مَا لَكُمْ لَا تَرْجُونَ لِي الْبَقَاءَ كَمَا خِفْتُمْ عَلَيَّ الْفَنَاءَ أَمَا مَا عَلِمْتُمْ يَا جَهْلَةَ أَنَّ النَّفْسَ قَدْ تَلْتَأَتْ عَلَى صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنَ الْعَيْشِ مَا يَعْتَمِدُ عَلَيْهِ فَإِذَا هِيَ أَخْرَزَتْ مَعِيشَتَهَا اطْمَأَنَّتْ وَ أَمَّا أَبُو ذَرٍّ فَكَانَتْ لَهُ نُؤَيْفَاتٌ وَ شَوْبَهَاتٌ يَجْلِبُهَا وَ يَبْدِئُ مِنْهَا إِذَا اشْتَهَى أَهْلَهُ اللَّحْمَ أَوْ نَزَلَ بِهِ صَنِيفٌ أَوْ رَأَى بِأَهْلِ الْمَاءِ الَّذِينَ هُمْ مَعَهُ حِصَانَةٌ نَحَرَ لَهُمُ الْجُزُورَ أَوْ مِنَ الشِّيَاءِ عَلَى قَدْرِ مَا يَذْهَبُ عَنْهُمْ بِقَرَمِ اللَّحْمِ فَيَقْسِمُهُ بَيْنَهُمْ وَ يَأْخُذُ هُوَ كَنَصِيبٍ وَاحِدٍ مِنْهُمْ لَا يَنْفَضِلُ عَلَيْهِمْ وَ مَنْ أَزْهَدُ مِنْ هَؤُلَاءِ وَ قَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ ص مَا قَالَ وَ لَمْ يَبْلُغْ مِنْ أَمْرِهَا أَنْ صَارَ لَا يَمْلِكُكَانِ شَيْئًا الْبَيْتَةَ كَمَا تَأْمُرُونَ النَّاسَ بِالْقَاءِ أَمْتِعْتَهُمْ وَ شَيَّعْتَهُمْ وَ يُؤَثِّرُونَ بِهِ عَلَى أَنْفُسِهِمْ وَ عِيَالَتِهِمْ

وَ اغْلَمُوا أَيُّهَا النَّفَرُ أَبِي سَمِعْتُ أَبِي يَرْوِي عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمًا مَا عَجِبْتُ مِنْ شَيْءٍ كَعَجَبِي مِنَ الْمُؤْمِنِ إِنَّهُ إِنْ فُرِضَ جَسَدُهُ فِي دَارِ الدُّنْيَا بِالْمَقَارِيطِ كَانَ خَيْرًا لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا كَانَ خَيْرًا لَهُ وَ كُلُّ مَا يَصْنَعُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَهُوَ خَيْرٌ لَهُ فَلَيْتَ شِعْرِي هَلْ يَجِيئُ فِيكُمْ مَا قَدْ شَرَحْتُ لَكُمْ مِنْذُ الْيَوْمِ أَمْ أَرِيدُكُمْ أَمَا عَلِمْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ فَرَضَ عَلَى الْمُؤْمِنِينَ فِي أَوَّلِ الْأَمْرِ أَنْ يُقَاتِلَ الرَّجُلُ مِنْهُمْ عَشْرَةَ مِنَ الْمُشْرِكِينَ لَيْسَ لَهُ أَنْ يُوَلِّيَ وَجْهَهُ عَنْهُمْ وَ مَنْ وَلَّاهُمْ يَوْمَئِذٍ ذُبُرُهُ فَقَدْ تَبَوَّأَ مَعْدَهُ مِنَ النَّارِ ثُمَّ حَوَّلَهُمْ عَنْ حَالِهِمْ رَحْمَةً مِنْهُ لَهُمْ فَصَارَ الرَّجُلُ مِنْهُمْ عَلَيْهِ أَنْ يُقَاتِلَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ تَخْفِيفًا مِنَ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ فَتَسَخَّرَ الرَّجُلَانِ الْعَشْرَةَ وَ أَحْبَبُونِي أَيْضًا عَنِ الْفُضَاةِ أَوْ جَوْرَةَ هُمْ حَيْثُ يُفَضُّونَ عَلَى الرَّجُلِ مِنْكُمْ نَفَقَةَ امْرَأَتِهِ إِذَا قَالَ إِيَّيَّيْ زَاهِدٌ وَ إِيَّيَّي لَا شَيْءَ لِي فَإِنْ فُلْتُمْ جَوْرَةَ ظَلَمْتُمْ أَهْلَ الْإِسْلَامِ وَ إِنْ فُلْتُمْ بَلَّ عُذُولُ حِصْنَتُمْ أَنْفُسَكُمْ وَ حَيْثُ تَرُدُّونَ صَدَقَةَ مَنْ تَصَدَّقَ عَلَى الْمَسَاكِينِ عِنْدَ الْمَوْتِ بِأَكْثَرٍ مِنَ الثُّلُثِ أَحْبَبُونِي لَوْ كَانَ النَّاسُ كُلُّهُمْ كَالَّذِينَ تُرِيدُونَ زُهَادًا لَا حَاجَةَ لَهُمْ فِي مَتَاعِ غَيْرِهِمْ فَعَلَى مَنْ كَانَ يُتَصَدَّقُ بِكَفَارَاتِ الْإِيمَانِ وَ التُّدُورِ وَ الصَّدَقَاتِ مِنْ فَرُوضِ الرِّكَاعَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ التَّمَرِ وَ الزَّبِيبِ وَ سَائِرِ مَا وَجَبَ فِيهِ الرِّكَاعَةُ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ غَيْرِ ذَلِكَ إِذَا كَانَ الْأَمْرُ كَمَا تَقُولُونَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَخْبَسَ شَيْئًا مِنْ عَرَضِ الدُّنْيَا إِلَّا قَدَمَهُ وَ إِنْ كَانَ بِهِ حِصَانَةٌ فَيُسَمَّا ذَهَبَتْ مِنْ يَدَيْهِ وَ حَمَلَتْهُمُ النَّاسَ عَلَيْهِ مِنَ الْجُهْلِ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ ص وَ أَحَادِيثِهِ الَّتِي يُصَدِّقُهَا الْكِتَابُ الْمُنَزَّلُ وَ رَدِّكُمْ إِيَّاهَا بِجَهْلِكُمْ وَ تَرَكُّكُمْ النَّظَرَ فِي غَرَائِبِ الْقُرْآنِ مِنَ التَّفْسِيرِ بِالتَّاسِخِ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ الْأَمْرِ وَ النَّهْيِ وَ أَحْبَبُونِي أَيْنَ أَنْتُمْ عَنْ سَلِيمَانَ بْنِ دَاوُدَ ع حَيْثُ سَأَلَ اللَّهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ اللَّهُ جَلَّ اسْمُهُ ذَلِكَ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَجِدِ اللَّهَ عَزَّ وَ جَلَّ

عَابَ عَلَيْهِ ذَلِكَ وَ لَا أَحَدًا مِنَ الْمُؤْمِنِينَ وَ دَاوُدَ النَّبِيَّ ص قَبْلَهُ فِي مُلْكِهِ وَ شِدَّةِ سُلْطَانِهِ ثُمَّ يُوسُفَ النَّبِيَّ ع حَيْثُ قَالَ لِمَلِكِ مِصْرَ اجْعَلْنِي عَلَى خِزَانِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ فَكَانَ مِنْ أَمْرِ الَّذِي كَانَ أَنْ اخْتَارَ مَمْلَكَةَ الْمَلِكِ وَ مَا حَوْهَا إِلَى الْيَمَنِ وَ كَانُوا يَمْتَارُونَ الطَّعَامَ مِنْ عِنْدِهِ لِمَجَاعَةِ أَصَابَتِهِمْ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ فَلَمْ يَجِدِ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ ثُمَّ ذُو الْقَرْنَيْنِ عَبْدُ أَحَبَّ اللَّهُ فَأَحَبَّهُ اللَّهُ وَ طَوَى لَهُ الْأَسْبَابَ وَ مَلَكَهُ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَجِدِ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ فَتَأَدَّبُوا أَيُّهَا النَّفَرُ بِآدَابِ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ وَ افْتَضَرُوا عَلَى أَمْرِ اللَّهِ وَ نَهْيِهِ وَ دَعَا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ بِمَا لَا عِلْمَ لَكُمْ بِهِ وَ رُدُّوا الْعِلْمَ إِلَى أَهْلِهِ تَوْجِرُوا وَ تَعَدَّرُوا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كُونُوا فِي طَلَبِ عِلْمِ نَاسِخِ الْقُرْآنِ مِنَ مَنْسُوخِهِ وَ تُحْكِمِهِ مِنَ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ بِمَا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أَبْعَدُ لَكُمْ مِنَ الْجُهْلِ وَ دَعُوا الْجَهْلَةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجُهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim Masadah ibn Sadaqah who has said:

Once, Sufyan al-Suri visited Abu Abd Allah^{asws}. He saw the Imam^{asws} wearing a cloth that was pure white like the membrane between an egg-shell and its contents. He then said to the Imam^{asws}: This is not the kind of cloth you should wear. The Imam^{asws} said: Listen to me and pay proper attention to what I^{asws} say; it is good for you now and in future if you like to die following the Sunnah and truth and not in heresy. I^{asws} can tell you that the Messenger of Allah^{saww} lived when economical conditions were poor. When living conditions improve the people most deserving to benefit from the worldly facilities are the virtuous people and not

the sinful ones, the believing people and not the hypocrites, the Muslims and not those who reject Islam.

What then is it that you, O Suri, dislike? When you see me in this condition, you must take notice that, I^{-asws} say by Allah^{-azwj}, from the time I reached the age of maturity, there has never been an evening or morning when Allah^{-azwj} had a right in my properties that He^{-azwj} had commanded me to payoff and I^{-asws} had not already paid it off.

Sufis Calling to People to Give-up their Wealth in Way of Allah^{-azwj}:

The narrator says that then a group of people approached, who were convincing that people should abstain from the worldly matters and were calling upon people to become like them in treating their bodies with harshness. It was said to the Imam^{-asws}, our fellow companions have become tongue-tied before you^{-asws} and is unable to present his argument properly. He^{-asws} then asked them: What is the argument that you think you have? They replied: 'It is from the book of Allah^{-azwj}. He^{-asws} then said: 'You then must present it; it is the most rightful fact to follow and upon which one must act.

They said: Allah^{-azwj} speaking of a group of people of the companions of the Holy Prophet^{-saww} has said: ***They give preference to others over their own-selves even though they particularly are in need of what they give away to the needy. Whoever controls the greed of his soul is of those who find true happiness. (59: 10).*** He^{-azwj} has Praised their deeds and in another passage He^{-azwj} has said: ***They offer food for His love to the destitute, the orphan and captives (76:8).*** We think this much from the Holy Quran is enough to support our argument. A man from among the people present, then said: We know that you abstain from good food but at the same time ask people to give away from their properties so that you in turn benefit from such properties given away'.

Abu Abd Allah^{-asws} then said: You should leave alone the matters that do not benefit you. You, however, must tell me this. Do you have the knowledge of the abrogating and abrogated matters of the Holy Quran, what are unequivocal and ambiguous matters in which strayed those who strayed and faced destruction, those who were doomed to face destruction of members of this nation? They or certain ones among them replied: 'We do not know all of such matters'.

He^{-asws} then said: This is where you have difficulties. The same case applies to Ahadith of the Messenger of Allah^{-azwj}. However, what you mentioned of the matters that Allah^{-azwj} has Spoken to us in His^{-azwj} Book about a people and their good deeds, you must take notice, such deeds were permissible and lawful. It was not prohibited for them, and their reward for such deeds is with Allah^{-azwj}. (But it was not obligatory on them). (Later on) Allah^{-azwj} has Commanded to do what is opposite to what they had done (previously). Therefore, His^{-azwj} Prohibition was abrogating their (earlier) practice; Allah^{-azwj} out of His Mercy toward the

believing people, stopped them from harming themselves, their dependents, the weak ones, the small ones like children, the old men and women who are not able to bear hunger’.

The Donation in Way of Allah^{-azwj} Comes at 5th Stage:

If the loaf of my bread is given away while I have no other loaf of bread, then the lives of such ones (of my dependents) are jeopardized because of hunger. For this reason the Messenger of Allah^{-saww} has said, If one has five dates in his possession or five loaves and he wants to give charity, the best charity to give is to spend it on ones parents, then on his own self and dependents, thirdly on his relatives, fourthly on his neighbours, fifthly he should spend it in the way of Allah^{-azwj} which is of the lowest degree of rewards.

Charity to be Given in a Moderate Way:

The Messenger of Allah^{-saww} once, when one of the people of al-Ansar, at the time of his death, had set free five or six of his slaves and had no other possession and had left behind small children, said, Had you informed me before about what he has done, I would not have given you permission to bury him in the graveyard of the Muslims due to his leaving behind small children with their hands spread before people for help.

He^{-asws} then said, My^{-asws} father^{-asws} has narrated to me that the Messenger of Allah^{-saww} has said, Begin, when giving charity, with your dependents, the nearest ones first and so on. Allah^{-azwj} has also said, ... ***those who when giving charity do not exceed proper limits and nor do they act stringently, but give charity in a moderate manner. (25:67)*** Is it not true that Allah^{-azwj} has Said what is other than what I see you call people to do and to give others preference over their own selves, while He^{-azwj} has called what you want people to do as exceeding the proper limits in spending? In more than a verse of His book He^{-azwj} Says: ***He does not love those who exceed proper limits in spending. (6:141 and 7:31).***

Neither Spend Exceedingly nor Very Stringently:

He^{-azwj} has Prohibited from acting as exceeding proper limits in spending and acting very stringently. He has told them to act moderately in between the two manners of spending. One must not give away all of his belongings and then begin to pray to Allah^{-azwj} to grant him sustenance.

His prayer then is not answered as it is mentioned in a Hadith, narrated from the Holy Prophet^{-saww} that says, The prayers of certain individuals of my followers are not answered. Of such people is one who prays against his parents, one who prays against his debtor who borrowed

money without writing down for the record and appointing two witnesses for what he has borrowed, one who prays against his wife when Allah^{-azwj} in His^{-azwj} laws has already authorized him to dissolve the contract of his marriage and one who sits at home without work, then prays to Allah^{-azwj} for sustenance but does not go out to work for a living. Allah^{-azwj} Says to him, My servant, have I^{-azwj} not Made ways for you to seek means of living and go around in the land by the help of your healthy bodily abilities so that you would not leave any excuse between Me^{-azwj} and yourself in matters of your seeking to make a living and in obedience to My^{-azwj} Command and to avoid becoming a burden on your family? Now you have no excuse. I^{-azwj} may Grant you sustenance or make you suffer stringent conditions.

Another person is a wealthy one who spends all of his wealth and then begins to pray to Allah^{-azwj} for his sustenance. Allah^{-azwj} Says, Had I^{-azwj} not Given you a great wealth? Why did you not act moderately as I^{-azwj} had Commanded you to do and avoid exceeding the proper limits of spending manners? I^{-azwj} had already Prohibited you to do so. Yet there is another person who prays against good relationships with his relatives.

Allah^{-azwj} then taught his Prophet how to spend in charity. Once there were a few Awqiyah¹⁰ of gold and he did not like to keep them with him for the night while they are not given away to deserving people. So he^{-saww} gave them away and in the morning there was nothing left with him^{-saww}. A person came to him^{-saww} asking for help but there was nothing to offer to him. The person asking for help blamed him^{-saww} for his inability to provide any help and Prophet^{-saww} became sad; nothing was left there with him^{-saww} to help and he was a very kind-hearted person. Allah^{-azwj} said to His Prophet^{-saww}, by means of Commanding him^{-saww}: ***You must not keep your hands tied up to your neck and you must not expand them altogether so much so that you then remain blamed and unable to provide any help. (17:3 I)*** He^{-azwj} Says, People ask you for help and they do not accept your excuses. If you give away all the properties you remain unable to help the needy. These are of the Ahadith of the Messenger of Allah^{-saww} verified by the Book, which is confirmed by the believing people of the Book.

Salman^{-ra} and Abu Dharr^{-ra} Adopted Moderation:

Companions (of Prophet^{-saww}), as you know their excellence and restraint from the worldly matters, were Salman and Abu Dharr, may Allah be happy with them. Salman's manners were such that whenever he received a gift he would keep aside one year's expenses thereof until receiving his gift of the coming year. It was said to him, O Abu Abd Allah^{-ra}, why is it that with all the restraint you exercise in the worldly matters and you do not know whether you will die today or tomorrow, you still keep one year's amount of your expenses aside from the gift you receive? His answer was as follows. Why do you not wish for me one more year of living instead of fearing for my death within a year?

He^{-asws} then said, O ignorant people, have you not noticed that ones soul becomes lazy and weak (in worship) when he does not have dependable means of living but when he gains his means of living only then his soul gains comfort. Abu Dharr^{-ra} owned camels and sheep. He^{-ra}

¹⁰ A unit of measurement.

would get milk from them and also use their meat for food whenever he^{-ra} wanted for his family and for his guests or for the people from whom he received water. Whenever he^{-ra} thought they desired he would slaughter for them a camel for food or of the sheep to satisfy their desire for meat.

He^{-ra} would distribute the meat among them and for himself, he would get one share without anything more than others. Who is more restraining from the worldly matters than these people? The Messenger of Allah^{-saww} has said about them all, that he has said, but he has not mentioned anything about their dispossessing themselves altogether from their belongings by giving away everything in charity, just as you command people to give away all of their belongings to give preference to others over themselves and families.

O people, you must take notice that I heard my father narrating from his^{-asws} ancestors^{-asws} from the Messenger of Allah^{-saww} who one day said, No other thing is as astonishing to me as the condition of a believing person. If his body is cut into pieces by scissors, it is because it is for his good and if everything between the East and West is made to become of his belongings is because it is for his good. Everything that Allah^{-azwj} does for him is for his good. I like to know what I have said to you today had any effect on you or I increase my sayings.

Have you not noticed that Allah^{-azwj} at the beginning of Islam had made it compulsory on the Muslims to fight each one against ten pagans without turning his back to the enemy and those who did so would have filled his seat with hell-fire. He^{-saww} then changed their condition out of mercy and kindness to them and told them to fight each one of them against two men of the pagans. It was a measure of relief in favour of the believers from Allah^{-azwj}. This was an abrogation of one Muslims fighting against ten pagans.

You should tell me about the judges who rule against one of you to pay the expenses of his wife. Are they unjust judges if the defendant said, I am a 'Zahid'¹¹ and I do not possess anything? In this situation, such judges are unjust people, Islam will call you unjust, and if you said they are judges of justice, then you have defeated yourselves. By what means will you reject the validity of the will that leaves more than one-third for the poor out of the legacy of a deceased? You must answer to me about this.

If all people were 'Zuhhad'¹² as you like them to be without needing anything from the worldly matters, then who would receive the charities, expiation for disregard of ones swearing and vows and charities like Zakat of gold, silver, dates, raisin and other items subjected to Zakat like camel, cow, sheep and other goods? If it were as you say that no one should keep anything of the worldly things but instead send it as his supplies for the next life even though he may urgently need such items, what you maintain is bad and you have made people to follow what you follow due to ignorance of the Book of Allah^{-azwj}, the Sunnah of the Holy Prophet of Allah^{-saww} and his^{-saww} Ahadith which are verified by the divinely revealed Book, and you have rejected them due to your ignorance and your disregard of the unique passages of the Holy Quran, the explanation of abrogating and abrogated matters, the unequivocal and ambiguous, the command and prohibitions therein.

¹¹ One who restrains from worldly matters

¹² Plural of Zahid (to restrain from worldly matters)

Prophet^{-as} Sulaiman Desired for the 'Kingdom':

You must tell me if you know about Sulaiman^{-as} son of Dawud^{-as}, when he asked Allah^{-azwj} to give him a kingdom, which no one after him would ever have. Allah^{-azwj} Gave him^{-as} such kingdom. He^{-as} spoke the truth and acted thereupon. We do not find Allah^{-azwj} blaming him for possessing such kingdom, neither any of the believing people have ever blamed him^{-as} for possessing such a kingdom.

Prophets Dawud^{-as} and Joseph^{-as} were Given Kingdom:

Before him lived Dawud^{-as}, the Prophet^{-as} with a great kingdom and strong control. There is Joseph^{-as}, the Prophet who said to the king of Egypt, **Appoint me a supervisor of the treasures of the land; I am a knowledgeable keeper. (12:56)** He^{-as} became the person in charge of the kingdom of the king up to Yemen. People would come for food supplies to him^{-as} during food shortages and famine. We do not find anyone to blame him for it.

Dhul Qarnayn^{-as} was a servant of Allah^{-azwj} who loved Allah^{-azwj} and Allah^{-azwj} loved him. He^{-azwj} Prepared for him means and made him to possess the East and West of the land. He^{-as} spoke the truth and acted thereupon. We do not find anyone to blame him for it. You people must discipline yourselves by the disciplines of Allah^{-azwj} for the believing people. Follow the Commands and Prohibitions of Allah^{-azwj}, and leave alone what has become confusing for you and you have no knowledge thereof.

One Must Seek Guidance from the People^{-asws} of Knowledge:

Leave issues of knowledge to the people of knowledge; you will be rewarded and excused before Allah^{-azwj}. You must seek to learn the knowledge of abrogating and abrogated matters of the Holy Quran, its unequivocal and ambiguous matters thereof. You must learn what Allah^{-azwj} has Made lawful and what He^{-azwj} has Made unlawful. This takes you closer to Allah^{-azwj} and farther from ignorance. You must leave alone ignorance to its people. People of ignorance are many and people of knowledge are fewer. Allah^{-azwj} has said, **Over every person of knowledge there is one more knowledgeable. (12: 76).**^{*13}

¹³ Al-Kafi, Vol. 5, H. 8308. الكافي ج : 5 ص : 66