

# الكافي

## AL-KAFI

ج 4

Volume 4

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الزَّكَاةِ

THE BOOK OF ZAKAAT (1)

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

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

## أَبْوَابُ الصَّدَقَةِ

# CHAPTERS ON CHARITIES

## بَابُ فَضْلِ الصَّدَقَةِ

### Chapter 48 – The merits of charity

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الصَّدَقَةُ تَدْفَعُ مِيتَةَ السُّوءِ .

Ali Bin Ibrahim Bin Hashim, from his father, from Al Husayn Bin Yazeed Al Nowfaly,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The charity repels the evil death’.<sup>1</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ إِسْحَاقَ بْنِ عَلِيٍّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ الْبِرُّ وَالصَّدَقَةُ يُنْفِيَانِ الْفَقْرَ وَ يَزِيدَانِ فِي الْعُمْرِ وَ يَدْفَعَانِ تِسْعِينَ مِيتَةَ السُّوءِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Is'haq Bin Ghalib, from the one who narrated it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘The righteous deed and the charity, they both negate the poverty and they both increase in the life span, and they both repel ninety-nine evil (types of) death’.

وَ فِي خَبَرٍ آخَرَ وَ يَدْفَعَانِ عَنْ شِبَعَتِي مِيتَةَ السُّوءِ .

And in another Hadeeth, ‘(He<sup>asws</sup> said): ‘And they both repel the evil death from my<sup>asws</sup> Shias’.<sup>2</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ خَلْفِ بْنِ حَمَّادٍ عَنِ إِسْمَاعِيلَ الْجَوْهَرِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لِأَنَّ أَحَجَّ حَجَّةَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً وَ رَقَبَةٌ حَتَّى أَنْتَهَى إِلَى عَشْرَةٍ وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى أَنْتَهَى إِلَى سَبْعِينَ وَ لِأَنَّ أَعْوَلَ أَهْلَ بَيْتِ مِنَ الْمُسْلِمِينَ أَشْبَعُ جَوْعَتَهُمْ وَ أَكْسُو عَوْرَتَهُمْ وَ أَكْفَى وَجُوهُهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحَجَّ حَجَّةً وَ حَجَّةً حَتَّى أَنْتَهَى إِلَى عَشْرٍ وَ عَشْرٍ وَ عَشْرٍ وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى أَنْتَهَى إِلَى سَبْعِينَ .

A number of our companions, from Ahmad Bin Muhammad Bin Abu Abdullah, from his father, from Khalaf Bin Hammad, from Ismail Al Jowhary, from Abu Baseer,

<sup>1</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 1

<sup>2</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 2

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'If I<sup>asws</sup> were to perform a Hajj, it would be more beloved to me<sup>asws</sup> than if I<sup>asws</sup> were to free a neck, and a neck' – until he<sup>asws</sup> ended up to ten, 'and similar to it, and similar to it until it ends up to seventy; and if I<sup>asws</sup> were to support a family from the Muslims, satiate their hunger, and clothe their nakedness, and restrain their faces from the people, it would be more beloved to me<sup>asws</sup> than if I<sup>asws</sup> were to perform a Hajj, and a Hajj, and a Hajj, until it ends up to ten, and ten, and ten, and similar to it, and similar to it, until it ends up to seventy'.<sup>3</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ صَدَّقَ بِالْخَلْفِ جَادًا بِالْعَطِيَّةِ .

A number of our companions, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who is certain of the Replacement would be generous with the giving'.<sup>4</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ( دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَادْفَعُوا الْبَلَاءَ بِالْإِدْعَاءِ وَاسْتَنْزَلُوا الرِّزْقَ بِالصَّدَقَةِ فَإِنَّهَا تَفُكُّ مِنْ بَيْنِ لِحْيِ سَبْعِمِائَةِ شَيْطَانٍ وَ لَيْسَ شَيْءٌ أَثْقَلَ عَلَى الشَّيْطَانِ مِنَ الصَّدَقَةِ عَلَى الْمُؤْمِنِ وَ هِيَ تَفْعَلُ فِي يَدِ الرَّبِّ تَبَارَكَ وَ تَعَالَى قَبْلَ أَنْ تَفْعَلَ فِي يَدِ الْعَبْدِ .

Ali Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abdullah Bin Ali Qasim, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said: 'Treat your sick ones with the charity and repel the afflictions with the supplication, and cause the sustenance to descend with the charity. Charity finds its way through the beards of seven hundred devils, and there is nothing heavier upon the Satan<sup>la</sup> than the charity upon the Believer, and it falls into the Hand of the Lord<sup>azwj</sup> Blessed and High before it falls into the hand of the servant'.<sup>5</sup>

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( أَرْضُ الْقِيَامَةِ نَارٌ مَا خَلَا ظِلُّ الْمُؤْمِنِ فَإِنَّ صَدَقَتَهُ تَطْلُهُ .

Ahmad Bin Abdullah, from his grandfather, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abdul Rahman Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The land of the Day of Judgement is Fire except what shades the Believer, for his charity would shade him'.<sup>6</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ الصَّدَقَةُ بِالْيَدِ تَقِي مِائَةَ السُّوءِ وَ تَدْفَعُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ وَ تَفُكُّ عَنْ لِحْيِ سَبْعِينَ شَيْطَانًا كُلُّهُمْ يَأْمُرُهُ أَنْ لَا يَفْعَلَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

<sup>3</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 3

<sup>4</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 4

<sup>5</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 5

<sup>6</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 6

'I heard Abu Abdullah<sup>asws</sup> saying: 'The charity with the hand negates the evil death and repels seventy types from the types of the afflictions, and it (charity) finds its way through the beards of seventy devils, all of them instructing him that he should not do so'.<sup>7</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كَانَ فِي وَصِيَّةِ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِأَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ وَ أَمَّا الصَّدَقَةُ فَجُهْدَكَ جُهْدَكَ حَتَّى يُقَالَ قَدْ أُسْرِفَتْ وَ لَمْ تُسْرِفْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al No'man, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'It was in the bequest of the Prophet<sup>saww</sup> to Amir Al-Momineen<sup>asws</sup> and his<sup>saww</sup> greetings upon him<sup>asws</sup>: 'And as for the charity, so you<sup>asws</sup> should strive with such a striving until it is said, 'He<sup>asws</sup> has been extravagant', and you<sup>asws</sup> would not be extravagant'.<sup>8</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ يُسْتَحَبُّ لِلْمَرِيضِ أَنْ يُعْطِيَ السَّائِلَ بِيَدِهِ وَ يَأْمُرَ السَّائِلَ أَنْ يَدْعُوَ لَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'It is recommended for the sick one that he should give the beggar with his own hands, and he should instruct the beggar that he supplicates for him'.<sup>9</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ قَالَ أَخْبَرْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) أَنِّي أَصِبتُ بِإِبْنَيْنِ وَ بَقِيَّ لِي بُنَيٌّ صَغِيرٌ فَقَالَ تَصَدَّقْ عَنْهُ ثُمَّ قَالَ جِئِنِ حَضَرَ قِيَامِي مَرُّ الصَّبِيِّ فَلْيَتَصَدَّقْ بِيَدِهِ بِالْكَسْرَةِ وَ الْقُبْضَةِ وَ الشَّيْءِ وَ إِنْ قَلَّ فَإِنَّ كُلَّ شَيْءٍ يُرَادُ بِهِ اللَّهُ وَ إِنْ قَلَّ بَعْدَ أَنْ تَصَدَّقَ النَّيَّةُ فِيهِ عَظِيمٌ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Umar Bin Yazeed who said,

'I informed Abu Al-Hassan Al-Reza<sup>asws</sup> that I have been hit by (the death of) two sons, and there remains for me one young son. So he<sup>asws</sup> said: 'Give charity on his behalf'. Then he<sup>asws</sup> said when I was about to arise, 'Instruct the child so let him give the charity with his own hands, with the bread, and the handful (of foodstuff), and the thing, be it little, for everything by which Allah<sup>azwj</sup> is intended even though it may be little after the sincerity of the intention in it, is great. Allah<sup>azwj</sup> Mighty and Majestic is Saying [99:7] **So, he who has done a little of good shall see it [9:8] And he who has done a little of evil shall see it.**

وَ قَالَ فَلَا اقْتَحَمَ الْعَقَبَةَ وَ مَا أَدْرَاكَ مَا الْعَقَبَةُ فَكَّ رَقَبَةً أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ أَنْ كُلَّ أَحَدٍ لَا يُفْعَرُ عَلَى فَكَّ رَقَبَةٍ فَجَعَلَ إِطْعَامَ الْيَتِيمِ وَ الْمَسْكِينِ مِثْلَ ذَلِكَ تَصَدَّقْ عَنْهُ.

<sup>7</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 7

<sup>8</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 8

<sup>9</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 9

And He<sup>azwj</sup> Said [90:11] **But he would not attempt the uphill road, [90:12] And what will make you comprehend what the uphill road is? [90:13] (It is) the setting free of a slave, [90:14] Or the giving of food in a day of hunger [90:15] To an orphan, having relationship, [90:16] Or to the poor man lying in the dust.** Allah<sup>azwj</sup> Mighty and Majestic Knows that everyone is not able upon freeing a neck, so He<sup>azwj</sup> Made feeding the orphan and the poor as being similar to that. Give charity on his behalf'.<sup>10</sup>

عَبْرُ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) تَصَدَّقُوا وَ لَوْ بِصَاعٍ مِنْ تَمْرٍ وَ لَوْ بِبَعْضِ صَاعٍ وَ لَوْ بِبَعْضِ قَبْضَةٍ وَ لَوْ بِبَعْضِ قَبْضَةٍ وَ لَوْ بِتَمْرَةٍ وَ لَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَيَكَلِّمَهُ لَيْتَهُ

Someone else from our companions, from Ahmad Bin Abu Abdullah, from someone else, from Abu Jameela,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Give charity and even if it is with a Sa’a (a unit of measurement) of dates, and even if it is with part of a Sa’a, and even if it is with a handful, and even if it is part of a handful, and even if it is with one date, and even if it is with a part of a date. So the one who cannot find (even that), so with soft words.

فَإِنَّ أَحَدَكُمْ لَأَقَى اللَّهَ فَقَائِلٌ لَهُ أَلَمْ أَفْعَلْ بِكَ أَلَمْ أَجْعَلْكَ سَمِيعًا بَصِيرًا أَلَمْ أَجْعَلْ لَكَ مَالًا وَ وُلْدًا فَيَقُولُ بَلَى فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَانظُرْ مَا قَدَّمْتَ لِنَفْسِكَ قَالَ فَيَنْظُرُ قُدَّامَهُ وَ خَلْفَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ فَلَا يَجِدُ شَيْئًا يَبْقَى بِهِ وَجْهَهُ مِنَ النَّارِ .

So when one of you meet Allah<sup>azwj</sup>, it would be Said to him: “Did I<sup>azwj</sup> not Do (such and such) with you? Did I<sup>azwj</sup> not Make for you hearing, sight? Did I<sup>azwj</sup> not Make wealth and children to be for you?” So he would be saying, ‘Yes’. So Allah<sup>azwj</sup> Blessed and High would be Saying: “So look what you have sent for yourself”. He<sup>asws</sup> said: ‘So he would look in front of him, and behind him, and on his right, and on his left, so he would not find anything with which he could save his face from the Fire’.<sup>11</sup>

بَابُ أَنَّ الصَّدَقَةَ تَدْفَعُ الْبَلَاءَ

## Chapter 49 – The charity repels the affliction

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَوَالِدٍ قَالَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ بَكَرُوا بِالصَّدَقَةِ وَ ارْغَبُوا فِيهَا فَمَا مِنْ مُؤْمِنٍ يَتَصَدَّقُ بِصَدَقَةٍ يُرِيدُ بِهَا مَا عِنْدَ اللَّهِ لِيُدْفَعَ اللَّهُ بِهَا عَنْهُ شَرٌّ مَا يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي ذَلِكَ الْيَوْمِ إِلَّا وَقَاهُ اللَّهُ شَرَّ مَا يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي ذَلِكَ الْيَوْمِ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abu Wallad who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Arise early with the charity and be desirous (eager) in it. There is no Believer who gives charity intending by it what is in the Presence of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would Repel by it from him the evil of whatever descends from the

<sup>10</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 10

<sup>11</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 11

skies to the earth during that day, except that Allah<sup>azwj</sup> would Protect him from the evil of whatever descends from the sky to the earth during that day'.<sup>12</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ أَبِيهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ لِيُدْفَعَ بِالصَّدَقَةِ الدَّاءَ وَالدُّبَيْلَةَ وَالحَرَقَ وَالعَرَقَ وَالهَدْمَ وَالجُنُونَ وَعَدَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَبْعِينَ بَاباً مِنَ السُّوءِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far<sup>asws</sup> from his<sup>asws</sup> forefathers<sup>asws</sup> who said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup>, there is no god except for Him<sup>azwj</sup>, Repels with the charity, the disease and the boils, and the burning and the drowning, and the destruction and the insanity', and he<sup>asws</sup> counted seventy doors (aspects) from the evil'.<sup>13</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَرَّ يَهُودِيٌّ بِالنَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَيْهِ فَقَالَ السَّامُ عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَيْكَ فَقَالَ أَصْحَابُهُ إِنَّمَا سَلَّمَ عَلَيْكَ بِالمَوْتِ قَالَ المَوْتُ عَلَيْكَ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَكَذَلِكَ رَدَدْتُ

Ali Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Al Asady, from Salim Bin Mukram,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A Jew passed by the Prophet<sup>saww</sup>, so he said, 'The poison (Al-Saam) be upon you<sup>saww</sup>'. So Rasool-Allah<sup>saww</sup> said: 'Upon you'. So his<sup>saww</sup> companions said, 'But rather, he greeted upon you with the death. He said, 'The poison be upon you<sup>saww</sup>'. The Prophet<sup>saww</sup> said: 'And such is how I<sup>saww</sup> responded'.

ثُمَّ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ هَذَا الْيَهُودِيَّ يَعْضُهُ أَسْوَدُ فِي فَجَاهُ فَيَقْتُلُهُ قَالَ فَذَهَبَ الْيَهُودِيُّ فَاحْتَطَبَ حَطْباً كَثِيراً فَاحْتَمَلَهُ ثُمَّ لَمْ يَلْبِثْ أَنْ انصَرَفَ فَقَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ضَعُهُ فَوَضَعَ الحَطْبَ فَإِذَا أَسْوَدُ فِي جَوْفِ الحَطْبِ عَاضٌ عَلَى عَوْدٍ فَقَالَ يَا يَهُودِيٌّ مَا عَمِلْتَ الْيَوْمَ قَالَ مَا عَمِلْتُ عَمَلاً إِلَّا حَطْبِي هَذَا احْتَمَلْتُهُ فَجِئْتُ بِهِ وَكَانَ مَعِيَ كَعْكَتَانِ فَأَكَلْتُ وَاحِدَةً وَتَصَدَّقْتُ بِوَاحِدَةٍ عَلَى مَسْكِينٍ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِهَا دَفَعَ اللَّهُ عَنْهُ وَقَالَ إِنَّ الصَّدَقَةَ تُدْفَعُ مِيتَةَ السُّوءِ عَنِ الْإِنْسَانِ .

Then the Prophet<sup>saww</sup> said: 'This Jew will be stung by the black snake in the scruff of his neck, so he would be killed'. So the Jew went away and gathered a lot of firewood and carried it. Then it was not long before he passed by. So Rasool-Allah<sup>saww</sup> said to him: 'Place it down'. So he placed the firewood down, and there was a black snake in the middle of the firewood biting upon a stick. So he<sup>saww</sup> said: 'O Jew! What did you do today?' He said, 'I have not done any deed except for this firewood of mine which I was carrying. So I went over with it and there were two cakes with me, so I ate one of them and gave one in charity to a poor one'. So Rasool-Allah<sup>saww</sup> said: 'By it Allah<sup>azwj</sup> has Repelled from it'. And he<sup>saww</sup> said: 'The charity repels the evil death from the human being'.<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ عَلِيُّ ( عَلَيْهِ السَّلَامُ ) كَأَنَّا بَرَوْنَا أَنَّ الصَّدَقَةَ تُدْفَعُ بِهَا عَنِ الرَّجُلِ الظُّلُومِ .

<sup>12</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 1

<sup>13</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 2

<sup>14</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 3



Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> said: 'They were reporting that the charity, by it the injustices are repelled from the man'.<sup>15</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بَكَرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَنْخَطُّهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Suleyman Bin Amro Al Nakhaie who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'Arise early with the charity, for the affliction would not bypass it'.<sup>16</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَادٍ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الصَّدَقَةَ لَتُدْفَعُ سَبْعِينَ بَلِيَّةً مِنْ بَلَايَا الدُّنْيَا مَعَ مِئْتَةِ السَّوِّءِ إِنَّ صَاحِبَهَا لَا يَمُوتُ مِئْتَةَ السَّوِّءِ أَبَدًا مَعَ مَا يَدَّخِرُ لِصَاحِبِهَا فِي الْآخِرَةِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Rahman Bin Hammad, from Hanan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The charity tends to repel seventy afflictions from the afflictions of the world, along with the evil death. Its performer would not be dying an evil death, ever, along with whatever has been Hoarded for its performer in the Hereafter'.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَشْرِ بْنِ سَلَمَةَ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ تَصَدَّقَ بِصَدَقَةٍ حِينَ يُصْبِحُ أَذْهَبَ اللَّهُ عَنْهُ نَحْسَ ذَلِكَ الْيَوْمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Bishr Bin Salma, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who gives charity when he wakes up in the morning, Allah<sup>azwj</sup> would Remove from the inauspiciousness (troubles) of that day'.<sup>18</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قَالَ أَبُو الْوَلَدِ الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) لِإِسْمَاعِيلَ بْنِ مُحَمَّدٍ وَذَكَرَ لَهُ أَنَّ ابْنَهُ صَدَّقَ عَنْهُ قَالَ إِنَّهُ رَجُلٌ قَالَ فَمُرُهُ أَنْ يَتَصَدَّقَ وَ لَوْ بِالْكَسْرَةِ مِنَ الْخُبْزِ

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from someone else, from Ali Bin Asbaa, from Al Hassan Bin Jahm who said,

'Abu Al-Hassan<sup>asws</sup> said to Ismail Bin Muhammad, and mentioned to him that his son, he should give charity on his behalf. He said, 'He is a man'. He<sup>asws</sup> said: 'So instruct him that he should give charity, and even though it be with a piece of bread'.

<sup>15</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 4

<sup>16</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 5

<sup>17</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 6

<sup>18</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 7

ثُمَّ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ كَانَ لَهُ ابْنٌ وَكَانَ لَهُ مُحِبًّا فَأَتَى فِي مَنَامِهِ فَقِيلَ لَهُ إِنَّ ابْنَكَ لَيَلْتَهُ يَدْخُلُ بِأَهْلِهِ يَمُوتُ قَالَ فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ وَبَنَى عَلَيْهِ أَبُوهُ تَوَقَّعَ أَبُوهُ ذَلِكَ فَأَصْبَحَ ابْنُهُ سَلِيمًا فَأَتَاهُ أَبُوهُ فَقَالَ لَهُ يَا بُنَيَّ هَلْ عَمِلْتَ الْبَارِحَةَ شَيْئًا مِنَ الْخَيْرِ قَالَ لَا إِلَّا أَنْ سَأَلْتُ الْبَابَ وَ قَدْ كَانُوا ادَّخَرُوا لِي طَعَامًا فَأَعْطَيْتُهُ السَّائِلَ فَقَالَ بِهَذَا دَفَعَ اللَّهُ عَنْكَ .

Then he (the narrator) said, 'Abu Ja'far<sup>asws</sup> said: 'There was a man from the Children of Israel who had a son for him, and was beloved to him. So, someone came in his dream and said to him, 'Your son, on the night he sleeps with his wife, he would die'. So when it was that night in particular, and his father had built upon it, so that prediction occurred to his father. But, in the morning, his son was safe. So his father went over to him and said to him, 'O my son! Did you do anything from the goodness yesterday?' He said, 'No, except that a beggar came to the door, and I had hoarded some food for me, so I gave it to the beggar'. So he said, 'By this, Allah<sup>azwj</sup> has Repelled it from you'.<sup>19</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ بَيْنِي وَ بَيْنَ رَجُلٍ قِسْمَةٌ أَرْضٍ وَ كَانَ الرَّجُلُ صَاحِبَ نُجُومٍ وَ كَانَ يَتَوَخَّى سَاعَةَ السُّعُودِ فَيَخْرُجُ فِيهَا وَ أَخْرَجُ أَنَا فِي سَاعَةِ النُّحُوسِ فَاقْتَسَمْنَا فَخَرَجَ لِي خَيْرُ الْقِسْمَيْنِ فَضَرَبَ الرَّجُلُ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى ثُمَّ قَالَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ قُلْتُ وَبِئْسَ الْأَخْرَ وَ مَا ذَلِكَ قَالَ إِنِّي صَاحِبُ نُجُومٍ أَخْرَجْتُكَ فِي سَاعَةِ النُّحُوسِ وَ خَرَجْتُ أَنَا فِي سَاعَةِ السُّعُودِ ثُمَّ قَسَمْنَا فَخَرَجَ لَكَ خَيْرُ الْقِسْمَيْنِ

And by this chain, from Ali Bin Asbaat, from the one who reported it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, having said, 'There was a piece of land between me<sup>asws</sup> and a man, and the man was an astrologer, and he used to determine the lucky time so he would go out in it, and he determined for me<sup>asws</sup> an inauspicious time to go out in. So we divided (our profits), and the better half came out for me<sup>asws</sup>. So the man struck his right hand upon the left, then said, 'I have not seen a day like today at all!' I said, 'Woe be unto others, and what is that?' He said, 'I am an astrologer. I made you<sup>asws</sup> come out in the inauspicious time, and I went out during a lucky time. Then we divided (our profits), so the better of the two divisions came out for you<sup>asws</sup>!'

فَقُلْتُ أ لَا أَحَدُتْكَ بِحَدِيثِ حَدَّثْتَنِي بِهِ أَبِي قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ سَرَّهُ أَنْ يَدْفَعَ اللَّهُ عَنْهُ نَحْسَ يَوْمِهِ فَلْيَفْتَحْ يَوْمَهُ بِصَدَقَةٍ يُدْهِبُ اللَّهُ بِهَا عَنْهُ نَحْسَ يَوْمِهِ وَ مَنْ أَحَبَّ أَنْ يُدْهِبَ اللَّهُ عَنْهُ نَحْسَ لَيْلَتِهِ فَلْيَفْتَحْ لَيْلَتَهُ بِصَدَقَةٍ يَدْفَعُ اللَّهُ عَنْهُ نَحْسَ لَيْلَتِهِ فَقُلْتُ وَ إِنِّي افْتَحْتُ خُرُوجِي بِصَدَقَةٍ فَهَذَا خَيْرٌ لَكَ مِنْ عِلْمِ النُّجُومِ .

So I<sup>asws</sup> said: 'Shall I<sup>asws</sup> narrate to you with a Hadeeth my<sup>asws</sup> father<sup>asws</sup> narrated with? He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The one who is cheerful that Allah<sup>azwj</sup> should Repel from him the inauspiciousness of his day, so let him open his day with a charity. Allah<sup>azwj</sup> would Remove by it, from him, the inauspiciousness of his day. And the one who loved that Allah<sup>azwj</sup> should Remove from him the inauspiciousness of his night, so let him open his night with charity. Allah<sup>azwj</sup> would Repel from him the inauspiciousness of his night'. 'And I<sup>asws</sup> said: 'And I<sup>asws</sup> opened my going out with a charity. So this would have been better for you than your knowledge of the stars'.<sup>20</sup>

<sup>19</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 8

<sup>20</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 9

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ كَانَ رَجُلٌ مِنْ بَنِي إِسْرَائِيلَ وَ لَمْ يَكُنْ لَهُ وَلَدٌ فَوُلِدَ لَهُ غُلَامٌ وَ قِيلَ لَهُ إِنَّهُ يَمُوتُ لَيْلَةَ عُرْسِهِ فَمَكَتِ الْغُلَامُ فَلَمَّا كَانَ لَيْلَةَ عُرْسِهِ نَظَرَ إِلَى شَيْخٍ كَبِيرٍ ضَعِيفٍ فَرَحِمَهُ الْغُلَامُ فَدَعَاهُ فَأَطْعَمَهُ فَقَالَ لَهُ السَّائِلُ أُحْيَيْتَنِي أَحْيَاكَ اللَّهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'There was a man from the Children of Israel, and there did not happen to be a child for him. So, a son was born for him, and it was said to him, 'He would be dying on the night of his wedding'. So the boy remained. So when it was the night of his wedding, he looked at an old (and a) weak man. So the boy felt pity on him, and he called for his meal. So the beggar said to him, 'You have revived me, may Allah<sup>azwj</sup> Revive you'.

قَالَ فَاتَّاهُ آتٍ فِي النَّوْمِ فَقَالَ لَهُ سَلِ ابْنَكَ مَا صَنَعَ فَسَأَلَهُ فَخَبَّرَهُ بِصَنِيعِهِ قَالَ فَاتَّاهُ الْآتِي مَرَّةً أُخْرَى فِي النَّوْمِ فَقَالَ لَهُ إِنَّ اللَّهَ أَحْيَا لَكَ ابْنَكَ بِمَا صَنَعَ بِالشَّيْخِ .

He<sup>asws</sup> said, 'So a comer came to him in the sleep, and said to him, 'Ask your son what he did'. So he asked him, and he informed him with what he had done. He<sup>asws</sup> said to him: 'Allah<sup>azwj</sup> has Revived for you, your son, due to what he did with the old man'.<sup>21</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي مَسْجِدِ الرَّسُولِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَسَقَطَ شَرْفَةٌ مِنْ شَرْفِ الْمَسْجِدِ فَوَقَعَتْ عَلَى رَجُلٍ فَلَمْ تَضُرَّهُ وَ أَصَابَتْ رِجْلَهُ فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) سَلُوهُ أَيَّ شَيْءٍ عَمِلَ الْيَوْمَ فَسَأَلُوهُ فَقَالَ خَرَجْتُ وَ فِي كُمِّي تَمْرٌ فَمَرَرْتُ بِسَائِلٍ فَتَصَدَّقْتُ عَلَيْهِ بِتَمْرَةٍ فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) بِهَا دَفَعَ اللَّهُ عَنْكَ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from the one who mentioned it, from Muhammad Bin Muslim who said,

'I was with Abu Ja'far<sup>asws</sup> in the Masjid of Rasool-Allah<sup>saww</sup>, so an overhang from the overhangs of the Masjid fell off. So it fell upon a man, but it did not harm him, and injured his leg. So, Abu Ja'far<sup>asws</sup> said: 'Ask him which thing he has done today'. So they asked him, and he said, 'I went out, and in my sleeve was one date. So I passed by a beggar, and I gave in charity to him with a date'. So Abu Ja'far<sup>asws</sup> said: 'By it, Allah<sup>azwj</sup> has Repelled from you'.<sup>22</sup>

بَابُ فَضْلِ صَدَقَةِ السَّرِّ

## Chapter 50 – Merit of the secretive charity

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) صَدَقَةُ السَّرِّ تُطْفِئُ غَضَبَ الرَّبِّ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah,

<sup>21</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 10

<sup>22</sup> Al Kafi – V 4 – The Book of Zakaat Ch 49 H 11

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The secretive charity extinguishes the Anger of the Lord<sup>azwj</sup>'<sup>23</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَرْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابِطِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا عَمَّارُ الصَّدَقَةُ وَاللَّهِ فِي السِّرِّ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ وَاللَّهِ الْعِبَادَةُ فِي السِّرِّ أَفْضَلُ مِنْهَا فِي الْعَلَانِيَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Mirdas, from Safwan Bin Yahya, and Al Hassan Bin Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'Abu Abdullah<sup>asws</sup> said to me: 'O Ammar! By Allah<sup>azwj</sup>! The charity (given) in secret is superior than the charity in the open, and similar to that, by Allah<sup>azwj</sup>, is the worship in the secrecy being superior than it is in the open'.<sup>24</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ تَبَارَكَ وَتَعَالَى .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Safwan Bin Yahya, from Abdullah Bin Al Waleed Al Wassafy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The secretive charity extinguishes the Anger of the Lord<sup>azwj</sup>, Blessed and High'.<sup>25</sup>

## بَابُ صَدَقَةِ اللَّيْلِ

### Chapter 51 – Charity during the night

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا أَعْتَمَ وَ ذَهَبَ مِنَ اللَّيْلِ شَطْرَهُ أَخَذَ جِرَابًا فِيهِ خُبْزٌ وَ لَحْمٌ وَ الدَّرَاهِمُ فَحَمَلَهُ عَلَى عُنُقِهِ ثُمَّ ذَهَبَ بِهِ إِلَى أَهْلِ الْحَاجَةِ مِنَ أَهْلِ الْمَدِينَةِ فَفَسَمَهُ فِيهِمْ وَ لَا يَعْرِفُونَهُ فَلَمَّا مَضَى أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَدُوا ذَلِكَ فَعَلِمُوا أَنَّهُ كَانَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'When darkness used to fall and half the night passed, Abu Abdullah<sup>asws</sup> would take a basket wherein would be bread, and meat, and the Dirhams. So he<sup>asws</sup> would carry it upon his<sup>asws</sup> neck, then go with it to the needy people from the inhabitants of Al-Medina, and distribute it among them, and they would not recognise him<sup>asws</sup>. So when Abu Abdullah<sup>asws</sup> passed away, they missed that, then they came to know it was Abu Abdullah<sup>asws</sup> (doing that)'.<sup>26</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا طَرَقَكُمْ سَائِلٌ ذَكَرُ بَلِيلٍ فَلَا تَرُدُّهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

<sup>23</sup> Al Kafi – V 4 – The Book of Zakaat Ch 50 H 1

<sup>24</sup> Al Kafi – V 4 – The Book of Zakaat Ch 50 H 2

<sup>25</sup> Al Kafi – V 4 – The Book of Zakaat Ch 50 H 3

<sup>26</sup> Al Kafi – V 4 – The Book of Zakaat Ch 51 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When a beggar comes your way mentioning (seeking help) at night, so do not return him (empty handed)'.<sup>27</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ خَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي لَيْلَةٍ فَرَسْتُ وَهُوَ يُرِيدُ ظِلَّةَ بَنِي سَاعِدَةَ فَاتَّبَعْتُهُ فَإِذَا هُوَ قَدْ سَقَطَ مِنْهُ شَيْءٌ فَقَالَ بِسْمِ اللَّهِ اللَّهُمَّ رُدِّ عَلَيْنَا

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'dan Bin Muslim, from Moalla Bin Khunays who said,

'Abu Abdullah<sup>asws</sup> went out during a night and it had drizzled, and he<sup>asws</sup> was intending (to go to) a canopy of the Clan of Saeeda, so I followed him<sup>asws</sup>, and there was something which had dropped off from him<sup>asws</sup>. So he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>, Return it to us<sup>asws</sup>'.

قَالَ فَاتَّبَعْتُهُ فَسَلَّمْتُ عَلَيْهِ قَالَ فَقَالَ مُعَلَّى قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ فَقَالَ لِي التَّمَسْ بِبَيْدِكَ فَمَا وَجَدْتَ مِنْ شَيْءٍ فَادْفَعْهُ إِلَيَّ فَإِذَا أَنَا بِخُبْزٍ مُنْتَشِرٍ كَثِيرٍ فَجَعَلْتُ أَدْفَعُ إِلَيْهِ مَا وَجَدْتُ فَإِذَا أَنَا بِجِرَابٍ أَعْجَزُ عَنْ حَمَلِهِ مِنْ خُبْزٍ فَقُلْتُ جُعِلْتُ فِدَاكَ أَحْمِلُهُ عَلَى رَأْسِي فَقَالَ لَا أَنَا أَوْلَى بِهِ مِنْكَ وَ لَكِنْ امْضِ مَعِي

He (the narrator) said, 'So I followed him<sup>asws</sup> and greeted him<sup>asws</sup>. So he<sup>asws</sup> said: 'Moalla?' I said, 'Yes, may I be sacrificed for you<sup>asws</sup>'. So he<sup>asws</sup> said to me: 'Seek with your hands, so whatever you find from anything, hand it over to me<sup>asws</sup>'. I found a lot of pieces of bread, and I went on handing these over to him<sup>asws</sup>, whatever I found. So then I was with a basket of bread which I was frustrated from carrying it, so I said, 'May I be sacrificed for you<sup>asws</sup>! Carry it upon my head'. So he<sup>asws</sup> said: 'No, I<sup>asws</sup> am first with it than you are, but come with me<sup>asws</sup>'.

قَالَ فَاتَّبَعْنَا ظِلَّةَ بَنِي سَاعِدَةَ فَإِذَا نَحْنُ بِقَوْمٍ نِيَامُ فَجَعَلَ يَدْسُ الرَّغِيفَ وَ الرَّغِيفَيْنِ حَتَّى أَتَى عَلَى آخِرِهِمْ ثُمَّ أَنْصَرَفْنَا فَقُلْتُ جُعِلْتُ فِدَاكَ يَعْرِفُ هَؤُلَاءِ الْحَقَّ فَقَالَ لَوْ عَرَفُوهُ لَوَاسَيْنَاهُمْ بِالذَّقَةِ وَ الذَّقَةُ هِيَ الْمَلْحُ

He (the narrator) said, 'So we came over to a canopy of the Clan of Saeeda, and we were with a group of people sleeping. So he<sup>asws</sup> went on to tuck the bread, and two breads until he<sup>asws</sup> came to the last of them. Then we left, so I said, 'May I be sacrificed for you<sup>asws</sup>! Do they recognise the Truth?' So he<sup>asws</sup> said, 'If they had recognised it, I<sup>asws</sup> would have consoled them with the delicacy, and the delicacy, it is the salt.'

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ شَيْئاً إِلَّا وَ لَهُ خَازِنٌ يَخْزُنُهُ إِلَّا الصَّدَقَةَ فَإِنَّ الرَّبَّ يَلْبِثُ بِنَفْسِهِ وَ كَانَ أَبِي إِذَا تَصَدَّقَ بِشَيْءٍ وَضَعَهُ فِي يَدِ السَّائِلِ ثُمَّ ارْتَدَّهُ مِنْهُ فَقَبَلَهُ وَ شَمَّهُ ثُمَّ رَدَّهُ فِي يَدِ السَّائِلِ إِنَّ صَدَقَةَ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ وَ تَمْحُو الذَّنْبَ الْعَظِيمَ وَ تُهَوِّنُ الْحِسَابَ وَ صَدَقَةَ النَّهَارِ تُنْمِرُ الْمَالَ وَ تَزِيدُ فِي الْعُمْرِ

Allah<sup>azwj</sup> Blessed and High did not Create anything except there is a treasurer for it treasuring it, except for the charity, for the Lord<sup>azwj</sup> Pursues it by Himself<sup>saww</sup>, and my<sup>asws</sup> father<sup>asws</sup>, when he<sup>asws</sup> gave something in charity, would place it in the hand of the beggar, then retract from it, so he<sup>asws</sup> would kiss it, and smell it, then return it in the hand of the beggar. A charity at night extinguishes the Anger of the Lord<sup>azwj</sup>, and obliterates the major sins, and makes the Reckoning easier; and the charity by the day yields the wealth and increases in the life span.

<sup>27</sup> Al Kafi – V 4 – The Book of Zakaat Ch 51 H 2

إِنَّ عَيْسَى ابْنَ مَرْيَمَ ( عليها السلام ) لَمَّا أَنْ مَرَّ عَلَى شَاطِئِ الْبَحْرِ رَمَى بِفَرَصٍ مِنْ فَوْتِهِ فِي الْمَاءِ فَقَالَ لَهُ بَعْضُ الْحَوَارِيِّينَ يَا رُوحَ اللَّهِ وَكَلِمَتُهُ لِمَ فَعَلْتَ هَذَا وَ إِنَّمَا هُوَ مِنْ فُوتِكَ قَالَ فَقَالَتْ هَذَا لِذَابَةٍ تَأْكُلُهُ مِنْ دَوَابِّ الْمَاءِ وَ تَوَابُهُ عِنْدَ اللَّهِ عَظِيمٌ.

Isa Bin Maryam<sup>as</sup>, when he<sup>as</sup> passed upon the coast of the sea, threw a bite from his<sup>as</sup> provision into the water. So one of the disciples said to him<sup>as</sup>, ‘O Spirit of Allah<sup>azwj</sup> and His<sup>azwj</sup> Speech! Why did you<sup>as</sup> do this, and rather it is your<sup>as</sup> provision?’ So he<sup>as</sup> said: ‘I<sup>as</sup> did this for an animal from animals of the water to eat from it, and its Reward in the Presence of Allah<sup>azwj</sup>, is great’.<sup>28</sup>

### بَابُ فِي أَنْ الصَّدَقَةَ تَزِيدُ فِي الْمَالِ

## Chapter 52 – Regarding that the charity increased in the wealth

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّ الصَّدَقَةَ تَقْضِي الدَّيْنَ وَ تَخْلِفُ بِالْبَرَكَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The charity pays-off the debts and replaces them with the Blessings’.<sup>29</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ حَدَّثَنِي الْجَهْمُ بْنُ الْحَكَمِ الْمَدَائِنِيُّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) تَصَدَّقُوا فَإِنَّ الصَّدَقَةَ تَزِيدُ فِي الْمَالِ كَثْرَةً وَ تَصَدَّقُوا رَحِمَكُمُ اللَّهُ .

A number of our companions, from Ahmad Bin Abu Abdullah who said, ‘Al Jahm Bin Al Hakam Al Madainy narrated to me from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Give charity for the charity increases in the wealth a lot, and give charity, Allah<sup>azwj</sup> would be Merciful upon you’.<sup>30</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ وَهْبَانَ عَنْ عَمِّهِ هَارُونَ بْنِ عَيْسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) لِمُحَمَّدِ ابْنِهِ يَا بُنَيَّ كَمْ فَضَّلَ مَعَكَ مِنْ تِلْكَ النَّفَقَةِ قَالَ أَرْبَعُونَ دِينَاراً قَالَ أَخْرَجَ فَتَصَدَّقْ بِهَا قَالَ إِنَّهُ لَمْ يَبْقَ مَعِيَ غَيْرُهَا قَالَ تَصَدَّقْ بِهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُخْلِفُهَا أَمَا عَلِمْتَ أَنَّ لِكُلِّ شَيْءٍ مِفْتَاحاً وَ مِفْتَاحُ الرِّزْقِ الصَّدَقَةُ فَتَصَدَّقْ بِهَا

Ahmad Bin Muhammad, from his father, from Ali Bin Wahbaan, from his uncle Haroun Bin Isa who said,

‘Abu Abdullah<sup>asws</sup> said to Muhammad, his<sup>asws</sup> son: ‘O my<sup>asws</sup> son! How much excess is there with you from those expenses?’ He said, ‘Forty Dinars’. He<sup>asws</sup> said: ‘Bring it out and give charity with it’. He said, ‘There does not remain with me anything apart from it’. He<sup>asws</sup> said: ‘Give in charity with it, for Allah<sup>azwj</sup> Mighty and Majestic would Replace it. But, do you not know that for everything there is a key, and a key for the sustenance is the charity, therefore give charity with it’.

<sup>28</sup> Al Kafi – V 4 – The Book of Zakaat Ch 51 H 3

<sup>29</sup> Al Kafi – V 4 – The Book of Zakaat Ch 52 H 1

<sup>30</sup> Al Kafi – V 4 – The Book of Zakaat Ch 52 H 2

فَفَعَلَ فَمَا لَبِثَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَشْرَةَ أَيَّامٍ حَتَّى جَاءَهُ مِنْ مَوْضِعٍ أَرْبَعَةُ آلَافِ دِينَارٍ فَقَالَ يَا بُنَيَّ أَعْطَيْتَنَا اللَّهُ أَرْبَعِينَ دِينَاراً فَأَعْطَانَا اللَّهُ أَرْبَعَةَ آلَافِ دِينَارٍ .

So he did it and Abu Abdullah<sup>azwj</sup> did not remain for more than ten days before there came to him from a place, four thousand Dinars. So he<sup>asws</sup> said: 'O my<sup>asws</sup> son! We gave Allah<sup>azwj</sup> forty Dinars, and He<sup>azwj</sup> Gave us four thousand Dinars'.<sup>31</sup>

قَالَ وَ حَدَّثَنِي عَلِيُّ بْنُ حَسَّانٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ اسْتَنْزَلُوا الرِّزْقَ بِالصَّدَقَةِ .

He said, 'And it has been narrated to me by Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'Cause the sustenance to descend by the charity'.<sup>32</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا أَحْسَنَ عَبْدُ الصَّدَقَةِ فِي الدُّنْيَا إِلَّا أَحْسَنَ اللَّهُ الْخِلاَفَةَ عَلَى وُلْدِهِ مِنْ بَعْدِهِ وَ قَالَ حُسْنُ الصَّدَقَةِ يَفْضِي الدَّيْنَ وَ يَخْلِفُ عَلَى الْبَرَكَاتِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A servant does not give good charity in the world except that Allah<sup>azwj</sup> betters the succession upon his children from after him'. And he<sup>asws</sup> said: 'Good charity pays off the debts, and leaves behind the Blessings'.<sup>33</sup>

### بَابُ الصَّدَقَةِ عَلَى الْقَرَابَةِ

## Chapter 53 – The charity upon the relatives

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ وَصَلَ قَرِيْباً بِحَجَّةٍ أَوْ عُمْرَةٍ كَتَبَ اللَّهُ لَهُ حَبَّتَيْنِ وَ عُمْرَتَيْنِ وَ كَذَلِكَ مَنْ حَمَلَ عَنْ حَمِيمٍ يُضَاعَفُ اللَّهُ لَهُ الْأَجْرَ ضِعْفَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who maintains good relationship with relatives by a Hajj or an Umrah, Allah<sup>azwj</sup> would Write for him two Hajj and to Umrahs, and similar to that is the one who carries (a burden) from a friend, Allah<sup>azwj</sup> would Increase the Recompense for him by double'.<sup>34</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سُنِّلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ عَلَى ذِي الرَّجْمِ الْكَاشِحِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

<sup>31</sup> Al Kafi – V 4 – The Book of Zakaat Ch 52 H 3

<sup>32</sup> Al Kafi – V 4 – The Book of Zakaat Ch 52 H 4

<sup>33</sup> Al Kafi – V 4 – The Book of Zakaat Ch 52 H 5

<sup>34</sup> Al Kafi – V 4 – The Book of Zakaat Ch 53 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> was asked, 'Which charity is the most superior?' He<sup>as</sup> said: 'Upon the ones with the womb relationships who is hostile (charity to a hostile relative)',<sup>35</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الصَّدَقَةُ بِعَشْرَةٍ وَ الْقَرْضُ بِثَمَانِيَةِ عَشْرٍ وَ صَلَّةُ الْإِخْوَانِ بِعِشْرِينَ وَ صَلَّةُ الرَّحِمِ بِأَرْبَعَةٍ وَ عِشْرِينَ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The charity is with ten (Rewards), and the loan is with eighteen, and maintaining good relations with the brethren is with twenty, and maintaining good relationships with the relatives is with twenty four'.<sup>36</sup>

### بَابُ كِفَايَةِ الْعِيَالِ وَ التَّوَسُّعِ عَلَيْهِمْ

## Chapter 54 – Adequacy for the dependants and extending upon them

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) قَالَ أَرْضَاكُمْ عِنْدَ اللَّهِ أَنْسَبُكُمْ عَلَى عِيَالِهِ .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'The ones of you most Pleased with in the Presence of Allah<sup>azwj</sup>, is the one most liberal bestower upon his dependants'.<sup>37</sup>

وَ عَنْهُمَا عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّ لِي ضَبْعَةَ بِالْجَبَلِ اسْتَعْلَمَهَا فِي كُلِّ سَنَةٍ ثَلَاثَ آلَافِ دِرْهَمٍ فَأَتَوْقُ عَلَى عِيَالِي مِنْهَا أَلْفِي دِرْهَمٍ وَ أَنْتَصِدُّقُ مِنْهَا بِأَلْفِ دِرْهَمٍ فِي كُلِّ سَنَةٍ فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّ كَأَنْتَ الْأَلْفَانِ تَكْفِيهِمْ فِي جَمِيعِ مَا يَحْتَاجُونَ إِلَيْهِ لِسَنَتِهِمْ فَقَدْ نَظَرْتَ لِنَفْسِكَ وَ وَقَفْتَ لِرُشْدِكَ وَ أَجْرَيْتَ نَفْسَكَ فِي حَيَاتِكَ بِمَنْزِلَةٍ مَا يُوصِي بِهِ الْحَيُّ عِنْدَ مَوْتِهِ .

And from the two of them, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'A man said to Abu Ja'far<sup>asws</sup>, 'For me there is a place in the mountain which I profit from during every year by three thousand Dirhams. So I spend two thousand Dirhams from it upon my dependants, and I give in charity with a thousand Dirhams during every year'. So Abu Ja'far<sup>asws</sup> said: 'If it was such that the two thousand suffices for them with regards to the entirety of what they need to for their year, so you have been considerate for yourself, and excelled in your rightful way, and you have flowed yourself during your lifetime to be at the status of what the living one bequeaths with during his death'.<sup>38</sup>

<sup>35</sup> Al Kafi – V 4 – The Book of Zakaat Ch 53 H 2

<sup>36</sup> Al Kafi – V 4 – The Book of Zakaat Ch 53 H 3

<sup>37</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 1

<sup>38</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 2



مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ يَنْبَغِي لِلرَّجُلِ أَنْ يُوسِّعَ عَلَى عِيَالِهِ كَيْلًا يَمْتَنُوا مَوْتَهُ وَ تَلَا هَذِهِ الْآيَةَ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مَسْكِينًا وَ يَتِيمًا وَ أُسِيرًا قَالَ الْأَسِيرُ عِيَالُ الرَّجُلِ يَنْبَغِي لِلرَّجُلِ إِذَا زِيدَ فِي النُّعْمَةِ أَنْ يَزِيدَ أُسْرَاءَهُ فِي السَّعَةِ عَلَيْهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammad Bin Khallad,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'It is befitting for the man that he extends upon his dependents lest they wish for his death', and he<sup>asws</sup> recited this Verse [76:8] **And they give food out of love for Him to the poor and the orphan and the captive.** He<sup>asws</sup> said: 'The 'captives' are the dependants of the man. It is befitting for the man, when there is an increase in the bounties, that he increases upon his 'captives' regarding the capacity upon them'.

ثُمَّ قَالَ إِنَّ فُلَانًا أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَمَنْعَهَا أُسْرَاءَهُ وَ جَعَلَهَا عِنْدَ فُلَانٍ فَذَهَبَ اللَّهُ بِهَا قَالَ مُعَمَّرٌ وَ كَانَ فُلَانٌ حَاضِرًا .

Then he<sup>asws</sup> said: 'So and so, Allah<sup>azwj</sup> Favoured upon him with Bounties, but he prevented these from his captives and made it to be with so and so, therefore Allah<sup>azwj</sup> Took it away'. Moammad (the narrator) said, 'And that so and so was present'.<sup>39</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الرَّبِيعِ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَ ابْدَأْ بِمَنْ تَعُولُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Rabie who said,

'I heard Abu Abdullah<sup>asws</sup> saying, 'The higher (providing) hand is better than a lower (receiving) hand, and begin with the dependants'.<sup>40</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرِ عَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ صَاحِبُ النُّعْمَةِ يَجِبُ عَلَيْهِ التُّوسُّعَةُ عَنْ عِيَالِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr,

(It has been narrated) from Al-Reza<sup>asws</sup> having said: 'The owner of the bounties, it is Obligated upon him that he extends upon his dependants'.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُؤْمِنُ يَأْكُلُ بِشَهْوَةِ أَهْلِهِ وَ الْمُنَافِقُ يَأْكُلُ أَهْلَهُ بِشَهْوَتِهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Believer eats by the desire of his family, but the hypocrite, his family eat by his desire'.<sup>42</sup>

<sup>39</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 3

<sup>40</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 4

<sup>41</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 5

<sup>42</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 6

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِيهِ أَنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) سُئِلَ أَمَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُوتُ عِيَالَهُ قُوتاً مَعْرُوفاً قَالَ نَعَمْ إِنَّ النَّفْسَ إِذَا عَرَفَتْ قُوتَهَا قَبِعَتْ بِهِ وَ نَبَتَ عَلَيْهِ اللَّحْمُ .

Sahl Bin Ziyad, from Ali Bin Asbaat, from his father that,

‘Abu Abdullah<sup>asws</sup> was asked, ‘Did Rasool-Allah<sup>saww</sup> used to provide his<sup>saww</sup> dependants with a goodly provision?’ He<sup>asws</sup> said: ‘Yes. The soul, when it recognises its provision, so it is content with it and the flesh grows upon it’.<sup>43</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَعُولُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘It suffices as a sin with a person that he wastes the ones whom he provides for’.<sup>44</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْخَزْرَجِ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ غُرَابٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَلْعُونٌ مَلْعُونٌ مَنْ أَلْقَى كَلْمَهُ عَلَى النَّاسِ مَلْعُونٌ مَلْعُونٌ مَنْ ضَيَّعَ مَنْ يَعُولُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abu Al Khazraj Al Ansary, from Ali Bin Gurab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Accursed, an accursed is the one who threw all of it (his provisions) upon the people! Accursed, an accursed is the one who wastes the one whom he provides for’.<sup>45</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) لَأَنْ أَدْخَلَ السُّوقَ وَ مَعِيَ دِرَاهِمٌ أَبْتَاغُ بِهِ لِعِبَائِي لَحْمًا وَ قَدْ قَرَّمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from sayf Bin Ameyra, from Abu Hama who said,

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘If I<sup>asws</sup> were to enter the market and with me<sup>asws</sup> was one Dirham to buy meat with it for my<sup>asws</sup> dependants and they had desired it, it would be more beloved to me<sup>asws</sup> than if I<sup>asws</sup> were to emancipate (liberate) a person’.<sup>46</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا أَصْبَحَ خَرَجَ عَادِيًّا فِي طَلَبِ الرِّزْقِ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَيْنَ تَذْهَبُ فَقَالَ أَتَصَدَّقُ لِعِبَائِي قِيلَ لَهُ أَ تَنْصَدِّقُ قَالَ مَنْ طَلَبَ الْحَلَالَ فَهُوَ مِنَ اللَّهِ عَزَّ وَ جَلَّ صَدَقَهُ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Whenever it was the morning, Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> would go out early in seeking the livelihood. So it was said to him<sup>asws</sup>, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Where are you<sup>asws</sup> going?’ So

<sup>43</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 7

<sup>44</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 8

<sup>45</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 9

<sup>46</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 10

he<sup>asws</sup> said: 'To give charity to my<sup>asws</sup> dependents'. It was said to him<sup>asws</sup>, 'Is it charity?' He<sup>asws</sup> said: 'The one who seeks the Permissible, so it is a charity from Allah<sup>azwj</sup> Mighty and Majestic upon him'.<sup>47</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ الْمُؤْمِنَ يَأْخُذُ بِأَدَبِ اللَّهِ عَزَّ وَجَلَّ إِذَا وَسَّعَ عَلَيْهِ أَتَّسَعَ وَإِذَا أَمْسَكَ عَلَيْهِ أَمْسَكَ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Abu Muhammad Al Ansary, fro Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Believer takes by the disciplining of Allah<sup>azwj</sup> Mighty and Majestic. Whenever He<sup>azwj</sup> Expands upon him, he expands, and when He<sup>azwj</sup> Withholds upon him, he withholds'.<sup>48</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ الْقَيْمَ عَلَى عِيَالِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazim, from Moaz Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said, 'It is from the good fortune of the man that he happens to be the overseer upon his dependants'.<sup>49</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَاسِرِ الْخَادِمِ قَالَ سَمِعْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَنْقُصَ مِنْ قُوْتِ عِيَالِهِ فِي الشَّتَاءِ وَ يَزِيدَ فِي وَفُودِهِمْ .

Ali Bin Ibrahim, from his father, from Yasser Al Khadim who said,

'I heard Al-Reza<sup>asws</sup> saying: 'It is befitting for the Believer that he reduces from the provision of his dependants during the winter and increases in their fuel (for heating expenses)'.<sup>50</sup>

### بَابُ مَنْ يَلْزَمُ نَفَقَتُهُ

## Chapter 55 – The ones whose expenses are necessitated

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ مَنْ الَّذِي أَحْتَنُّ عَلَيْهِ وَ تَلْزَمُنِي نَفَقَتُهُ قَالَ الْوَالِدَانِ وَالْوَلَدُ وَالزَّوْجَةُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Hareyz,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Who are the ones whom I should incline towards and his expenses are necessitated upon me?' He<sup>asws</sup> said: 'The two parents, and the children, and the wife'.<sup>51</sup>

<sup>47</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 11

<sup>48</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 12

<sup>49</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 13

<sup>50</sup> Al Kafi – V 4 – The Book of Zakaat Ch 54 H 14

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَيْتِي فَقَالَ خَدُوا بِنَفَقَتِهِ أَقْرَبَ النَّاسِ مِنْهُ مِنَ الْعَشِيرَةِ كَمَا يَأْكُلُ مِيرَاثَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'They came to Amir Al-Momineen<sup>asws</sup> with an orphan, so he<sup>asws</sup> said: 'Get his expenses, the closest of the people to him from the clan, just as they would eat his inheritance'.<sup>52</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَنْ يَلْزَمُ الرَّجُلَ مِنْ قَرَابَتِهِ مِمَّنْ يُنْفِقُ عَلَيْهِ قَالَ الْوَالِدَانِ وَالْوَلَدُ وَالزَّوْجَةُ .

Sahl Bin Ziyad, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Who from his relatives are necessitated upon the man, from the ones he has to spend upon?' He<sup>asws</sup> said: 'The two parents, and the children, and the wife'.<sup>53</sup>

### بَابُ الصَّدَقَةِ عَلَى مَنْ لَا تَعْرِفُهُ

## Chapter 56 – The charity upon the one whom one does not recognise

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ سَدِيرٍ الصَّيْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَطْعِمُ سَائِلًا لَا أَعْرِفُهُ مُسْلِمًا فَقَالَ نَعَمْ أُعْطِ مَنْ لَا تَعْرِفُهُ بِوَلَايَةٍ وَلَا عَدَاوَةٍ لِلْحَقِّ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ قُولُوا لِلنَّاسِ حُسْنًا وَلَا تُطْعَمُ مَنْ نَصَبَ لِنَفْسِهِ مِنَ الْحَقِّ أَوْ دَعَا إِلَى شَيْءٍ مِنَ الْبَاطِلِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Sadeyr Al Sayrafi who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Shall I feed a beggar whom I do not recognise as being a Muslim?' So he<sup>asws</sup> said: 'Yes, you can give to the one who is neither recognised with the Wilayah nor enmity towards the Truth. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:83] and you shall speak to the people good words**, and do not give to the one who establishes hostility to something from the Truth, or calls towards something from the falsehood'.<sup>54</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) ( أَنَّهُ سُئِلَ عَنِ السَّائِلِ يَسْأَلُ وَلَا يُدْرَى مَا هُوَ قَالَ أُعْطِيَ مَنْ وَقَعَتْ لَهُ الرَّحْمَةُ فِي قَلْبِكَ وَ قَالَ أُعْطِيَ دُونَ الدَّرْهِمْ قُلْتُ أَكْثَرَ مَا يُعْطَى قَالَ أَرْبَعَةَ دَوَانِيْقَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Fazl Al Nowfaly, from his father,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the beggar who asks and it is not known what he is?' He<sup>asws</sup> said: 'Give to the one for whom the

<sup>51</sup> Al Kafi – V 4 – The Book of Zakaat Ch 55 H 1

<sup>52</sup> Al Kafi – V 4 – The Book of Zakaat Ch 55 H 2

<sup>53</sup> Al Kafi – V 4 – The Book of Zakaat Ch 55 H 3

<sup>54</sup> Al Kafi – V 4 – The Book of Zakaat Ch 56 H 1

mercy occurs in your heart'. And he<sup>asws</sup> said: 'Give less than one Dirham'. I said, 'What is the most one can give?' He<sup>asws</sup> said: 'Four *Dawaneeqs* (a unit of measurement)',<sup>55</sup>

### بَابُ الصَّدَقَةِ عَلَى أَهْلِ الْبَوَادِي وَ أَهْلِ السَّوَادِ

## Chapter 57 – The charity upon the people of the valleys and the people of the wilderness

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الصَّدَقَةِ عَلَى أَهْلِ الْبَوَادِي وَ السَّوَادِ فَقَالَ تَصَدَّقْ عَلَى الصَّبِيَّانِ وَ النِّسَاءِ وَ الرِّمَى وَ الضُّعْفَاءِ وَ الشُّيُوخِ وَ كَانَ يَنْهَى عَنْ أَوْلِيَّكَ الْجَمَانِيْنَ يَعْنِي أَصْحَابَ الشُّعُورِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, or someone else, from Muhammad Bin Uzafar, from Umar Bin Yazeed who said,

'I asked Abu Abdullah<sup>asws</sup> about the charity upon the people of the valleys and the wilderness, so he<sup>asws</sup> said: 'Give charity upon the children, and the women, and the sick, and the weak, and the old'; and he<sup>asws</sup> had forbidden from those who are able, meaning the ones with the (earning) capacity'.<sup>56</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنْ زُرْعَةَ عَنْ مِنْهَالِ الْقَصَابِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَعْطِ الْكَبِيرَ وَ الْكَبِيرَةَ وَ الصَّغِيرَ وَ الصَّغِيرَةَ وَ مَنْ وَقَعَتْ لَهُ فِي قَلْبِكَ رَحْمَةٌ وَ إِيَّاكَ وَ كُلَّ وَ قَالَ بِيَدِهِ وَ هَزَّهَا .

Ahmad Bin Muhammad, from Ali Bin Al Salt, from Zur'at, from Minhal Al Qassab who said,

'Abu Abdullah<sup>asws</sup> said: 'Give to the old man and the old women, and the young boy and the young girl, and to the ones for whom mercy occurs in your heart; and beware of (giving to) everyone . . . .'; and gestured by shaking his<sup>asws</sup> hand'.<sup>57</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ أَهْلَ السَّوَادِ يَفْتَحُمُونَ عَلَيْنَا وَ فِيهِمُ الْيَهُودُ وَ النَّصَارَى وَ الْمَجُوسُ فَتَتَصَدَّقُ عَلَيْهِمْ فَقَالَ نَعَمْ .

Ahmad Bin Muhammad Bin Ali Bin Al Hakam Bin Miskeen, from Amro Bin Abu Nasr who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The people of the wilderness are swooping upon us, and among them are the Jews, and the Christians, and the Magians, so can we give charity to them?'. So he<sup>asws</sup> said: 'Yes'.<sup>58</sup>

### بَابُ كَرَاهِيَةِ رَدِّ السَّائِلِ

## Chapter 58 – Abhorrence of repelling the beggar

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تَقْطَعُوا عَلَى السَّائِلِ مَسْأَلَتَهُ فَلَوْلَا أَنَّ الْمَسَاكِينَ يَكْذِبُونَ مَا أَفْلَحَ مَنْ رَدَّهُمْ .

<sup>55</sup> Al Kafi – V 4 – The Book of Zakaat Ch 56 H 2

<sup>56</sup> Al Kafi – V 4 – The Book of Zakaat Ch 57 H 1

<sup>57</sup> Al Kafi – V 4 – The Book of Zakaat Ch 57 H 2

<sup>58</sup> Al Kafi – V 4 – The Book of Zakaat Ch 57 H 3

Ali Bin Ibrahim, from his father, from Al Husayn Bin Yazeed Al Nowfaly, from Ismail Bin Abu Ziyad Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Do not cut-off upon the beggar who asks. So, even if the poor are lying, the one who repels them would not prosper'.<sup>59</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَعْطِ السَّائِلَ وَ لَوْ كَانَ عَلَى ظَهْرٍ فَرَسٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'Abu Ja'far<sup>asws</sup> said: 'Give to the beggar, and even though he may be upon a horse (looks financially in sound position)'.<sup>60</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْوَصَّافِيِّ عَنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ( عَلَيْهِ السَّلَامُ ) قَالَ يَا مُوسَى أَكْرَمَ السَّائِلِ بِيَدَلٍ يَسِيرٍ أَوْ بِرَدِّ جَمِيلٍ لِأَنَّهُ يَأْتِيكَ مَنْ لَيْسَ بِإِنْسٍ وَ لَا جَانٌّ مَلَائِكَةٌ مِنْ مَلَائِكَةِ الرَّحْمَنِ يَبْلُغُونَكَ فِيمَا خَوَّلْتِكَ وَ يَسْأَلُونَكَ عَمَّا نَوَّلْتِكَ فَانظُرْ كَيْفَ أَنْتَ صَانِعٌ يَا ابْنَ عِمْرَانَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Sinan, from Is'haq Bin Ammar, from Al Wassafy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It was among what Allah<sup>azwj</sup> Mighty and Majestic Whispered with to Musa<sup>as</sup>, He<sup>azwj</sup> Said: "O Musa<sup>as</sup>! Honour the beggar with a little grace or with a beautiful return, because there would be coming to you one who is neither a human being nor a Jinn, an Angel from the Angels of the Beneficent to Test you<sup>as</sup> regarding what I<sup>azwj</sup> have Bestowed on you<sup>as</sup> and he would be asking you<sup>as</sup> about what We<sup>azwj</sup> have Given you<sup>as</sup>. Therefore consider how you<sup>as</sup> are dealing, O son<sup>as</sup> of Imran<sup>as</sup>'.<sup>61</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ حَضَرْتُ عَلِيَّ بْنَ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) يَوْمًا حِينَ صَلَّى الْعِدَاةَ فَإِذَا سَائِلٌ بِالْبَابِ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) أَعْطُوا السَّائِلَ وَ لَا تَرُدُّوا سَائِلًا .

A number of our companions, from Sahl Bin Ziyar, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib Al Asady, from his father, from Saeed Bin Al Musayyab who said,

'I was present with Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> one day when he<sup>asws</sup> Prayed the morning Prayer, and there came a beggar at the door. So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Give to the beggar and do not repel a beggar'.<sup>62</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ أَيْمَانَ بْنِ مُحْرَزٍ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ مَا مَنَعَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أُعْطِيَ وَ إِلَّا قَالَ يَأْتِي اللَّهُ بِهِ .

<sup>59</sup> Al Kafi – V 4 – The Book of Zakaat Ch 58 H 1

<sup>60</sup> Al Kafi – V 4 – The Book of Zakaat Ch 58 H 2

<sup>61</sup> Al Kafi – V 4 – The Book of Zakaat Ch 58 H 3

<sup>62</sup> Al Kafi – V 4 – The Book of Zakaat Ch 58 H 4

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Ismail Bin Mihran, from Ayman Bin Muhraz, from Abu Asama Zayd Al Shahham,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> did not forbid a beggar at all! If there was (something) with him<sup>saww</sup>, he<sup>saww</sup> would give it, or else he<sup>saww</sup> said: 'Allah<sup>azwj</sup> would Come with it'.<sup>63</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تَرُدُّوا السَّائِلَ وَ لَوْ بَطْلَفٍ مُخْتَرِقٍ .

Ahmad Bin Muhammad, from his father, form Haroun Bin Al Jahm, from Hafs Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Do not repel the beggar, (give something) even though it be a burnt hoof'.<sup>64</sup>

بَابُ قَدْرِ مَا يُعْطَى السَّائِلَ

## Chapter 59 – A measurement of what one should give to the beggar

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَجَاءَهُ سَائِلٌ فَأَعْطَاهُ ثُمَّ جَاءَهُ آخَرُ فَأَعْطَاهُ ثُمَّ جَاءَهُ آخَرُ فَقَالَ يَسْعَ اللَّهُ عَلَيْنِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from Al Waleed Bin sabeeh who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, so a beggar came over. So he<sup>asws</sup> gave him. Then another one came over, so he<sup>asws</sup> gave him. Then another one came over, so he<sup>asws</sup> gave him. Then another one came over, so he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Extend upon you'.

ثُمَّ قَالَ إِنَّ رَجُلًا لَوْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَلَاثِينَ أَوْ أَرْبَعِينَ أَلْفَ دِرْهَمٍ ثُمَّ شَاءَ أَنْ لَا يَبْقَى مِنْهَا إِلَّا وَضَعَهَا فِي حَقِّ لِفَعْلٍ فَيَبْقَى لَا مَالٌ لَهُ فَيَكُونُ مِنَ الثَّلَاثَةِ الَّذِينَ يُرَدُّ دَعَاؤُهُمْ فَلْتُمْ مَنْ هُمْ قَالَ أَحَدُهُمْ رَجُلٌ كَانَ لَهُ مَالٌ فَأَنْفَقَهُ فِي غَيْرِ وَجْهِهِ ثُمَّ قَالَ يَا رَبِّ ارزُقني فقال له أ لم أجعل لك سبيلا إلى طلب الرزق .

Then he<sup>asws</sup> said: 'If a man, even if he had wealth reaching up to thirty or forty thousand Dirhams, then he so desires that there should not remain anything from it except that he should place it in a rightful way. So he does it, and there does not remain any wealth for himself, so he would happen to be from the three (kinds of people) whose supplications would be returned (unanswered)'. I said, 'Who are they?' He<sup>asws</sup> said: 'One of them is a man who had wealth for him, so he spent it in other than its (rightful) way, then said, 'O Lord<sup>azwj</sup>! Grace me'. So He<sup>azwj</sup> Would Say to him: "Did I not Make a way for you to seeking the livelihood?"<sup>65</sup>

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ فِي السُّؤَالِ أَطْعَمُوا ثَلَاثَةَ إِنْ شِئْتُمْ أَنْ تَرَدُّوا فَارْدَادُوا وَ إِلَّا فَقَدْ أَدَيْتُمْ حَقَّ يَوْمِكُمْ .

<sup>63</sup> Al Kafi – V 4 – The Book of Zakaat Ch 58 H 5

<sup>64</sup> Al Kafi – V 4 – The Book of Zakaat Ch 58 H 6

<sup>65</sup> Al Kafi – V 4 – The Book of Zakaat Ch 59 H 1

From him, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ali Bin Abu Hamza who said,

'I heard Abu Abdullah<sup>asws</sup> saying regarding the question: 'Feed three (people). If you so desire to increase, so increase, or else you would have fulfilled a right of your day'.<sup>66</sup>

### بَابُ دُعَاءِ السَّائِلِ

## Chapter 60 – Supplication of the beggar

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ وَغَيْرِهِ عَنْ زِيَادِ الْقِنْدِيِّ عَمَّنْ ذَكَرَهُ قَالَ إِذَا أُعْطِيتُمُوهُمْ فَلَقُّوهُمْ الدُّعَاءَ فَإِنَّهُ يُسْتَجَابُ لَهُمْ فِيكُمْ وَلَا يُسْتَجَابُ لَهُمْ فِي أَنْفُسِهِمْ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaquob Bin Yazeed, and someone else, from Ziyad Al Qindy, from the one who mentioned it,

'He<sup>asws</sup> said: 'When you give them, so ask them for the supplication, for the supplication is Answered for them regarding you, and it does not get Answered regarding their own selves' (as they are professional/habitual beggars).<sup>67</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تُحَقِّرُوا دَعْوَةَ أَحَدٍ فَإِنَّهُ يُسْتَجَابُ لِلْيَهُودِيِّ وَالنَّصْرَانِيِّ فِيكُمْ وَلَا يُسْتَجَابُ لَهُمْ فِي أَنْفُسِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Al Hassan Bin Al Jaham,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'Do not belittle the supplication of anyone (from the beggars), for it gets Answered for the Jews and the Christians regarding you all, but it does not get Answered for them regarding their own selves'.<sup>68</sup>

### بَابُ أَنَّ الَّذِي يَقْسِمُ الصَّدَقَةَ شَرِيكَ صَاحِبِهَا فِي الْأَجْرِ

## Chapter 61 – Those who distribute the charity are participants with its (original) donor in the Recompense

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ رَزِينٍ قَالَ دَفَعَ إِلَيَّ شِهَابُ بْنُ عَبْدِ رَبِّهِ دَرَاهِمَ مِنَ الزَّكَاةِ أَقْسِمُهَا فَاتَيْنُهُ يَوْمًا فَسَأَلَنِي هَلْ قَسَمْتَهَا فَقُلْتُ لَا فَاسْمَعْنِي كَلَامًا فِيهِ بَعْضُ الْعِلَظَةِ فَطَرَحْتُ مَا كَانَ بَقِيَ مَعِيَ مِنَ الدَّرَاهِمِ وَ قُمْتُ مُغْضَبًا فَقَالَ لِي ارْجِعْ حَتَّى أُحَدِّثَكَ بِشَيْءٍ سَمِعْتُهُ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) فَارْجَعْتُ فَقَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي إِذَا وَجَدْتُ زَكَاتِي أَخْرَجْتُهَا فَأَدْفَعُ مِنْهَا إِلَى مَنْ أَتَقُّ بِهِ يَقْسِمُهَا قَالَ نَعَمْ لَا بَأْسَ بِذَلِكَ أَمَا إِنَّهُ أَحَدُ الْمُعْطِينَ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Salih Bin Razeyn who said,

'Shahab Bin Abd Rabbih handed over some Dirhams from the Zakat to me to distribute them. So I came over to him one day, and he asked me, 'Did you distribute

<sup>66</sup> Al Kafi – V 4 – The Book of Zakaat Ch 59 H 2

<sup>67</sup> Al Kafi – V 4 – The Book of Zakaat Ch 60 H 1

<sup>68</sup> Al Kafi – V 4 – The Book of Zakaat Ch 60 H 2



them?’ So I said, ‘No’. So he made me listen to words wherein was harshness. So I dropped what had remained with me from the Dirhams, and I arose in anger. So he said to me, ‘Return, until I narrate to you with something which I heard from Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. So I returned. So he said, ‘I said to Abu Abdullah<sup>asws</sup>, ‘When I find my Zakat, so can I take it out and hand it over to one who is reliable with it to distribute it?’ He<sup>asws</sup> said: ‘Yes, there is no problem with that. But, he would be one of the givers’.

قَالَ صَالِحٌ فَأَخَذْتُ الدَّرَاهِمَ حَيْثُ سَمِعْتُ الْحَدِيثَ فَفَسَمْتُهَا .

Salih said, ‘So I took the Dirhams when I heard the Hadeeth, and I distribute them’.<sup>69</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي نَهْشَلٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَوْ جَرَى الْمَعْرُوفُ عَلَى ثَمَانِينَ كَفًّا لِأَجْرُوا كُلُّهُمْ فِيهِ مِنْ غَيْرِ أَنْ يُنْقَصَ صَاحِبُهُ مِنْ أَجْرِهِ شَيْئًا .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abu Nahash, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘If the goodness were to flow upon eighty palms (via 80 people), all of them would be Recompensed with regards to it, from without there being any deficiency being in the Recompense of its (original) donor’.<sup>70</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يُعْطَى الدَّرَاهِمَ يَفْسُمُهَا قَالَ يَجْرِي لَهُ مَا يَجْرِي لِلْمُعْطَى وَ لَا يُنْقَصُ الْمُعْطَى مِنْ أَجْرِهِ شَيْئًا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who gives the Dirhams himself. He<sup>asws</sup> said: ‘There would flow for him whatever would flow for the (original) giver, and the (original) given would not be reduced by anything from his Recompense’.<sup>71</sup>

## بَابُ الْإِيثارِ

### Chapter 62 – The Preferring (of others over oneself)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ لَيْسَ عِنْدَهُ إِلَّا قَوْتُ يَوْمِهِ أَوْ يَوْمِ مَنْ يَعْطِفُ مَنْ عِنْدَهُ قَوْتُ يَوْمِهِ عَلَى مَنْ لَيْسَ عِنْدَهُ شَيْءٌ وَ يُعْطِفُ مَنْ عِنْدَهُ قَوْتُ شَهْرِ عَلَى مَنْ دُونَهُ وَ السَّنَةِ عَلَى نَحْوِ ذَلِكَ أَمْ ذَلِكَ كُلُّهُ الْكَفَافُ الَّذِي لَا يُلَامُ عَلَيْهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullah<sup>asws</sup> about the man who does not have with him except for his provision for his day. Can the one who has his provision for his day with him be sympathetic towards the one who does not have anything, and can the one who has

<sup>69</sup> Al Kafi – V 4 – The Book of Zakaat Ch 61 H 1

<sup>70</sup> Al Kafi – V 4 – The Book of Zakaat Ch 61 H 2

<sup>71</sup> Al Kafi – V 4 – The Book of Zakaat Ch 61 H 3

provisions for a month be sympathetic upon the one who has less than it, and the year is upon approximate to that, or is all of that the subsistence which he cannot be blamed over it?’

فَقَالَ هُوَ أَمْرٌ إِنَّ أَفْضَلَكُمْ فِيهِ أَحْرَصُكُمْ عَلَى الرَّغْبَةِ وَالْأَثَرَةِ عَلَى نَفْسِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ الْأَمْرُ الْأَخْرُ لَا يَلَامُ عَلَى الْكَفَافِ وَ الْبَيْدُ الْعُلْيَا خَيْرٌ مِنَ الْبَيْدِ السُّفْلَى وَ ابْدَأْ بِمَنْ تَعُولُ .

So he<sup>asws</sup> said: ‘It is such a matter that the most superior of you in it is the one most desirous upon the preferring (others) upon himself, for Allah<sup>azwj</sup> Mighty and Majestic is Saying **[59:9] and prefer (them) before themselves though poverty may afflict them**. And the other matter is that he cannot be blamed upon the subsistence, and the higher (providing) hand is better than the lower (receiving) hand, and begin with the ones dependant (upon you)’.<sup>72</sup>

قَالَ وَ حَدَّثَنَا بَكْرُ بْنُ صَالِحٍ عَنْ بُنْدَارِ بْنِ مُحَمَّدِ الطَّبْرِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدِ السَّائِيِّ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ أَوْصِنِي فَقَالَ أَمْرُكَ بِنَفْوَى اللَّهِ تَمَّ سَكَتٌ فَشَكَوْتُ إِلَيْهِ فَلَمَّ ذَاتَ يَدَيَّ وَ قُلْتُ وَ اللَّهُ لَقَدْ عَرَيْتُ حَتَّى بَلَغَ مِنْ عُرْيَتِي أَنْ أَبَا فَلَانَ نَزَعَ ثَوْبَيْنِ كَانَا عَلَيْهِ وَ كَسَانِيهِمَا فَقَالَ صُمُّ وَ تَصَدَّقْ قُلْتُ أَتَصَدَّقُ مِمَّا وَصَلَنِي بِهِ إِخْوَانِي وَ إِنْ كَانَ قَلِيلًا قَالَ تَصَدَّقْ بِمَا رَزَقَكَ اللَّهُ وَ لَوْ أَثَرَتْ عَلَى نَفْسِكَ .

He said, ‘And Bakr Bin Salih narrated to us, from Bundar Bin Muhammad Al Tabary, from Ali Bin Suweyd Al Sa’aiy,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, ‘I said to him<sup>asws</sup>, ‘Advise me’. So he<sup>asws</sup> said: ‘I<sup>asws</sup> order you with the fear of Allah<sup>azwj</sup>’. Then he<sup>asws</sup> was silent, so I complained to him<sup>asws</sup> of the scarcity of what was in my hands, and I said, ‘By Allah<sup>azwj</sup>! I have become naked, and my nakedness reached to such an extent that Abu so and so removed two clothes which were upon him, and clothed me with these two’. So he<sup>asws</sup> said: ‘Fast and give charity’. I said, ‘Can I give in charity from what has arrived to me from my brethren, and even if it was little?’ He<sup>asws</sup> said: ‘Give charity from what Allah<sup>azwj</sup> has Graced you with, even though you have to prefer (others) over yourself’.<sup>73</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ قُلْتُ لَهُ أَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ جُهْدُ الْمُقِلِّ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ تَرَى هَاهُنَا فَضْلًا .

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

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, ‘I said to him<sup>asws</sup>, ‘Which is the most superior charity?’ He<sup>asws</sup> said: ‘The smallest amount (for which one had to) struggled with. But, have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic **[59:9] and prefer (them) before themselves though poverty may afflict them?** Over here is the superiority’.<sup>74</sup>

<sup>72</sup> Al Kafi – V 4 – The Book of Zakaat Ch 62 H 1

<sup>73</sup> Al Kafi – V 4 – The Book of Zakaat Ch 62 H 2

<sup>74</sup> Al Kafi – V 4 – The Book of Zakaat Ch 62 H 3

**بَابُ مَنْ سَأَلَ مِنْ غَيْرِ حَاجَةٍ****Chapter 63 – One who asks without having a need**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) ضَمِنْتُ عَلَى رَبِّي أَنَّهُ لَا يَسْأَلُ أَحَدٌ مِنْ غَيْرِ حَاجَةٍ إِلَّا اضْطَرَّتْهُ الْمَسْأَلَةُ يَوْمًا إِلَى أَنْ يَسْأَلَ مِنْ حَاجَةٍ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Malik Bin Atiyya,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘I<sup>asws</sup> hereby guarantee upon my<sup>asws</sup> Lord<sup>azwj</sup> that no one would beg for, without having a (real) need, except for one day, he would be desperate for it, (in a real) need’.<sup>75</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَتَّبِعُوا قَوْلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّهُ قَالَ مَنْ فَتَحَ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘Follow the words of Rasool-Allah<sup>saww</sup>, for he<sup>saww</sup> said: ‘The one who opens a door of begging upon himself, Allah<sup>azwj</sup> would Open a door of poverty upon him’.<sup>76</sup>

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَالِكِ بْنِ حُصَيْنِ السَّكُونِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مِنْ عَبْدٍ يَسْأَلُ مِنْ غَيْرِ حَاجَةٍ فَيَمُوتَ حَتَّى يُحَوِّجَهُ اللَّهُ إِلَيْهَا وَ يُنَبِّتَ اللَّهُ لَهُ بِهَا النَّارَ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Sinan, from Malik Bin Husayn Al Sakuny who said,

‘Abu Abdullah<sup>asws</sup> said: ‘There is none from a servant who begs for without having a (real) need, and he dies, until Allah<sup>azwj</sup> Makes him to be needy to it, and Allah<sup>azwj</sup> Affirms for him the Fire due to it’.<sup>77</sup>

**بَابُ كَرَاهِيَةِ الْمَسْأَلَةِ****Chapter 64 – Abhorrence of the begging**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِيَّاكُمْ وَ سُؤَالَ النَّاسِ فَإِنَّهُ ذَلٌّ فِي الدُّنْيَا وَ فَقْرٌ تُعْجَلُونَهُ وَ حِسَابٌ طَوِيلٌ يَوْمَ الْقِيَامَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Hammad,

<sup>75</sup> Al Kafi – V 4 – The Book of Zakaat Ch 63 H 1

<sup>76</sup> Al Kafi – V 4 – The Book of Zakaat Ch 63 H 2

<sup>77</sup> Al Kafi – V 4 – The Book of Zakaat Ch 63 H 3

(It has been narrated) from the one who heard Abu Abdullah<sup>asws</sup> saying: 'Beware of begging the people, for it is a humiliation in the world and poverty which you are hastening, and a lengthy Reckoning on the Day of Judgement'.<sup>78</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَا مُحَمَّدُ لَوْ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدًا وَ لَوْ يَعْلَمُ الْمُعْطَى مَا فِي الْعَطِيَّةِ مَا رَدَّ أَحَدًا أَحَدًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'Abu Abdullah<sup>asws</sup> said: 'O Muhamad! Had the beggar known what is in the begging, no one would beg from anyone; and had the giver known what is in the giving, no one would have repelled anyone'.<sup>79</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْأَيْدِي ثَلَاثٌ يَدُ اللَّهِ الْعُلْيَا وَ يَدُ الْمُعْطَى الَّتِي تَلِيهَا وَ يَدُ الْمُعْطَى الْأَيْدِي فَاسْتَعْفُوا عَنِ السُّؤَالِ مَا اسْتَطَعْتُمْ إِنَّ الْأَرْزَاقَ دُونَهَا حُجْبٌ فَمَنْ شَاءَ فَتَى حَيَاءَهُ وَ أَخَذَ رِزْقَهُ وَ مَنْ شَاءَ هَتَكَ الْحِجَابَ وَ أَخَذَ رِزْقَهُ وَ الَّذِي نَفْسِي بِيَدِهِ لِأَنْ يَأْخُذَ أَحَدَكُمْ حَبْلًا ثُمَّ يَدْخُلَ عَرَضَ هَذَا الْوَادِي فَيَحْتَطِبَ حَتَّى لَا يَلْتَفِيَ طَرَفَاهُ ثُمَّ يَدْخُلَ بِهِ السُّوقَ فَيَبِيعَهُ بِمُدٍّ مِنْ تَمْرٍ وَ يَأْخُذَ ثَلَاثَهُ وَ يَتَصَدَّقَ بِثَلَاثِيهِ خَيْرٌ لَهُ مِنْ أَنْ يُسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ حَرَمُوهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ahmad Bin Al Nazar, raising it, said,

'Rasool-Allah<sup>saww</sup> said: 'The hands are three – The Hand of Allah<sup>azwj</sup> being the upper one, and the hand of the giver is what follows it, and the hand of the recipient being the lowest of the hands. Therefore, refrain from the begging to the extent of your ability. The sustenance are behind a veil, so the one who so desires to would veil his shame and take his sustenance, and the one who so desires to would tear down the veil and take his sustenance.

By the One in Whose Hand is my<sup>saww</sup> soul, if one of you were to take a rope, then enters a land of this valley, so he would collect firewood until its (rope's) ends do not meet, then he enters the market with it, so he sells it for a handful of dates, and he takes a third of it, and gives in charity with two thirds of it, it would be better for him, than if he were to ask the people who would either give him or prevent him'.<sup>80</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانَ عَنْ إِبْرَاهِيمَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَبُّ شَيْئًا لِنَفْسِهِ وَ أَنْعَضَهُ لِخَلْقِهِ أَنْعَضَ لِخَلْقِهِ الْمَسْأَلَةَ وَ أَحَبُّ لِنَفْسِهِ أَنْ يُسْأَلَ وَ لَيْسَ شَيْءٌ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ يُسْأَلَ فَلَا يَسْتَحْيِي أَحَدَكُمْ أَنْ يُسْأَلَ اللَّهُ مِنْ فَضْلِهِ وَ لَوْ بِشَيْءٍ نَعَلٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Dawood Bin Al Noman, from Ibrahim Bin Usman,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and High Loves something for Himself<sup>azwj</sup>, and Hates it for His<sup>azwj</sup> creatures. He<sup>azwj</sup> Hates it for His<sup>azwj</sup> creatures, the begging, and Loves for Himself<sup>azwj</sup>

<sup>78</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 1

<sup>79</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 2

<sup>80</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 3

that one should ask Him<sup>azwj</sup>; and there is nothing more Beloved to Allah<sup>azwj</sup> Mighty and Majestic than for one to ask. So not one of you should be embarrassed that he asks Allah<sup>azwj</sup> from His<sup>azwj</sup> Grace, and even though it may be a strap of a slipper'.<sup>81</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ جَاءَتْ فَخَذَ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَسَلَّمُوا عَلَيْهِ فَرَدَّ عَلَيْهِمُ السَّلَامَ فَقَالُوا يَا رَسُولَ اللَّهِ لَنَا إِلَيْكَ حَاجَةٌ فَقَالَ هَاتُوا حَاجَتَكُمْ قَالُوا إِنَّهَا حَاجَةٌ عَظِيمَةٌ فَقَالَ هَاتُوهَا مَا هِيَ قَالُوا تَضْمَنُ لَنَا عَلَى رَبِّكَ الْجَنَّةَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A branch of a tribe of the Helpers came over to Rasool-Allah<sup>saww</sup> and they greeted him<sup>saww</sup>. So he<sup>saww</sup> returned (greeting) to them. So they said, 'O Rasool-Allah<sup>azwj</sup>! For us there is a need to you<sup>saww</sup>'. So he<sup>asws</sup> said: 'Come with your need'. So they said, 'It is a great need'. So he<sup>saww</sup> said: 'Say it, what is it?' They said, 'Guarantee for us the Paradise upon your<sup>saww</sup> Lord<sup>azwj</sup>'.

قَالَ فَكَسَّ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) رَأْسَهُ ثُمَّ نَكَتَ فِي الْأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ أَفَعَلْتُ ذَلِكَ بِكُمْ عَلَى أَنْ لَا تَسْأَلُوا أَحَدًا شَيْئًا

He<sup>asws</sup> said: 'So Rasool-Allah<sup>saww</sup> lowered his<sup>saww</sup> head, then made marks in the ground, then raised his<sup>saww</sup> head, so he<sup>saww</sup> said: 'I<sup>saww</sup> will do that with you upon a stipulation that not one of you would ask anyone for anything'.

قَالَ فَكَانَ الرَّجُلُ مِنْهُمْ يَكُونُ فِي السَّفَرِ فَيَسْقُطُ سَوْطُهُ فَيَكْرَهُ أَنْ يَقُولَ لِإِنْسَانٍ نَاولنيهِ فِرَاراً مِنَ الْمَسْأَلَةِ فَيَنْزِلُ فَيَأْخُذُهُ وَ يَكُونُ عَلَى الْمَائِدَةِ فَيَكُونُ بَعْضُ الْجُلُوسَاءِ أَقْرَبَ إِلَى الْمَاءِ مِنْهُ فَلَا يَقُولُ نَاولني حَتَّى يَقُومَ فَيَشْرَبُ .

He<sup>asws</sup> said: 'So it was such that the man from them happened to be in the journey, and his whip would fall down, so he would dislike to ask a person, 'Can you give it to me', (so they were) fleeing from the asking. So he would (rather) descend and take it himself; and he would happen to be upon the table, and one of the seated ones would be closer to the water than himself, but he would not say, 'Can you give me (the water)', until he would arise himself, so he would drink'.<sup>82</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) رَجِمَ اللَّهُ عَبْدًا عَفَّ وَ تَعَفَّفَ وَ كَفَّ عَنِ الْمَسْأَلَةِ فَإِنَّهُ يَنْعَجِلُ الدِّيْنَةَ فِي الدُّنْيَا وَ لَا يُعْنِي النَّاسُ عَنْهُ شَيْئًا

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from the one who mentioned it, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Shows Mercy on a self-restraining chaste person who restrains from the begging, for it hastens the disgrace in the world and the people do not make him self-sufficient in anything from him.

قَالَ ثُمَّ تَمَثَّلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) بِبَيْتِ حَاتِمٍ : إِذَا مَا عَرَفْتُ الْيَأْسَ أَلْفَيْتُهُ الْغِنَى \* إِذَا عَرَفْتُه النَّفْسُ وَ الطَّمَعُ الْفَقْرُ

<sup>81</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 4

<sup>82</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 5

He (the narrator) said, 'Then Abu Abdullah<sup>asws</sup> gave an example of a poem of Hatim: 'When I recognised the despair I realised the riches; when the soul recognised it, the greed was the poverty'.<sup>83</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الصَّيْرَفِيِّ عَنِ مُفَضَّلِ بْنِ قَيْسِ بْنِ رُمَانَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَذَكَرْتُ لَهُ بَعْضَ حَالِي فَقَالَ يَا جَارِيَةُ هَاتِ ذَلِكَ الْكَيْسَ هَذِهِ أَرْبَعُمِائَةَ دِينَارٍ وَصَلَّنِي بِهَا أَبُو جَعْفَرٍ فَخَذَهَا وَتَفَرَّجَ بِهَا

Ali Bin Muhammad, and Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Al Abbas Bin Aamir, from Muhammad Bin Ibrahim Al Sayrafi, from Mufazzal Bin Qays Bin Rummana who said,

'I came over to Abu Abdullah<sup>asws</sup>, and I mentioned to him some of my state. So he<sup>asws</sup> said: 'O maid! Bring me<sup>asws</sup> that bag!' These are the four hundred Dinars which were sent to me by Abu Ja'far (Al-Mansour the Caliph), so take these and ease (your financial problems) with these'.

قَالَ فَقُلْتُ لَا وَاللَّهِ جُعِلْتُ فِدَاكَ مَا هَذَا دَهْرِي وَ لَكِنِّ أَحْبَبْتُ أَنْ تَدْعُوَ اللَّهَ عَزَّ وَ جَلَّ لِي قَالَ فَقَالَ إِنِّي سَأَفْعَلُ وَ لَكِنِّ إِيَّاكَ أَنْ تُخْبِرَ النَّاسَ بِكُلِّ حَالِكَ فَتَهُونُ عَلَيْهِمْ .

He (the narrator) said, 'So I said, 'No, by Allah<sup>azwj</sup>! May I be sacrificed for you<sup>asws</sup>! This is not my purpose, but I would love it if you<sup>asws</sup> could supplicate to Allah<sup>azwj</sup> Mighty and Majestic for me'. So he<sup>asws</sup> said: 'I<sup>asws</sup> shall be doing it, but beware of informing the people with all of your state, for you would be belittled by them'.<sup>84</sup>

وَ رُوِيَ عَنِ لُقْمَانَ أَنَّهُ قَالَ لِابْنِهِ يَا بَنِي دُفْتُ الصَّبْرَ وَ أَكَلْتُ لِحَاءَ الشَّجَرِ فَلَمْ أَجِدْ شَيْئًا هُوَ أَمْرٌ مِنَ الْفَقْرِ فَإِنْ بُلِيتَ بِهِ يَوْمًا وَ لَا تُظْهِرِ النَّاسَ عَلَيْهِ فَيَسْتَهِينُوكَ وَ لَا يَنْفَعُوكَ بِشَيْءٍ ارْجِعْ إِلَى الَّذِي أَنْتَ لَكَ بِهِ فَهُوَ أَقْدَرُ عَلَى فَرَجِكَ وَ سَلِّهِ مَنْ ذَا الَّذِي سَأَلَهُ فَلَمْ يُعْطِهِ أَوْ وَثِقَ بِهِ فَلَمْ يُنْجِهِ .

And it is reported from Luqman<sup>as</sup> who<sup>as</sup> said to his<sup>as</sup> son: 'O my<sup>as</sup> son! I<sup>as</sup> tasted the patience and ate the bark of the tree, but I<sup>as</sup> did not find anything which more bitter than the poverty. So if you are tried by it one day, do not manifest it to the people, for they would be belittling you, and they will not be benefitting you with anything. Place your hope to the One<sup>azwj</sup> Who Tried you with it, for He<sup>azwj</sup> is more Able upon your relief, and ask Him<sup>azwj</sup>. The one who asked Him<sup>azwj</sup> and was not Given it, or relied upon Him<sup>azwj</sup> but was not rescued (How come)?'<sup>85</sup>

## بَابُ الْمَنْ

### Chapter 65 – The Reproach

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ غِيَاثِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنْ لَمْ يَبَارِكْ وَ تَعَالَى كَرِهَ لِي سِتٌّ خِصَالٍ وَ كَرِهْتُهَا لِلأَوْصِيَاءِ مِنْ وُلْدِي وَ أَنْتَبَاعِهِمْ مِنْ بَعْدِي مِنْهَا مَنْ بَعَدَ الصَّدَقَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Musa, from Giyas, from Is'haq Bin Ammar,

<sup>83</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 6

<sup>84</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 7

<sup>85</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 8

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Blessed and High Dislikes six characteristics for me<sup>saww</sup>, and I<sup>saww</sup> dislike these for the successors<sup>asws</sup> from my<sup>saww</sup> children, and their<sup>asws</sup> followers from after me<sup>saww</sup> – from these is the reproach (embarrassing the recipient) after the charity’.<sup>86</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْمَنْ يَهْدِمُ الصَّنِيعَةَ .

A number of our companions, from Ahmad Bin Abu Abdullah, raising it, said,

‘Abu Abdullah<sup>asws</sup> said: ‘The reproach (embarrassing the recipient) demolishes the favour’.<sup>87</sup>

بَابٌ مِنْ أَعْطَى بَعْدَ الْمَسْأَلَةِ

## Chapter 66 – The one who gives after the asking

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَعَثَ إِلَى رَجُلٍ بِخَمْسَةِ أَوْسَاقٍ مِنْ تَمْرٍ التَّبَعِيَّةِ وَكَانَ الرَّجُلُ مِمَّنْ يَرْجُو نَوَافِلَهُ وَ يُؤْمَلُ نَائِلُهُ وَ رَفْدُهُ وَ كَانَ لَا يَسْأَلُ عَلِيًّا ( عَلَيْهِ السَّلَامُ ) وَ لَا غَيْرَهُ شَيْئًا فَقَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) وَ اللَّهُ مَا سَأَلْتُكَ فَلَانَ وَ لَقَدْ كَانَ يُجْزِيهِ مِنَ الْخَمْسَةِ الْأَوْسَاقِ وَسُقِّ وَاحِدٌ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that Amir Al-Momineen<sup>asws</sup> sent five baskets of Al-Bagheyba dates to a man, and the man was from the ones who hoped for his<sup>saww</sup> voluntary gifts and hoped for attaining these, and his<sup>asws</sup> support, and he did not used to ask Ali<sup>asws</sup> for something nor anyone else. A man said to Amir Al-Momineen<sup>asws</sup>, ‘By Allah<sup>azwj</sup>! So and so has not (even) asked you<sup>asws</sup>, and it would have sufficed him had it been one basket rather than the five (you<sup>asws</sup> have given to him)’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) لَا كَثُرَ اللَّهُ فِي الْمُؤْمِنِينَ ضَرْبُكَ أُعْطِيَ أَنَا وَ تَبَخَّلُ أَنْتَ بِلَّهِ أَنْتَ إِذَا أَنَا لَمْ أُعْطِ الَّذِي يَرْجُونِي إِلَّا مِنْ بَعْدِ الْمَسْأَلَةِ ثُمَّ أُعْطِيَهِ بَعْدَ الْمَسْأَلَةِ فَلَمْ أُعْطِهِ تَمَنَّ مَا أَخَذْتُ مِنْهُ وَ ذَلِكَ لِأَنِّي عَرَضْتُه أَنْ يَبْدُلَ لِي وَجْهَهُ الَّذِي يَعْرِفُهُ فِي التُّرَابِ لِرَبِّي وَ رَبِّهِ عِنْدَ تَعَبُدِهِ لَهُ وَ طَلَبِ حَوَاجِهِ إِلَيْهِ

So Amir Al-Momineen<sup>asws</sup> said: ‘May Allah<sup>azwj</sup> not Make the likes of you to be among the Believers! Why are you exercising the stinginess while I<sup>asws</sup> am the (one<sup>asws</sup> who is) giving it?

For the Sake of Allah<sup>azwj</sup>! You, (listen)! If I give charity to a person who expects to receive charity from me only after his request, I, in fact, have not given him the cost of what I have already taken from him. Such cost is my compelling him to risk the dignity of his face, which he places on the ground before my Lord<sup>azwj</sup> and his Lord<sup>azwj</sup> during his worship and his appeal before Him<sup>azwj</sup> for his needs.

<sup>86</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 1

<sup>87</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 2

فَمَنْ فَعَلَ هَذَا بِأَخِيهِ الْمُسْلِمِ وَ قَدْ عَرَفَ أَنَّهُ مَوْضِعٌ لِصَلَاتِهِ وَ مَعْرُوفٍ فَلَمْ يُصَدِّقِ اللَّهَ عَزَّ وَ جَلَّ فِي دُعَائِهِ لَهُ حَيْثُ يَتَمَنَّى لَهُ الْجَنَّةَ بِلِسَانِهِ وَ يَبْخُلُ عَلَيْهِ بِالْحُطَامِ مِنْ مَالِهِ وَ ذَلِكَ أَنَّ الْعَبْدَ قَدْ يَقُولُ فِي دُعَائِهِ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فَإِذَا دَعَا لَهُمْ بِالْمَغْفُورَةِ فَقَدْ طَلَبَ لَهُمُ الْجَنَّةَ فَمَا أَنْصَفَ مَنْ فَعَلَ هَذَا بِالْقَوْلِ وَ لَمْ يُحَقِّقْهُ بِالْفِعْلِ .

With this kind of dealing with a Muslim whom one knows as deserving of one's charity and gifts, one has not proved oneself as truthful before Allah<sup>azwj</sup>, in one's prayer when one appeals verbally before Allah to admit one's Muslim brother into Paradise. On the other hand, one exercises stinginess in matters of worthless belongings. This happens when a servant of Allah says in his prayer: O Allah, Grant forgiveness to male and female believers. Appealing for forgiveness is asking Paradise for male and female believers. It is unjust not to support one's words with one's deeds.<sup>88</sup>

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ نُوحِ بْنِ عَبْدِ اللَّهِ عَنِ الذُّهْلِيِّ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْمَعْرُوفُ ابْتِدَاءً وَ أَمَّا مَنْ أُعْطِيَتْهُ بَعْدَ الْمَسْأَلَةِ فَإِنَّمَا كَافَيْتَهُ بِمَا بَدَلَكَ مِنْ وَجْهِهِ يَبِيبُ ثَلَاثَةَ أَرْقَاءَ مُتَمَلِّمًا يَمْتَلُ بَيْنَ الرَّجَاءِ وَ الْيَأْسِ لَا يَدْرِي أَيَّنَ يَتَوَجَّهَ لِحَاجَتِهِ ثُمَّ يَعْرِمُ بِالْقَصْدِ لَهَا فَيَأْتِيكَ وَ قَلْبُهُ يَرْجِفُ وَ فَرَائِصُهُ تَرَعُدُ قَدْ تَرَى دَمَهُ فِي وَجْهِهِ لَا يَدْرِي أَيْرُجِعُ بِكَأَبِهِ أَمْ يَفْرَحُ .

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ahmad Bin Nuh Bin Abdullah, from Al Zahly, raising it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The goodness, initiate it, and as for the one who gives it after the asking, so rather he has sufficed him after him having sacrificed his face for you, having spent his night swearing, restless, staying between the hope and the despair, not knowing where to face for his needs. Then he determined to go for it, so he came to you and his heart was quivering and his body was shaking, and you would have seen his blood in his face, not knowing whether he would be returning with gloom or with happiness'.<sup>89</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ صَنْدَلٍ عَنْ يَاسِرِ عَنِ الْبَيْسَعِ بْنِ حَمْرَةَ قَالَ كُنْتُ فِي مَجْلِسِ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) أُحَدِّثُهُ وَ قَدْ اجْتَمَعَ إِلَيْهِ خَلْقٌ كَثِيرٌ يَسْأَلُونَهُ عَنِ الْحَلَالِ وَ الْحَرَامِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ طَوَالُ أَدَمٍ فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ مِنْ مَحَبِّبِكَ وَ مُحَبِّبِ آبَائِكَ وَ أَجْدَادِكَ ( عَلَيْهِمُ السَّلَامُ ) مَصْدَرِي مِنَ الْحَجِّ وَ قَدْ أَتَقَفْتُ نَفْقَتِي وَ مَا مَعِيَ مَا أُبْلِغُ مَرَحَلَةً فَإِنْ رَأَيْتَ أَنْ تُنْهَضَنِي إِلَى بَلَدِي وَ لِلَّهِ عَلَيَّ نِعْمَةٌ فَإِذَا بَلَغْتُ بَلَدِي تَصَدَّقْتُ بِالَّذِي تُوَلِّينِي عَنْكَ فَاسْتِ مَوْضِعَ صَدَقَةٍ

Muhammad Bin Yahya, from Muhammad Bin Sandal, from Yasser, from Al Yas'a Bin Hamza who said,

'I was in a gathering of Abu Al-Hassan Al-Reza<sup>asws</sup>, discussing with him<sup>asws</sup>, and there had gathered a lot of people to him<sup>asws</sup>, asking him<sup>asws</sup> about the Permissible and the Prohibitions, when a tall, fair man entered and said, 'Greetings be unto you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I am a man from those that love you<sup>asws</sup>, and love your<sup>asws</sup> forefathers<sup>asws</sup>, coming back from the Hajj, and my expenses are lost and there is nothing with me to be able to reach my destination.

So if you<sup>asws</sup> see fit, advance me to my city. By Allah<sup>azwj</sup>, it would be a favour upon me. So when I reach my city, I would give in charity with that which you<sup>asws</sup> ask me for, on your<sup>asws</sup> behalf, for I am not a (deserving) recipient of charity'.

<sup>88</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 1

<sup>89</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 2



فَقَالَ لَهُ اجْلِسْ رَحِمَكَ اللَّهُ وَ أَقْبِلْ عَلَى النَّاسِ يُحَدِّثُهُمْ حَتَّى تَفْرُقُوا وَ بَقِيَ هُوَ وَ سُلَيْمَانُ الْجَعْفَرِيُّ وَ خَيْبَمَةُ وَ أَنَا فَقَالَ أ تَأْتُونَ لِي فِي الدُّخُولِ فَقَالَ لَهُ سُلَيْمَانُ قَدَّمَ اللَّهُ أَمْرَكَ فَقَامَ فَدَخَلَ الْحُجْرَةَ وَ بَقِيَ سَاعَةً ثُمَّ خَرَجَ وَ رَدَّ الْبَابَ وَ أَخْرَجَ يَدَهُ مِنْ أَعْلَى الْبَابِ وَ قَالَ أَيْنَ الْخُرَاسَانِيُّ فَقَالَ هَا أَنَا ذَا فَقَالَ خُذْ هَذِهِ الْمِائَتِي دِينَارٍ وَ اسْتَعِنْ بِهَا فِي مَوْتِنِكَ وَ نَفَقَتِكَ وَ تَبَرَّكْ بِهَا وَ لَا تَصَدَّقْ بِهَا عَنِّي وَ أَخْرَجَ فَلَا أَرَاكَ وَ لَا تَرَانِي

So he<sup>asws</sup> said to him: 'Be seated, may Allah<sup>azwj</sup> have Mercy on you!', and he<sup>asws</sup> turned towards the people, narrating to them, until they dispersed, and there remained him, and Suleman Al-Ja'fary, and Khaysama, and myself. So he<sup>asws</sup> said: 'Are you all allowing me<sup>asws</sup> to go inside?' So Suleyman said to him<sup>asws</sup>, 'Allah<sup>azwj</sup> has given priority to your<sup>asws</sup> matters'. So he<sup>asws</sup> arose and entered the chamber and remained there for a while. Then he<sup>asws</sup> came out and kept the door closed, and brought out his<sup>asws</sup> hand from the top of the door and said: 'Where is the Khurasany man?' So he said, 'Here I am that one'. So he<sup>asws</sup> said: 'Take these two hundred Dinars and be assisted by it in your provisions and your expenses and be Blessed by it, and do not give charity with it on my<sup>asws</sup> behalf, and go, so that I<sup>asws</sup> do not see you and nor do you look at me<sup>asws</sup>'.

ثُمَّ خَرَجَ فَقَالَ لَهُ سُلَيْمَانُ جُعِلْتُ فِدَاكَ لَقَدْ أَجَزَلْتُ وَ رَحِمْتُ فَلَمَّا ذَا سَتَرْتُ وَجْهَكَ عَنْهُ فَقَالَ مَخَافَةٌ أَنْ أَرَى ذَلَّ السُّؤَالَ فِي وَجْهِهِ لِقَضَائِي حَاجَتَهُ أَمَا سَمِعْتَ حَدِيثَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَجَّةً وَ الْمُدْبِعُ بِالسَّيِّئَةِ مُخَذُولٌ وَ الْمُسْتَتِرُ بِهَا مَغْفُورٌ لَهُ أَمَا سَمِعْتَ قَوْلَ الْأَوَّلِ: مَتَى آتَيْهِ يَوْمًا لِأَطْلَبَ حَاجَةً \* رَجَعْتُ إِلَى أَهْلِي وَ وَجْهِي بِمَائِهِ

Then he<sup>asws</sup> came out. So Suleyman said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> have been generous and merciful, so what was that you<sup>asws</sup> veiling your<sup>asws</sup> face from him?' So he<sup>asws</sup> said: 'Out of fear that I<sup>asws</sup> might see the disgrace of asking in his face to fulfil his need. Have you not heard a Hadeeth of Rasool-Allah<sup>saww</sup>: 'The veiled one with the good deeds would be equated with seventy Hajj, and the broadcaster with the sins would be forsaken, and the veiler with it is Forgiven for it? Have you not heard the former words, 'Whenever I go to Him<sup>azwj</sup> to seek a need, I return home without any damage to the dignity of my face'.<sup>90</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادٍ ذَكَرَهُ عَنِ الْحَارِثِ الْهَمْدَانِيِّ قَالَ سَامَرْتُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ عَرَضَتْ لِي حَاجَةٌ قَالَ فَرَأَيْتَنِي لَهَا أَهْلًا قُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ جَزَاكَ اللَّهُ عَنِّي خَيْرًا ثُمَّ قَامَ إِلَى السَّرَاجِ فَأَغْشَاهَا وَ جَلَسَ ثُمَّ قَالَ إِنَّمَا أَغْشَيْتُ السَّرَاجَ لِئَلَّا أَرَى ذَلَّ حَاجَتِكَ فِي وَجْهِكَ فَتَكَلَّمُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ الْحَوَائِجُ أَمَانَةٌ مِنَ اللَّهِ فِي صُدُورِ الْعِبَادِ فَمَنْ كَتَمَهَا كَتَبَتْ لَهُ عِبَادَةٌ وَ مَنْ أَفْشَاهَا كَانَ حَقًّا عَلَى مَنْ سَمِعَهَا أَنْ يَعْزِيَهُ .

Ali Bin Ibrahim, by a chain mentioning from Al Haaris Al Hamadany who said,

'I was talking to Amir Al-Momineen<sup>asws</sup>, so I said, 'O Amir Al-Momineen<sup>asws</sup>! A need has presented itself to me'. He<sup>asws</sup> said: 'So you view me<sup>asws</sup> as a rightful one for it?' I said, 'Yes, O Amir Al-Momineen<sup>asws</sup>!'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Recompense you goodly from me<sup>asws</sup>'. Then he<sup>asws</sup> arose to the lantern, so he<sup>asws</sup> extinguished it and sat down, then said: 'But rather, I<sup>asws</sup> extinguished the lantern perhaps I<sup>asws</sup> would see the humiliation of your need in your face, so speak, for I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'The needs are an entrustment from Allah<sup>azwj</sup> in the chests of the servants, so the one who conceals it, a worship would be Written for him, and the

<sup>90</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 3

one who exposes it, it would be a right upon the one who hears it that he assists him'.<sup>91</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْأَصْبَغِ عَنْ بُنْدَارِ بْنِ عَاصِمٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ مَا تَوَسَّلَ إِلَيَّ أَحَدٌ بِوَسِيلَةٍ وَلَا تَدْرَعُ بِدَرِيْعَةٍ أَقْرَبَ لَهُ إِلَيَّ مَا يُرِيدُهُ مِنِّي مِنْ رَجُلٍ سَلَفَ إِلَيْهِ مِنِّي يَدٌ أَتْبَعْتُهَا أُخْتَهَا وَ أَحْسَنْتُ رَبَّهَا فَإِنِّي رَأَيْتُ مَنْعَ الْأَوَاخِرِ يَقْطَعُ لِسَانَ سُكْرِ الْأَوَائِلِ وَلَا سَخَتْ نَفْسِي بِرَدِّ بَكْرِ الْحَوَائِجِ وَقَدْ قَالَ الشَّاعِرُ :

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abu Al Asbagh, from Bundar Bin Aasim, raising it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> has said: ‘the best means and recourse of approaching me for help is the appeal of a man who has received help from me once, then asks for help again. My hands have done a good deed for him before the Lord<sup>azwj</sup>. I have found denying a later appeal for help cuts off the appreciation for the favour already received. I dislike for my soul to deny help for the second time, which may cause to discontinue the appreciation for the earlier help and favour. It is just like a poet has said: If you face to risk the dignity of your face, you should face such risk before a king and generous person. If a generous person promises to do a favour to you and he does it in time without any delays; and if he favour come as soon as an appeal is made, the appeal become more preferable than the favour.’

وَ إِذَا بَلِيَّتْ بِيَدِلْ وَجْهَكَ سَائِلًا \* فَأَبْذُلُهُ لِلْمُنْكَرِمِ الْمُفْضَالِ - إِنَّ الْجَوَادَ إِذَا حَبَاكَ بِمَوْعِدٍ \* أَعْطَاكَهُ سَلِسًا بِغَيْرِ مَطَالٍ - وَ إِذَا السُّؤَالُ مَعَ النَّوَالِ قَرْنَتْهُ \* رَجَحَ السُّؤَالُ وَ خَفَّ كُلُّ نَوَالٍ

And when your face is afflicted with the humiliation of asking, so humiliate it for the generous one, the graceful – the benevolent one, when he gifts to you with a promise, he would give it to you smoothly, without delay – and when asking is with the attaining, paired up, the asking overweighs and everything attained becomes lighter”.<sup>92</sup>

## بَابُ الْمَعْرُوفِ

### Chapter 67 – The act of kindness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ مِنْ بَقَاءِ الْمُسْلِمِينَ وَ بَقَاءِ الْإِسْلَامِ أَنْ تَصْبِرَ الْأَمْوَالُ عِنْدَ مَنْ يَعْرِفُ فِيهَا الْحَقَّ وَ يَصْنَعُ فِيهَا الْمَعْرُوفَ فَإِنَّ مِنْ فَنَاءِ الْإِسْلَامِ وَ فَنَاءِ الْمُسْلِمِينَ أَنْ تَصْبِرَ الْأَمْوَالُ فِي أَيْدِي مَنْ لَا يَعْرِفُ فِيهَا الْحَقَّ وَ لَا يَصْنَعُ فِيهَا الْمَعْرُوفَ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Ismail Bin Abdul Khaliq Al Ju'fy who said,

‘Abu Abdullah<sup>asws</sup> said: ‘From the survival of the Muslims and survival of Al-Islam is that the wealth should come to be with the one who recognises the Truth regarding it and does the acts of kindness in it; and from the annihilation (destruction) of Al-Islam and annihilation of the Muslims is that the wealth should come to be in the hands of

<sup>91</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 4

<sup>92</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 5

the one who does not recognise the Truth in it, nor does he do any act of kindness in it'.<sup>93</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لِلْمَعْرُوفِ أَهْلًا مِنْ خَلْقِهِ حَبَبَ إِلَيْهِمْ فَعَالَهُ وَوَجَّهَ لِطَلَابِ الْمَعْرُوفِ الطَّلَبَ إِلَيْهِمْ وَ يَسَّرَ لَهُمْ قَضَاءَهُ كَمَا يَسَّرَ الْغَيْثَ لِلْأَرْضِ الْمُجْدِبَةِ لِخَبِيئِهَا وَ يُحْيِي بِهِ أَهْلَهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Dawood Al Raqqy, from Abu Hamza Al Sumaly who said,

'Abu Ja'far<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Made for the acts of kindness for the rightful ones from His<sup>azwj</sup> creatures, Causing it to be beloved to them, so they do it; and He<sup>azwj</sup> Directed the seekers of the acts of kindness to seek from them, and Caused its fulfilment to be easy for them, just like the ease of the rain for the arid land and its inhabitants get revived by it.

وَ إِنَّ اللَّهَ جَعَلَ لِلْمَعْرُوفِ أَعْدَاءَ مِنْ خَلْقِهِ بَعْضَ إِلَيْهِمْ الْمَعْرُوفَ وَ بَعْضَ إِلَيْهِمْ فَعَالَهُ وَ حَظَرَ عَلَى طَلَابِ الْمَعْرُوفِ الطَّلَبَ إِلَيْهِمْ وَ حَظَرَ عَلَيْهِمْ قَضَاءَهُ كَمَا يُحَرِّمُ الْغَيْثَ عَلَى الْأَرْضِ الْمُجْدِبَةِ لِئِهْلِكَهَا وَ يُهْلِكُ أَهْلَهَا وَ مَا يَعْفُو اللَّهُ أَكْثَرَ .

And Allah<sup>azwj</sup> Made for the acts of kindness enemies from His<sup>azwj</sup> creatures, the acts of kindness being hateful to them, and doing it being hateful to them, and cautioned the seekers of the acts of kindness from seeking from them, and cautioned its fulfilment upon them, just as He<sup>azwj</sup> Prohibits abundant rain to fall on barren land to destroy it and its inhabitants; however, Allah's Forgiveness is in Abundance'.<sup>94</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَدْبِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقُطِينٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ مِنْ أَحَبِّ عِبَادِ اللَّهِ إِلَى اللَّهِ لَمَنْ حَبَبَ إِلَيْهِ الْمَعْرُوفَ وَ حَبَبَ إِلَيْهِ فَعَالَهُ

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Dawood Al Raqqy, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'To Allah<sup>azwj</sup>, the most Beloved of servants of Allah<sup>azwj</sup> is the one who loves the acts of kindness and carrying out is beloved to him'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Dawood Al Raqqy, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> – similar to it'.<sup>95</sup>

<sup>93</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 1

<sup>94</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 2

<sup>95</sup> Al Kafi – V 4 – The Book of Zakaat Ch 65 H 3

**بَابُ فَضْلِ الْمَعْرُوفِ****Chapter 68 – The merits of the acts of kindness**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كُلُّ مَعْرُوفٍ صَدَقَةٌ وَأَفْضَلُ الصَّدَقَةِ صَدَقَةٌ عَنْ ظَهْرِ غِنَى وَابْتَدَأَ بِمَنْ تَعُولُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَ لَا يُلُومُ اللَّهُ عَلَى الْكَفَافِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Every act of kindness is a charity, and the most superior of the charities is a charity from the back of affluence; and begin by favouring the dependants; and the upper (providing) hand is better than the lower (receiving) hand; and Allah<sup>azwj</sup> would not Blame you upon the subsistence'.<sup>96</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كُلُّ مَعْرُوفٍ صَدَقَةٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Every act of kindness is a charity'.<sup>97</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي يَظَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ رَأَيْتُ الْمَعْرُوفَ كَأَسْمِهِ وَ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْمَعْرُوفِ إِلَّا تَوَائِبُهُ وَ ذَلِكَ يُرَادُ مِنْهُ وَ لَيْسَ كُلُّ مَنْ يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَى النَّاسِ يَصْنَعُهُ وَ لَيْسَ كُلُّ مَنْ يَرْغَبُ فِيهِ يَفِدُّ عَلَيْهِ وَ لَا كُلُّ مَنْ يَفِدُّ عَلَيْهِ يُؤَدُّ لَهُ فِيهِ فَإِذَا اجْتَمَعَتِ الرَّغْبَةُ وَ الْقُدْرَةُ وَ الْإِذْنُ فَهَذَاكَ تَمَّتِ السَّعَادَةُ لِلطَّالِبِ وَ الْمَطْلُوبِ إِلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa and Ahmad Bin Abu Abdullah, altogether from Muhammad Bin Khalid, from Sa'dan Bin Muslim, from Abu Yaqtaan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The most Beloved servant of Allah<sup>azwj</sup> in His sight is a servant to whom providing benevolent assistance is most beloved and who loves to perform such an act'.

وَ رَوَاهُ أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مِثْلَهُ .

And Ahmad Bin Abu Abdullah reported, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> – similar to it.<sup>98</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كُلُّ مَعْرُوفٍ صَدَقَةٌ وَ الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ وَ اللَّهُ عَزَّ وَ جَلَّ يُحِبُّ إِعَانَةَ اللَّهْفَانِ .

<sup>96</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 1

<sup>97</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 2

<sup>98</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 2

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Every act of kindness is a charity, and the one who points to the goodness is similar to its doer, and Allah<sup>azwj</sup> Mighty and Majestic Loves the rescuers of the grief-stricken'.<sup>99</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْمَعْرُوفُ شَيْءٌ سِوَى الزَّكَاةِ فَتَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِالْبِرِّ وَ صِلَةِ الرَّحِمِ .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether from Al Hassan Bin Mahboub, from Umar Bin Yazeed who said,

'Abu Abdullah<sup>asws</sup> said: 'The act of kindness is somethings besides the Zakat, therefore get closer to Allah<sup>azwj</sup> Mighty and Majestic by the righteousness and maintaining of good relationships with relatives'.<sup>100</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ اصْنَعِ الْمَعْرُوفَ إِلَى مَنْ هُوَ أَهْلُهُ وَ إِلَى مَنْ لَيْسَ مِنْ أَهْلِهِ فَإِنَّ لَمْ يَكُنْ هُوَ مِنْ أَهْلِهِ فَكُنْ أَنْتَ مِنْ أَهْلِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do the act of kindness to the one who is deserving of it, rather than to the one who is not deserving of it, for if he does not happen to be deserving of it, so you would become the one who is deserving of it'.<sup>101</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ رَجُلٍ مِنْ أَهْلِ سَابِطٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لِعَمَّارِ يَا عَمَّارُ أَنْتَ رَبُّ مَالٍ كَثِيرٍ قَالَ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ فَتَوَدَّيْ مَا اقْتَرَضَ اللَّهُ عَلَيْكَ مِنَ الزَّكَاةِ قَالَ نَعَمْ قَالَ فَتُخْرِجُ الْمَعْلُومَ مِنْ مَالِكَ قَالَ نَعَمْ قَالَ فَتَنْصِلُ قَرَابَتَكَ قَالَ نَعَمْ قَالَ فَتَنْصِلُ إِخْوَانَكَ قَالَ نَعَمْ فَقَالَ يَا عَمَّارُ إِنَّ الْمَالَ يَفْنَى وَ الْبَدَنُ يَبْلَى وَ الْعَمَلُ يَبْقَى وَ الدِّيَّانُ حَيٌّ لَا يَمُوتُ يَا عَمَّارُ إِنَّهُ مَا قَدَّمْتَ فَلَنْ يَسْبِقَكَ وَ مَا أَخَّرْتَ فَلَنْ يَلْحَقَكَ .

Ali Bin Muhammad Bin Bundar and someone else, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Qasim, from a man from the people of Saabat who said,

'Abu Abdullah<sup>asws</sup> said to Ammar: 'O Ammar! You are a lord of a lot of wealth?' He said: 'Yes, may I be sacrificed for you<sup>asws</sup>!' He<sup>asws</sup> said: 'So do you pay what Allah<sup>azwj</sup> has Obligated upon you from the Zakat?' He said, 'Yes'. He<sup>asws</sup> said: 'So do you take out the known (amount) from your wealth?' He said, 'Yes'. He<sup>asws</sup> said: 'So you give it to your relatives' He said, 'Yes'. He<sup>asws</sup> said: 'So you give it to your brethren?' He said, 'Yes'. So he<sup>asws</sup> said: 'O Ammar! The wealth perishes, and the body decays, but the deeds remain, and the Judge<sup>azwj</sup> is Alive and does not die. O Ammar! Whatever you send forward, does not leave you behind; whatever you delay does not catch up with you'.<sup>102</sup>

<sup>99</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 4

<sup>100</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 5

<sup>101</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 6

<sup>102</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 7

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حَبِيبِ بْنِ حَكِيمٍ أَوْ مِرَّازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَيُّمَا مُؤْمِنٍ أَوْصَلَ إِلَى أَخِيهِ الْمُؤْمِنِ مَعْرُوفًا فَقَدْ أَوْصَلَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Darraj, from Hadeed Bin Hakeym or Murazam who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Whichever Believer brings an act of kindness to his brother, so he has brought it to Rasool-Allah<sup>saww</sup>,<sup>103</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) اصْنَعُوا الْمَعْرُوفَ إِلَى كُلِّ أَحَدٍ فَإِنْ كَانَ أَهْلُهُ وَإِلَّا فَانْتِ أَهْلُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘Abu Abdullah<sup>asws</sup> said; ‘Perform the acts of kindness to everyone. So if he was deserving of it (fine), or else so you are its deserving one’.<sup>104</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ أَعْرَابِيًّا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ أَوْصِنِي فَمَا أَوْصَاهُ بِهِ أَنْ قَالَ يَا فُلَانُ لَا تَزْهَدَنَّ فِي الْمَعْرُوفِ عِنْدَ أَهْلِهِ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘A Bedouin from the Clan of Tameem came over to the Prophet<sup>saww</sup>, so he said, ‘Advise me’. So, among what he<sup>saww</sup> advised him with was that he<sup>saww</sup> said: ‘O so and so! Do not abstain regarding the act of kindness with its deserving ones’.<sup>105</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْلُ مَنْ يَدْخُلُ الْجَنَّةَ الْمَعْرُوفُ وَ أَهْلُهُ وَ أَوْلُ مَنْ يَرُدُّ عَلَيَّ الْحَوْضَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Al Waleed,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The first one to enter the Paradise would be the (performers) of the act of kindness and its deserving ones, and they would be first ones to return to me at the Fountain’.<sup>106</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَجِزُوا لِأَهْلِ الْمَعْرُوفِ عَثْرَاتِهِمْ وَ اغْفُرُوا لَهَا لَهُمْ فَإِنَّ كَفَّ اللَّهُ تَعَالَى عَلَيْهِمْ هَكَذَا وَ أَوْمَأَ بِيَدِهِ كَأَنَّهُ يُظَلُّ بِهَا شَيْئًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Aameyra,

<sup>103</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 8

<sup>104</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 9

<sup>105</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 10

<sup>106</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 11

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Overlook the slips of the performers of the acts of kindness and forgive them for those, for Allah<sup>azwj</sup> the Exalted has Protected them like this', and he<sup>asws</sup> gestured by his<sup>asws</sup> hand, as if something was shaded by it'.<sup>107</sup>

### بَابُ مِنْهُ

## Chapter 69 – A chapter from it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الدَّهْقَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ مَنْ صَنَعَ بِمِثْلِ مَا صَنَعَ إِلَيْهِ فَأِنَّمَا كَأَفَاهُ وَ مَنْ أَصْنَعَهُ كَانَ شُكُورًا وَ مَنْ شَكَرَ كَانَ كَرِيمًا

A number of our companions, from Sahl Bin Ziyad, from Abdullah Bin Al Dahqaan, from Dorost Bin Abu Mansour, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was saying: 'The one who does (a favour) similar to what is done to him, so rather he has sufficed it; and the one who increases it would be grateful, and the one who is grateful would be benevolent.

وَ مَنْ عَلِمَ أَنَّ مَا صَنَعَ إِنَّمَا صَنَعَ إِلَى نَفْسِهِ لَمْ يَسْتَبِطِ النَّاسَ فِي شُكْرِهِمْ وَ لَمْ يَسْتَزِدْهُمْ فِي مَوَدَّتِهِمْ فَلَا تَلْتَمِسْ مِنْ غَيْرِكَ شُكْرَ مَا أَنْتَ إِلَى نَفْسِكَ وَ وَقَيْتَ بِهِ عَرْضَكَ وَ اعْلَمْ أَنَّ الطَّالِبَ إِلَيْكَ الْحَاجَةَ لَمْ يُكْرِمْ وَجْهَهُ عَنْ وَجْهِكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ .

And the one who knows that the favour the has does is for his own sake will have people than him immediately, but it does not increase their love for him. One should not expect thanks from others for what one has does for his own sake to protect one's dignity. You should note that one seeking help from you has not spared the dignity of his face, thus you should spare the dignity of your face by not turning him away empty handed.<sup>108</sup>

### بَابُ أَنَّ صَنَائِعَ الْمَعْرُوفِ تَدْفَعُ مَصَارِعَ السُّوءِ

## Chapter 70 – Doing the act of kindness repels the evil encounters

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers having said: 'Doing the act of kindness protects (against) the evil encounters'.<sup>109</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ الْبَرَكَةَ أَسْرَعُ إِلَى الْبَيْتِ الَّذِي يُمْتَنَرُ مِنْهُ الْمَعْرُوفُ مِنَ الشَّفْرَةِ فِي سَنَامِ الْبَعِيرِ أَوْ مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ .

<sup>107</sup> Al Kafi – V 4 – The Book of Zakaat Ch 66 H 12

<sup>108</sup> Al Kafi – V 4 – The Book of Zakaat Ch 67 H 1

<sup>109</sup> Al Kafi – V 4 – The Book of Zakaat Ch 68 H 1

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Blessings come quicker to the house from which the acts of kindness emanate from than the blade in the hump of the camel, or a flood's moving towards its destination'.<sup>110</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ صَنَائِعَ الْمَعْرُوفِ تَدْفَعُ مَصَارِعَ السُّوءِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The doing of an act of kindness repels the evil encounters'.<sup>111</sup>

بَابُ أَنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ

## Chapter 71 – The people (performers) of the acts of kindness in the world, they would be the people to be recognise by it in the Hereafter

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ دَاوُدَ بْنِ فَرَقْدٍ أَوْ قُنَيْبَةَ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَصْحَابُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا رَسُولَ اللَّهِ فِذَاكَ أَبَاؤُنَا وَ أُمَّهَاتُنَا إِنَّ أَصْحَابَ الْمَعْرُوفِ فِي الدُّنْيَا عَرَفُوا بِمَعْرُوفِهِمْ فَبِمَ يُعْرَفُونَ فِي الْآخِرَةِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ أَمَرَ رِيحًا عَبِقَةً طَيِّبَةً فَزَرَقَتْ بِأَهْلِ الْمَعْرُوفِ فَلَا يَمُرُّ أَحَدٌ مِنْهُمْ بِمَلَأٍ مِنْ أَهْلِ الْجَنَّةِ إِلَّا وَجَدُوا رِيحَهُ فَقَالُوا هَذَا مِنْ أَهْلِ الْمَعْرُوفِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from zakariyya Al Momin, from Dawood Bin Farqad, or Quteyba Al A'asha,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The companions of Rasool-Allah<sup>saww</sup> said: 'O Rasool-Allah<sup>saww</sup>! May our fathers and our mothers be sacrificed for you<sup>saww</sup>! The performers of the acts of kindness in the world are known for their acts of kindness, so how will they be known in the Hereafter?' So he<sup>saww</sup> said: 'When Allah<sup>azwj</sup> Blessed and High Enters the people of the Paradise into the Paradise, would Command a misty aromatic wind, so it would affix itself to the people (performers) of the acts of kindness. Thus, not one of them would pass by a group from the inhabitants of the Paradise except that they would find its aroma, so they would say, 'This one is from the people (performer) of the acts of kindness'.<sup>112</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ يُقَالُ لَهُمْ إِنَّ ذُنُوبَكُمْ قَدْ غُفِرَتْ لَكُمْ فَهَبُوا حَسَنَاتِكُمْ لِمَنْ شِئْتُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Barqy, from one of our companions, raising it,

<sup>110</sup> Al Kafi – V 4 – The Book of Zakaat Ch 68 H 2

<sup>111</sup> Al Kafi – V 4 – The Book of Zakaat Ch 68 H 3

<sup>112</sup> Al Kafi – V 4 – The Book of Zakaat Ch 69 H 1



(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The people (performers) of the acts of kindness, they are the people of the acts of kindness in the Hereafter. It would be said to them: 'Your sins have been Forgiven for you, so you can gift your good deeds to whomsoever you so desire to'.<sup>113</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ وَ أَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Al Waleed Al Wassafy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The people (performers) of the acts of kindness, they are the people (performers) of the acts of kindness in the Hereafter, and the people (performers) of the evil deeds in the world, they would be the people of the evil deeds in the Hereafter'.<sup>114</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ لِلْجَنَّةِ بَابًا يُقَالُ لَهُ الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا أَهْلُ الْمَعْرُوفِ وَ أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'For the Paradise is a gate called '(The Gate of) Kindness'. None shall enter it except for the people (performers) of the acts of kindness in the world. They would be the people (performers) of the acts of kindness in the Hereafter (too by giving their good deeds to others)'.<sup>115</sup>

بَابُ تَمَامِ الْمَعْرُوفِ

## Chapter 72 – Completion of the act of kindness

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدَانَ عَنْ حَاتِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ رَأَيْتُ الْمَعْرُوفَ لَا يَصْلُحُ إِلَّا بِثَلَاثِ خِصَالٍ تَصْغِيرِهِ وَ تَسْتَبِيرِهِ وَ تَعْجِيلِهِ فَإِنَّكَ إِذَا صَعَّرْتَهُ عَظَمْتَهُ عِنْدَ مَنْ تَصَنَعَهُ إِلَيْهِ وَ إِذَا سَتَّرْتَهُ تَمَمْتَهُ وَ إِذَا عَجَّلْتَهُ هَنَأْتَهُ وَ إِنْ كَانَ غَيْرُ ذَلِكَ سَخَفْتَهُ وَ نَكَذَّتَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Sa'dan, from Hatim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'I<sup>asws</sup> view that the act of kindness is not correct except with three characteristics – (considering it as) insignificant, and concealing it, and hastening towards it.

So you, when you consider it as insignificant, it is magnified in the presence of the one who is the recipient of it, and when you conceal it, you complete it, and when

<sup>113</sup> Al Kafi – V 4 – The Book of Zakaat Ch 69 H 2

<sup>114</sup> Al Kafi – V 4 – The Book of Zakaat Ch 69 H 3

<sup>115</sup> Al Kafi – V 4 – The Book of Zakaat Ch 69 H 4

you hasten to it, you make it welcoming; and if it was other than that, you would trivialise it and cause annoyance'.<sup>116</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ لِكُلِّ شَيْءٍ ثَمَرَةٌ وَ ثَمَرَةُ الْمَعْرُوفِ تَعْجِيلُ السَّرَاحِ .

Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Khalaf Bin Hammad, from Musa Bin Bakr, from Zurara, from Humran,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'For everything is an outcome, and the outcome of the act of kindness is a quick relief'.<sup>117</sup>

### بَابُ وَضْعِ الْمَعْرُوفِ مَوْضِعَهُ

## Chapter 73 – Placing the act of kindness it its (appropriate) place

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) لِمُفَضَّلِ بْنِ عُمَرَ يَا مُفَضَّلُ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَشَقِيَّ الرَّجُلِ أَمْ سَعِيدٌ فَانظُرْ سَبِيئَهُ وَ مَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ وَ إِنْ كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ اللَّهِ خَيْرٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra who said,

'Abu Abdullah<sup>asws</sup> said to Mufazal Bin Umar: 'O Mufazzal! Whenever you want to know whether the man is a wretch or a fortunate one, so look at his abandoning and his kindness, to whom he is doing it to. So if he was offering it to the one who was deserving it, so know that he is upon goodness; but if he was extending it to other than its deserving one, so know that there is no goodness for him in the Presence of Allah<sup>azwj</sup>,<sup>118</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) يَا مُفَضَّلُ إِذَا أَرَدْتَ أَنْ تَعْلَمَ إِلَى خَيْرٍ يَصِيرُ الرَّجُلُ أَمْ إِلَى شَرٍّ أَنْظُرْ أَيْنَ يَضَعُ مَعْرُوفَهُ فَإِنْ كَانَ يَضَعُ مَعْرُوفَهُ عِنْدَ أَهْلِهِ فَاعْلَمْ أَنَّهُ يَصِيرُ إِلَى خَيْرٍ وَ إِنْ كَانَ يَضَعُ مَعْرُوفَهُ عِنْدَ غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah<sup>asws</sup> said: 'O Mufazzal! Whenever you want to know whether the man is going towards the goodness or towards the evil, look at where he places his act of kindness. So if he was doing his act of kindness with the one who was deserving of it, so know that he is going towards the goodness, but if he were to extend his act of kindness with other than its deserving one, so know that there is nothing for him in the Hereafter from the Creator'.<sup>119</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَمْرٍو بْنِ سُلَيْمَانَ الْبَجَلِيِّ عَنْ إِسْمَاعِيلِ بْنِ الْحَسَنِ بْنِ إِسْمَاعِيلِ بْنِ شُعَيْبِ بْنِ مِيثَمِ النَّمَارِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْمَدَائِنِيِّ عَنْ رَجُلٍ عَنْ أَبِي مَخْنَفِ الْأَرْدَبِيِّ قَالَ أَتَى أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ رَهْطٌ مِنَ الشَّيْعَةِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَخْرَجْتَ هَذِهِ الْأَمْوَالَ فَفَرَّقْتَهَا فِي هَوْلَاءِ

<sup>116</sup> Al Kafi – V 4 – The Book of Zakaat Ch 70 H 1

<sup>117</sup> Al Kafi – V 4 – The Book of Zakaat Ch 70 H 2

<sup>118</sup> Al Kafi – V 4 – The Book of Zakaat Ch 71 H 1

<sup>119</sup> Al Kafi – V 4 – The Book of Zakaat Ch 71 H 2

الرُّؤَسَاءِ وَ الْأَشْرَافِ وَ فَضَّلْتُهُمْ عَلَيْنَا حَتَّى إِذَا اسْتَوْسَقَتِ الْأُمُورُ عُذْتُ إِلَى أَفْضَلِ مَا عَوَّدَكَ اللَّهُ مِنَ الْقَسَمِ بِالسَّوِيَّةِ وَ الْعُدْلِ فِي الرَّعِيَّةِ

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ahmad Bin Amro Bin Suleyman Al bajaly, from Ismail Bin Al Hassan Bin Ismail Bin Shuayb Bin Maysam Al Tammar, from Ibrahim Bin Is'haq Al Madainy, form a man, from Abu Mikhnaf Al Azdy who said,

'A group of Shias came to Amir Al-Momineen<sup>asws</sup>, so they said, 'O Amir Al-Momineen<sup>asws</sup>! We request you to distribute the wealth at your disposal (public treasury) among the chiefs and elite people. In so doing, they will receive preference, which will strengthen your affairs (government). Thereafter, you can reassume your rule of equal distribution of the treasury among people as Allah<sup>azwj</sup> has Commanded you to do'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) أ تَأْمُرُونِي وَبِحُكْمِ أَنْ أَطْلُبَ النَّصْرَ بِالظُّلْمِ وَ الْجَوْرَ فِيمَنْ وُلِّيتُ عَلَيْهِ مِنْ أَهْلِ الْإِسْلَامِ لَا وَ اللَّهِ لَا يَكُونُ ذَلِكَ مَا سَمَرَ السَّمِيرُ وَ مَا رَأَيْتُ فِي السَّمَاءِ نَجْمًا وَ اللَّهِ لَوْ كَانَتْ أَمْوَالُهُمْ مَالِي لَسَاوَيْتُ بَيْنَهُمْ فَكَيْفَ وَ إِنَّمَا هِيَ أَمْوَالُهُمْ

So Amir Al-Momineen<sup>asws</sup> said: 'Are you instructing me<sup>asws</sup>, woe be unto you all, that I<sup>asws</sup> should seek the victory by the injustices and the tyranny among the ones whom I<sup>asws</sup> rule upon, from the people of Al-Islam? No, by Allah<sup>azwj</sup>! That will not happen for as long as the night-talker converses and a star is not seen in the sky. By Allah<sup>azwj</sup>! If their wealth was my<sup>asws</sup> wealth, I<sup>asws</sup> would have equalised between them, so how can I<sup>asws</sup> (do what you are asking me to do) and rather it is their wealth?

قَالَ ثُمَّ أَرَمَ سَاكِنًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ مَنْ كَانَ فِيكُمْ لَهُ مَالٌ فَإِيَاهُ وَ الْفَسَادَ فَإِنَّ إِعْطَاءَهُ فِي غَيْرِ حَقِّهِ نَبْذِيرٌ وَ إِسْرَافٌ وَ هُوَ يَرْفَعُ ذِكْرَ صَاحِبِهِ فِي النَّاسِ وَ يَضَعُهُ عِنْدَ اللَّهِ وَ لَمْ يَضَعْ أَمْرُؤُ مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شَكَرَهُمْ وَ كَانَ لِغَيْرِهِ فَإِنْ بَقِيَ مَعَهُ مِنْهُمْ بَقِيَّةٌ مِمَّنْ يُظْهَرُ الشُّكْرَ لَهُ وَ يُرِيهِ النَّصْحَ فَإِنَّمَا ذَلِكَ مَلَقٌ مِنْهُ وَ كَذِبٌ فَإِنْ زَلَّتْ بِصَاحِبِهِمُ النَّعْلُ ثُمَّ أَحْتَاجَ إِلَى مَعُونَتِهِمْ وَ مَكَافَأَتِهِمْ فَأَلَامَ خَلِيلٍ وَ شَرُّ حَدِيثٍ

He (the narrator) said, 'Then he<sup>asws</sup> was silent for a long while, then raised his<sup>asws</sup> head, so he<sup>asws</sup> said: 'The one among you for whom there is wealth, so he should beware of the corruption. So if he were to give it in other than its rightful management, and extravagance, and its doer would raise his mention among the people and he would waste it in the Presence of Allah<sup>azwj</sup>, and he would not place the matter of his wealth in other than its rightful place and with other than its deserving one except that Allah<sup>azwj</sup> would Prohibit their gratefulness, and their cordiality would be for other than him. So, even if there were to remain with him from the ones who manifest the gratefulness for him and show him good advice, so rather that would be flattery from him and a lie. So if his slipper breaks, then he is needy to their assistance and their return of favour, so he would be an accused friend and a evil companion.

وَ لَمْ يَضَعْ أَمْرُؤُ مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا لَمْ يَكُنْ لَهُ مِنَ الْحِطِّ فِيمَا أُتِيَ إِلَّا مَحْمَدَةُ اللَّئَامِ وَ تَنَاءُ الْأَشْرَارِ مَا دَامَ عَلَيْهِ مُنْعَمًا مُفْضَلًا وَ مَقَالَةَ الْجَاهِلِ مَا أَجُودَهُ وَ هُوَ عِنْدَ اللَّهِ بَخِيلٌ

And he would not place the matter of his wealth in other than its rightful place and with other than its deserving ones except that there would not happen to be a share for him regarding what comes except for the praise of the villains and praise of the evil ones for as long as he is bountiful upon them with grace, and the speech of the

ignorant makes him to be a benevolent one and in the Presence of Allah<sup>azwj</sup> he is a stingy one.

فَأَيُّ حَظٍّ أَبْوَرُ وَ أَخْسَرُ مِنْ هَذَا الْحَظِّ وَ أَيُّ فَائِدَةٍ مَعْرُوفٍ أَقَلُّ مِنْ هَذَا الْمَعْرُوفِ فَمَنْ كَانَ مِنْكُمْ لَهُ مَالٌ فَلْيَصِلْ بِهِ الْقَرَابَةَ وَ لِيُحْسِنْ مِنْهُ الصِّيَافَةَ وَ لِيُفِكَ بِه الْعَانِي وَ الْأَسِيرَ وَ ابْنَ السَّبِيلِ فَإِنَّ الْقَوْرَ بِهِذِهِ الْخِصَالِ مَكَارِمُ الدُّنْيَا وَ شَرَفُ الْآخِرَةِ .

So which share is more wicked and loss-making than this share, and which benefit is less in goodness than this goodness. So the one among you who has wealth for him, so let him give it to his relatives, and let him do good from it with the guests, and let him relieve the suffering with it and the captives, and the traveller. Thus, the success with these characteristics is benevolence in the world and nobility in the Hereafter'.<sup>120</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَوْ أَنَّ النَّاسَ أَخَذُوا مَا أَمَرَهُمُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَانْفَقُوهُ فِيمَا نَهَاَهُمُ اللَّهُ عَنْهُ مَا قَبِلَهُ مِنْهُمْ وَ لَوْ أَخَذُوا مَا نَهَاَهُمُ اللَّهُ عَنْهُ فَانْفَقُوهُ فِيمَا أَمَرَهُمُ اللَّهُ بِهِ مَا قَبِلَهُ مِنْهُمْ حَتَّى يَأْخُذُوهُ مِنْ حَقِّ وَ يَنْفِقُوهُ فِي حَقِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'If the people were to take (earn by) what Allah<sup>azwj</sup> Mighty and Majestic has Commanded them with, and they spend in what Allah<sup>azwj</sup> has Forbidden them from, it would not be Accepted from them; and if they were to take (earn by) what Allah<sup>azwj</sup> has Forbidden them from, and they spend in what Allah<sup>azwj</sup> has Commanded them with, it would not be Accepted from them until they take it from its rightful way and spend it in a rightful manner'.<sup>121</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبِي جَمِيلَةَ عَنْ ضُرَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّمَا أَعْطَاكُمْ اللَّهُ هَذِهِ الْفُضُولَ مِنَ الْأَمْوَالِ لِتُوجَّهُوا حَيْثُ وَجَّهَهَا اللَّهُ وَ لَمْ يُعْطِكُمْهَا لِتَكْنُزُوهَا .

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Musa Bin Al Qasim, from Abu Jameela, from Zureys who said,

'Abu Abdullah<sup>asws</sup> said: 'But rather, Allah<sup>azwj</sup> has Given you this extra from the wealth in order for you to divert it where Allah<sup>azwj</sup> Wants it to be diverted to, and He<sup>azwj</sup> did not Give these to you in order for you to be hoarding it'.<sup>122</sup>

### بَابٌ فِي آدَابِ الْمَعْرُوفِ

## Chapter 74 – Ettiquettes of the acts of kindness

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَدْخُلْ لِأَخِيكَ فِي أَمْرِ مَضْرُئِهِ عَلَيْكَ أَعْظَمُ مِنْ مَنْفَعَتِهِ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour,

<sup>120</sup> Al Kafi – V 4 – The Book of Zakaat Ch 71 H 3

<sup>121</sup> Al Kafi – V 4 – The Book of Zakaat Ch 71 H 4

<sup>122</sup> Al Kafi – V 4 – The Book of Zakaat Ch 71 H 5

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘You should not enter in a matter of your brother whose harm is greater upon you than its benefit for him (of your help)’.

قَالَ ابْنُ سِنَانَ يَكُونُ عَلَى الرَّجُلِ دَيْنٌ كَثِيرٌ وَ لَكَ مَالٌ فَتَوَدِّي عَنْهُ فَيَذْهَبُ مَالُكَ وَ لَا تَكُونُ قَضَيْتَ عَنْهُ .

Ibn Sinan (the narrator) said, ‘ (It is like) if there happens to be a lot of debt upon the man and for you is (some) wealth, and if you (try to) pay it off on his behalf, so your wealth goes away, but even then his debt is not cleared’.<sup>123</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَمَّنْ سَمِعَ أَبَا الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَا تَبْدُلْ لِإِخْوَانِكَ مِنْ نَفْسِكَ مَا ضَرُّهُ عَلَيْكَ أَكْثَرَ مِنْ مَنْفَعَتِهِ لَهُمْ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Ibrahim Bin Muhammad Al Ashary,

(It has been narrated) from the one who heard Abu Al-Hassan Musa<sup>asws</sup> saying: ‘Do not exert for your brethren from yourself what is harmful upon you more than its benefit for them’.<sup>124</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْجُرْجَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ لَا تُوجِبْ عَلَى نَفْسِكَ الْحُقُوقَ وَ اصْبِرْ عَلَى النَّوَائِبِ وَ لَا تَدْخُلْ فِي شَيْءٍ مَضَرُّهُ عَلَيْكَ أَكْثَرَ مِنْ مَنْفَعَتِهِ لِأَخِيكَ .

A number of our companions, from sahl Bin Ziyad, from Ali Bin Asbaat, from Al Hassan Bin Ali Al Jurjany, from the one who narrated it,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: ‘You must not obligate upon yourself the right, and observe patience upon the calamities, and do not enter into something the harm of which upon you is greater than its benefit is for your brother’.<sup>125</sup>

بَابٌ مِنْ كَفْرِ الْمَعْرُوفِ

## Chapter 75 – The one who rejects the acts of kindness

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي جَعْفَرٍ الْبَغْدَادِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ لَعَنَ اللَّهُ قَاطِعِي سُبُلِ الْمَعْرُوفِ قِيلَ وَ مَا قَاطِعُو سُبُلِ الْمَعْرُوفِ قَالَ الرَّجُلُ يُصْنَعُ إِلَيْهِ الْمَعْرُوفُ فَيَكْفُرُهُ فَيَمْتَنِعُ صَاحِبُهُ مِنْ أَنْ يُصْنَعَ ذَلِكَ إِلَى غَيْرِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Abu Ja'far Al Baghdady, from the one who reported it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘May Allah<sup>azwj</sup> Curse the ones who blocks the path the path of kindness’. It was said, ‘And what is blocking the way of the act of kindness?’ He<sup>asws</sup> said: ‘They are those who receive kindness but

<sup>123</sup> Al Kafi – V 4 – The Book of Zakaat Ch 71 H 1

<sup>124</sup> Al Kafi – V 4 – The Book of Zakaat Ch 71 H 2

<sup>125</sup> Al Kafi – V 4 – The Book of Zakaat Ch 71 H 3

refuse to appreciate it and thus stop (discourage) the provider of kindness to others'.<sup>126</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا أَقَلَّ مَنْ شَكَرَ الْمَعْرُوفَ .

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Sayf Bin Ameyra who said,

'Abu Abdullah<sup>asws</sup> said: 'How few are the ones who are grateful for the act of kindness'.<sup>127</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ أَتَى إِلَيْهِ مَعْرُوفٌ فَلْيُكَافِئْ بِهِ فَإِنْ عَجَزَ فَلْيُثْنِ عَلَيْهِ فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ النُّعْمَةَ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'A recipient of kindness should compensate (the provider) for it. If he cannot do so, he should praise him at least, otherwise, he has refused to appreciate a bounty (كَفَرَ النُّعْمَةَ)'.<sup>128</sup>

<sup>126</sup> Al Kafi – V 4 – The Book of Zakaat Ch 72 H 1

<sup>127</sup> Al Kafi – V 4 – The Book of Zakaat Ch 72 H 2

<sup>128</sup> Al Kafi – V 4 – The Book of Zakaat Ch 72 H 3