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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

كتاب الزكاة

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بسم الله الرحمن الرحيم

In the Name of Allah Azwj, the Beneficent, the Merciful. The Praise is for Allah Azwj, Lord Azwj of the Worlds, and Blessing be upon our Chief Muhammad SAWW and his Saww Purified Progeny Asws, and greetings with abundant greetings.

باب القرض

Chapter 76 – The loan

(it has been narrated) from Abu Abdullah Asws having said:  ‘It is inscribed upon a door of Paradise: “The charity is with ten (Rewards), and the loan is with eighteen”’. And in another report, ‘Fifteen’.1

(Al Kafi – V 4 – The Book of Zakat Ch 72 H 1)

‘Abu Abdullah Asws said: ‘There is none from a Believer who lends to a Believer, seeking by it the Face of Allah Azwj, except that Allah Azwj would Reckon for him his Recompense by accounting it as a charity (on his behalf) until his wealth returns to him’.2

(Al Kafi – V 4 – The Book of Zakat Ch 72 H 2)

(It has been narrated) from Abu Abdullah Asws regarding the Words of the Exalted [4:114] There is no good in most of their secret counsels except (in his) who enjoins charity or goodness. He Asws said: ‘(Allah Azwj) Means by the ‘goodness’, the loan’.3

(Al Kafi – V 4 – The Book of Zakat Ch 72 H 3)

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1 Al Kafi – V 4 – The Book of Zakat Ch 72 H 1
2 Al Kafi – V 4 – The Book of Zakat Ch 72 H 2
3 Al Kafi – V 4 – The Book of Zakat Ch 72 H 3
A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Al Hassan Bin Ali, from his father, from Uqba Bin Khalid who said,

‘I and Al-Moalla, and Usman Bin Imran went over to Abu Abdullah asws. So when he asws saw us, said: ‘Welcome! Welcome with you all; faces that love us asws and we asws love them. May Allah azwj Cause you all to be with us asws in the world and the Hereafter’. So Usman said to him asws, ‘May I be sacrificed for you asws’. So Abu Abdullah asws said to him: ‘Yes, what is it (that you have come for)?’ I am an affluent man’. So he asws said: ‘May Allah azwj Bless you in your affluence’. He said, ‘The man comes to me, so he asks me for something, and it is not the time for my Zakat? So Abu Abdullah asws said to him: ‘The loan, with us asws is with eighteen (Rewards) and the charity is with ten, and what is that upon you when you are as you are saying, ‘affluent’? Give it to him. So when it would be the time of your Zakat, count it to be from the Zakat. O Usman! Do not repel him, for the repelling is grievous in the Presence of Allah azwj. O Usman! You, if you were to know what is the status of the Believer from his Lord azwj, you will not slacken with regards to his need; and the one who enters the joy upon a Believer, so he has entered it upon Rasool-Allah asws; and the fulfillment of a need of the Believer repels the insanity, and the leprosy, and the vitiligo’.4

Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Ibrahim Bin Al Sandy,

(It has been narrated) from Abu Abdullah asws having said: ‘A loan to the Believer is a booty, and haste is better. If he is affluent, he would pay it back, but if he were to die, you can count it as being from the Zakat’.5

Chapter 77 – Respiting the insolvent

مُحَمَّدُ بنُ يَحْيَى عَنْ أَحْمَدْ بنُ مُحَمَّدٍ بنُ عِبَّاسِي عَنْ اللَّهَجِيَّ بنُ السَّنِّيَّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلِيَّ السَّلَامِ ) فَقَالَ قَرْضُ الْمُؤْمِنِ غَنِيَّةٌ وَ تَعْجِيلُ خَيْرٍ إِنْ أَيْسَرَ أََِّاهُ وَ إِنْ مَاتَ احْتُسِبَ مِنَ الزَّكَاةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah asws having said: ‘The one who wants that Allah azwj should Shade him on the Day when there will be no shade except for His aswj Shade’ – saying it three times and the people did not have the courage to ask

4 Al Kafi – V 4 – The Book of Zakat Ch 72 H 4
5 Al Kafi – V 4 – The Book of Zakat Ch 72 H 5
him asws, so he asws said: ‘So let him respite the insolvent (give relaxation to that who owes you), or waive (something) for him from your rights’.6

مَحْمُودٌ نِّي بَنِي عَبَّاسِ فِي تَحْكِيمِ عَنْ أَبِي مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبِي عَبَّاسِ عَنْ أَبِي عَبِّيسِ (عَلَيْهِ السَّلام) قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَ سَلَّمَ قَالَ فِي يَوْمِ حَارٍّ وَ حَنَّى كَفَّهُ مَنْ أَحَبَّ أَنْ يَسْتَظِلَّ مِنْ فَوْرِ جَهَنَّمَ ٨٢.

Then Abu Abdullah asws said to me: ‘Abdullah Bin Ka’ab Bin Malik said to me asws, ‘My father informed me that he necessitated a debtor of his in the Masjid (to pay him back). So Rasool-Allah saww went back and entered his saww house, and we were seated. Then he saww came out in the midday heat. So Rasool-Allah saww uncovered his saww veil and said: ‘O Ka’ab! You two have not ceased to be seated?’ He said, ‘Yes, may my father and my mother be sacrificed for you saww’. So Rasool-Allah saww gestured by his saww palm: ‘Take the half’. He said, ‘So I said, ‘May my father and my mother be sacrificed for you saww’. Then he saww said: ‘Pursue him for the remainder of your right’. He said, ‘So I took the half and dropped for him the (other) half’.7

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Yaqoub Bin Salim,

(If it has been narrated) from Abu Abdullah asws: ‘Free the way of the insolvent just as Allah azwj Mighty and Majestic Frees it’.8

عددٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَاٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبِّيسِ (عَلَيْهِ السَّلام) قَالَ خَلُّو اسْبِيلَ الْمُعْسِرِ كَمَا خَلَّا للَّه عَزَّ وَ جَلَّ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(If it has been narrated) from Abu Abdullah asws having said that Rasool-Allah saww said during a hot day, and he saww bent his saww palm: ‘Who would like to be shaded from the outburst of the flames of Hell?’. – saying it three times, and the people said during each time, ‘Us, O Rasool-Allah saww!’ So he saww said: ‘The one who respites a debtor or leaves the insolvent’.

عَدْتُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَاٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبِّيسِ (عَلَيْهِ السَّلام) قَالَ خَلُّو اسْبِيلَ الْمُعْسِرِ كَمَا خَلَّا للَّه عَزَّ وَ جَلَّ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Abu Abdullah Bin Al Hassan Bin Al Hassan,
(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww ascended the Pulpit one day, so he saww Praised Allah azwj and Extolled upon Him azwj and sent Blessings upon His azwj Prophets as, then said: ‘O you people! Let the ones present make it to reach the ones who are absent. Indeed! And the one who respites an insolvent one would have a charity for him upon Allah azwj Mighty and Majestic with similar to his wealth until he pays it back’.

Then, Abu Abdullah asws said: ‘And if he was with insolvency, so respite to his solvency, and if you were to give it as charity, it would be better for you if you are knowing that he is insolvent. So your giving in charity upon him with your wealth is better for you’.9

Chapter 78 – Freeing the deceased (from paying back)

علي بن مهدي عن أبيه و محمّد بن إسماعيل عن الفضل بن شاذان جميعا عن ابن أبي عبّد عن إبراهيم بن عثمان عن الحسن بن خليفي قال فتى ليسي بالله الدهر يكتب قلّته إلى ولي الديانة، وفي كل عمارة و في كل سنة لا يدخلها أحد تمنى خير لكم إن كنتم تعلمون أن لله مغسل

Then, Abu Abdullah asws said: ‘And if he was with insolvency, so respite to his solvency, and if you were to give it as charity, it would be better for you if you are knowing that he is insolvent. So your giving in charity upon him with your wealth is better for you’.9

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Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Hassan Bin Khunays who said,

'I said to Abu Abdullah asws, ‘There is a debt due for Abdul Rahman Bin Sayaba upon a man who has died, and he had spoken to him that he should free him, but he refused’. So he asws said: ‘Woe be unto him! Does he not know that for him would be ten for each Dirham when he frees him. So when he does not free him, rather there would be one Dirham for him in exchange for one Dirham’.10

علي بن محمد بن عبد الله عن أبيه ومحمد بن خالد عن شبيهة بن أحمد بن عبد الله عن أبي عبد اللطيف عن ابن الوليد عن أبي الفضل عن محمد بن محمد بن خالد ورثة له تمنى خير لكم إن كنتم تعلمون أن لله مغسل

Ali Bin Muhammad Bin Abdul, from Ahmad Bin Muhammad Bin Khalid, from the one who mentioned it, from Al Waleed Bin Abu Al A’ala, from Mo’tab who said,

‘Muhammad Bin Bishr Al-Washa’a went over to Abu Abdullah asws asking him asws if he asws could speak to Shihaab that he lightens from him (the debt) until the season (of Hajj) expires, and there used to be for him, upon him, a thousand Dinars (as debt owing). So he asws sent a message to him, so he came over to him asws, and he asws said to him: ‘You know the state of Muhammad, and his cutting off (from the people) to be with us asws, and he has mentioned that for you, upon him, are a thousand Dinars (owing), which have neither gone into a belly nor a private part (marriage).

9 Al Kafi – V 4 – The Book of Zakat Ch 73 H 4
10 Al Kafi – V 4 – The Book of Zakat Ch 74 H 1
But it has gone upon the man as a debt, and is placed in its (appropriate) place, and Heazwj would love it if you could make him to be free from it'.

Then heasws said: ‘Perhaps you are from the ones who think that Heazwj would Capture from his Rewards, so you would be Given it’. So he said, ‘It is like that in our hands (Ahadeeth reported)’. So Abu Abdullahasws said: ‘Allahazwj is more Benevolent and more Just that if Hisazwj servant comes closer to Himasws, so he stands during the cold night (in Prayer), or Fasts during the hot day, or circumambulates with this House (Kabah), then Heazwj would Confiscate that, so Heazwj would Give it (to others), but Allahazwj has a lot of extras which would suffice the Believer’. So he said, ‘So he is in freedom (from my debt)’.11

Chapter 79 – Provision for the Bounties

(It has been narrated) from Abu Abdullahasws having said: ‘The one upon whom the Bounties of Allahazwj are magnified, he should intensify his provision upon the people. Therefore manage the Bounties with the maintenance of the provisions, but do not present it for the decline, as the one from whom the Bounties decline, rarely do they return to him’.12

‘Abu Abdullahasws There is none from a Believer upon whom the Bounties of Allahazwj are Manifested except that he should intensify the provision of the people upon it. So the one who does not stand for the people with their needs, so he has declined the Bounties (which were on its way to him)’. So I said, ‘May I be sacrificed for youasws! And who has the ability that he would stand for these people with their needs?’ So

11 Al Kafi – V 4 – The Book of Zakat Ch 74 H 2
12 Al Kafi – V 4 – The Book of Zakat Ch 74 H 1
he asws said: ‘But rather, the people in this subject matter, by Allah azwj, are the Believers’.13

علي بن مَحمد بن أبي عبد الله عن أحمد بن أبي عبد الله عن أبيه عن سعدان بن مسلم عن أبيان بن تغلب قال: قال أبو أحمد: (عليه السلام) لحسن الصخاطب يا حسن ما ظاهر الله على عبد النعيم حتى ظاهر عليه منونة الناس فمن صبر لهم و قام بشأنهم زادة الله في نعيمه عليه علدهم و من لم يصبر لهم ولم يفهم بشأنهم أزال الله عز و جل عن تلك النعمة.

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Sa’dan Bin Muslim, from Aban Bin Taghlub who said,

‘Abu Abdullah asws to Husayn Al-Sahhaf: ‘O Husayn! Allah azwj does not Extend the Bounties upon a servant until he passes on the provisions upon the people. So the one who is patient to them and stands with their concerns, Allah azwj would Increase in His Bounties upon him with them, and the one who is not patient to them and does not stand with their concerns, Allah azwj Mighty and Majestic Stops from him that Bounty’.14

علي بن إبراهيم بن طاهر بن سعدان بن صدقة عن أبي عبد الله (عليه السلام) قال: قال أبو النعيم: ‘من عظمت عليه النعمة اشتَّت مئونة الناس عليه فإن لها قام بمعونتهم اجتجل زياتة النعمة عليه من الله وإن لم يفعل فقد عزى النعمة لزوالها.

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah asws having said: ‘The one upon whom the Bounties are magnified, should be more inclined to offer those to people. So if he were to stand with their provision, it would bring about an increase of the Bounties upon him from Allah azwj, and if he does not do so, so he has turned away those Bounties’.15

باب خسنين جواهر النعيم

Chapter 80 – Goodness in the vicinity of the Bounties

علي بن إبراهيم بن طاهر بن سعدان بن صدقة عن أبي عبد الله (عليه السلام) يا ابن عزفة إذ دعت النعيم كما دعت المعتقلة في غنها على القوم ما أحسنوا جوارها فإذا أحسوا جوارها فإنها وقد عزلت عزوفها.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafat who said,

‘Abu Al-Hassan Al-Reza asws said: ‘O Ibn Arafat! The Bounty is like the camel detained in its enclosure. It is upon the group of people how good they are in its vicinity. So if they are bad in its affairs and its treatment, it would flee from them’.16

عدد من أصحابنا عن أحمد بن أبي عبد الله عن عميان بن مُحمد بن عجلان قال سمعت أبا عبد الله (عليه السلام) يقول أحسنوا جوار النعيم فقدما خسنين جوار النعيم قال الشكر لمن أعنم بها و أداء حقوقيها.

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Muhammad Bin Ijlani who said,
I heard Abu Abdullah asws saying: ‘Be good in the vicinity of the Bounty’. I said, ‘And what is being good in the vicinity of the Bounty?’ He asws said: ‘The gratefulness to the one who has favoured (you) with it, and fulfilments of its rights’.17

I heard Abu Abdullah asws saying: ‘Do good in the vicinity of the Bounty of Allahazwj, and be cautious of it being transferred away from you to others. But, it does not get transferred away from anyone at all so it almost never returns to him’. He asws said: ‘And Ali asws was saying: ‘Rare it is for something which turns away, so it faces you (again)’.18

Chapter 81 – Understanding the ‘الْجَوَاِِ’ benevolence and the ‘السَّخَاءِ’ generosity

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Al Jaham, from Musa Bin Bakr, from Ahmad Bin Suleyman who said,

‘A man asked Abu Al-Hassan asws the 1st and he asws was in the circumambulation, so he said to him asws, ‘Inform me about ‘الْجَوَاِِ’ the benevolence’. So he asws said: ‘For your speech there are two aspects. So, if you are asking about the people, so the benevolence is that which one fulfils what Allahazwj has Obligated upon him, and if you are asking about the Creator, so Heazwj is the ‘الْجَوَاِِ’ Benevolent if Heazwj were to ‘السَّخَاءِ’ Give, and Heazwj is the Benevolent if He asws was to prevent, because if Heazwj were to Give you, Heazwj Gives you what is not yours, and if Heazwj Prevents you, Heazwj Prevents you from what is not for you’.19

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

17 Al Kafi – V 4 – The Book of Zakat Ch 75 H 2
18 Al Kafi – V 4 – The Book of Zakat Ch 75 H 3
19 Al Kafi – V 4 – The Book of Zakat Ch 76 H 1
It has been narrated) from Abu Abdullah ﷺ, said, ‘I said to him ﷺ, ‘What is a limit of the generosity?’ So he ﷺ said: ‘It is what comes out from the owner of the right which Allah azwj has Obligated upon you, so you place it in its (appropriate) place.’

20 Al Kafi – V 4 – The Book of Zakat Ch 76 H 2
21 Al Kafi – V 4 – The Book of Zakat Ch 76 H 3
22 Al Kafi – V 4 – The Book of Zakat Ch 76 H 4
فَأَتَاهُ جَبْرَئِيلُ ( عليه السلام ) فَقَالَ رَبُّكَ يُقْرِئُكَ السَّلاَمَ وَ يَقُولُ لَكَ هَذَا رَجُلٌ سَخِيٌّ يُطْعِمُ الطَّعَامَ فَسَكَنَ عَنِ النَّبِيِّ ( صلى للّ عليه وآله ) الْغَضَبُ وَ رَفَعَ رَأْسَهُ وَ قَالَ لَهُ لَوْ لََّ أَنَّ جَبْرَئِيلَ أَخْبَرَنِي عَنِ اللهِ عَزَّ وَ جَلَّ أَنَّكَ سَخِيٌّ تُطْعِمُ الطَّعَامَ لَشَرَِْتُ بِكَ وَ جَعَلْتُكَ حَِِيثاً لِمَنْ خَلْفَكَ

So Jibraeel came unto him and said: ‘Your Lord Conveys His Greeting and is Saying to you: “This is a generous man. He feeds the food”’. So the 'الْغَضَبُ' subsided from the Prophet, and he raised his head and said to him: ‘Had Jibraeel not informed me from Allah Mighty and Majestic that you are a generous one, feeding the food, I would have expelled you and made you as a discussion for the ones behind you’.

فَقَالَ لَهُ الرَّجُلُ وَ إِنَّ رَبَّكَ لَيُحِبُّ السَّخَاءَ فَقَالَ نَعَمْ فَقَالَ إِنِّي أَشْهَُِ أَنْ لََّ إِلَهَ إِلََّ للَُّّ وَ أَنَّكَ رَسُولُ للَِّّ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لََّ رََِِْتُ مِنْ مَالِي أَحَِاً

So the man said to him, ‘And your Lord Loves the generosity?’ So he said, ‘Yes’. So he said, ‘I hereby testify that there is no god except for Allah and you are Rasool-Allah; and by the One Who Sent you with the Truth, I shall not be repelling anyone from my wealth’.23

عَلِيُّ بْنُ مُحَمَِِّ بْنِ عَبِِْ للَِّّ عَنْ أَحْمََِ بْنِ مُحَمٍَِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبَانٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبِِْ للَِّّ ( عليه السلام ) قَالَ إِنَّ إِبْرَاهِيمَ ( عليه السلام ) كَانَ أَبَا أَضْيَافٍ فَكَانَ إذَا لَمْ يَكُونُوا عِنَِْهُ خَرَجَ يَطْلُبُهُمْ وَ أَغْلَقَ بَابَهُ وَ أَخَذَ الْمَفَاتِيحَ يَطْلُبُ الَِْضْيَافَ وَ إِنَّهُ رَجَعَ إِلَى َِارِهِ فَإِذَا هُوَ بِرَجُلٍ أَوْ شِبْهِ رَجُلٍ فِي الَِّارِ فَقَالَ يَا عَبَِْ للَِّّ بِإِذْنِ مَنْ َِخَلْتَ هَذِهِ الَِّارَ قَالَ َِخَلْتُهَا بِإِذْنِ رَبِّهَا يُرَُِِِّ ذَلِكَ ثَلاَثَ مَرَّاتٍ فَعَرَفَ إِبْرَاهِيمُ ( عليه السلام ) أَنَّهُ جَبْرَئِيلُ

(It has been narrated) from Abu Abdullah having said: ‘Ibrahim was the father of the guest-entertainers. So when it was such that there were no guests with him, he would go out seeking them, and lock his door, and take the keys seeking the guests, and he was returning to his house, so there was a man, or someone resembling a man at the house. So he said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’ He said: ‘O servant of Allah! By whose permission have you entered this house?’

فَحَمَِِ للََّّ ثُمَّ قَالَ أَرْسَلَنِي رَبُّكَ إِلَى عَبٍِْ مِنْ عَبِيِِهِ يَتَّخِذُهُ خَلِيلاً قَالَ إِبْرَاهِيمُ ( عليه السلام ) فَأَعْلِمْنِي مَنْ هُوَ أَخُِْمْهُ حَتَّى أَمُوتَ قَالَ فَأَنْتَ هُوَ قَالَ وَ مِمَّ ذَلِكَ قَالَ لَِِنَّكَ لَمْ تَسْأَلْ أَ حَِاً شَيْئاً قَطُّ وَ لَمْ تُسْأَلْ شَيْئاً قَطُّ فَقُلْتَ لََّ

So he (Jibraeel) Praised Allah, then said: ‘Your Lord has Sent me to a servant from His servants to take him as a friend’. Ibrahim said: ‘So let me know who he is, so I can serve him until I die’. He said: ‘You are him’. He said: ‘And why is that so?’ He said: ‘Because you do not ask anyone for anything at all, and you have not been asked for anything at all’. So he said: ‘No’.

فَحَمَِِ للََّّ ثُمَّ قَالَ أَرْسَلَنِي رَبُّكَ إِلَى عَبٍِْ مِنْ عَبِيِِهِ يَتَّخِذُهُ خَلِيلاً قَالَ إِبْرَاهِيمُ ( عليه السلام ) فَأَعْلِمْنِي مَنْ هُوَ أَخُِْمْهُ حَتَّى أَمُوتَ قَالَ فَأَنْتَ هُوَ قَالَ وَ مِمَّ ذَلِكَ قَالَ لَِِنَّكَ لَمْ تَسْأَلْ أَ حَِاً شَيْئاً قَطُّ وَ لَمْ تُسْأَلْ شَيْئاً قَطُّ فَقُلْتَ لََّ

So he (Jibraeel) Praised Allah, then said: ‘Your Lord has Sent me to a servant from His servants to take him as a friend’. Ibrahim said: ‘So let me know who he is, so I can serve him until I die’. He said: ‘You are him’. He said: ‘And why is that so?’ He said: ‘Because you do not ask anyone for anything at all, and you have not been asked for anything at all’. So he said: ‘No’.

23 Al Kafi – V 4 – The Book of Zakat Ch 76 H 5
24 Al Kafi – V 4 – The Book of Zakat Ch 76 H 6
(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to the Prophetasw so he said, ‘O Rasool-Allahasw! Which ones of the people are their most superior ones in belief?’ Heasw said: ‘The most extending of them of their palms (the most generous ones).’

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Abu Al Hassan Ali Bin Yahya, from Ayoub Bin Ayn, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahasw said: ‘They would come with a man on the Day of Judgement, so it would be said to him: ‘Present your argument’. So he would be saying: ‘O Lordazwj! Youazwj Created me and Guided me, so You Expanded (the sustenance) upon me, so I did not cease to extend upon Yourazwj creatures and being lenient upon them so that Youazwj would Extend Yourazwj Mercy upon me on this Day and be Lenient with me’. So the Lordazwj, Majestic is Hisazwj Extollation, and Exalted is Hisazwj Mention, would be Saying: “Myazwj servant speaks truthfully. Enter him into the Paradise”.

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

‘I heard Abu Al-Hassanasws saying: ‘The generous one is close to Allahazwj, close to the Paradise, and close to the people’. And I heard himasws saying: ‘The generosity is a tree in the Paradise. The one who attaches himself in one of its branches would enter the Paradise’.

Ali Bin Ibrahim, from Yasser Al Khadim,

(It has been narrated) from Abu Al-Hassan Al-Rezasws having said: ‘The generous one eats the food of the people so that they would be eating from his food; and the stingy one does not eat from the food of the people so that perhaps they might eat from his food’.

25 Al Kafi – V 4 – The Book of Zakat Ch 76 H 7
26 Al Kafi – V 4 – The Book of Zakat Ch 76 H 8
27 Al Kafi – V 4 – The Book of Zakat Ch 76 H 9
28 Al Kafi – V 4 – The Book of Zakat Ch 76 H 10
A number of our companions, from Ahmad Bin Abu Abdullah, raising it, said,

‘Amir Al-Momineen asws said to his son Al-Hassan asws: ‘O my son! What is the generosity?’ He asws said: ‘The giving during the ease as well as the hardship’.29

علي بن إبراهيم عن هارون بن مسلم عن مسعدة بن صندقة قال أبو عبد الله (عليه السلام) يغير استعداده ألا أخبروك

علي بن إبراهيم خارج على أبا عبيدة من الله ويركز من الصدقة وينبغي من الدار فقال: قال علي بن إبادة بالصدقة فإن الله خلق لخلقه لرحمته فجعلهم المعروف أهلًا للخير موضوعًا وللناس ووجها يسعى إليها لكي يحيوهم كما يحيي المطر الأرض المجدية أولئك

هم المؤمنون أعمالهم يوم القيامة.

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

‘Abu Abdullah asws said to one of his gathered ones: ‘Shall I inform you with some which would take you closer to Allah azwj, and closer to the Paradise, and remote from the Fire?’ So he said, ‘Yes’. So he asws said: ‘It is upon you with the generosity, for Allah azwj Created creatures by His Mercy for His Mercy, so He azwj Made them deserving ones for the acts of kindness and a place for goodness, and for the people a direction for them to strive towards them, in order to revive them just as the rain revives the arid land. They (the revivers) are the Believers, the Secured ones on the Day of Judgement’.30

علي بن إبراهيم رفعه قال أُوْحِى للَّلَِّّ عَزَّ وَ جَلَّ إِلَى مُوسَى ( عليه السلام ) أن لا تقتل السامري فلَلَّلَِّّ سخيم.

Ali Bin Ibrahim, raising it,

‘He asws said: ‘Allah azwj Mighty and Majestic Revealed unto Musa as: “Do not kill Samiry la for he is a generous one’.31

عددٌ من أصحابنا عن سهل بن زيد عن عمرو بن عثمان عن محمد بن شعيب عن أبي عبد الله (عليه السلام) قال شاب سخيم مرهق في الذنوب أحب إلى للَّلَِّّ من شيخ عابد بخيل.

A number of our companions, from Sahl Bin Ziiyad, from Amro Bin Usman, from Muhammad Bin Shuayb, from Abu Ja'far Al Madainy,

(It has been narrated) from Abu Abdullah asws having said: ‘A youth drenched in the sins is more Beloved to Allah azwj than a worshipping stingy old man’.

سَهْلُ بْنُ زِيَاٍِ عَمَّنْ حََِّثَهُ عَنْ جِمِيلِ بْنِ َِرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبِِْ للَِّّ ( عليه السلام ) يَقُولُ خِيَارُكُمْ سُمَحَاؤُكُمْ وَ شِرَارُكُمْ بُخَلاَؤُكُمْ وَ مِنْ خَالِصِ الْيَمَانِ الْبِرُّ بِالِْْخْوَ انِ وَ السَّعْيِ فِي حَوَائِجِهِمْ وَ إِنَّ الْبَارِّ بِالِْْخْوَانِ لَيُحِبُّهُ الرَّحْمَنُ وَ فِي ذَلِكَ مَرْغَمَةٌ لِلشَّيْطَانِ وَ تَزَحْزُحٌ عَنِ النِّيرَانِ يَا جَمِيلُ أَخْبِرْ بِهَذَا غُرَرَ أَصْحَابِكَ قُلْتُ جُعِلْتُ فََِِاكَ مَنْ غُرَرُ أَصْحَابِي قَالَ هُمُ الْبَارُّونَ بِالِْْخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ.

Sahl Bin Ziyad, from the one who narrated it, from Jameel Bin Darraj who said,

‘I heard Abu Abdullah asws saying: ‘The best ones of you are your most generous ones, and your worst ones are the stingy ones; and from the sincerity of the faith is the righteousness with the brethren, and the striving regarding their needs; and the

29 Al Kafi – V 4 – The Book of Zakat Ch 76 H 11
30 Al Kafi – V 4 – The Book of Zakat Ch 76 H 12
31 Al Kafi – V 4 – The Book of Zakat Ch 76 H 13
32 Al Kafi – V 4 – The Book of Zakat Ch 76 H 14
do-gooder with the brethren is Beloved to the Beneficent, and in that is the aversion for the Satan\textsuperscript{a} and a removal from the Fires, and entering into the Paradise. O Jameel! Inform this to the distinguished ones of your companions’. I said, ‘May I be sacrificed for you asws! Who are the distinguished ones of my companions?’ He asws said: ‘They are the do-gooders with the brethren during the hardships as well as the ease’.

Then he asws said: ‘O Jameel! As for the owner of the plenty, that would be easy upon him, and Allah\textsuperscript{azwj} Mighty and Majestic has Praised the owner of the little with regards to that, so He\textsuperscript{azwj} Said in His\textsuperscript{azwj} Book [59:9] and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones’.\textsuperscript{33}

Chapter 82 – The Expenditure

A number of our companions, from Ahmad Bin Muhammad Bin Isa and Ahmad Bin Muhammad Bin Khalid, altogether from Al Hassan Bin Mahboub, from Ibrahim Bin Mihzam, from a man, from Jabir, (It has been narrated) from Abu Ja’far\textsuperscript{asws} having said: ‘The sun emerges and with it are four Angels. One Angel calls out: ‘O performer of the goodness, complete (it) and receive glad tidings!’ And an Angel calls out: ‘O performer of the evil, remove (it) and shorten (it)!” And an Angel calls out: ‘Giving the expenses remains behind and withholding is damaging!’ And an Angel sprinkles it (the earth) with the water, and had it not been for that, the ground would burst’.\textsuperscript{34}

Ahmad Bin Abu Abdullah, from Usman Bin Isa, from the one who narrated it,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic [2:167] Thus will Allah Show them their deeds to be intense regret to them. He\textsuperscript{asws} said: ‘He is the man who keeps his wealth and does not spend it in obedience to Allah\textsuperscript{azwj} out of stinginess, then he dies leaving it for the one who works with it either in obedience to Allah\textsuperscript{azwj} or in disobedience to Allah\textsuperscript{azwj}. So if he were to work with it in obedience to Allah\textsuperscript{azwj}, he would see it to be in the Scale of someone

\textsuperscript{33} Al Kafi – V 4 – The Book of Zakat Ch 76 H 15

\textsuperscript{34} Al Kafi – V 4 – The Book of Zakat Ch 77 H 1
else, so he would experience regret, and the wealth was once his; but if he (the inheritor) if it is spent in disobedience of Allah, he is the one who enabled the spender through that property to disobey Allah, the Most Majestic, the Most Glorious.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Musa Bin Rashid, from Sama’at,

(It has been narrated) from Abu Al-Hassan asws having said: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘The one is certain of the Replacement (by Allah azwj), would be strict with himself (and monitor) where he spends’.

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from someone who narrated it,

(It has been narrated) from Abu Abdullah asws having said: ‘Amir Al-Momineen asws said in a speech of his asws: ‘The one who extends his (helping) hand with the act of kindness and when he bears it (the expenditure), Allah azwj would Replace for him what he had spent in his world, and would Double it, for him in his Hereafter’.

Ahmad Bin Muhammad Bin Khalid, from Jahm Bin Al hakam Al Madainy, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘The hands are three – an asking (hand), and a spending (hand), and a withholding (hand); and the best of the hands is the spending (hand)’.

Ahmad Bin Muhammad, from his father, from Sa’dan, from Al Husayn Bin Ayman,

(It has been narrated) from Abu Ja’far asws having said: ‘O Husayn! Spend and have certainty in the Replacement from Allah azwj, for neither will a slave nor a maid be stingy with expenditure regarding what Pleases Allah azwj Mighty and Majestic, except that they would end up spending in what Angers Allah azwj Mighty and Majestic’. 
(It has been narrated) raising it to Abu Abdullah asws, or Abu Ja’far asws having said: ‘(Allah azwj) Sends down Aid from the sky to the servant by a measurement of the expenditure. So the one who is certain of the Replacement would overcome his soul and (continue to) spend for the essentials (for his family).’

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Sa’fwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan Al-Reza asws, said, ‘A slave of his asws came over to him asws, so he asws said to him: ‘Have you spent anything today?’ He said, ‘No, by Allah aswj’. So Abu Al-Hassan asws said: ‘So from where will Allah aswj Replace upon us? Spend, and even though it is one Dirham’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah asws having said: ‘The one who guarantees four, would be with four houses in the Paradise – Spend (on the acts of kindness) and do not fear poverty, and do justice to the people from yourself (even if it is against you), and offer the greetings in the world (initiate loudly), and leave the (unnecessary) arguments even if you are rightful’.

Chapter 83 – 'Bkhkh' The stinginess and 'shh' the greed

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Ja’far asws, from his asws forefathers asws that Amir Al-Momineen asws heard a man saying: A greedy person has more excuses than an unjust person has.’ He (the Imam) said, ‘What you said is false. An unjust person...
may repent, ask for forgiveness and return usurped property. A greedy person, upon exercising his greed, may withhold payment of Zakaat, charity, keeping proper relations with relatives, serving guests, spending (for deserving cause) for the sake of Allah and virtuous instances. (On the other hand), it is forbidden to admit a greedy person in the Garden (paradise).  

مَحَمَّدُ بنُ يُحْيَى عَنْ أَحْمََِ بْنِ مُحَّمَِِّ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي

 قالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) إِذَا لمْ يَكُن لِلَِِّ فِي عَبٍِْ حَاجَةٌ ابْتَلاَهُ بِالْبُخْلِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah asws having said: ‘Amir Al-Monimeen asws said: ‘When Allah azwj is not interested in a person, He azwj Allows greediness to dominate him’.  

أَحْمََِّ بْنُ يَحْيَى عَنْ أَحْمََِ بْنِ أَبِي عَبِِْ للَِّّ عَنْ أَبِهِ عَنْ أَبِي الْجَهْمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَحْمََِّ بْنِ سُلَيْمَانَ عَنْ أَبِي

الْحَسَِِّ مُوسَى ( عليه السلام ) قَالَ الْبَخِيلُ مَنْ بَخِلَ بِمَا افْتَرَضَ للَُّّ عَلَيْهِ.

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Husayn Bin Ahmad, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said to the Clan of Salima: ‘O banu Salmah, who is your master and leader?’ They replied, ‘O Messenger of Allah saww, our chief is a stingy man.’ The Messenger of Allah saww then said, ‘No illness is more serious than stinginess.’ He then said, ‘In fact, your chief is al-Bara’ ibn Ma’rur, whose body is white.’

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعََِةَ بْنِ صََِقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ

قَالَ قَالَ رَسُولُ للَِّّ ( صلى للّ عليه وآله ) مَا مَحَقَ الِْْسْلاَمَ مَحْقَ الشُّحِّ شَيْءٌ ثُمَّ قَالَ إِنَّ لِهَذَا الشُّحِّ َِبِيباً كََِبِيبِ النَّمْلِ وَ شُعَباً كَشُعَبِ الشِّرَكِ وَ فِي نُسْخَةٍ أُخْرَى الشَّوْكِ.

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Ja’far asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘There is nothing which obliterates (destroys) Al-Islam (more) than its destruction by the greedy one’. Then he saww said: ‘For this greed is a crawl like the

43 Al Kafi – V 4 – The Book of Zakat Ch 78 H 1
44 Al Kafi – V 4 – The Book of Zakat Ch 78 H 2
45 Al Kafi – V 4 – The Book of Zakat Ch 78 H 3
46 Al Kafi – V 4 – The Book of Zakat Ch 78 H 4
crawling of an ant, and a branch like the branch of Polytheism’. And in another copy, ‘Thorn’.47

أَحْمَُِ بْنُ مُحَمٍَِّ عَنْ مُحَمََِّ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: لَيْسَ بِالْبَخِيلِ الَّذِي يُؤَِِّي الزَّكَاةَ الْمَفْرُوضَةَ فِي مَالِهِ وَ يُعْطِي الْبَائِنَةَ فِي قَوْمِهِ

Ahmad Bin Muhammad, from Muhammad Bin Ali, from Abu jameela, from Jabir,

(It has been narrated) from Abu Ja'far asws having said: ‘Rasool-Allah saaw said: ‘He is not with the stinginess, the one who pays the Obligatory Zakat in his wealth, and gives the dower among his people.’48

أَحْمَُِ بْنُ مُحَمٍَِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ قَالَ قَالَ أَبُو عَبِِْ للَِّّ ( عليه السلام ) تَِْرِي مَا الشَّحِيحُ قُلْتُ هُوَ الْبَخِيلُ قَالَ الشُّحُّ أَشَُِّ مِنَ الْبُخْلِ إِنَّ الْبَخِيلَ يَبْخَلُ بِمَا فِي يَِِهِ وَ الشَّحِيحُ يَشُحُّ عَلَى مَا فِي أَيِِْى النَّاسِ وَ عَلَى مَا فِي يََِيْهِ حَتَّى لا يَرَى مِمَّا فِي أَيِِْى النَّاسِ شَيْئاً إِلََّ تَمَنَّى أَنْ يَكُونَ لَهُ بِالْحِلِّ وَ الْحَرَامِ وَ لََّ يَقْنَعُ بِمَا رَزَقَهُ للَُّّ.

Ahmad Bin Muhammad, from Shareef Bin sabiq, from Al Fazl Bin Abu Qurra who said,

‘Abu Abdullah asws said: ‘Do you know who the greedy one is?’ I said, ‘He is the miser’. He asws said: ‘The greedy one is worse than the miser. The miser is miserly with what is in his hands, and the greedy one is greedy upon what is in the hands of the people, and upon what is in his own hands until he does not see anything in the hands of the people except that he would crave it that it should happen to be for him, be it Permissible and Prohibited (means), and he is not content with what Allah azwj has Graced him with’.49

علي بن إبراهيم عن أبيه عن ابن المغيرة عن المفضل بن صالح عن جابر (عليه السلام) قال فأركن ذلك الزمان قال فلم تجد فيما سوى ذلك.

Ali Bin Ibrahim, from his father, from Ibn Al Mugheira, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far asws having said: ‘Rasool-Allah saaw said: ‘He is not the miser, the one who pays the Obligatory Zakat from his wealth, and does not give the gifts among his people. But rather, the miser, the real miser is the one who does not pay the Obligatory Zakat from his wealth, and does not give the gifts among his people, and he squanders (misuses) in what is besides that’.50

بابُ الْبَنَادِر

Chapter 84 – The Miscellaneous

بابُ الْبَنَادِر

الْحُسَيْنُ بْنُ مُحَمٍَِّ عَنْ مُعَلَّى بْنِ مُحَمٍَِّ عَنْ سُلَيْمَانَ بْنِ سُفْيَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبِِْ للَِّّ ( عليه السلام ) قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ مَنْ سَأَلَ النَّاسَ عَاَِ وَ مَنْ سَكَتَ مَاتَ قُلْتُ فَمَا أَصْنَعُ إِنْ أَِْرَكْتُ ذَلِكَ الزَّمَانَ قَالَ تُعِينُهُمْ بِمَا عِنَِْكَ فَإِنْ لَمْ تَجِِْ فَتُجَاهُِِ .

47 Al Kafi – V 4 – The Book of Zakat Ch 78 H 5
48 Al Kafi – V 4 – The Book of Zakat Ch 78 H 6
49 Al Kafi – V 4 – The Book of Zakat Ch 78 H 7
50 Al Kafi – V 4 – The Book of Zakat Ch 78 H 8
(It has been narrated) from Abu Abdullah\(^{asws}\) having said: ‘There would come a time period upon the people, the one who asks the people would live and the one who remains silent would die’. I said, ‘So what should I do if I were to see that time period?’ He\(^{asws}\) said: ‘Assist them (the poor) with what is with you. But if you do not find (them), then strive (for it)’.

\(^{51}\) Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Wahab, from Abdul A’ala, (It has been narrated) from Abu Abdullah\(^{asws}\) having said: ‘Rasool-Allah\(^{saww}\) said: ‘The most virtuous charity is that which is given without any interest in receiving anything in return.’

\(^{52}\) Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah\(^{asws}\) having said: ‘Rasool-Allah\(^{saww}\) said: ‘The most superior of the charities is a charity which occurs from the excess of the palm’ (by stretching one’s means - when an extra effort is made).

\(^{53}\) Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah\(^{asws}\) regarding the Words of Allah\(^{azwj}\) Mighty and Majestic [22:28] and feed the desperate one, the poor. He\(^{asws}\) said: ‘He is the one who is seriously ill, not being able that he could go out due to his chronic illness.’

\(^{54}\) Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Sa’ad Bin Tareyf, (It has been narrated) from Abu Ja’far\(^{asws}\) regarding the Words of Allah\(^{azwj}\) Mighty and Majestic [92:5] Then as for him who gives away and guards (against evil),
[92:6] And accepts the best are the ones to whom Allahazwj the Exalted would Give for one (good deed), ten times or up to a hundred thousand times. So what is more
[92:7] We will facilitate for him the easy end. Heasws said: ‘He would not want anything from the goodness, except that Allahazwj would Make it easier for him.
And accepts the best are the ones to whom Allahazwj the Exalted would Give for one (good deed), ten times or up to a hundred thousand times. So what is more
And accepts the best are the ones to whom Allahazwj the Exalted would Give for one (good deed), ten times or up to a hundred thousand times. So what is more

[92:8] And rejects the good words (receiving Rewards from Allah), heasws said: ‘It is Allah’s Promise of tenfold reward for giving charity up to one hundred thousand or even more. We will soon make it difficult for him . . .’ The Imamasws said, ‘Whatever evil things he wants is made easy for him.’

And from him, from his father, from Ibn Abu Umeyr, from hisham Bin Salim, from Zurara, from Salim Bin Abu Hafs,

(It has been narrated) from Abu Abdullahasws having said that: ‘Allahazwj Blessed and High is Saying: “There is none from the things except that Iazwj have Allocated with it the one who takes possession of it apart from Meazwj, except for the charity, for Iazwj Receive it in Myazwj Hands with a Reception, to the extent that the man gives charity with the date, or with part of a date, so Iazwj Nourish it for him just as the man nourishes his foal and his family. So he would come on the Day of Judgement and it would be like (the mount) Ohad, but rather greater than (the mount) Ohad’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who narrated it, from Abdul Rahman Al Azramy,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to Al-Hassanasws and Al-Husaynasws, and theyasws were both seated upon Al-Safa (a mat made with dried leafs or jute). So he begged from themasws both, so theyasws said: ‘The charity is not Permissible except regarding a painful debt, or a repulsive loss, or abject poverty. So, is there anything from this in you?’ He said, ‘Yes’. So theyasws gave him, and the man had begged from Abdullah Bin Umar, and Abdul Rahman Bin Abu Bakr, but they had given him and had not asked him about anything. So he

55 Al Kafi – V 4 – The Book of Zakat Ch 78 H 5
56 Al Kafi – V 4 – The Book of Zakat Ch 78 H 6
returned to both of them, so he said to them, 'What is the matter with the two of you?
You two did not ask me about what Al-Hassan{asws} and Al-Husayn{asws} asked me?'
And he informed them with what they{asws} had said. So they said, 'Those two{asws} have
been fed with the food of knowledge'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمََِ بْنِ مُحَمٍَِّ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَمَّنْ حََِّثَهُ عَنْ مِسْمَعٍ عَنْ أَبِي عَبِّدَ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لََّ تَسْأَلُوا أُمَّتِي فِي مَجَالِسِهَا فَتُبَخِّلُوا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from the one
who narrated it, from Misma’a,

(It has been narrated) from Abu Abdullah{asws} having said: 'Rasool-Allah{asw} said: 'Do
not beg from my{asw} community in their gatherings, so you would make them to be
miserly'.

الْحُسَيْنُ بْنُ مُحَمٍَِّ عَنْ مُعَلَّى بْنِ مُحَمٍَِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبِّدَ اللَّهِ ( عليه السلام ) فَقَالَ رَسُولُ اللَّهِ ﷺ لََّ تَخْرُصُوا هَاتَيْنِ التَّمْرَتَيْنِ وَ لََّ تَجِيئُوا مِنْهَا بِشَيْءٍ وَ فِي ذَلِكَ نَزَلَ وَ لَّ تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِآخِذِيهِ إِلََّّ أَنْ تُغْمِضُوا فِيهِ وَ الْغَمْضُ أَنْ تَأْخُذَ هَاتَيْنِ التَّمْرَتَيْنِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from
Aban, from Abu Baseer,

(It has been narrated) from Abu Abdullah{asws} regarding the Words of Allah{azwj} Mighty
and Majestic [2:267] O you who believe! Spend (benevolently) from the good
things that you earn and from what We have Extracted for you out from the
earth, but do not aim at what is bad that you may spend from of it.

فَقَالَ رَسُولُ اللَّهِ ﷺ لََّ تَخْرُصُوا هَاتَيْنِ التَّمْرَتَيْنِ وَ لََّ تَجِيئُوا مِنْهَا بِشَيْءٍ وَ فِي ذَلِكَ نَزَلَ وَ لَّ تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِآخِذِيهِ إِلََّّ أَنْ تُغْمِضُوا فِيهِ وَ الْغَمْضُ أَنْ تَأْخُذَ هَاتَيْنِ التَّمْرَتَيْنِ .

So Rasool-Allah{asw} said: 'Do not bring these two dates, and do not come with
anything from these'. And it was regarding that, it was Revealed [2:267] and do not aim at what is bad that you may spend from of it, while you would not take it
yourselves unless you close your eyes (with disdain), and the closing of the
eyes is that you take these two dates (and give it as Zakat)'.

57 Al Kafi – V 4 – The Book of Zakat Ch 78 H 7
58 Al Kafi – V 4 – The Book of Zakat Ch 78 H 8
59 Al Kafi – V 4 – The Book of Zakat Ch 78 H 9
And in another report, from Abu Baseer, from Abu Abdullah \textsuperscript{asws} regarding the Word of Allah \textsuperscript{azwj} Mighty and Majestic [2:267] Spend (benevolently) from the good things that you earn, so he\textsuperscript{asws} said: 'The people had earned evil earning during the Pre-Islamic period. So when they became Muslims, they wanted that they take these (evil earnings) from their wealth in order to give charity with it. So, Allah \textsuperscript{azwj} Blessed and High Refused except that they should take out from the good of what they had been earning'.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from a man,

(It has been narrated) from Abu Abdullah \textsuperscript{asws} having said: 'A man came over to the Prophet \textsuperscript{saww}, so he said: 'I am an old man with a lot of dependants, weak of health, with few things. So, is there an assistance upon my time?' So Rasool-Allah \textsuperscript{saww} looked at his \textsuperscript{saww} companions, and his \textsuperscript{saww} companions looked at him \textsuperscript{saww} and he \textsuperscript{saww} said, 'He made us \textsuperscript{saww} to hear the speech, and made you all to hear it'. So a man stood up and he said, 'I was like you yesterday'. So he went away with him to his house and gave him an ingot, and they used to be trading with the ingot, and it was the gold and the silver. So the old man said, 'This is all of it (for me)?' He said, 'Yes'. So the old man said, 'I accept your ingot, and I am neither a jinn nor a human, but I am a Messenger from Allah \textsuperscript{azwj} to test you, so you have been found to be grateful. May Allah \textsuperscript{azwj} Recompense you goodly.'

Ahmad Bin Muhammad, from Usman Bin Isa, from Misma’a Bin Abdul Malik who said,

'We were in the presence of Abu Abdullah \textsuperscript{asws} at Mina, and in front of us were grapes we were eating from. So a beggar came over and begged from him \textsuperscript{asws}. So he \textsuperscript{asws} ordered from some grapes to be given to him. So the beggar said, 'There is no need for me regarding this, if it was Dirham?' He \textsuperscript{asws} said: 'May Allah \textsuperscript{azwj} Extend upon you'. So he went away, then returned, so he said, 'Give me back the grapes'. So he \textsuperscript{asws} said: 'May Allah \textsuperscript{azwj} Extend upon you', and did not give him anything.

\textsuperscript{60} Al Kafi – V 4 – The Book of Zakat Ch 78 H 10
\textsuperscript{61} Al Kafi – V 4 – The Book of Zakat Ch 78 H 11
Then another beggar came over, so Abu Abdullah\textsuperscript{asws} grabbed three seeds of grapes and gave it to him. So the beggar took it from his\textsuperscript{asws} hand, then said, ‘The Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds Who Graced me’. So Abu Abdullah\textsuperscript{asws} said: ‘Stay in your place’. So he\textsuperscript{asws} scooped and filled his\textsuperscript{asws} palms with grapes and gave these to him. So the beggar took them from his\textsuperscript{asws} hand, then said, ‘The Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds’.

فَقَالَ أَبُو عَبِِْ للَِّّ ( عليه السلام ) مَكَانَكَ يَا غُلاَمُ أَيُّ شَيْءٍ مَعَكَ مِنَ الَِّرَاهِمِ فَإِذَا مَعَهُ نَحْوٌ مِنْ عِشْرِينَ ِِرْهَماً فِيمَا حَزَرْنَاهُ أَوْ نَحْوِهَا فَناوَلَهَا إِيَّاهُ فَأَخَذَهَا ثُمَّ قَالَ الْحَمُِْ لِلَِِّ هَذَا مِنْكَ وَحَِْكَ لََّ شَرِيكَ لَكَ

So Abu Abdullah\textsuperscript{asws} said: ‘Stay in your place! O slave, which thing is with you from the Dirhams?’ So there were approximately twenty Dirhams with him regarding what he witnessed, or approximate to it. So he\textsuperscript{asws} gave these to him. So he\textsuperscript{asws} took them, then said, ‘The Praise is for Allah\textsuperscript{azwj}. This is from You\textsuperscript{azwj}, there being no associates for You\textsuperscript{azwj}’.

فَقَالَ أَبُو عَبِِْ للَِّّ ( عليه السلام ) مَكَانَكَ فَخَلَعَ قَمِيصاً كَانَ عَلَيْهِ فَقَالَ الْبَسْ هَذَا فَلَبِسَهُ ثُمَّ قَالَ الْحَمُِْ لِلَِِّ الَّذِي كَسَانِي وَسَتَرَنِي يَا أَبَا عَبِِْ للَِّّ أَوْ قَالَ جَزَاكَ للَُّّ خَيْراً لَمْ يَِْعُ لَِِبِي عَبِِْ للَِّّ ( عليه السلام ) إِلََّّ بِذَا ثُمَّ انْصَرَفَ فَذَهَبَ

So Abu Abdullah\textsuperscript{asws} said: ‘Stay in your place’. So he\textsuperscript{asws} took off his\textsuperscript{asws} shirt which was upon him\textsuperscript{asws} and he\textsuperscript{asws} said; ‘Wear this’. So he wore it, then said, ‘The Praise is for Allah\textsuperscript{azwj} Who Clothed me and veiled me, O Abu Abdullah\textsuperscript{asws}!’ Or he said, ‘May Allah\textsuperscript{azwj} Recompense you\textsuperscript{asws} goodly’, not supplicating for Abu Abdullah\textsuperscript{asws} except with that. Then he left and went away.

فَظَنَّا أَنَّهُ لَوْ لَمْ يَِْعُ لَهُ لَمْ يَزَلْ يُعْطِيهِ لَِِنَّهُ كُلَّمَا كَانَ يُعْطِيهِ حَمَِِ للََّّ أَعْطَ اهُ .

He (the narrator) said, ‘We thought that he, if he had not supplicated for him\textsuperscript{asws}, he\textsuperscript{asws} would not have ceased to keep giving him, because every time he\textsuperscript{asws} gave him, he kept on Praising Allah\textsuperscript{azwj}, and he\textsuperscript{asws} kept on giving him’.

عليُّ بن إبراهيم عن أبيه عن حماد بن عيسى عن حبيب بن أبي عبد الله ( عليه السلام ) قال: إذا ضاقت أحسى أن يطمع في أخذه وهو لا يعين على نفسه.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘When one of you is (financially) constrained, so let him inform him brother, when he cannot support himself’.

مُحَمَّد بن عليٍّ عن ﴿عَلِيَّة﴾ ﴿عَلِيَّة﴾ عن ﴿عَلِيَّة﴾ عن حبيب بن أبي عبد الله ( عليه السلام ) قال: إذا ضاقت أحسى أن يطمع في أخذه وهو لا يعين على نفسه.

Muhammad Bin Ali, from Moama, raising it, said,

‘Amir Al-Momineen\textsuperscript{asws} said in one of his\textsuperscript{asws} sermons: ‘The most superior deed is maintaining the dignity with the wealth’.

62 Al Kafi – V 4 – The Book of Zakat Ch 78 H 12
63 Al Kafi – V 4 – The Book of Zakat Ch 78 H 13
‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘There are three things, if the Believer were to know these, it would result in an increase in his life span, and a lasting for the Bounties upon him’. So I said, ‘And what are these?’ He\textsuperscript{asws} said: ‘His prolongation in his Bowings and his Prostrations in his Prayer, and his prolongation in his sitting upon his meal when he is feeding (others) upon his table spread, and his performing of the act of kindness upon his family’\textsuperscript{65}

‘I asked Abu Abdullah\textsuperscript{asws}, ‘I said, ‘A group of people have excess with them, and with their brethren there is an intense need, and the Zakat is not sufficient for them. Do they have the leeway that they should be satiated and their brethren are hungry, during the difficult times?’ So he\textsuperscript{asws} said: ‘The Muslim is a brother of the Muslim, not being unjust to him, not abandoning him, nor depriving him. So there is an entitlement upon the Muslim of the striving regarding him, and the maintenance of goodly relations, and the assistance upon him, and the sympathy for the needy ones, and the kindness from them happens to be upon what Allah\textsuperscript{azwj} has Commanded regarding them [48:29] compassionate among themselves, being merciful to each other’\textsuperscript{66}

Chapter 85 – Merits of feeding the food

‘It has been narrated) from Abu Al-Hassan\textsuperscript{asws} having said: ‘From the Obligatory Forgiveness of Allah\textsuperscript{azwj} Blessed and High is feeding of the food’\textsuperscript{67}

\textsuperscript{64} Al Kafi – V 4 – The Book of Zakat Ch 78 H 14
\textsuperscript{65} Al Kafi – V 4 – The Book of Zakat Ch 78 H 15
\textsuperscript{66} Al Kafi – V 4 – The Book of Zakat Ch 78 H 16
\textsuperscript{67} Al Kafi – V 4 – The Book of Zakat Ch 79 H 1
Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman who said,

‘Abu Abdullah

asws said: ‘From the Eman (faith) is the beautiful manners and feeding of the food’.

'It has been narrated) from Abu Abdullah

asws having said: ‘Rasool-Allah

saww said: ‘The best of you is the one who feeds the food, and initiates the greetings, and Prays, whilst the people sleep’.

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Al Hassan Bin Ali, from Sayf Bin Amearya, from Umar Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far

asws having said: ‘Ali

asws was saying: ‘We asws the People

asws of the Household have been Commanded that we asws feed the food, and gift among the people with the gifts, and we asws Pray when the people sleep’.

Ahmad Bin Muhammed, from Muhammad Bin Ali, from Al Hassan Bin Ali Bin Yusuf, from Sayf Bin Amearya, from Fayz Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah

asws having said: ‘The redeemers are – the feeding of the food, and the initiators of the greetings, and the Prayer at night whilst the people are sleeping’.

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’far

asws having said: ‘Allah

azwj blessed and high Loves spilling of the blood (of the sacrificial animal), and feeding of the food’.

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68 Al Kafi – V 4 – The Book of Zakat Ch 79 H 2
69 Al Kafi – V 4 – The Book of Zakat Ch 79 H 3
70 Al Kafi – V 4 – The Book of Zakat Ch 79 H 4
71 Al Kafi – V 4 – The Book of Zakat Ch 79 H 5
72 Al Kafi – V 4 – The Book of Zakat Ch 79 H 5
Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah asws having said: 'From the most beloved of the deeds to Allah azwj Mighty and Majestic is satiating the hunger of the believer, or relieving his worries, or paying-off his debts'.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Ahmad Bin Muhammad and Ibn Fazzal, from Sa'alba Bin Maymoun, from Zurara,

(It has been narrated) from Abu Ja'far asws having said: 'Allah azwj Mighty and Majestic Loves feeding of the food and spilling of the blood (of the sacrificial animal)

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Saeed, from a man,

(It has been narrated) from Abu Abdullah asws having said: 'They came to Rasool-Allah Saww with captives, so a man was brought forward for his neck to be struck off. So Jibraeel as said to him Saww: ‘Delay this for the day, O Muhammad Saww!’. So he returned him and brought out another one, until he was the last of them. So he called for him for his neck to be struck off, but Jibraeel as said to him: ‘O Muhammad Saww! You Saww Lord of the upright, Conveys the Greetings to you Saww and is Saying to you Saww: “This captive of yours Saww tends to feed the food, and entertains the guests, and is patient upon the difficulties, and he carries the burdens (of others)’.

So the Prophet Saww said to him: ‘Jibraeel as informs me from Allah azwj Mighty and Majestic, with regards to you with such and such, and I Saww have hereby emancipated (liberated) you’. So he said to him Saww: ‘Your Saww Lord of the upright, Love this?’ So he said: ‘Yes’. So he said, ‘I hereby testify that there is no god except for Allah azwj, and you are Rasool-Allah Saww’, and by the One azwj Who Sent you with the Truth, I shall not repel anyone from my wealth, ever!'
(It has been narrated) from Ja’far asws, from his asws father asws that the Prophet saww said: ‘The sustenance is quicker to the one who feeds the food than the knife in the hump (of a camel)’.  

(It has been narrated) from Abu Al-Hassan asws having said: ‘Rasool-Allah saww was saying: ‘From the Obligatory Forgiveness of the Lord azwj Blessed and High, is feeding of the food’.  

‘Abu Al-Hassan Al-Reza asws, whenever he asws ate, would come with a platter and place it near the table. Then he asws would deliberate to the best of the foods from what had been brought, so he asws would take something from everything and he asws would place in that platter. Then he asws would order with it to be for the poor. Then he asws would recite this Verse [90:11] But he would not attempt the uphill road. Then he asws would be saying: ‘Allah azwj Mighty and Majestic Knows that there is not the ability for every human being upon the emancipation of a neck, therefore He azwj Made them the way to the Paradise’.  

Chapter 86 – Merits of the moderation

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Jameel Bin Salih, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja’far asws having said: ‘Ali asws Bin Al-Husayn asws said: ‘Let the man spend with the moderation, and (upon) acquiring the subsistence, and
he should forward the extra from it for his Hereafter, for that is more lasting for the Bounties, and closer to the increase from Allah \(\text{azwj}\) Mighty and Majestic, and more beneficial regarding the good health'.

\[79\]

علي بن إبراهيم عن صالح بن المسلكي عن جعفر بن نسيب عن أبي عبد الله ( عليه السلام ) قال إن الفضد أمر يحب الله عز وجل و إن السرف أمر يبغض الله عز وجل حتى طرحك النواة فإنها تصلح للشيء حتى صبك فحصل شراك.

Ali Bin Ibrahim, from Salih Bin Al Sandy, from ja'far Bin Bashir, from Dawood Al Raqyy,

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

\[80\]

علي بن إبراهيم عن أبيه عن ابن أبي عمّر عن بعض أصحابه عن أبي عبد الله ( عليه السلام ) في قول الله عز وجل و ليسونك ماذا يفقون فإن العفو الوسط.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah \(\text{asws}\) regarding the Words of Allah \(\text{azwj}\) Mighty and Majestic [2:219] And they ask you as to what they should spend. Say: Whatever you can spare. He \(\text{asws}\) said: ‘The ‘spare’, is the middle (neither too little nor too much)’.

\[81\]

علي بن محبوب رفعته قال قال أمير المؤمنين صلى الله عليه وسلم ثلاثة مبتكرين فذكر الثالث الفضد في الغنى والسرف متوا.

Ali Bin Muhammad, raising it, said,

‘Amir Al-Momineen \(\text{asws}\) said: ‘The moderation (leads to) prosperity, and the extravagance (leads to) ruination’.

\[82\]

علي بن إبراهيم عن أبيه عن ابن أبي عمّر عن متصرف بن يوئس عن أبي عبد الله ( عليه السلام ) قال رسول الله صلى الله عليه وسلم ثلاثة مبتكرات فذكر الثالث الفضد في الغنى والسرف.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Ali \(\text{asws}\) Bin Al-Husayn \(\text{asws}\) having said: ‘Rasool-Allah \(\text{saww}\) said: ‘Three are redeemers’. So he \(\text{saww}\) mentioned the third as being – the moderation during the prosperity as well as (during) the poverty.’

\[83\]

محمد بن يحيى عن أحمد بن محمد بن عبيس عن الحسن بن محبوب عن عمر بن أبان عن مدرك بن أبي الظهر عن أبي عبد الله ( عليه السلام ) قال سمعته يقول ضمنت لمن الفضد أن لا يقترب.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Umar Bin Aban, from Mudrak Bin Abu Al Hazhaaz,
(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I heard him\textsuperscript{asws} saying: ‘\textsuperscript{asws}

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(A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Yunus Bin Yaqoub, from Hammad Bin Waqid Al Lahaam,)

(\text Italics:  It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘If only a man spends whatever is in his hands in a Way from the Ways of Allah\textsuperscript{azwj}, there would be neither any good nor of any value. Is not Allah\textsuperscript{azwj} the Exalted Saying \textsuperscript{2:195} and cast not yourselves to destruction with your own hands, and do good (to others); surely Allah loves the doers of good – Meaning the economizers (moderate in their spending)\textsuperscript{85}

(A number of our companions, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from his father, from Ubeyd who said,)

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‘Abu Abdullah\textsuperscript{asws} said: ‘O Ubeyd! The extravagance inherits the poverty, and the moderation inherits the prosperity’\textsuperscript{86}

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‘Abu Al-Hassan\textsuperscript{asws} said: ‘A person will not be in poverty (while observing) moderation’\textsuperscript{87}

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(\text Italics:  It has been narrated) from Abu Abdullah\textsuperscript{asws} he having said to him\textsuperscript{asws}, ‘We happened to be in a road of Makkah so we required the Ihraam, and there did not happen to be with us any lime which we could perform the waxing with, so we do it

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84 Al Kafi – V 4 – The Book of Zakat Ch 80 H 6
85 Al Kafi – V 4 – The Book of Zakat Ch 80 H 7
86 Al Kafi – V 4 – The Book of Zakat Ch 80 H 8
87 Al Kafi – V 4 – The Book of Zakat Ch 80 H 9
with the flour, and there had entered (a thought) into me from that, what Allah azwj Knows of. So he asws said: ‘Are fearing the extravagance?’ I said, ‘Yes’. So he asws said: ‘There is no extravagance regarding what is the correction of the body. Sometimes I asws order to the marrow with the oil, so I massage with it. But rather, the extravagance is in what spoils the wealth, and is harmful for the body’.

قُلْتُ فَمَا الْقَتَارُ قَالَ أَكْلُ الْخُبْزِ وَ الْمِلْحِ وَ أَنْتَ تَقِِْرُ عَلَى غَيْرِهِ قُلْتُ فَمَا الْقَصُِْ قَالَ

I said, ‘So what is the austerity?’ He asws said: ‘Eating the bread and the salt, while you are able upon something else’. I said, ‘So what is the moderation?’ He asws said: ‘The bread, and the meat, and the milk, and the vinegar, and the butter, once this, and once this’.88

عَِِّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمََِ بْنِ مُحَمَِّ عَنْ مَرْوَكِ بْنِ عُبَيٍِْ عَنْ رِفَاعَةَ عَنْ أَبِي عَبِِْ للَِّّ ( عليه السلام ) قَالَ إِذَا جَاَِ للَُّّ تَبَارَكَ وَ تَعَالَى عَلَيْكُمْ فُجُوُوا وَ إِذَا أَمْسَكَ عَنْكُ مَرَّةً هَذَا وَ مَرَّةً هَذَا.

A number of our companions, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from Rafa’at,

(It has been narrated) from Abu Abdullah asws having said: ‘When Allah azwj Blessed and High is benevolent upon you, so you be benevolent, and when He azwj Withholds from you, so you withhold, and do not try to be more benevolent than Allah azwj, for He azwj is the most Benevolent’.89

أَحْمَُِ بْنُ عَبِِْ للَِّّ عَنْ أَحْمََِ بْنِ أَبِي عَبِِْ للَِّّ عَنْ مُحَمَِّ بْنِ عَلِيٍّ الصَّيْرَفِيِّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبِِْ للَِّّ ( عليه السلام ) قَالَ

Ahmad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali Al Sayrafi, from Ibn Sinan,

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘The one who is moderate in his living, Allah azwj would Grace him, and the one who squanders (wastes), Allah azwj would Deprive him’.90

عَِِّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَاٍِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ سَمِعْتُ أَبَا الْ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr who said,

'I heard Abu Al-Hassan Musa asws saying: ‘Easing-off is half of one’s sustenance, and a person would not be impoverished in his moderation’.91

88 Al Kafi – V 4 – The Book of Zakat Ch 80 H 10
89 Al Kafi – V 4 – The Book of Zakat Ch 80 H 11
90 Al Kafi – V 4 – The Book of Zakat Ch 80 H 12
91 Al Kafi – V 4 – The Book of Zakat Ch 80 H 13
Chapter 87 Abhorrence of the extravagance and the miserliness

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

‘Abu Abdullah’asws recited this verse [25:67] And they who when they spend, are neither extravagant nor stingy, but with moderation. So heasws grabbed a handful of pebbles and captured these in hisasws hand, and heasws said: 'This is the miserliness which Allahazwj Mentions in Hisazwj book'. Then heasws grabbed another handful, so heasws opened hisasws palm, all of it, then said: 'This is the extravagance'. Then heasws grabbed another handful, so heasws opened part of it and withheld part of it and said, 'This is the moderation'.

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

‘I asked Abu Al-Hassanasws the 1st, about the spending upon the dependants. So heasws said: 'What is between the two (limits of) abhorrence – the extravagance and the miserliness'.

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

‘Abu Abdullahasws said: ‘Along with the extravagance is the scarcity of the Blessings’.

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

92 Al Kafi – V 4 – The Book of Zakat Ch 81 H 1
93 Al Kafi – V 4 – The Book of Zakat Ch 81 H 2
94 Al Kafi – V 4 – The Book of Zakat Ch 81 H 3
(It has been narrated) from Abu Abdullah asws having said: ‘Sometimes the poor one is more extravagant than the rich one. The rich one spends from what he has been given, and the poor one spends from that which does not belong to him’.  

علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن هشام بن المثنى قال: سأل رجلًا: أبا عبد الله (عليه السلام) عن فضلًا فقلن: فألن بائنان الأنصاري سماه و كان له خربث و كان إذا أخذ يتصدق به و يبقي هو و عياله بغير شيء فجعل الله عز و جل ذلك سراً.

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

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

علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن موسي بن بكر عن عجلان قال كنت في прَّهَبِلِهِ عن أبي عبد الله (عليه السلام) فجاء سايل فقام إلى مكثله في ممر فصاعدا فناولته ثم جاء آخر فسأله فقال: فأخذ بيده فناولته ثم جاء آخر فقال: فأخذ بيده فناولته.

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

(It has been narrated) from Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic [17:29] And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, tied up. He asws said: ‘The ‘tied up’ is the destitution’.  

علي بن محمد عن أحمد بن أبي عبد الله عن أبيه عن النضر بن سويدي عن موسي بن بكر عن عجلان قال كنت عند أبي عبد الله (عليه السلام) فجاء سايل فقام إليه في مكثله في ممر يمر فصاعدا فناولته ثم جاء آخر فسأله فقال: فأخذ بيده فناولته.

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

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

ثم جاء آخر فقال: فقللنا و إنك لم تقل إن رسول الله (صلى الله عليه وسلم) كان لا يسأل أحدًا من الدنيا شيئًا إلا أعطاه فأرسلت إليه امرأة، فأقرأ لها ف_RET_أعطاه فقللنا و إنك لم تقل إن شاء من الدنيا شيئًا فأعطاه إلى أن لم تسلم ذلك حتى دفعه. فلم يقل عليه.

95 Al Kafi – V 4 – The Book of Zakat Ch 81 H 4  
96 Al Kafi – V 4 – The Book of Zakat Ch 81 H 5  
97 Al Kafi – V 4 – The Book of Zakat Ch 81 H 6
Then another one came over, so he asws said: ‘May Allah azwj Grace us asws and you’. Then he asws said: ‘Rasool-Allah saww was such that no one asked him saww from something of the world except that he saww gave it to him. So a woman sent her son over to him asws saying, ‘Go to him saww and ask him. So if he saww says: ‘There is nothing with us saww’, so he said, ‘Give me your saww shirt’. He asws said: ‘So he saww took off his shirt and threw it at him’.

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

And do not make your hand to be shackled to your neck nor extend it to its limit .

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

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

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

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

(98) Al Kafi – V 4 – The Book of Zakat Ch 81 H 7
(99) Al Kafi – V 4 – The Book of Zakat Ch 81 H 8
(100) Al Kafi – V 4 – The Book of Zakat Ch 81 H 9
Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Suleyman Bin Salih who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The lowest of what comes from a limit of the extravagance?’ So he\textsuperscript{asws} said: ‘Your abuse of your worn out clothes, and your burning of the excess in your utensils, and your eating the dates and throwing the cores over here and over here’.\textsuperscript{101}

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

‘Abu Abdullah\textsuperscript{asws} said: ‘There are four for whom (supplications) would not be Answered – One of them is the one for whom is wealth, so he spoils it, then he is saying, ‘O Lord\textsuperscript{azwj}, Grace me!’ So Allah\textsuperscript{azwj} Mighty and Majestic is Saying: “Did I\textsuperscript{azwj} not Command you with the moderation?”’\textsuperscript{102}

\textbf{Chapter 88 – Quenching with the water}

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Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘The first of what would be begun with in the Hereafter is a charity of the water, meaning regarding the Recompense’.\textsuperscript{103}

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Muhammad, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Mism’a’a,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘The most superior of the charities is cooling the hot liver (quenching ones thirst)’.\textsuperscript{104}

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawia Bin Ammar,

\textsuperscript{101} Al Kafi – V 4 – The Book of Zakat Ch 81 H 10
\textsuperscript{102} Al Kafi – V 4 – The Book of Zakat Ch 81 H 11
\textsuperscript{103} Al Kafi – V 4 – The Book of Zakat Ch 82 H 1
\textsuperscript{104} Al Kafi – V 4 – The Book of Zakat Ch 82 H 2
(It has been narrated) from Abu Abdullahasws having said: ‘The one who quenches with the water in a place wherein the water is to be found would be like the one who emancipates (liberates) a neck; and the one who quenches with the water in a place wherein the water is not to be found would be like the one who revives a soul, and the one who revives a soul, so rather it is as if he has revived (all) people altogether’.  

105

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim, from Mosadif who said, ‘I was with Abu Abdullah between Makkah and Al-Medina, so we passed by a man at the base of a tree and he had thrown himself (fainted). So heasws said: ‘Let us go to this man, for Iasws fear that he happens to have been hit by thirst. So we went and there was a man from Al-Faraseen with long hair. So heasws asked him: ‘Are you thirsty?’ So he said, ‘Yes’. So heasws said to me: ‘Descend, O Musadif, and quench him’. So I descended and quenched him, then rode, and we went. So I said, ‘This is a Christian man. So youasws give charity to a Christian?’ So heasws said: ‘Yes, when they are upon a state like this’.  

106

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from his grandfather, (It has been narrated) from Abu Ja’farasws having said: ‘A Bedouin came over to the Prophetasws, so he said, ‘Teach me a deed by which I can enter the Paradise’. So heasws said: ‘Feed the food, and initiate the greeting’. So he said, ‘I cannot endure that’. Heasws said: ‘So is there a camel for you?’ He said, ‘Yes’. Heasws said: ‘So prepare a camel and usher to it a family who are not drinking the water except for intermittently. Thus, they would neither exhaust your camel nor would they damage your water container, until the Paradise is Obligated for you’.  

107

Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zureys Bin Abdul Malik, (It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Blessed and High Loves cooling the hot liver (a thirsty one), and the one who quenches a hot liver from
an animal, or something else, Allahazwj would Shade him on a Day in which there would be no shade except for Hisazwj Shade'.

Chapter 89 – The charity to the Clan of Hashim and their slaves and their connected ones

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaanz, altogether from Salwan Bin Yahya, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullahasws having said: ‘A group of people from the Clan of Hashim came over to Rasool-Allahaswaw. So they asked himsaww that he should utilise them upon the (collection of the) charities of the livestock, and they said, ‘Can there happen to be for us this portion which Allahazwj has Made it to be for the workers over it, so we are the closes with it’. So Rasool-Allahaswaw said: ‘O sons of Abdul Muttalibaasw! The charity is neither Permissible for me, nor for you all, but I have been Promised the intercession’. Then Abu Abdullahasws said: ‘By Allahazwj has been Promised it. So what is your thinking, O sons of Abdul Muttalibasws! When Iasws grab the ring of the door of the Paradise, do you see measws giving preference to others over you all?’

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim and Abu Baseer and Zurara,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘Rasool-Allahaswaw said: ‘The charity is the dirt of the hands of the people, and Allahazwj has Prohibited upon measws from it, and from other that which what has been Prohibited; and the charity is not Permissible for the Clan of Abdul Mutallib’. Then heasws said: ‘By Allahazwj! If Iasws were to stand at the Door of the Paradise, then grab its ring, you would come to know that Iasws would not prefer (anyone else) over

108 Al Kafi – V 4 – The Book of Zakat Ch 82 H 6
109 Al Kafi – V 4 – The Book of Zakat Ch 83 H 1
you. Therefore, be pleased with what Allah azwj and His azwj Rasool saww are pleased with’. They said, ‘We are pleased’.110

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj, from Ja'far Bin Ibrahim Al Hashimy,

(It has been narrated) from Abu Abdullah asws, said, ‘I said to him asws, ‘Is the charity Permissible for the Clan of Hashim?’ So he asws said: ‘But rather, that is the charity Obligated upon the people, it is not Permissible for us asws. So as for the other than that, there is no problem with it. And had it been like that, they would not have the leeway that they go out to Makkah. These waters, the generality of it is charity’.111

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Noman, from Saeed Bin Abdullah Al A'araj who said,

‘I said to Abu Abdullah asws, ‘Is the charity Permissible for the slave of the Clan of Hashim?’ He asws said: ‘Yes’.112

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Noman, from Saeed Bin Abdullah Al A'araj who said,

‘I asked Abu Abdullah asws about the charity which is prohibited unto the Clan of Hashim, what is it?’ He asws said: ‘It is the Zakat’. I said, ‘So is the charity Permissible upon each other?’ He asws said: ‘Yes’.113

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Ali Washa, from Ahmad Bin A'iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah asws having said: ‘Give the Zakaat to the ones you need it from the Clan of Hashim’, for it is Permissible for them (from each

110 Al Kafi – V 4 – The Book of Zakat Ch 83 H 2
111 Al Kafi – V 4 – The Book of Zakat Ch 83 H 3
112 Al Kafi – V 4 – The Book of Zakat Ch 83 H 4
113 Al Kafi – V 4 – The Book of Zakat Ch 83 H 5
other as per the above Hadith), and rather it is Prohibited upon the Prophet saww, and the Imam asws from after him saww, and the Imams asws, all of them’.114

\[\text{Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of our companions, from Muhammad Bin Abdullah, from Muhammad Bin Yazeed,} \]

(It has been narrated) from Abu Al-Hassan asws the 1st having said: ‘The one who is not able that he maintains good relations with us asws, so let him maintain good relations with the poor ones of our asws Shias; and the one who is not able to visit our asws graves, so let him visit the graves of righteous ones of our asws brethren’.115

\[\text{A number of our companions, from Ahmad Bin Abu Abdullah, from Al Nowfaly, from Isa Bin Abdullah,} \]

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘The one who extends a hand to one of my asws family members, I asws shall suffice him on the Day of Judgement’.116

And from him, from his father, from one of our companions,

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘I saww would be an intercessor on the Day of Judgement for four types (of people) and even though they may have come with the sins of the people of the world – a man who helped my saww children; and a man who spent his wealth for my saww descendants during constraints; and a man who loved my saww children by the tongue, and by the heart; and a man who strived regarding the needs of my saww children when they were either expelled or displaced’.117

\[\text{Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Sa'alba Bin Maymoun who said,} \]

114 Al Kafi – V 4 – The Book of Zakat Ch 83 H 6
115 Al Kafi – V 4 – The Book of Zakat Ch 83 H 7
116 Al Kafi – V 4 – The Book of Zakat Ch 83 H 8
117 Al Kafi – V 4 – The Book of Zakat Ch 83 H 9
‘Abu Abdullah asws used to ask Shihaab (to give) his asws Zakat to his asws slaves, and rather the Zakat is Prohibited unto them asws but (it is permissible for our asws) slaves’. 

Chapter 90 – The Miscellaneous

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from a man, from Abu Ja’far asws regarding the Words of the Mighty and Majestic [2:271] If you give alms openly, it is good. He asws said: ‘It Means the Obligatory Zakat’. I said, ’[2:271] and if you hide it and give it to the poor?’ He asws said: ‘It Means the voluntary (charity). They used to love the manifestation of the Obligatory and concealing the voluntary.’

Ali Bin Muhammad, from the one who narrated it, from Moalla Bin Ubeyd, from Ali Bin Abu Hamza, from his father,

(It has been narrated) from Abu Ja’far asws, said, ‘I asked him asws about the Zakat Obligated upon me in a place it is not possible for me that I pay it. He asws said: ‘Isolate it, for if you were to trade with it, so you would be responsible for it, and for it is the profit, and if you were to die in a state after having isolated it from that which was involved in business, so there is nothing upon you, but if you isolate it and trade with it in the entirety of your wealth, so for it is its equitable distribution from the profits, and there is no expenses (deductible) upon it’.

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Shuayb, from Al Husayn Bin Al Hassan, from Aasim, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah asws that he asws used to give charity with the sugar, so it was said to him asws, ‘You asws are giving charity with the sugar?’ So he asws

118 Al Kafi – V 4 – The Book of Zakat Ch 83 H 10
119 Al Kafi – V 4 – The Book of Zakat Ch 84 H 1
120 Al Kafi – V 4 – The Book of Zakat Ch 84 H 2
said: ‘Yes, there is nothing more beloved to me asws than it, therefore I asws loved it that I asws should give charity with the thing most beloved to me asws’.121

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muaz Bin Kaseer who said,

‘I heard Abu Abdullah asws saying: ‘There is leeway upon our asws Shias that they can spend from what is in their hands with the acts of kindness. So when our asws Qaim asws rises, it would be Prohibited unto every one with a treasure to hoard it until he comes with it, so he assists with it against his asws enemies, and these are the Words of Allah azwj Mighty and Majestic [9:34] and (as for) those who hoard up the gold and the silver and do not spend it in Allah’s Way, announce to them a painful Punishment’.122

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan Musa asws having said: ‘Fortify you wealth with the Zakat’.123

This is the end of the Book of Zakat and the Charity from the Book Al Kafi of the majestic Sheykh Abu Ja’far Muhammad Bin Yaqoub Al Kulayni, may Allah azwj have Mercy on him, and it would be followed by the Book of the Fasts; and the Praise is for Allah azwj, Lord azwj of the worlds, and Blessings be upon our Master Muhammad saww, the Prophet saww, and his saww Purified Progeny asws, the Infallibles.

121 Al Kafi – V 4 – The Book of Zakat Ch 84 H 3
122 Al Kafi – V 4 – The Book of Zakat Ch 84 H 4
123 Al Kafi – V 4 – The Book of Zakat Ch 84 H 5