

'Israf-Extravagance and its Limits'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم 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^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Israf-Extravagance and its Limits’

Summary:

Allah^{-azwj} does not Like *Israf* (being extravagant) and ending up in wasteful activities, and has Revealed His^{-azwj} Abhorrence in many Holy Verses (6:141, 7:31, 17:26, 20:127, 25:67, 39:53). As we will learn from the cited Ahadith, *Israf* is not on spending's on legitimate necessities but where its harmful either to the health or wealth of a person (i.e., smoking). Belittling the bounties Allah^{-azwj} has Given through carelessly and disrespectfully discarding all that which can be useful is also from *Israf*, regardless of whether one is rich or poor. For example, if one drinks half of the water in a cup and throws away a portion of it on the ground. Also, the esoteric meanings of *Israf* are that one ignores the (rights of) the Wilayah of Amir Al-Momineen^{-asws} and the Imam^{-asws} from the progeny of Rasool-Allah^{-saww}:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَكُونُ لِلْمُؤْمِنِ عَشْرَةٌ أَقْمَصَةٌ قَالَ نَعَمْ قُلْتُ عِشْرُونَ قَالَ نَعَمْ قُلْتُ ثَلَاثُونَ قَالَ نَعَمْ لَيْسَ هَذَا مِنَ السَّرْفِ إِنَّمَا السَّرْفُ أَنْ تَجْعَلَ تَوْبَ صَوْنِكَ تَوْبَ بَدَلَتِكَ .

A number of our companions, from Sahl Bin Ziyad, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sayf Bin Umeyra, from Is'haq Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘Can there happen to be ten shirts for the Believer’. He^{-asws} said: ‘Yes’. I said, ‘Twenty?’ He^{-asws} said: ‘Yes’. I said, ‘Thirty?’ He^{-asws} said: ‘Yes. This is not from the extravagance if you make a dress to fend off humiliation’.¹

Spending on perfumes or buying extra garments with the intention of wearing in turns to save one from humiliation are not considered from *Israf*, as per Ahadith: e.g.,

عَلِيٌّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلَّهِ مَلَكًا يَكْتُبُ سَرَفَ الْوَضُوءِ كَمَا يَكْتُبُ عَدْوَانَهُ .

¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 4

Ali Bin Ibrahim, from someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Hammad Bin isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there is an Angel who records the extravagance in the Ablution (*Wudhu*) just as he records his (other) transgressions' (i.e., water tap is running).²

If one over-commits to permissible spending's, that also comes under Israf, e.g.,

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) في قوله وَ لَا تُبَدِّرْ تَبْدِيرًا، قال: «بذل الرجل ماله، و يقعد ليس له مال». قال: فيكون تبذير في حلال؟ قال: «نعم».

From Abu Baseer who said,

'I asked Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***and do not squander wastefully [17:26]***. He^{-asws} said: 'The man spends his wealth, and sits back with there being no wealth left for him'. He (the narrator) said, 'So can the squandering happen to be in Permissible (ways of spending)?' He^{-asws} said: 'Yes'.³

One who is not careful from where he earns from would be seen in spending extravagantly, e.g.,

Amir ul-Momineen Ali^{-asws} Ibn Abi Talib^{-asws} said in a sermon: 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, (An extract).⁴

Besides the punishment in the Hereafter, one would suffer from the habit of Israf in one's lifetime, e.g.,

عَلِيٌّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْقَصْدُ مَثْرَاءٌ وَالسَّرْفُ مَتَوَاءٌ .

Ali Bin Muhammad, raising it, said,

'Amir Al-Momineen^{-asws} said: 'The moderation (leads to) prosperity, and the extravagance (leads to) ruination'.⁵

Additional Ahadith are included in Appendix I:

² Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 9

³ تفسير العياشي 2: 54 /288

⁴ Al-Kafi, Vol. 8, H. 14452

⁵ Al Kafi – V 4 – The Book of Zakat Ch 80 H 4

Introduction:

In a Hadith, Imam Abu Abdullah^{-asws} narrates that ^{‘-as} said to his^{-as} son:

وَلِلْمُسْرِفِ ثَلَاثَ عِلَامَاتٍ يَشْتَرِي مَا لَيْسَ لَهُ وَيَلْبَسُ مَا لَيْسَ لَهُ وَيَأْكُلُ مَا لَيْسَ لَهُ

And for the extravagant (person) there are three signs – he buys what isn’t for him, and he wears what isn’t for him, and he eats what isn’t for him (An extract).⁶

What is Israf (Extravagance)?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ الرَّقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْقَصْدَ أَمْرٌ يُحِبُّهُ اللَّهُ عَزَّ وَجَلَّ وَإِنَّ السَّرْفَ أَمْرٌ يَبْغِضُهُ اللَّهُ حَتَّى طَرَحَكَ النَّوَاءُ فَإِنَّهَا تَصْلِحُ لِلشَّيْءِ وَحَتَّى صَبَّكَ فَضَّلَ شَرَابَكَ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from ja’far Bin Bashir, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The moderation is a matter which is Beloved to Allah^{-azwj} Mighty and Majestic, and the extravagance is a matter Hated by Allah^{-azwj} to the extent of the date-stone; It applies even to one’s throwing the stone inside the piece of a date; it can be useful for something, and to throwing the leftover of what you drink.⁷

لِ، الْخِصَالِ أَبِي عَنْ سَعْدِ بْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ الرَّقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْقَصْدَ أَمْرٌ يُحِبُّهُ اللَّهُ عَزَّ وَجَلَّ وَإِنَّ السَّرْفَ يَبْغِضُهُ حَتَّى طَرَحَكَ النَّوَاءُ فَإِنَّهَا تَصْلِحُ لِشَيْءٍ وَحَتَّى صَبَّكَ فَضَّلَ شَرَابَكَ.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, from Dawood Al Raqqy,

‘From Abu Abdullah^{-asws} having said: ‘The moderation is a matter Allah^{-azwj} Mighty and Majestic Loves, and extravagance, He^{-azwj} Hates it, even if you were to throw away the core (a date seed), for it is correct for something, and even if you were to pour out the surplus of your drink’.⁸

⁶ Bihar Al-Anwaar V 69 – The book of Eman and Kufr – Ch 106 H 7

⁷ Al Kafi – V 4 – The Book of Zakat Ch 80 H 2

⁸ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 86 H 10

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ قَالَ قُلْتُ لَأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَدْنَى مَا يَجِيءُ مِنْ حَدِّ الْإِسْرَافِ فَقَالَ ابْتَدَأْتُكَ ثَوْبَ صَوْنِكَ وَ إِهْرَاقَكَ فَضْلَ إِنَائِكَ وَ أَكَلَكَ التَّمْرَ وَ رَمَيْكَ النَّوَى هَاهُنَا وَ هَاهُنَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Suleyman Bin Salih who said,

‘I said to Abu Abdullah^{-asws}, ‘The lowest of what comes from a limit of the extravagance?’ So he^{-asws} said: ‘Your abuse of your worn out clothes, and your burning of the excess in your utensils, and your eating the dates and throwing the cores over here and over there’.⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ التَّدْلِكِ بِالذَّقِيقِ بَعْدَ النُّورَةِ فَقَالَ لَا بَأْسَ قُلْتُ يَزْعُمُونَ أَنَّهُ إِسْرَافٌ فَقَالَ لَيْسَ فِيمَا أَصْلَحَ الْبَدْنَ إِسْرَافٌ إِنِّي رُبَّمَا أَمَرْتُ بِالنَّقِيِّ فَيُلْتَمَسُ لِي بِالزَّيْتِ فَاتَدْلِكُ بِهِ إِنَّمَا الْإِسْرَافُ فِيمَا أَتْلَفُ الْمَالَ وَ أَضُرُّ بِالْبَدَنِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Is’haq Bin Abdul Aziz who said,

‘Abu Abdullah^{-asws} was asked about the massaging with the flour (mixed with oil) after *Al-Noura*, so he^{-asws} said: ‘There is no problem’. I said, ‘They (people) are alleging that it is an extravagance’. So, he^{-asws} said: ‘There is no extravagance in the correction (well-being) of the body. Sometimes I order with the pure (flour), so it is mixed for me^{-asws} with the oil, so I^{-asws} massage with it. But rather, the extravagance is in what is destruction of the wealth and harmful for the body’.¹⁰

عَلِيٌّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ أَسْلَمَ الْجَبَلِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ قُلْتُ لَأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّا لَنَسَافِرُ وَ لَا يَكُونُ مَعَنَا نَخَالَةٌ فَتَدْلِكُ بِالذَّقِيقِ فَقَالَ لَا بَأْسَ إِنَّمَا الْفَسَادُ فِيمَا أَضُرُّ بِالْبَدَنِ وَ أَتْلَفُ الْمَالَ فَأَمَّا مَا أَصْلَحَ الْبَدْنَ فَإِنَّهُ لَيْسَ بِفَسَادٍ إِنِّي رُبَّمَا أَمَرْتُ غُلَامِي فَلْتَلْتَمَسْ لِي النَّقِيَّ بِالزَّيْتِ فَاتَدْلِكُ بِهِ .

Ali Bin Ahmad, from Muhammad Bin Aslam Al Jabaly, from Ali Bin Abu Hamza, from Aban Bin Taglub who said,

‘I said to Abu Abdullah^{-asws}, ‘We tend to travel and there does not happen to be any bran with us, so we massage with the flour’. So, he^{-asws} said: ‘There is no problem. But rather, the spoiling is in what is harmful for the body, and the destruction of the wealth. So as for what

⁹ Al Kafi – V 4 – The Book of Zakat Ch 81 H 10

¹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 43 H 14

is corrective for the body, so it is no with spoiling. Sometimes I^{-asws} order my^{-asws} slave, ‘Prepare for me^{-asws} the pure flour with the oil, so I^{-asws} massage with it’.¹¹

Committing to a Loan/donation prior to acquiring wealth is from Extravagance:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ عَامِرِ بْنِ جُدَاعَةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ قَرِضْ إِلَيَّ مَيْسِرَةً فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى غَلَّةٍ تُدْرِكُ فَقَالَ الرَّجُلُ لَا وَاللَّهِ قَالَ فِإِلَى تِجَارَةٍ تُؤَبُّ قَالَ لَا وَاللَّهِ قَالَ فِإِلَى عُقْدَةٍ تُبَاعُ فَقَالَ لَا وَاللَّهِ

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Aamir Bin Juza’at who said,

‘A man came over to Abu Abdullah^{-asws}, and he said to him^{-asws}, ‘O Abu Abdullah^{-asws}! Lend me (some money) up to (my) financial ease’. So, Abu Abdullah^{-asws} said to him: ‘You (wait until) I^{asws} acquire from harvest (from my land)?’ So the man said, ‘No, by Allah^{-azwj}’. He^{-asws} said: ‘So up to your profit in a trade?’ He said, ‘No, by Allah^{-azwj}’. He^{-asws}: ‘So up to a contract being fulfilled?’ So, he said, ‘No, by Allah^{-azwj}’.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَنْتَ مِمَّنْ جَعَلَ اللَّهُ لَهُ فِي أَمْوَالِنَا حَقًّا ثُمَّ دَعَا بِكَيْسٍ فِيهِ دَرَاهِمٌ فَأَدْخَلَ يَدَهُ فِيهِ فَنَآوَلَهُ مِنْهُ قَبِيضَةً ثُمَّ قَالَ لَهُ اتَّقِ اللَّهَ وَلَا تُسْرِفْ وَلَا تَقْتَرْ وَلَكِنْ بَيْنَ ذَلِكَ قَوَامًا إِنَّ التَّبَذِيرَ مِنَ الْإِسْرَافِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَلَا تُبَذِّرْ تَبْذِيرًا

So, Abu Abdullah^{-asws} said: ‘Thus, you are from the ones for whom, in our^{-asws} wealth, there is a right’. Then he^{-asws} called for a bag wherein were some Dirhams, and he^{-asws} inserted his^{-asws} hand in it and took out a handful from it, then said to him: ‘Fear Allah^{-azwj} and neither be extravagant nor be stingy, but be upright in between that. The squandering is from the extravagance. Allah^{-azwj} Mighty and Majestic Said **[17:26] and do not squander wastefully**’.

الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَ ذَلِكَ .

Al Hassan Bin Mahboub, from Sa’dan Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} – similar to that’.¹²

¹¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 43 H 16

¹² Al Kafi V 3 – The Book Of Zakaat CH 1 H 14

Giving a Loan without making a witness is from Extravagance:

وَرَجُلٌ كَانَ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ اللَّهُمَّ ارْزُقْنِي فَيُقَالُ لَهُ أَلَمْ أَمُرْكَ بِالْاِقْتِصَادِ أَلَمْ أَمُرْكَ بِالْاِصْلَاحِ ثُمَّ قَالَ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا وَرَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بَغَيْرِ بَيِّنَةٍ فَيُقَالُ لَهُ أَلَمْ أَمُرْكَ بِالشَّهَادَةِ .

And a man who had wealth for him, so he spoilt it, so He^{-azwj} would Say to him: ‘Grace me sustenance’. So, He^{-azwj} would Say to him: “Did I^{-azwj} not Command you with the moderation? Did I^{-azwj} not Command you with the righteousness?”. Then He^{-azwj} Says **[25:67] And they who when they spend, are neither extravagant nor stingy, and between that by stature**”; and a man who did have wealth for him, but he lent it without any evidence, so He^{-azwj} would Say to him: “Did I^{-azwj} not Command you with the witnessing?”¹³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَرْبَعَةٌ لَا تُسْتَجَابُ لَهُمْ دَعْوَةٌ رَجُلٌ جَالِسٌ فِي بَيْتِهِ يَقُولُ اللَّهُمَّ ارْزُقْنِي فَيُقَالُ لَهُ أَلَمْ أَمُرْكَ بِالطَّلَبِ وَرَجُلٌ كَانَتْ لَهُ امْرَأَةٌ فَدَعَا عَلَيْهَا فَيُقَالُ لَهُ أَلَمْ أَجْعَلْ أَمْرَهَا إِلَيْكَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Ja’far Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Four (people), a supplication will not be Answered for them – a man who sits in his house saying, ‘O Allah^{-azwj}! Grace me sustenance’. So He^{-azwj} would Say to him: “Did I^{-azwj} not Command you with the seeking (of the livelihood)?” and a man who has a wife for him, so he supplicates against her, so He^{-azwj} would Say to him: “Did I^{-azwj} not Make her matter to you?”

وَرَجُلٌ كَانَ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ اللَّهُمَّ ارْزُقْنِي فَيُقَالُ لَهُ أَلَمْ أَمُرْكَ بِالْاِقْتِصَادِ أَلَمْ أَمُرْكَ بِالْاِصْلَاحِ ثُمَّ قَالَ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا وَرَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بَغَيْرِ بَيِّنَةٍ فَيُقَالُ لَهُ أَلَمْ أَمُرْكَ بِالشَّهَادَةِ .

And a man who had wealth for him, so he spoilt it, so He^{-azwj} would Say to him: ‘Grace me sustenance’. So He^{-azwj} would Say to him: “Did I^{-azwj} not Command you with the moderation? Did I^{-azwj} not Command you with the righteousness?” Then He^{-azwj} Says: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67]**; and a man who did have wealth for him, but he lent it without any evidence, so He^{-azwj} would Say to him: “Did I^{-azwj} not Command you with the witnessing?”¹⁴

¹³ Al Kafi V 2 – The Book Of Supplication CH 32 H 2

¹⁴ Al Kafi V 2 – The Book Of Supplication CH 32 H 2

Moderation in Spending:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا {67}

And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67]

وعنه: عن أحمد بن أبي عبد الله، عن محمد بن علي، عن محمد بن سنان، عن أبي الحسن (عليه السلام) في قوله عز و جل: وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا، قال: «القوام هو المعروف، عَلَى الْمَوْسِعِ قَدْرُهُ وَ عَلَى الْمُقْتَرِ قَدْرُهُ عَلَى قَدْرِ عِيَالِهِ، وَ مَوْتِنْتِهِمُ الَّتِي هِيَ صِلَاحٌ لَهُ وَ لَهُمْ وَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا».

And from him, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Sinan,

(It has been narrated) from Abu Al-Hassan^{-asws} regarding the Words of the Mighty and Majestic: **and are moderate between that [25:67]**, he^{-asws} said: ‘The moderate – It is the reasonable: **the affluent is in accordance to him, and upon the (financially) straitened is in accordance to him [2:236]** - in accordance with his dependants. And their provision is that which is correct for him and for them. And **Allah does not Encumber a soul except what He has Given it [65:7]**’.¹⁵

عن جابر، عن أبي جعفر (عليه السلام)، قال: «قوله: وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا إِذَا أُسْرَفُوا سَيِّئَةً، وَ أَقْتَرُوا سَيِّئَةً، وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا حَسَنَةً، فَعَلَيْكَ بِالْحَسَنَةِ بَيْنَ السَّيِّئَتَيْنِ».

From Jabir, from Abu Ja’far^{-asws} having said: ‘His^{-azwj} Words: **And those, when they spend, are not being extravagant and are not stingy [25:67]**. When they are extravagant it is an evil deed, and (when they are) stingy it is an evil deed, **and are moderate between that [25:67]** - is a good (deed). So, it is upon you to do good deeds (and be) between the two evil ones’.¹⁶

وعنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن عمرو، عن عبد الله بن أبان، قال: سألت أبا الحسن الأول (عليه السلام) عن النفقة على العيال، فقال: «ما بين المكروهين: الإسراف، و الإقتار».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Amro, from Abdullah bin Aban who said,

¹⁵ الكافي 4: 56 / 8

¹⁶ Tafseer Al Burhan – H 7831

‘I asked Abu Al-Hassan^{-asws} the 1st about the spending upon the dependants, so he^{-asws} said: ‘What is between the two abhorrence(s) – the extravagance and the (self) impoverishment’^{.17}

عن عبد الرحمن، قال: سألت أبا عبد الله (عليه السلام) عن قوله: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَاماً – قال:- نزلت هذه بعد هذه، هي الوسط». تفسير العياشي

From Abdul Rahman who said, ‘I asked Abu Abdullah^{-asws} about His^{-azwj} Words: **And they are asking you what they should be spending. Say: ‘The surplus’ [2:219].** He^{-asws} said: ‘**And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67].** He^{-asws} said: ‘This was Revealed after this. It is the moderation’^{.18}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ قَالَ سَمِعْتُ الرِّضَا (عليه السلام) يَقُولُ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ (عليه السلام) يَلْبَسُ ثَوْبَيْنِ فِي الصَّيْفِ يُشْتَرِيَانِ بِخَمْسِمِائَةِ دِرْهَمٍ .

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

‘I heard Al-Reza^{-asws} saying: ‘Ali^{-asws} Bin Al-Husayn^{-asws} was wearing two clothes in the summer both having been bought with five hundred Dirhams’^{.19}

The squanderer (wastefulness) and the Economiser:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا {26}

And give to the one with kinship his right, and (to) the needy, and the wayfarer, and do not squander wastefully [17:26]

عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قوله: وَلَا تَبْذُرْ تَبْذِيرًا. قال: «من أنفق شيئاً في غير طاعة الله فهو مبذر، و من أنفق في سبيل الخير فهو مقتصد».

From Abdul Rahman Bin Al Hajjaj who said,

الكافي 4: 55 / 2. 17

تفسير العياشي 1: 106 / 315. 18

19 Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 5

‘I asked Abu Abdullah^{-asws} about His^{-azwj} Words: **and do not squander wastefully [17:26]**. So he^{-asws} said: ‘The one who spends anything in other than the obedience of Allah^{-azwj}, so he is a squanderer. And the one who spends in the way of good; so, he is an economiser’.²⁰

عن عامر بن جذاعة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «اتق الله ولا تسرف ولا تقتتر، وكن بين ذلك قواماً، إن التبذير من الإسراف، وقال الله: وَ لَا تَبْذُرْ تَبْذِيرًا إِنْ اللَّهُ لَا يَعْذِبُ عَلَى الْقَصْدِ».

From Aamir Bin Jaza’at who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Fear Allah^{-azwj} and do not be extravagant nor be stingy, but be in between that. The squandering is from the waste, and Allah^{-azwj} Says: **and do not squander wastefully [17:26]**. Surely, Allah^{-azwj} does not Punish upon the economising’.²¹

عن بشر بن مروان، قال: دخلنا على أبي عبد الله (عليه السلام) فدعا برطب، فأقبل بعضهم يرمي بالنوى، قال: فأمسك أبو عبد الله (عليه السلام) يده، فقال: «لا تفعل، إن هذا من التبذير، وإن الله لا يحب الفساد».

From Bashr Bin Marwan who said,

‘We went over to Abu Abdullah^{-asws}, and he^{-asws} called for the dates. So one of them went on to throw away the cores, but Abu Abdullah^{-asws} withheld his hand and he^{-asws} said: ‘Do not do so. This is from the squandering, and surely Allah^{-azwj} does not Love the spoilage’.²²

The esoteric meanings of squandering

عنه، عن أبيه، عن علي بن حديد، عن منصور بن يونس، عن إسحاق بن عمار، عن أبي عبد الله (ع) في قول الله: " ولا تبذر تبذيراً " قال: لا تبذروا ولاية علي (ع).

From him, from his father, from Ali Bin hadeed, from Mansour Bin Yunus, from Is’haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **and do not squander wastefully [17:26]**. He^{-asws} said: ‘Do not squander wastefully the Wilayah of Ali^{-asws}’.²³

²⁰ تفسير العياشي 2: 288 / 53.

²¹ تفسير العياشي 2: 288 / 55.

²² تفسير العياشي 2: 288 / 58.

²³ Al Mahaasin – V 1 Bk 5 H 298

قُلْتُ وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام)
 (قَالَ وَ هُوَ مُتَحِيرٌ فِي الْقِيَامَةِ يَقُولُ لَمْ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَيْتُنَا فَتَسَيَّبَتْهَا قَالَ الْآيَاتُ الْأَائِمَّةُ)
 (عَلَيْهِمُ السَّلَام) فَتَسَيَّبَتْهَا وَ كَذَلِكَ الْيَوْمَ تَنْسَى يَعْنِي تَرَكْتَهَا وَ كَذَلِكَ الْيَوْمَ تَتْرِكُ فِي النَّارِ كَمَا تَرَكْتَ الْأَائِمَّةَ (عَلَيْهِمُ السَّلَام)
 فَلَمْ تَطْعُ أَمْرَهُمْ وَ لَمْ تَسْمَعْ قَوْلَهُمْ

I said, **‘and We will Resurrect him on the Day of Judgement, blind?’** He^{-asws} said: ‘It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen^{-asws}. And he would be confused on the Day of Judgment [20:125] **He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you.** The Signs are the Imams^{-asws}, **but you forgot them; even thus shall you be Forsaken this Day.** You forgot, meaning neglected them^{-asws}, and similarly you will be neglected in the Fire just as you neglected the Imams^{-asws}. So you did not obey their^{-asws} orders and did not listen to their^{-asws} speech’.

قُلْتُ وَ كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى قَالَ يَعْنِي مَنْ أَشْرَكَ بِوِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ
 (عَلَيْهِ السَّلَام) غَيْرِهِ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ تَرَكَ الْأَائِمَّةَ مُعَانِدَةً فَلَمْ يَتَّبِعْ آثَارَهُمْ وَ لَمْ يَتَوَلَّهُمْ

I said, **‘[20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting’.** He^{-asws} said: ‘It Means the one who associates with the Wilayah of Amir Al-Momineen^{-asws} someone else, and does not believe in the Signs of his Lord^{-azwj}, and deliberately neglects the Imams^{-asws}. So he neither follows their^{-asws} Ahadeeth, nor acknowledges their^{-asws} Wilayah’.

قُلْتُ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ قَالَ وَ لِيَا أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قُلْتُ مَنْ كَانَ يَرِيدُ حَرْثَ الْآخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ
 الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ الْأَائِمَّةُ نَزَدَ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا قَالَ يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ وَ مَنْ كَانَ يَرِيدُ حَرْثَ الدُّنْيَا
 نُؤْتَهُ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْقَائِمِ نَصِيبٌ .

I said, **‘[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to’.** He^{-asws} said: ‘Wilayah of Amir Al-Momineen^{-asws}’. I said, **‘[42:20] Whoever desires the gain of the Hereafter’.** He^{-asws} said: ‘Recognition of Amir Al-Momineen^{-asws} and the Imams^{-asws}, **We will give him more of that gain.** He^{-asws} said: ‘We^{-azwj} shall Increase him from it’. He^{-asws} said: ‘He would be fulfilled his share from their^{-asws} government. **and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion.** He^{-asws} said: ‘There wouldn’t be a share for him, in the government of the truth along with Al-Qaim^{-asws}’.²⁴

And do not squander wastefully [17:26]. Imam^{-asws} said: ‘Do not squander wastefully the Wilayah of Ali^{-asws}’.²⁵ For example taking it lightly, with respect to its Grandness and communicating it with those who may reject it.

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 92

²⁵ Al Mahaasin – V 1 Bk 5 H 298

Extravagance from the Poor:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّرَاهِمُ يَعْمَلُ بِهَا وَقَدْ وَجِبَ عَلَيْهِ فِيهَا الزَّكَاةُ وَ يَكُونُ فَضْلُهُ الَّذِي يَكْسِبُ بِمَالِهِ كَفَافَ عِيَالِهِ لَطَعَامِهِمْ وَ كِسْوَتِهِمْ لَا يَسَعُهُ لِأَدْمِهِمْ وَإِنَّمَا هُوَ مَا يَقْتُوهُمْ فِي الطَّعَامِ وَ الْكِسْوَةِ

A number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Sama'at,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the man who happens to have Dirhams for him, working with it, and the *Zakāt* is Obligated upon him with regards to it, and there happens to be his excess (profits) which he achieved with his wealth sufficing his dependants for their foods, and their clothing, not being able to afford for their sauces, and rather it is what he provides for them regarding the food and the clothing’.

قَالَ فَلْيَنْظُرْ إِلَى زَكَاةِ مَالِهِ ذَلِكَ فليُخْرِجْ مِنْهَا شَيْئاً قَلَّ أَوْ كَثُرَ فَيُعْطِيهِ بَعْضَ مَنْ تَحِلُّ لَهُ الزَّكَاةُ وَ لِيُعَدَّ بِمَا بَقِيَ مِنَ الزَّكَاةِ عَلَى عِيَالِهِ وَ لِيَشْتَرِ بِذَلِكَ آدَامَهُمْ وَ مَا يُصَلِّحُهُمْ مِنْ طَعَامِهِمْ مِنْ غَيْرِ إِسْرَافٍ وَ لَا يَأْكُلُ هُوَ مِنْهُ فَإِنَّهُ رَبُّ فَقِيرٍ أُسْرَفَ مِنْ غَنِيِّ

He^{-asws} said: ‘So let him look into the *Zakāt* of that wealth of his, and let him extract something from it, little or more, so he should give it to someone for whom the *Zakāt* is Permissible, and let him assist with whatever remains from the *Zakāt*, upon his dependants, and let him buy with that, their sauces and whatever is correct for them from their food, from without any extravagance, and he himself should not consume from it, for sometimes the poor can be more extravagant than the rich’.

فَقُلْتُ كَيْفَ يَكُونُ الْفَقِيرُ أُسْرَفَ مِنَ الْغَنِيِّ فَقَالَ إِنَّ الْغَنِيَّ يَنْفِقُ مِمَّا أُوتِيَ وَ الْفَقِيرُ يَنْفِقُ مِنْ غَيْرِ مَا أُوتِيَ .

So, I said, ‘How can the poor happen to be more extravagant than the rich?’ So he^{-asws} said: ‘The rich spend from what is given (earned), and the poor spend from without having earned’.²⁶

²⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 43 H 11

To give out in Moderation (i.e., a handful and not two handfuls):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ مِنَ الْإِسْرَافِ فِي الْحَصَادِ وَالْحَدَادِ أَنْ يَصْدُقَ الرَّجُلُ بِكَفَيْهِ جَمِيعًا وَكَانَ أَبِي إِذَا حَضَرَ شَيْئًا مِنْ هَذَا فَرَأَى أَحَدًا مِنْ غُلَمَانِهِ يَتَصَدَّقُ بِكَفَيْهِ صَاحٍ بِهِ أَعْطَى بِيَدٍ وَاحِدَةٍ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَالضُّغْتِ بَعْدَ الضُّغْتِ مِنَ السَّنْبِلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{-asws}, said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [6:141] and give the due of it on the day of its harvest and do not act extravagantly. He^{-asws} said: ‘My^{-asws} father^{-asws} was saying: ‘From the extravagance during the harvest and replanting is that the man gives in charity with both his palms’, and it was so that whenever my^{-asws} father^{-asws} was presented something from this, and he^{-asws} saw one of his slaves giving charity with both his hands, would shout at him, ‘Give with one hand, the handful after the handful, the bale after the bale!’, from the ears of corn’.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَهُ إِنَّا نَكُونُ فِي طَرِيقِ مَكَّةَ فَنُرِيدُ الْإِحْرَامَ فَنَطْلُبِي وَ لَا تَكُونُ مَعَنَا نَخَالَةٌ تَتَدَلَّكَ بِهَا مِنَ النُّورَةِ فَتَتَدَلَّكَ بِالذَّقِيقِ وَ قَدْ دَخَلْنِي مِنْ ذَلِكَ مَا اللَّهُ أَعْلَمُ بِهِ فَقَالَ أَمْخَافَةُ الْإِسْرَافِ قُلْتُ نَعَمْ فَقَالَ لَيْسَ فِيمَا أَصْلَحَ الْبَدَنَ إِسْرَافٌ إِنِّي رُبَّمَا أَمَرْتُ بِالنَّقِيِّ فَيَلْتُ بِالزَّيْتِ فَآتَدَلَّكَ بِهِ إِنَّمَا الْإِسْرَافُ فِيمَا أَفْسَدَ الْمَالَ وَ أَضَرَّ بِالْبَدَنِ

Ali Bin Ibrahim, from his father and a number of our companions, from Ahmad Bin Muhammad, altogether, from Usman Bin Isa, from Is’haq Bin Abdul Aziz, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} he having said to him^{-asws}, ‘We happened to be in a road of Makkah so we required the Ihraam, and there did not happen to be with us any lime which we could perform the waxing with, so we do it with the flour, and there had entered (a thought) into me from that, what Allah^{-azwj} Knows of’. So he^{-asws} said: ‘Are fearing the extravagance?’ I said, ‘Yes’. So he^{-asws} said: ‘There is no extravagance regarding what is the correction of the body. Sometimes I^{-asws} order to the marrow with the oil, so I massage with it. But rather, the extravagance is in what spoils the wealth, and is harmful for the body’.

قُلْتُ فَمَا الْإِقْتَارُ قَالَ أَكَلُ الْخُبْزِ وَ الْمِلْحِ وَ أَنْتَ تَقْدِرُ عَلَيَّ غَيْرِهِ قُلْتُ فَمَا الْقَصْدُ قَالَ الْخُبْزُ وَ اللَّحْمُ وَ اللَّبَنُ وَ الْخَلُّ وَ السَّمْنُ مَرَّةً هَذَا وَ مَرَّةً هَذَا .

²⁷ Al Kafi V 3 – The Book Of Zakāt CH 45 H 6

I said, ‘So what is the austerity?’ He^{-asws} said: ‘Eating the bread and the salt, while you are able upon something else’. I said, ‘So what is the moderation?’ He^{-asws} said: ‘The bread, and the meat, and the milk, and the vinegar, and the butter, once this, and once this’.²⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو الْأَحْوَلِ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَذِهِ آيَةٌ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا قَالَ فَأَخَذَ قَبْضَةً مِنْ حَصِيٍّ وَ قَبْضَةً بِيَدِهِ فَقَالَ هَذَا الْإِقْتَارُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ ثُمَّ قَبَضَ قَبْضَةً أُخْرَى فَأَرَخَى كَفَّهُ كُلَّهَا ثُمَّ قَالَ هَذَا الْإِسْرَافُ ثُمَّ أَخَذَ قَبْضَةً أُخْرَى فَأَرَخَى بَعْضَهَا وَ أَمْسَكَ بَعْضَهَا وَ قَالَ هَذَا الْقَوَامُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Jameel Bin Salih, from Abdul Malik Bin Amro Al Ahowl who said,

‘Abu Abdullah^{-asws} recited this verse [25:67] **And they who when they spend, are neither extravagant nor stingy, but with moderation.** So he^{-asws} grabbed a handful of pebbles and captured these in his^{-asws} hand, and he^{-asws} said: ‘This is the miserliness which Allah^{-azwj} Mentions in His^{-azwj} book’. Then he^{-asws} grabbed another handful, so he^{-asws} opened his^{-asws} palm, all of it, then said: ‘This is the extravagance’. Then he^{-asws} grabbed another handful, so he^{-asws} opened part of it and withheld part of it and said, ‘This is the moderation’.²⁹

وَ عَنْهُ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَامُ) عَنِ النَّفَقَةِ عَلَى الْعِيَالِ فَقَالَ مَا بَيْنَ الْمَكْرُوهَيْنِ الْإِسْرَافِ وَ الْإِقْتَارِ .

And from him, from his father, from Muhammad Bin Amro, from Abdullah Bin Aban who said,

‘I asked Abu Al-Hassan^{-asws} the 1st, about the spending upon the dependants. So he^{-asws} said: ‘What is between the two (limits of) abhorrence – the extravagance and the miserliness’.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي يَعْفُورٍ وَ يُوسُفَ بْنِ عِمَارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ مَعَ الْإِسْرَافِ قِلَّةَ الْبِرِّكَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ibn Abu Yafour and Yusuf Bin Umara who both said,

²⁸ Al Kafi – V 4 – The Book of Zakat Ch 80 H 10

²⁹ Al Kafi – V 4 – The Book of Zakat Ch 81 H 1

³⁰ Al Kafi – V 4 – The Book of Zakat Ch 81 H 2

‘Abu Abdullah^{-asws} said: ‘Along with the extravagance is the scarcity of the Blessings’.³¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ
عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ رَبُّ فَقِيرٍ هُوَ أَسْرَفٌ مِنَ الْغَنِيِّ إِنَّ الْغَنِيَّ يَنْفِقُ مِمَّا أُوتِيَ وَالْفَقِيرُ يَنْفِقُ مِنْ غَيْرِ مَا أُوتِيَ .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sama’at Bin Mihran, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Sometimes the poor one is more extravagant than the rich one. The rich one spends from what he has been given, and the poor one spends from that which does not belong to him’.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ
جَلَّ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَقَالَ كَانَ فُلَانُ بْنُ فُلَانٍ الْأَنْصَارِيُّ سَمَاهُ وَكَانَ لَهُ حَرْثٌ وَ
كَانَ إِذَا أَخَذَ يَتَصَدَّقُ بِهِ وَيَبْقَى هُوَ وَعِيَالُهُ بِغَيْرِ شَيْءٍ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ سَرَفًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Musna who said,

‘A man asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [6:141] and **give the due of it on the day of its reaping, and do not act extravagantly; surely He does not Love the extravagant.** So he^{-asws} said: ‘So and so, son of so and so the Helper (he^{-asws} mentioned his name), had a farm for him, and when he took (the harvest), he gave in charity (all of) it, and there remained himself and his dependants without anything. So Allah^{-azwj} Mighty and Majestic Made that to be an extravagance’.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَلَا تَجْعَلْ
يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا قَالَ الْإِحْسَارُ الْفَاقَةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [17:29] **And do not make your hand to be shackled to your neck nor extend it to its**

³¹ Al Kafi – V 4 – The Book of Zakat Ch 81 H 3

³² Al Kafi – V 4 – The Book of Zakat Ch 81 H 4

³³ Al Kafi – V 4 – The Book of Zakat Ch 81 H 5

limit, lest you should become blameworthy, tied up. He^{-asws} said: ‘The ‘tied up’ is the destitution’.³⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ عَجْلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَجَاءَ سَائِلٌ فَقَامَ إِلَيَّ مَكْتَلٌ فِيهِ تَمْرٌ فَمَلَأْتُ يَدَهُ فَنَاولَهُ ثُمَّ جَاءَ آخَرَ فَسَأَلَهُ فَقَامَ بِيَدِهِ فَنَاولَهُ ثُمَّ جَاءَ آخَرَ فَسَأَلَهُ فَقَامَ بِيَدِهِ فَنَاولَهُ

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from his father, from Al Nazar Bin Suweyd, from Musa Bakr, from Ajlan who said,

‘I was in the presence of Abu Abdullah^{-asws}, when a beggar came over. So, he^{-asws} reached to a basket in which were some dates, filled his^{-asws} hand and gave it to him. Then another came over and begged him^{-asws}. So, he^{-asws} stood, grabbed a handful and gave it to him. Then another came over and begged him^{-asws}, so he^{-asws} stood, grabbed a handful and gave it to him. Then another came over and begged him^{-asws}. So, he^{-asws} stood, grabbed a handful and gave it to him.

ثُمَّ جَاءَ آخَرَ فَقَالَ اللَّهُ رَازِقُنَا وَإِيَّاكَ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ لَا يَسْأَلُهُ أَحَدٌ مِنَ الدُّنْيَا شَيْئًا إِلَّا أَعْطَاهُ فَأَرْسَلَتْ إِلَيْهِ امْرَأَةٌ ابْنًا لَهَا فَقَالَتْ انْطَلِقْ إِلَيْهِ فَاسْأَلْهُ فَإِنْ قَالَ لَكَ لَيْسَ عِنْدَنَا شَيْءٌ فَقُلْ أَعْطَيْتُ قَمِيصَكَ قَالَ فَأَخَذَ قَمِيصَهُ فَرَمَى بِهِ إِلَيْهِ

Then another one came over, so he^{-asws} said: ‘May Allah^{-azwj} Grace us^{-asws} and you’. Then he^{-asws} said: ‘Rasool-Allah^{-saww} was such that no one asked him^{-saww} from something of the world except that he^{-saww} gave it to him. So a woman sent her son over to him^{-asws} saying, ‘Go to him^{-saww} and ask him. So if he^{-saww} says: ‘There is nothing with us^{-saww}’, so he said, ‘Give me your^{-saww} shirt’. He^{-asws} said: ‘So he^{-saww} took off his shirt and threw it at him’.

وَفِي نُسْخَةٍ أُخْرَى فَأَعْطَاهُ فَأَدَّبَهُ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى الْقَصْدِ فَقَالَ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا .

And in another copy, ‘So he^{-saww} gave him (his^{-saww} shirt) and Allah^{-azwj} Blessed and High Educated him^{-saww} upon the moderation, so He^{-azwj} Said [17:29] **And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, tied up’.**³⁵

³⁴ Al Kafi – V 4 – The Book of Zakat Ch 81 H 6

³⁵ Al Kafi – V 4 – The Book of Zakat Ch 81 H 7

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَانَ بَيْنَ ذَلِكَ قَوَامًا قَالَ الْقَوَامُ هُوَ الْمَعْرُوفُ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتَرِّ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ عَلَى قَدْرِ عِيَالِهِ وَمَثْوَتِهِمُ الَّتِي هِيَ صَلَاحٌ لَهُ وَلَهُمْ وَلَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا .

Ahmad Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Sinan,

(It has been narrated) from Abu Al-Hassan^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [25:67] **but with moderation**. He^{-asws} said: ‘The moderation, it is the act of kindness; upon the affluent being his measurement, and upon the poor being his measurement, chattels with the kindness, being a right upon the do-gooders, upon a measurement of his dependants and their expenditure which is correct for him and for them; and Allah^{-azwj} does not Encumber (Burden) a soul except what He^{-azwj} Gave it’.³⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ فِي قَوْلِهِ تَعَالَى وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا فَبَسْطَ كَفَّهُ وَفَرَّقَ أَصَابِعَهُ وَحَنَاهَا شَيْئًا وَعَنْ قَوْلِهِ تَعَالَى وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَبَسْطَ رَاحَتَهُ وَقَالَ هَكَذَا وَقَالَ الْقَوَامُ مَا يَخْرُجُ مِنْ بَيْنِ الْأَصَابِعِ وَيَقَى فِي الرَّاحَةِ مِنْهُ شَيْءٌ .

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

‘Regarding the Words of the Exalted [25:67] **And they who when they spend, are neither extravagant nor stingy, but with moderation**, so he^{-asws} extended his^{-asws} palm and separated his^{-asws} fingers and tilted it a bit. And about the Words of the Exalted [17:29] **nor extend it to its limit**, so he^{-asws} extended his^{-asws} palm and said: ‘Like this’. And he^{-asws} said: ‘The **moderation** is what comes out from between the fingers, and something from it remains in the palm’.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمَّارِ أَبِي عَاصِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَرْبَعَةٌ لَا يَسْتَجَابُ لَهُمْ أَحَدُهُمْ كَانَ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ يَا رَبِّ ارْزُقْنِي فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ أَلَمْ أَمُرْكَ بِالْإِقْتِصَادِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Ammar Abu Aasim who said,

‘Abu Abdullah^{-asws} said: ‘There are four for whom (supplications) would not be Answered – One of them is the one for whom is wealth, so he spoils it, then he is saying, ‘O Lord^{-azwj}, Grace me!’ So Allah^{-azwj} Mighty and Majestic is Saying: “Did I^{-azwj} not Command you with the moderation?’³⁸

³⁶ Al Kafi – V 4 – The Book of Zakat Ch 81 H 8

³⁷ Al Kafi – V 4 – The Book of Zakat Ch 81 H 9

³⁸ Al Kafi – V 4 – The Book of Zakat Ch 81 H 11

Additional Ahadith related to Israf in harvest and included in Appendix II.

The least from the Over-spending (Israf) and Moderation

محمد بن يحيى عن محمد بن الحسين عن محمد بن إسماعيل بن بزيع عن صالح بن عقبة عن سليمان بن صالح قال قلت لأبي عبد الله (عليه السلام) أدنى ما يجيء من حد الإسراف فقال ابتداءك ثوب صوتك وإهراقك فضل إنائك وأكلك التمر ورميك النوى هاهنا وهاهنا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Suleyman Bin Salih who said,

'I said to Abu Abdullah^{-asws}, 'The lowest of what comes from a limit of the extravagance?' So he^{-asws} said: 'Your abuse of your worn-out clothes, and your burning of the excess in your utensils, and your eating the dates and throwing the cores over here and over here'.³⁹

محمد بن يحيى عن محمد بن الحسين عن محمد بن إسماعيل بن صالح بن عقبة عن سليمان بن صالح قال قلت لأبي عبد الله (عليه السلام) ما أدنى ما يجيء من الإسراف قال ابتداءك ثوب صوتك وإهراقك فضل إنائك وأكلك التمر ورميك بالنوى هاهنا وهاهنا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Suleyman Bin Salih who said,

'I said to Abu Abdullah^{-asws}, 'What is the lowest of the extravagance?' He^{-asws} said: 'Your routinely wearing of your protective clothing, and your discarding the remnants of your utensil, and your eating the dates and your throwing with the core over here and over there'.⁴⁰

الحسين بن محمد عن معلى بن محمد عن أحمد بن محمد عن محمد بن أحمد عن ابن طيفور المتطبب قال سألتني أبو الحسن (عليه السلام) أي شيء تركب حماراً فقال بكم ابتعته قلت بثلاثة عشر ديناراً فقال إن هذا هو السرف أن تشتري حماراً بثلاثة عشر ديناراً وتدع بردونا قلت يا سيدي إن مئونة البرذون أكثر من مئونة الحمارة قال فقال إن الذي يمون الحمارة يمون

³⁹ Al Kafī – V 4 – The Book of Zakat Ch 81 H 10

⁴⁰ Al Kafī – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 14 H 2

الْبِرْدُونَ أَمَا عَلِمْتَ أَنَّ مِنْ أَرْتَبَطَ دَابَّةً مُتَوَقَّعًا بِهِ أَمْرُنَا وَ يَغِيظُ بِهِ عَدُونَنَا وَ هُوَ مَنْسُوبٌ إِلَيْنَا أَدْرَ اللَّهُ رِزْقَهُ وَ شَرَحَ صَدْرَهُ وَ بَلَّغَهُ أَمْلَهُ وَ كَانَ عَوْنًا عَلَيَّ حَوَائِجِهِ .

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from the one who informed him, from Ibn Tayfour Al Mutatabab who said,

'Abu Al-Hassan^{-asws} asked me: 'Which thing do you ride?' I said, 'A donkey'. So he^{-asws} said: 'With how much did you buy it?' I said, 'With thirteen Dinars'. So he^{-asws} said: 'This is an extravagance if you were to buy a donkey with thirteen Dinars and neglect a work-horse'. I said, 'My Master^{-asws}! The provision (feed) for the work-horse is more than a provision of the donkey'. He^{-asws} said: 'The One Who^{-azwj} Provides (feed) for the donkey would Provide for the work-horse. Do you not know that the one who associates with an animal in expectation of our^{-asws} matter (Rising of Al-Qaim^{-asws}), and annoys our^{-asws} enemies by it, and it is linked to us^{-asws}, Allah^{-azwj} would Manage his livelihood, and Open his chest, and successfully conclude his work, and it would be an aid upon his needs'.⁴¹

What is not from Israf:

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ رَفَعَهُ قَالَ مَا أَنْفَقْتُ فِي الطِّيبِ فَلَيْسَ بِسَرْفٍ .

From him, from Muhammad Bin Isa, from Zakariyya Al Momin, raising it,

'He^{-asws} said, 'Whatever you spend regarding the perfume, so it is not an extravagance'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَيْسَ فِي الطَّعَامِ سَرْفٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al hakam, from Shihab Bin Abd Rabbih who said,

'Abu Abdullah^{-asws} said: 'There is no extravagance regarding the meal'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ عُبَيْدِ الْخَيَّاطِ عَنْ عَبْدِ الْعَزِيزِ عَنْ ابْنِ سِنَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ أَنَّ رَجُلًا عِنْدَهُ أَلْفُ دِرْهَمٍ لَيْسَ عِنْدَهُ غَيْرُهَا ثُمَّ اشْتَرَى بِهَا سَكْرًا لَمْ يَكُنْ مُسْرِفًا .

⁴¹ Al-Kafi – V 6 – The Book of Domestic Animals Ch 1 H 1

⁴² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 48 H 16

⁴³ Al Kafi – V 6 – The Book of Foodstuffs Ch 33 H 4

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Ubeyd Al Khayyat, from Abdul Aziz, from Ibn Sinan, from A man, from:

Abu Abdullah^{-asws} says: 'If a man has a thousand Dirhams with him, not having with him other than it, then he buys sugar with (all of) it, he would not have been extravagant'.⁴⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ لَهُ عَشْرَةُ أَقْمِصَةٍ يَرَاوِحُ بَيْنَهَا قَالَ لَا بَأْسَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Is'haq Bin Ammar who said,

'I asked Abu Abdullah^{-asws} about the man who happened to have ten shirts for him, rotating between these. He^{-asws} said: 'There is no problem'.⁴⁵

وَبِهَذَا الْإِسْنَادِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَكُونُ لِي ثَلَاثَةُ أَقْمِصَةٍ قَالَ لَا بَأْسَ قَالَ فَلِمَ أَرَلْتُ حَتَّى بَلَغَتْ عَشْرَةَ فَقَالَ أَلَيْسَ يَوَدُّعُ بَعْضُهَا بَعْضًا قُلْتُ بَلَى وَ لَوْ كُنْتُ إِنَّمَا أَلْبَسُ وَاحِدًا لَكَانَ أَقَلَّ بَقَاءً قَالَ لَا بَأْسَ .

And by this chain, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'There happen to be three shirts for me'. He^{-asws} said: 'There is no problem'. So he did not cease (numbering) until it reached ten. So, he^{-asws} said: 'Do they not make each other last longer?' I said, 'Yes, and were I to wear one, it would last for a little (while)' He^{-asws} said: 'There is no problem'.⁴⁶

عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ الْمُوسِرِ يَتَّخِذُ الثِّيَابَ الْكَثِيرَةَ الْجِيَادَ وَالطَّيَالِسَةَ وَالْقَمِصَّ الْكَثِيرَةَ يَصُونُ بَعْضُهَا بَعْضًا يَتَّحَمَلُ بِهَا أَيْ يَكُونُ مُسْرِفًا قَالَ لَا لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِيَنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ .

From him, from Nuh Bin Shuayb, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the man affluent man taking many clothes, new ones, and the pallium, and an abundance of shirts making each other last longer, beautifying by these, would he happen to be an extravagant?' He^{-asws} said: 'No, because Allah^{-azwj} Mighty and Majestic Saying [65:7] **Let him who has abundance spend out of his abundance**'.⁴⁷

⁴⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 82 H 8

⁴⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 10

⁴⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 11

⁴⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 12

APPENDIX I

Esoteric Meanings of Israf:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {53}

Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا قَالَ يَعْنِي بِهِ وِلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al-Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [20:124] **And whoever ignores My Guidance will live a woeful life.** He^{-asws} said: ‘It Means ignoring the Wilayah of Amir Al-Momineen^{-asws}’.

قُلْتُ وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ وَ هُوَ مُتَحِيرٌ فِي الْقِيَامَةِ يَقُولُ لَمْ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسَيْتَهَا قَالَ الْآيَاتُ الْأَتَمَّةُ (عليهم السلام) فَنَسَيْتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى يَعْنِي تَرَكْتَهَا وَ كَذَلِكَ الْيَوْمَ تُرَكُّ فِي النَّارِ كَمَا تَرَكْتَ الْأَتَمَّةَ (عليهم السلام) فَلَمْ تَطِعْ أَمْرَهُمْ وَ لَمْ تَسْمَعْ قَوْلَهُمْ

I said, ‘**and We will Resurrect him on the Day of Judgement, blind?**’ He^{-asws} said: ‘It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen^{-asws}. And he would be confused on the Day of Judgment [20:125] **He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you.** The Signs are the Imams^{-asws}, **but you forgot them; even thus shall you be Forsaken this Day.** You forgot, meaning neglected them^{-asws}, and similarly you will be neglected in the Fire just as you neglected the Imams^{-asws}. So you did not obey their^{-asws} orders and did not listen to their^{-asws} speech’.

قُلْتُ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى قَالَ يَعْنِي مَنْ أَشْرَكَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) غَيْرِهِ وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ وَتَرَكَ الْأَئِمَّةَ مُعَانِدَةً فَلَمْ يَتَّبِعْ آثَارَهُمْ وَلَمْ يَتَوَلَّهُمْ

I said, **'[20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting'**.

He^{-asws} said: 'It Means the one who associates with the Wilayah of Amir Al-Momineen^{-asws} someone else, and does not believe in the Signs of his Lord^{-azwj}, and deliberately neglects the Imams^{-asws}. So he neither follows their^{-asws} Ahadeeth, nor acknowledges their^{-asws} Wilayah'.

قُلْتُ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ قَالَ وَوَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قُلْتُ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَالْأَئِمَّةَ نَزَدَ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا قَالَ يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتَهُ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْقَائِمِ نَصِيبٌ .

I said, **'[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to'**.

He^{-asws} said: 'Wilayah of Amir Al-Momineen^{-asws}'. I said, **'[42:20] Whoever desires the gain of the Hereafter'**. He^{-asws} said: 'Recognition of Amir Al-Momineen^{-asws} and the Imams^{-asws}, **We will give him more of that gain**. He^{-asws} said: 'We^{-azwj} shall Increase him from it'. He^{-asws} said: 'He would be fulfilled his share from their^{-asws} government. **and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion**. He^{-asws} said: 'There wouldn't be a share for him, in the government of the truth along with Al-Qaim^{-asws}'.⁴⁸

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 92

APPENDIX II

Extravagance in Charity from Harvest

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلَهُ وَالزَّيْتُونَ
وَالرَّمَانَ مِثَابَهَا وَغَيْرَ مِثَابِهِ ۖ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۖ وَلَا
تَسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {141}

And He is the One Who Produces gardens, trellised and without trellises, and the palm trees, and the crops of different foods, and the olives, and the pomegranates resembling and without resemblance. Eat from its fruits when its yields and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141]

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ. قال: «أعطه من حضرك من المسلمين، وإن لم يحضرك إلا مشرك فأعطه».

From Abdullah Bin Sinn,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about His^{-azwj} Words: **and give His Right on the day of its harvest [6:141]**: ‘Give it to the one who is present from the Muslims, and if they are not in your presence except for the Polytheists, so give it to them’.⁴⁹

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «لا يكون الحصاد و الجذاذ بالليل، إن الله يقول: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ». قال: «كان فلان بن فلان الأنصاري- سماء- و كان له حرث، و كان إذا أجذه تصدق به، و بقي هو و عياله بغير شيء، فجعل الله ذلك سرفا».

From Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘Do not harvest and irrigate at night. Allah^{-azwj} is Saying: **and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141]**. So and so, the Helper’ – he^{-asws} named him – ‘and he had a farm for himself, and when he harvested he gave it all in charity, and there did not remain anything for himself and his family. So Allah^{-azwj} Made that to be an extravagance’.⁵⁰

⁴⁹ تفسير العياشي 1: 377 / 100.

⁵⁰ تفسير العياشي 1: 379 / 105.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَصْرُمَ بِاللَّيْلِ وَلَا تَحْصُدْ بِاللَّيْلِ وَلَا تَضَحَّ بِاللَّيْلِ وَلَا تَبْدُرَ بِاللَّيْلِ فَإِنَّكَ إِنْ تَفَعَّلْتَ لَمْ يَأْتِكَ الْقَانِعُ وَالْمَعْتَرُ فَقُلْتَ مَا الْقَانِعُ وَالْمَعْتَرُ قَالَ الْقَانِعُ الَّذِي يَقْنَعُ بِمَا أُعْطِيَتْهُ وَالْمَعْتَرُ الَّذِي يَمُرُّ بِكَ فَيَسْأَلُكَ وَإِنْ حَصَدْتَ بِاللَّيْلِ لَمْ يَأْتِكَ السُّؤَالُ وَهُوَ قَوْلُ اللَّهِ تَعَالَى آتُوا حَقَّهُ يَوْمَ حَصَادِهِ عِنْدَ الْحَصَادِ يَعْنِي الْقَبْضَةَ بَعْدَ الْقَبْضَةِ إِذَا حَصَدْتَهُ وَإِذَا خَرَجَ فَالْحَفْنَةَ بَعْدَ الْحَفْنَةِ وَكَذَلِكَ عِنْدَ الصَّرَامِ وَكَذَلِكَ عِنْدَ الْبَدْرِ وَلَا تَبْدُرَ بِاللَّيْلِ لِأَنَّكَ تُعْطِي مِنَ الْبَدْرِ كَمَا تُعْطِي مِنَ الْحَصَادِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Neither pick (fruits) at night, nor harvest at night, nor slaughter (sacrificial animal) at night, nor sow at night, for if you were to do so, the contented one and the beggar would not come to you’. So I said, ‘What is the contented one and the beggar?’ He^{-asws} said: ‘The contented one is the one who is contented with whatever he is given, and the beggar is the one who would pass by you, so he would ask you; and if you were to harvest at night, he would not come asking; and these are the Words of Allah^{-azwj} the Exalted **and give His Right on the day of its harvest [6:141]** – Meaning the bunch after the bunch when it is harvested; and when it comes out, so the handful after the handful; and similar to that is during the picking (of fruits), similar to that during the sowing. And do not sow at night because you would give from the sowing just as you would give from the harvest’.⁵¹

الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي مَرْيَمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ تُعْطِي الْمَسْكِينِ يَوْمَ حَصَادِكَ الضَّغْتِ ثُمَّ إِذَا وَقَعَ فِي الْبَدْرِ ثُمَّ إِذَا وَقَعَ فِي الصَّاعِ الْعَشْرِ وَنِصْفِ الْعَشْرِ .

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Abu Maryam,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and give His Right on the day of its harvest [6:141]**. He^{-asws} said: ‘You should give to the poor on the day of your harvest, the bale. Then when it falls in the threshing floor, then when it falls during the harvest, it is the tenth and half the tenth (as *Zakāt*)’.⁵²

مُحَمَّدَ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ مِنَ الْإِسْرَافِ فِي الْحَصَادِ وَالْجَدَادِ أَنْ يَصَدَّقَ الرَّجُلُ

⁵¹ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 3

⁵² Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 4

بِكْفَيْهِ جَمِيعاً وَكَانَ أَبِي إِذَا حَضَرَ شَيْئاً مِنْ هَذَا فَرَأَى أَحَدًا مِنْ غِلْمَانِهِ يَتَصَدَّقُ بِكْفَيْهِ صَاحَ بِهِ أَعْطِ بِيَدٍ وَاحِدَةً الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَ الضَّغْتِ بَعْدَ الضَّغْتِ مِنَ السَّنْبِلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{-asws}, said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and give His Right on the day of its harvest and do not be extravagant [6:141]**. He^{-asws} said: ‘My^{-asws} father^{-asws} was saying: ‘From the extravagance during the harvest and replanting is that the man gives in charity with both his palms’, and it was so that whenever my^{-asws} father^{-asws} was presented something from this, and he^{-asws} saw one of his slaves giving charity with both his hands, would shout at him, ‘Give with one hand, the handful after the handful, the bale after the bale!’, from the ears of corn’.⁵³

العياشي: عن الحسن بن علي، عن الرضا (عليه السلام)، قال: سألته عن قول الله: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ، قال: «الضغث و الاثنين، تعطي من حضرك» و قال: «فهي رسول الله (صلى الله عليه و آله) عن الحصاد بالليل».

Al-Ayyashi, from Al Hassan Bin Ali,

‘From Al-Reza^{-asws}, said, ‘I asked him^{-asws} about the Words of Allah^{-azwj}: **and give His Right on the day of its harvest [6:141]**. He^{-asws} said: ‘The bale (bunch), and the two. Give it to the ones present’. And he^{-asws} said: ‘Rasool-Allah^{-saww} forbade from the harvesting at night’.⁵⁴

⁵³ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 6

⁵⁴ تفسير العياشي 1: 97 /377