

الكافي

AL-KAFI

ج 4

Volume 4

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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 (2)

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

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

بَابُ الْقَرْضِ

Chapter 76 – The loan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ الصَّدَقَةُ بِعَشْرَةٍ وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ وَ فِي رِوَايَةٍ أُخْرَى بِخَمْسَةِ عَشْرٍ .

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^{asws} having said: 'It is inscribed upon a door of the Paradise: "The charity is with ten (Rewards), and the loan is with eighteen"'. And in another report, 'Fifteen'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ رُبَيْعٍ عَنْ عَبْدِ اللَّهِ عَنِ فَضَيْلِ بْنِ بَسَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا مِنْ مُؤْمِنٍ أَقْرَضَ مُؤْمِنًا يَلْتَمِسُ بِهِ وَجْهَ اللَّهِ إِلَّا حَسَبَ اللَّهُ لَهُ أَجْرَهُ بِحِسَابِ الصَّدَقَةِ حَتَّى يَرْجِعَ إِلَيْهِ مَالُهُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Hammad, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar who said,

'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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ قَالَ يَعْنِي بِالْمَعْرُوفِ الْقَرْضَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed,

(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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُفَيْبَةَ بْنِ خَالِدٍ قَالَ دَخَلْتُ أَنَا وَ الْمُعَلَّى وَ عُمَانُ بْنُ عَمْرَانَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَلَمَّا رَأَانَا قَالَ مَرْحَبًا بِكُمْ وَجُوهٌ تُحِبُّنَا وَ نُحِبُّهَا جَعَلَكُمْ اللَّهُ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ لَهُ عُمَانُ جُعِلَتْ فِدَاكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) نَعَمْ مَهْ قَالَ إِنِّي رَجُلٌ مُوسِرٌ فَقَالَ لَهُ بَارَكَ اللَّهُ لَكَ فِي بَسَارِكَ قَالَ وَ يَجِيءُ الرَّجُلُ فَيَسْأَلُنِي الشَّيْءَ وَ لَيْسَ هُوَ إِبَانُ زَكَاتِي

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?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْقَرْضُ عِنْدَنَا بِثَمَانِيَةِ عَشْرٍ وَ الصَّدَقَةُ بِعَشْرَةٍ وَ مَا ذَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِرًا أَعْطَيْتَهُ فَإِذَا كَانَ إِبَانُ زَكَاتِكَ احْتَسِبْتَ بِهَا مِنَ الزَّكَاةِ يَا عُمَانُ لَا تَرُدَّهُ فَإِنَّ رَدَّهُ عِنْدَ اللَّهِ عَظِيمٌ يَا عُمَانُ إِنَّكَ لَوْ عَلِمْتَ مَا مَنَزَلَهُ الْمُؤْمِنُ مِنْ رَبِّهِ مَا تَوَانَيْتَ فِي حَاجَتِهِ وَ مَنْ أَدَخَلَ عَلَى مُؤْمِنٍ سُرُورًا فَقَدْ أَدَخَلَ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ يَدْفَعُ الْجُنُونَ وَ الْجَدَامَ وَ الْبَرَصَ .

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^{saww}; and the fulfillment of a need of the Believer repels the insanity, and the leprosy, and the vitiligo'.⁴

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِبْرَاهِيمَ بْنِ السُّدِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَرْضُ الْمُؤْمِنِ غَنِيمَةٌ وَ تَعْجِيلُ خَيْرٍ إِنْ أَيْسَرَ آدَاهُ وَ إِنْ مَاتَ احْتَسِبَ مِنَ الزَّكَاةِ .

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

بَابُ إِنْظَارِ الْمُعْسِرِ

Chapter 77 – Respiteing the insolvent

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَرَادَ أَنْ يُظِلَّهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ قَالَهَا ثَلَاثًا فَهَابَهُ النَّاسُ أَنْ يَسْأَلُوهُ فَقَالَ فَلْيَنْظُرْ مُعْسِرًا أَوْ لِيَدْعَ لَهُ مِنْ حَقِّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiyah 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^{azwj} 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

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ فِي يَوْمٍ حَارٍّ وَحَنَى كَفَّهُ مِنْ أَحَبِّ مَنْ أَحَبَّ أَنْ يَسْتَظِلَّ مِنْ قُورِ جَهَنَّمَ قَالَهَا ثَلَاثَ مَرَّاتٍ فَقَالَ النَّاسُ فِي كُلِّ مَرَّةٍ نَحْنُ يَا رَسُولَ اللَّهِ فَقَالَ مَنْ أَنْظَرَ غَرِيماً أَوْ تَرَكَ الْمُعْسِرَ

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(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'.

ثُمَّ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ لِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ إِنَّ أَبِي أَخْبَرَنِي أَنَّهُ لَزِمَ غَرِيماً لَهُ فِي الْمَسْجِدِ فَأَقْبَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَدَخَلَ بَيْتَهُ وَنَحْنُ جَالِسَانِ ثُمَّ خَرَجَ فِي الْهَاجِرَةِ فَكَشَفَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بَسْتَرَهُ وَقَالَ يَا كَعْبُ مَا زِلْتُمَا جَالِسَيْنِ قَالَ نَعَمْ يَا أَبِي وَآمِي قَالَ فَأَشَارَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِكَفِّهِ خُذِ النِّصْفَ قَالَ فَقُلْتُ يَا أَبِي وَآمِي ثُمَّ قَالَ أَتْبِعْهُ بِبِقِيَّةِ حَقِّكَ قَالَ فَأَخَذْتُ النِّصْفَ وَوَضَعْتُ لَهُ النِّصْفَ .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَلُّوا سَبِيلَ الْمُعْسِرِ كَمَا خَلَّاهُ اللَّهُ عَزَّ وَجَلَّ .

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

(It has been narrated) from Abu Abdullah^{asws}: 'Free the way of the insolvent just as Allah^{azwj} Mighty and Majestic Frees it'.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَنْبِرَ ذَاتَ يَوْمٍ فَحَمِدَ اللَّهَ وَأَتَى عَلَيْهِ وَصَلَّى عَلَى أَنْبِيَائِهِ صَلَّى اللَّهُ عَلَيْهِمْ ثُمَّ قَالَ أَيُّهَا النَّاسُ لِيُبَلِّغِ الشَّاهِدُ مِنْكُمْ الْغَائِبَ أَلَا وَمَنْ أَنْظَرَ مُعْسِراً كَانَ لَهُ عَلَى اللَّهِ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ صَدَقَةٌ بِمَنْلِ مَالِهِ حَتَّى يَسْتَوْفِيَهُ

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

⁶ Al Kafi – V 4 – The Book of Zakat Ch 73 H 1

⁷ Al Kafi – V 4 – The Book of Zakat Ch 73 H 2

⁸ Al Kafi – V 4 – The Book of Zakat Ch 73 H 3

(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’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ إِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَ أَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ أَنَّهُ مُعْسِرٌ فَنَصَّدَّقُوا عَلَيْهِ بِمَا لَكُمْ فَهُوَ خَيْرٌ لَكُمْ .

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

بَابُ تَخْلِيلِ الْمَيِّتِ

Chapter 78 – Freeing the deceased (from paying back)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَسَنِ بْنِ خُنَيْسٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنْ لِعَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ دَيْنًا عَلَى رَجُلٍ فَقَدْ مَاتَ وَ قَدْ كَلَّمَنَاهُ أَنْ يُحْلِلَهُ فَأَبَى فَقَالَ وَيْحَهُ أَمَا يَعْلَمُ أَنَّ لَهُ بِكُلِّ دِرْهَمٍ عَشْرَةَ إِذَا حَلَّلَهُ فَإِذَا لَمْ يُحْلِلْهُ فَإِنَّمَا لَهُ دِرْهَمٌ بَدَلَ دِرْهَمٍ .

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

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنِ الْوَلِيدِ بْنِ أَبِي الْعَلَاءِ عَنِ مَعْنَبِ قَالَ دَخَلَ مُحَمَّدُ بْنُ بَشْرِ الْوَشَاءِ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَسْأَلُهُ أَنْ يُكَلِّمَ شِهَابًا أَنْ يُخَفِّفَ عَنْهُ حَتَّى يَنْقُضِيَ الْمَوْسِمَ وَ كَانَ لَهُ عَلَيْهِ أَلْفٌ دِينَارٍ فَأَرْسَلَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ قَدْ عَرَفْتَ حَالَ مُحَمَّدٍ وَ انْقِطَاعَهُ إِلَيْنَا وَ قَدْ ذَكَرَ أَنَّ لَكَ عَلَيْهِ أَلْفٌ دِينَارٍ لَمْ تَذْهَبْ فِي بَطْنٍ وَ لَا فَرَجٍ وَ إِنَّمَا ذَهَبَتْ دَيْنًا عَلَى الرَّجَالِ وَ وَضَائِعٍ وَضَعَهَا وَ أَنَا أَحِبُّ أَنْ تَجْعَلَهُ فِي حِلٍّ

Ali Bin Muhammad Bin Abdullah, 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 ^{asws} would love it if you could make him to be free from it'.

فَقَالَ لَعَلَّكَ مَمَّنْ يَزُ عُمْ أَنَّهُ يُفْبِضُ مِنْ حَسَنَاتِهِ فَتُعْطَاهَا فَقَالَ كَذَلِكَ فِي أَيِّدِنَا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اللَّهُ أَكْرَمُ وَ أَعَدَلُ مِنْ أَنْ يَتَقَرَّبَ إِلَيْهِ عَبْدُهُ فَيَقُومَ فِي اللَّيْلَةِ الْقَرَّةِ أَوْ يَصُومَ فِي الْيَوْمِ الْحَارِّ أَوْ يَطُوفَ بِهَذَا الْبَيْتِ ثُمَّ يَسْتَلْبَهُ ذَلِكَ فَيُعْطَاهُ وَ لَكِنَّ لِلَّهِ فَضْلٌ كَثِيرٌ يُكَافِي الْمُؤْمِنَ فَقَالَ فَهُوَ فِي حِلٍّ .

Then he ^{asws} said: 'Perhaps you are from the ones who think that He ^{azwj} 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 Abdullah ^{asws} said: 'Allah ^{azwj} is more Benevolent and more Just that if His ^{azwj} servant comes closer to Him ^{saww}, so he stands during the cold night (in Prayer), or Fasts during the hot day, or circumambulates with this House (Kabah), then He ^{azwj} would Confiscate that, so He ^{azwj} would Give it (to others), but Allah ^{azwj} has a lot of extras which would suffice the Believer'. So he said, 'So he is in freedom (from my debt)'.¹¹

بَابُ مَنُونَةِ النَّعْمِ

Chapter 79 – Provision for the Bounties

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ الْفَرَّاءِ مَوْلَى طَرِبَالٍ عَنْ حَبِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَظُمَتْ نِعْمَةُ اللَّهِ عَلَيْهِ اشْتَدَّتْ مَنُونَةُ النَّاسِ عَلَيْهِ فَاسْتَدْبِمُوا النِّعْمَةَ بِاخْتِمَالِ الْمَنُونَةِ وَ لَا تُعْرَضُوهَا لِلزَّوَالِ فَقَالَ مَنْ زَالَتْ عَنْهُ النِّعْمَةُ فَكَادَتْ أَنْ تَعُودَ إِلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Suleyman Al Fara'a, a slave of Tirbaal, from Hadeed Bin hakeym,

(It has been narrated) from Abu Abdullah ^{asws} having said: 'The one upon whom the Bounties of Allah ^{azwj} 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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ عَنْ أَبِي أَيُّوبَ الْمَدَنِيِّ مَوْلَى بَنِي هَاشِمٍ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجَعْفَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مِنْ عَبْدٍ تَظَاهَرَتْ عَلَيْهِ مِنَ اللَّهِ نِعْمَةٌ إِلَّا اشْتَدَّتْ مَنُونَةُ النَّاسِ عَلَيْهِ فَمَنْ لَمْ يَقُمْ لِلنَّاسِ بِحَوَائِجِهِمْ فَقَدْ عَرَضَ النِّعْمَةَ لِلزَّوَالِ قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَنْ يَقْدِرُ أَنْ يَقُومَ لِهَذَا الْخَلْقِ بِحَوَائِجِهِمْ فَقَالَ إِنَّمَا النَّاسُ فِي هَذَا الْمَوْضِعِ وَ اللَّهُ الْمُؤْمِنُونَ .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Abu Ayoub Al Madany, a slave of the Clan of Hashim ^{as}, from Dawood Bin Abdullah Bin Muhammad Al Ja'fary, from Ibrahim Bin Muhammad who said,

'Abu Abdullah ^{asws} There is none from a Believer upon whom the Bounties of Allah ^{azwj} 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 you ^{asws}! 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

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِحُسَيْنِ الصَّخَّافِ يَا حُسَيْنُ مَا ظَاهَرَ اللَّهُ عَلَى عَبْدِ النَّعَمِ حَتَّى ظَاهَرَ عَلَيْهِ مَوْنَةُ النَّاسِ فَمَنْ صَبَرَ لَهُمْ وَ قَامَ بِشَانِهِمْ زَادَهُ اللَّهُ فِي نِعْمِهِ عَلَيْهِ عِنْدَهُمْ وَ مَنْ لَمْ يَصْبِرْ لَهُمْ وَ لَمْ يَقُمْ بِشَانِهِمْ أزالَ اللَّهُ عِزَّ وَ جَلَّ عَنْهُ تِلْكَ النِّعْمَةُ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Sa'dan Bin Muslim, from Aban Bin Taghlab 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^{azwj} 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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَظُمَتْ عَلَيْهِ النِّعْمَةُ اسْتَدَّتْ مَوْنَةُ النَّاسِ عَلَيْهِ فَإِنْ هُوَ قَامَ بِمَوْنَتِهِمْ اجْتَلَبَ زِيَادَةَ النِّعْمَةِ عَلَيْهِ مِنَ اللَّهِ وَ إِنْ لَمْ يَفْعَلْ فَقَدْ عَرَّضَ النِّعْمَةَ لِزَوَالِهَا .

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

بَابُ حُسْنِ جَوَارِ النَّعْمِ

Chapter 80 – Goodness in the vicinity of the Bounties

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) يَا ابْنَ عَرْفَةَ إِنَّ النَّعْمَ كَالْإِبِلِ الْمُعْتَقَلَةِ فِي عَطْنِهَا عَلَى الْقَوْمِ مَا أَحْسَنُوا جَوَارَهَا فَإِذَا أَسَاءُوا مُعَامَلَتَهَا وَ إِنَابَتَهَا نَفَرَتْ عَنْهُمْ .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ أَحْسِنُوا جَوَارِ النَّعْمِ قُلْتُ وَ مَا حُسْنُ جَوَارِ النَّعْمِ قَالَ الشُّكْرُ لِمَنْ أَنْعَمَ بِهَا وَ آدَاءُ حُقُوقِهَا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Muhammad Bin Ijlan who said,

¹³ Al Kafi – V 4 – The Book of Zakat Ch 74 H 2

¹⁴ Al Kafi – V 4 – The Book of Zakat Ch 74 H 3

¹⁵ Al Kafi – V 4 – The Book of Zakat Ch 74 H 4

¹⁶ Al Kafi – V 4 – The Book of Zakat Ch 75 H 1

'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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ زَيْدِ الشَّحَّامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ أَحْسِنُوا جَوَارِ نِعَمِ اللَّهِ وَ احذَرُوا أَنْ تَنْتَقِلَ عَنْكُمْ إِلَى غَيْرِكُمْ أَمَا إِنَّهَا لَمْ تَنْتَقِلْ عَنْ أَحَدٍ قَطُّ فَكَادَتْ أَنْ تَرْجِعَ إِلَيْهِ قَالَ وَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) يَقُولُ قَلَّ مَا أُدْبِرَ شَيْءٌ فَأَقْبَلَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Zayd Al Shahaam who said,

'I heard Abu Abdullah^{asws} saying: 'Do good in the vicinity of the Bounty of Allah^{azwj}, 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

بَابُ مَعْرِفَةِ الْجُودِ وَالسَّخَاءِ

Chapter 81 – Understanding the 'الْجَوَادِ' benevolence and 'السَّخَاءِ' the generosity

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي الْجَهْمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَحْمَدَ بْنِ سَلِيمَانَ قَالَ سَأَلَ رَجُلٌ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَامُ) وَ هُوَ فِي الطَّوَافِ فَقَالَ لَهُ أَخْبِرْنِي عَنِ الْجَوَادِ فَقَالَ إِنَّ لِكَلَامِكَ وَجْهَيْنِ فَإِنْ كُنْتَ تَسْأَلُ عَنِ الْمَخْلُوقِ فَإِنَّ الْجَوَادَ الَّذِي يُؤَدِّي مَا افْتَرَضَ اللَّهُ عَلَيْهِ وَ إِنْ كُنْتَ تَسْأَلُ عَنِ الْخَالِقِ فَهُوَ الْجَوَادُ إِنْ أَعْطَى وَ هُوَ الْجَوَادُ إِنْ مَنَعَ لِأَنَّهُ إِنْ أَعْطَاكَ أَعْطَاكَ مَا لَيْسَ لَكَ وَ إِنْ مَنَعَكَ مَنَعَكَ مَا لَيْسَ لَكَ .

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 'الْجَوَادِ' 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 Allah^{azwj} has Obligated upon him, and if you are asking about the Creator, so He^{azwj} is the 'الْجَوَادِ' Benevolent if He^{azwj} were to 'السَّخَاءِ' Give, and He^{azwj} is the Benevolent if He^{asws} was to prevent, because if He^{azwj} were to Give you, He^{azwj} Gives you what is not yours, and if He^{azwj} Prevents you, He^{azwj} Prevents you from what is not for you'.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ مَا حَدُّ السَّخَاءِ فَقَالَ تَخْرُجُ مِنْ مَالِكَ الْحَقِّ الَّذِي أَوْجَبَهُ اللَّهُ عَلَيْكَ فَتَنْصَعُهُ فِي مَوْضِعِهِ .

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^{asws}, said, 'I said to him^{asws}, 'What is a limit of the generosity?' So he^{asws} 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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ السَّخِيُّ مُحَبَّبٌ فِي السَّمَاوَاتِ مُحَبَّبٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةِ عَذْبَةٍ وَ خُلِقَ مَاءُ عَيْنَيْهِ مِنْ مَاءِ الْكَوْثَرِ وَ النَّخِيلُ مُبْعَضٌ فِي السَّمَاوَاتِ مُبْعَضٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةِ سِخِّهِ وَ خُلِقَ مَاءُ عَيْنَيْهِ مِنْ مَاءِ الْعُوسَجِ .

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} that Rasool-Allah^{saww} said: 'The generous one is loved in the skies and loved in the earth, having been Created from the essence of fresh water, and the water of his eyes having been Created from the water of Al-Kawser, and the stingy is hated in the skies and hated in the earth, having been Created from the marshy water, and the water of his eyes been Created from the water of 'العوسج' boxthorn'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مَهْدِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) قَالَ السَّخِيُّ الْحَسَنُ الْخُلُقِ فِي كَنَفِ اللَّهِ لَا يَسْتَخْلِي اللَّهُ مِنْهُ حَتَّى يُدْخِلَهُ الْجَنَّةَ وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا وَ لَا وَصِيًّا إِلَّا سَخِيًّا وَ مَا كَانَ أَحَدٌ مِنَ الصَّالِحِينَ إِلَّا سَخِيًّا وَ مَا زَالَ أَبِي يُوصِيَنِي بِالسَّخَاءِ حَتَّى مَضَى وَ قَالَ مَنْ أَخْرَجَ مِنْ مَالِهِ الزَّكَاةَ تَامَةً فَوَضَعَهَا فِي مَوْضِعِهَا لَمْ يُسْأَلْ مِنْ أَيْنَ اكْتَسَبْتَ مَالَكَ .

Ali Bin Ibrahim, from his father, from Ibn fazzal, from Ali Bin Uqba, from Mahdy,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'The generous one of good mannerisms is in the Care of Allah^{azwj}. Allah^{azwj} does not Leave him alone until He^{azwj} enters him into the Paradise; and Allah^{azwj} Mighty and Majestic neither Sent a Prophet^{as}, nor a successor^{as}, except as a generous one, and there was never anyone from the righteous ones except as a generous one, and my^{asws} father^{asws} never ceased to advise me^{asws} with the generosity until he^{asws} passed away, and he^{asws} said: 'The one who takes out the complete Zakat from his wealth, so he places it in its (appropriate) place, would not be Questioned: 'From where did you earn your wealth?'²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الْحُسَيْنِ بْنِ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَفَدَّ مِنَ الْبَيْمَنِ وَ فِيهِمْ رَجُلٌ كَانَ أَعْظَمُهُمْ كَلَامًا وَ أَشَدَّهُمْ اسْتِقْصَاءً فِي مُحَاجَةِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَغَضِبَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى التَّوَى عِرْقُ الْعَضْبِ بَيْنَ عَيْنَيْهِ وَ تَرَبَّدَ وَجْهُهُ وَ أَطْرَقَ إِلَى الْأَرْضِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Saeed Al Mukary, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There came to Rasool-Allah^{saww} a delegation from Al-Yemen, and among them was a man who was their greatest speaker, and the most intense of interrogation in argumentation with the Prophet^{saww}. So the Prophet^{saww} got angered until a 'vein of the tension' strained between his^{saww} eyes, and his^{saww} face glowered, and looked down to the ground.

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 جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) فَقَالَ رَبُّكَ يُقْرُئُكَ السَّلَامَ وَ يَقُولُ لَكَ هَذَا رَجُلٌ سَخِيٌّ يُطْعِمُ الطَّعَامَ فَسَكَنَ عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْغَضَبُ وَ رَفَعَ رَأْسَهُ وَ قَالَ لَهُ لَوْ لَا أَنَّ جِبْرَائِيلَ أَخْبَرَنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّكَ سَخِيٌّ تُطْعِمُ الطَّعَامَ لَشَرَدْتُ بِكَ وَ جَعَلْتُكَ حَدِيثًا لِمَنْ خَلَقَكَ

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

فَقَالَ لَهُ الرَّجُلُ وَ إِنَّ رَبَّكَ لِيُحِبُّ السَّخَاءَ فَقَالَ نَعَمْ فَقَالَ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا رَدُّتْ مِنْ مَالِي أَحَدًا .

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

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِيَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) كَانَ أَبَا أَضْيَافٍ فَكَانَ إِذَا لَمْ يَكُونُوا عِنْدَهُ حَرَجَ يَطْلُبُهُمْ وَ أَعْلَقَ بَابَهُ وَ أَخَذَ الْمَفَاتِيحَ يَطْلُبُ الْأَضْيَافَ وَ إِنَّهُ رَجَعَ إِلَى دَارِهِ فَإِذَا هُوَ بِرَجُلٍ أَوْ شِبْهِ رَجُلٍ فِي الدَّارِ فَقَالَ يَا عَبْدَ اللَّهِ بِإِذْنِ مَنْ دَخَلْتَ هَذِهِ الدَّارَ قَالَ دَخَلْتُهَا بِإِذْنِ رَبِّي يَرُدُّ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَعَرَفَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) أَنَّهُ جِبْرَائِيلُ

Ali Bin Muhammad Bin Abdullah, from Ahmad bin Muhammad, from one of our companions, from Aban, from Muawiya Bin Ammar, from Zayd Al Shahaam,

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

فَحَمِدَ اللَّهُ ثُمَّ قَالَ أَرْسَلَنِي رَبُّكَ إِلَى عَبْدِ مِنْ عِبِيدِهِ يَتَّخِذُهُ خَلِيلًا قَالَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَأَعْلَمَنِي مَنْ هُوَ أَخَذْتُهُ حَتَّى أَمُوتَ قَالَ فَأَنْتَ هُوَ قَالَ وَ مِمَّ ذَلِكَ قَالَ لِأَنَّكَ لَمْ تَسْأَلْ أَحَدًا شَيْئًا قَطُّ وَ لَمْ تُسْأَلْ شَيْئًا قَطُّ فَقُلْتَ لَا .

So he (Jibraeel^{as}) Praised Allah^{azwj}, then said: ‘Your^{as} Lord^{azwj} has Sent me^{as} to a servant from His^{azwj} servants to take him as a friend’. Ibrahim^{as} said: ‘So let me^{as} know who he is, so I^{as} can serve him until I^{as} die’. He^{as} said: ‘You^{as} are him’. He^{as} said: ‘And why is that so?’ He^{as} said: ‘Because you^{as} do not ask anyone for anything at all, and you^{as} have not been asked for anything at all’. So he^{as} said: ‘No’.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَيَانَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى رَجُلٌ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُهُمْ إِيْمَانًا قَالَ أَبْسَطُهُمْ كَفَاءً .

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinana, from Abu Abdul Rahman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww} so he said, 'O Rasool-Allah^{saww}! Which ones of the people are their most superior ones in belief?' He^{saww} said: 'The most extending of them of their palms (the most generous ones)'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عَبْدِ عَنِ أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيَى عَنْ أَيُّوبَ بْنِ أَعْيَنَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُؤْتَى يَوْمَ الْقِيَامَةِ بِرَجُلٍ فَيَقَالُ احْتَجَّ فَيَقُولُ يَا رَبِّ خَلَقْتَنِي وَهَدَيْتَنِي فَأَوْسَعْتَ عَلَيَّ فَلَمْ أَزَلْ أَوْسِعْ عَلَى خَلْقِكَ وَ أَيْسَّرَ عَلَيْهِمْ لِكَيْ تَنْشُرَ عَلَيَّ هَذَا الْيَوْمَ رَحْمَتَكَ وَ تُيسِّرَهُ فَيَقُولُ الرَّبُّ جَلَّ تَنَائُؤُهُ وَ تَعَالَى ذِكْرُهُ صَدَقَ عَبْدِي أَنْدَلُوهُ الْجَنَّةَ .

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'far^{asws} having said: 'Rasool-Allah^{saww} 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 Lord^{azwj}! You^{azwj} Created me and Guided me, so You Expanded (the sustenance) upon me, so I did not cease to extend upon Your^{azwj} creatures and being lenient upon them so that You^{azwj} would Extend Your^{azwj} Mercy upon me on this Day and be Lenient with me'. So the Lord^{azwj}, Majestic is His^{azwj} Extollation, and Exalted is His^{azwj} Mention, would be Saying: "My^{azwj} servant speaks truthfully. Enter him into the Paradise"²⁶.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ وَ سَمِعْتُهُ يَقُولُ السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ مَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا دَخَلَ الْجَنَّةَ .

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

'I heard Abu Al-Hassan^{asws} saying: 'The generous one is close to Allah^{azwj}, close to the Paradise, and close to the people'. And I heard him^{asws} saying: 'The generosity is a tree in the Paradise. The one who attaches himself in one of its branches would enter the Paradise'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَاسِرِ الْخَادِمِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ السَّخِيُّ يَأْكُلُ طَعَامَ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ وَ النَّخِيلُ لَا يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَلَّا يَأْكُلُوا مِنْ طَعَامِهِ .

Ali Bin Ibrahim, from Yasser Al Khadim,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} 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'.²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لِإِبْنِهِ الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَا بُنَيَّ مَا السَّمَاخَةُ قَالَ الْبَدَلُ فِي الْبَيْسْرِ وَ الْعُسْرِ .

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^{asws} son^{asws} Al-Hassan^{asws}: 'O my^{asws} son^{asws}! What is the generosity?' He^{asws} said: 'The giving during the ease as well as the hardship'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِيَعُضَّ جُلَسَائِهِ أَلَا أُخْبِرُكَ بِشَيْءٍ يُقَرِّبُ مِنَ اللَّهِ وَ يُقَرِّبُ مِنَ الْجَنَّةِ وَ يُبَاعِدُ مِنَ النَّارِ فَقَالَ بَلَى فَقَالَ عَلَيْكَ بِالسَّخَاءِ فَإِنَّ اللَّهَ خَلَقَ خَلْقًا بِرَحْمَتِهِ لِرَحْمَتِهِ فَجَعَلَهُمْ لِلْمَعْرُوفِ أَهْلًا وَ لِلْخَيْرِ مَوْضِعًا وَ لِلنَّاسِ وَجْهًا يُسْعَى إِلَيْهِمْ لِكَيْ يُخَيِّرَهُمْ كَمَا يُخَيِّرُ الْمَطَرُ الْأَرْضَ الْمُجْدِبَةَ أَوْلَيْكَ هُمْ الْمُؤْمِنُونَ الْأَمْنُونَ يَوْمَ الْقِيَامَةِ .

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

'Abu Abdullah^{asws} said to one of his^{asws} gathered ones: 'Shall I^{asws} 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^{azwj} Mercy for His^{azwj} 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

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى (عَلَيْهِ السَّلَامُ) أَنْ لَا تَقْتُلِ السَّامِرِيَّ فَإِنَّهُ سَخِيٌّ .

Ali Bin Ibrahim, raising it,

'He^{asws} said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "Do not kill Samiry^{la} for he^{la} is a generous one'.³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ أَبِي جَعْفَرٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ شَابٌ سَخِيٌّ مَرَّهُقٌ فِي الذُّنُوبِ أَحَبُّ إِلَى اللَّهِ مِنْ شَيْخٍ عَابِدٍ بَخِيلٍ .

A number of our companions, from Sahl Bin Ziyad, 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'.³²

سَهْلُ بْنُ زِيَادٍ عَمَّنْ حَدَّثَهُ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ خَيْرُكُمْ سُمَحَاؤُكُمْ وَ شِرَارُكُمْ بُخْلَاؤُكُمْ وَ مِنْ خَالِصِ الْإِيمَانِ الْبِرُّ بِالْإِخْوَانِ وَ السَّعْيُ فِي حَوَائِجِهِمْ وَ إِنَّ الْبَارَّ بِالْإِخْوَانِ لِيُجِبَهُ الرَّحْمَنُ وَ فِي ذَلِكَ مَرْغَمَةٌ لِلشَّيْطَانِ وَ تَرْحُوحٌ عَنِ النَّيْرَانِ وَ دُخُولُ الْجَنَانِ يَا جَمِيلُ أَخْبِرْ بِهَذَا عَرَرَ أَصْحَابِكَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ عَرَرَ أَصْحَابِي قَالَ هُمْ الْبَارُونَ بِالْإِخْوَانِ فِي الْعُسْرِ وَ النَّيْسِ

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^{la} 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'.

ثُمَّ قَالَ يَا جَمِيلُ أَمَا إِنَّ صَاحِبَ الْكَثِيرِ يَهُونُ عَلَيْهِ ذَلِكَ وَ قَدْ مَدَحَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ صَاحِبَ الْقَلِيلِ فَقَالَ فِي كِتَابِهِ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ .

Then he^{asws} said: 'O Jameel! As for the owner of the plenty, that would be easy upon him, and Allah^{azwj} Mighty and Majestic has Praised the owner of the little with regards to that, so He^{azwj} Said in His^{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'.³³

بَابُ الْإِنْفَاقِ

Chapter 82 – The Expenditure

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمٍ عَنْ رَجُلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الشَّمْسَ لَتَطْلُعُ وَ مَعَهَا أَرْبَعَةُ أَمْلَاقٍ مَلَكٌ يُنَادِي يَا صَاحِبَ الْخَيْرِ أَنْتَ وَ أَنْبَشِرُ وَ مَلَكٌ يُنَادِي يَا صَاحِبَ الشَّرِّ أَنْزِعْ وَ أَقْصِرْ وَ مَلَكٌ يُنَادِي أَعْطِ مُنْفَقاً خَلْفاً وَ آتِ مُمْسِكاً تَلْفَافاً وَ مَلَكٌ يُبْضِخُهَا بِالْمَاءِ وَ لَوْ لَا ذَلِكَ اسْتَعَلَّتِ الْأَرْضُ .

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^{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'.³⁴

أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنِ عَثْمَانَ بْنِ عِيْسَى عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ قَالَ هُوَ الرَّجُلُ يَدْعُ مَالَهُ لَا يُنْفِقُهُ فِي طَاعَةِ اللَّهِ بُخْلًا ثُمَّ يَمُوتُ فَيَدْعُهُ لِمَنْ يَعْمَلُ فِيهِ بِطَاعَةِ اللَّهِ أَوْ فِي مَعْصِيَةِ اللَّهِ فَإِنْ عَمِلَ بِهِ فِي طَاعَةِ اللَّهِ رَأَى فِي مِيزَانٍ غَيْرِهِ فَرَأَهُ حَسْرَةً وَ قَدْ كَانَ الْمَالُ لَهُ وَ إِنْ كَانَ عَمِلَ بِهِ فِي مَعْصِيَةِ اللَّهِ قَوَاهُ بِذَلِكَ الْمَالِ حَتَّى عَمِلَ بِهِ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ .

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

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

³³ Al Kafi – V 4 – The Book of Zakat Ch 76 H 15

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.’³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ رَاشِدٍ عَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَيْقَنَ بِالْخَلْفِ سَخَتْ نَفْسُهُ بِالنَّفَقَةِ .

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^{saww} said: ‘The one is certain of the Replacement (by Allah^{azwj}), would be strict with himself (and monitor) where he spends’.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ مَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي كَلَامٍ لَهُ وَ مَنْ يَبْسُطُ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ يُخْلِفِ اللَّهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاهُ وَ يُضَاعِفُ لَهُ فِي آخِرَتِهِ .

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’.³⁷

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْأَيْدِي ثَلَاثَةٌ سَائِلَةٌ وَ مُنْفَقَةٌ وَ مُمْسِكَةٌ وَ خَيْرُ الْأَيْدِي الْمُنْفَقَةُ .

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^{saww} 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)’.³⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنِ الْحُسَيْنِ بْنِ أَيْمَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ يَا حُسَيْنُ أَنْفَقْ وَ أَيْقِنْ بِالْخَلْفِ مِنَ اللَّهِ فَإِنَّهُ لَمْ يَبْخَلْ عَبْدٌ وَ لَا أَمَةٌ بِنَفَقَةٍ فِيمَا يُرْضِي اللَّهَ عَزَّ وَ جَلَّ إِلَّا أَنْفَقَ أضعافها فيما يسخط الله عزَّ وَ جَلَّ .

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’.³⁹

³⁵ Al Kafi – V 4 – The Book of Zakat Ch 77 H 2

³⁶ Al Kafi – V 4 – The Book of Zakat Ch 77 H 3

³⁷ Al Kafi – V 4 – The Book of Zakat Ch 77 H 4

³⁸ Al Kafi – V 4 – The Book of Zakat Ch 77 H 6

³⁹ Al Kafi – V 4 – The Book of Zakat Ch 77 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عُمَرَ بْنِ أَدْنِيَةَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَوْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يُنَزِّلُ اللَّهُ الْمَعُونَةَ مِنَ السَّمَاءِ إِلَى الْعَبْدِ بِقَدْرِ الْمُؤْنَةِ فَمَنْ أَيْقَنَ بِالْخَلْفِ سَخَتْ نَفْسُهُ بِالنَّفَقَةِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Umar Bin Azina,

(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)'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ دَخَلَ عَلَيْهِ مَوْلَى لَهُ فَقَالَ لَهُ هَلْ أَنْفَقْتَ الْيَوْمَ شَيْئًا قَالَ لَا وَاللَّهِ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) فَمَنْ أَيْقَنَ يُخْلِفُ اللَّهُ عَلَيْنَا أَنْفَقَ وَ لَوْ دَرَّ هَمًا وَاجِدًا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan 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^{azwj}'. So Abu Al-Hassan^{asws} said: 'So from where will Allah^{azwj} Replace upon us? Spend, and even though it is one Dirham'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ يَضْمَنُ أَرْبَعَةَ بِأَرْبَعَةِ آيَاتٍ فِي الْجَنَّةِ أَنْفَقَ وَ لَا تَخَفَ فَقْرًا وَ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ أَفْشِ السَّلَامَ فِي الْعَالَمِ وَ اتْرُكِ الْمِرَاءَ وَ إِنْ كُنْتَ مُجَقًّا .

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'.⁴²

بَابُ الْبُخْلِ وَالشُّحِّ

Chapter 83 – 'The stinginess and 'the greed

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ سَمِعَ رَجُلًا يَقُولُ إِنَّ الشَّحِيحَ أَعْدَرُ مِنَ الظَّالِمِ فَقَالَ لَهُ كَذَبْتَ إِنَّ الظَّالِمَ قَدْ يَتُوبُ وَ يَسْتَغْفِرُ وَ يَرُدُّ الظَّلَامَةَ عَلَى أَهْلِهَا وَ الشَّحِيحُ إِذَا شَحَّ مَنَعَ الزَّكَاةَ وَ الصَّدَقَةَ وَ صِلَةَ الرَّحِمِ وَ قَرَى الضَّنْفِ وَ النَّفَقَةَ فِي سَبِيلِ اللَّهِ وَ أَبْوَابَ الْبِرِّ وَ حَرَامُ عَلَى الْجَنَّةِ أَنْ يَدْخُلَهَا شَحِيحٌ .

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

⁴⁰ Al Kafi – V 4 – The Book of Zakat Ch 77 H 8

⁴¹ Al Kafi – V 4 – The Book of Zakat Ch 77 H 9

⁴² Al Kafi – V 4 – The Book of Zakat Ch 77 H 10

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).⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِذَا لَمْ يَكُنْ لِلَّهِ فِي عَبْدِ حَاجَةً ابْتِلَاهُ 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-Momineen^{asws} said: 'When Allah^{azwj} is not interested in a person, He^{azwj} Allows greediness to dominate him'.⁴⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِبَنِي سَلَمَةَ يَا بَنِي سَلَمَةَ مَنْ سَيِّدُكُمْ قَالُوا يَا رَسُولَ اللَّهِ سَيِّدُنَا رَجُلٌ فِيهِ بُخْلٌ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَيْ دَاءٍ أَدْوَى مِنَ الْبُخْلِ ثُمَّ قَالَ بَلْ سَيِّدُكُمْ الْأَبْيَضُ الْجَسَدِ الْبَرَاءُ بْنُ مَعْرُورٍ .

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'ur, whose body is white..⁴⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي الْجَهْمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ الْبُخِيلُ مَنْ بَخَلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abu Al Jaham, from Musa Bin Bakr, from Ahmad Bin Suleyman,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'The miser is the one who is miserly with what Allah^{azwj} has Obligated upon him'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرَ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا مَحَقَّ الْإِسْلَامَ مَحَقَّ الشُّحِّ شَيْءٌ ثُمَّ قَالَ إِنَّ لِهَذَا الشُّحِّ دَبِيبًا كَدِيبِيبِ النَّمْلِ وَ شُعْبًا كَشُعْبِ الشَّرِكِ وَ فِي نُسَخَةِ الْخُرَى الشُّوْكَ .

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

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْسَ بِالْبَخِيلِ الَّذِي يُؤَدِّي 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^{saww} 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

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) تَدْرِي مَا الشَّحِيحُ قُلْتُ هُوَ الْبَخِيلُ قَالَ الشُّحُّ أَشَدُّ مِنَ الْبُخْلِ إِنَّ الْبَخِيلَ يَبْخُلُ بِمَا فِي يَدِهِ وَ الشَّحِيحُ يَسْخُ عَلَى مَا فِي أَيْدِي النَّاسِ وَ عَلَى مَا فِي يَدَيْهِ حَتَّى لَا يَرَى مِمَّا فِي أَيْدِي النَّاسِ شَيْئاً إِلَّا تَمَنَّى أَنْ يَكُونَ لَهُ بِالْحِلِّ وَ الْحَرَامِ وَ لَا يَقْنَعُ بِمَا رَزَقَهُ اللَّهُ .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغْبِرَةِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْسَ الْبَخِيلُ مَنْ أَدَّى الزَّكَاةَ الْمَفْرُوضَةَ مِنْ مَالِهِ وَ أَعْطَى الْبَائِنَةَ فِي قَوْمِهِ إِنَّمَا الْبَخِيلُ حَقُّ الْبَخِيلِ مَنْ لَمْ يُؤَدِّ الزَّكَاةَ الْمَفْرُوضَةَ مِنْ مَالِهِ وَ لَمْ يُعْطِ الْبَائِنَةَ فِي قَوْمِهِ وَ هُوَ يُبَدِّرُ فِيمَا سِوَى ذَلِكَ .

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^{saww} said: 'He is not the miser, the one who pays the Obligatory Zakat from his wealth, and gives 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

بَابُ النَّوَادِرِ

Chapter 84 – The Miscellaneous

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ سُهَيْبَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَا أَيُّهَا النَّاسُ رَمَانٌ مَنْ سَأَلَ النَّاسَ عَاشٍ وَ مَنْ سَكَتَ مَاتَ قُلْتُ فَمَا أَصْنَعُ إِنْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ قَالَ تُعِينُهُمْ بِمَا عِنْدَكَ فَإِنْ لَمْ تَجِدْ فَتَجَاهِدْ .

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

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Suleyman Bin Sufyan, from Is'haq Bin Ammar,

(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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ الصَّدَقَةِ صَدَقَةٌ عَنْ ظَهْرٍ غَنَى .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ الصَّدَقَةِ صَدَقَةٌ تَكُونُ عَنْ فَضْلِ الْكَفِّ .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ اطْعَمُوا الْبَائِسَ الْفَقِيرَ قَالَ هُوَ الزَّمَنُ الَّذِي لَا يَسْتَطِيعُ أَنْ يَخْرُجَ لِزِمَانَتِهِ .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَأَمَّا مَنْ أُعْطِيَ وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى بِأَنَّ اللَّهَ تَعَالَى يُعْطِي بِالْوَاحِدَةِ عَشْرَةَ إِلَى مِائَةِ أَلْفٍ فَمَا زَادَ فَسَنِّيَسْرُهُ لِلْيَسْرَى قَالَ لَا يُرِيدُ شَيْئاً مِنَ الْخَيْرِ إِلَّا يَسْرَهُ اللَّهُ لَهُ

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),**

⁵¹ Al Kafi – V 4 – The Book of Zakat Ch 78 H 1

⁵² Al Kafi – V 4 – The Book of Zakat Ch 78 H 2

⁵³ Al Kafi – V 4 – The Book of Zakat Ch 78 H 3

⁵⁴ Al Kafi – V 4 – The Book of Zakat Ch 78 H 4

[92:6] And accepts the best are the ones to whom Allah^{azwj} 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. He^{asws} said: 'He would not want anything from the goodness, except that Allah^{azwj} would Make it easier for him.

وَأَمَّا مَنْ بَخِلَ وَاسْتَعْنَى قَالَ بَخِلَ بِمَا آتَاهُ اللَّهُ عَزَّ وَجَلَّ وَكَذَّبَ بِالْحُسْنَى بَأَنَّ اللَّهَ يُعْطِي بِالْوَأحِدَةِ عَشْرَةَ إِلَى مِائَةِ أَلْفٍ فَمَا زَادَ فَسُنِّيَسْرُهُ لِلْعُسْرَى قَالَ لَا يُرِيدُ شَيْئاً مِنَ الشَّرِّ إِلَّا يَسِّرَهُ لَهُ وَ مَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى قَالَ أَمَا وَاللَّهِ مَا هُوَ تَرَدَّى فِي بِنْرِ وَ لَا مِنْ جَبَلٍ وَ لَا مِنْ حَائِطٍ وَ لَكِنْ تَرَدَّى فِي نَارِ جَهَنَّمَ .

[92:8] And rejects the good words (receiving Rewards from Allah), he^{asws} 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 Imam^{asws} said, 'Whatever evil things he wants is made easy for him.' **[92:11] His wealth does not help him when he falls**, the Imam said, 'This is not a fall into a well, from the top of a mountain, or from a wall, but it is a fall into Hell.'⁵⁵

وَ عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنْ سَالِمِ بْنِ أَبِي جَفْصَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ مَا مِنْ شَيْءٍ إِلَّا وَ قَدْ وَكَلْتُ بِهِ مَنْ يَقْبِضُهُ غَيْرِي إِلَّا الصَّدَقَةَ فَإِنِّي أَنْتَلِفُهَا بِيَدِي تَلْفَافاً حَتَّى إِنَّ الرَّجُلَ لَيَنْتَصِدُّ بِالنَّمْرَةِ أَوْ بِشِقِّ نَمْرَةٍ فَارْبِيبَهَا لَهُ كَمَا يُرْبِي الرَّجُلُ فَلَوْهُ وَ فَصِيلُهُ فَيَأْتِي يَوْمَ الْقِيَامَةِ وَ هُوَ مِثْلُ أَحَدٍ وَ أَكْظَمُ مِنْ أَحَدٍ .

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 Abdullah^{asws} having said that: 'Allah^{azwj} Blessed and High is Saying: "There is none from the things except that I^{azwj} have Allocated with it the one who takes possession of it apart from Me^{azwj}, except for the charity, for I^{azwj} Receive it in My^{azwj} Hands with a Reception, to the extent that the man gives charity with the date, or with part of a date, so I^{azwj} 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'.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَمْرِو حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى الْحَسَنِ وَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَ هُمَا جَالِسَانِ عَلَى الصَّفَا فَسَأَلَهُمَا فَقَالَا إِنَّ الصَّدَقَةَ لَا تَجُلُّ إِلَّا فِي دَيْنٍ مُوجِعٍ أَوْ غَرْمٍ مُفْطِعٍ أَوْ فَقْرٍ مُدْفِعٍ فَبَيَّنَّا شَيْءٌ مِنْ هَذَا قَالَ نَعَمْ فَأَعْطَيْاهُ وَ قَدْ كَانَ الرَّجُلُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَمَرَ وَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَأَعْطَيْاهُ وَ لَمْ يَسْأَلَاهُ عَنْ شَيْءٍ فَرَجَعَ إِلَيْهِمَا فَقَالَ لَهُمَا مَا لَكُمْ لَمْ تَسْأَلَانِي عَمَّا سَأَلْتَنِي عَنْهُ الْحَسَنُ وَ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) وَ أَخْبَرَهُمَا بِمَا قَالَا فَقَالَا إِنَّهُمَا غُذِيَا بِالْعِلْمِ بِغَدَاءٍ .

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 Abdullah^{asws} having said: 'A man came over to Al-Hassan^{asws} and Al-Husayn^{asws}, and they^{asws} were both seated upon Al-Safa (a mat made with dried leafs or jute). So he begged from them^{asws} both, so they^{asws} 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 they^{asws} 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'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَمَّنْ حَدَّثَهُ عَنْ مَسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَسْأَلُوا أُمَّتِي فِي مَجَالِسِهَا فَتُبْخَلُوا بِهَا .

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^{saww} said: 'Do not beg from my^{saww} community in their gatherings, so you would make them to be miserly'.⁵⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَمَرَ بِالنَّخْلِ أَنْ يُزَكَّى يَجِيءُ قَوْمٌ بِاللَّوَانِ مِنَ التَّمْرِ وَهُوَ مِنْ أَرْضِ النَّمْرِ يُؤَدُّونَهُ مِنْ زَكَاتِهِمْ تَمْرًا يُقَالُ لَهُ الْجَعْرُورُ وَالْمَعَى فَاةٌ قَلِيلَةٌ اللَّحَاءِ عَظِيمَةُ النَّوَى وَكَانَ بَعْضُهُمْ يَجِيءُ بِهَا عَنِ النَّمْرِ الْجَدِيدِ

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.** He^{asws} said: 'When Rasool-Allah^{saww} wanted people to pay Zakaat of dates (Zakaat to be given from fruits), a group of people came with types of dates, and these were from the ruined dates, paying is as their Zakaat, dates called Al *Ju'rour*, and Al *Mi'ay*, with little fruit and large cores; and some of them came over with it instead of the good quality dates.

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَخْرُصُوا هَاتَيْنِ التَّمْرَتَيْنِ وَلَا تَجِيئُوا مِنْهَا بِشَيْءٍ وَ فِي ذَلِكَ نَزَلَ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَ الْإِعْمَاضُ أَنْ تَأْخُذَ هَاتَيْنِ التَّمْرَتَيْنِ .

So Rasool-Allah^{saww} 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 Zakaat).⁵⁹

وَ فِي رَوَايَةٍ أُخْرَى عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ فَقَالَ كَانَ الْقَوْمُ قَدْ كَسَبُوا مَكَاسِبَ سَوْءٍ فِي الْجَاهِلِيَّةِ فَلَمَّا أَسْلَمُوا أَرَادُوا أَنْ يُخْرِجُوا مِنْ أَمْوَالِهِمْ لِيَتَصَدَّقُوا بِهَا فَأَبَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَّا أَنْ يُخْرِجُوا مِنْ أَطْيَبِ مَا كَسَبُوا .

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^{asws} regarding the Word of Allah^{azwj} Mighty and Majestic [2:267] **Spend (benevolently) from the good things that you earn**, so he^{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^{azwj} Blessed and High Refused except that they should take out from the good of what they had been earning'.⁶⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ إِنِّي شَيْخٌ كَثِيرُ الْعِيَالِ ضَعِيفُ الرُّكْنِ قَلِيلُ الشَّيْءِ فَهَلْ مِنْ مَعُونَةٍ عَلَيَّ زَمَانِي فَنَظَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى أَصْحَابِهِ وَنَظَرَ إِلَيْهِ أَصْحَابُهُ وَقَالَ قَدْ أَسْمَعْنَا الْقَوْلَ وَ أَسْمَعُكُمْ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ كُنْتُ مِثْلَكَ بِالْأَمْسِ فَذَهَبَ بِهِ إِلَى مَنْزِلِهِ فَأَعْطَاهُ مِرْوَدًا مِنْ تَبَرٍ وَ كَانُوا يَنْبَايِعُونَ بِالتَّبَرِ وَ هُوَ الذَّهَبُ وَ الْفِضَّةُ فَقَالَ الشَّيْخُ هَذَا كُلُّهُ قَالَ نَعَمْ فَقَالَ الشَّيْخُ أَقْبَلُ تَبَرِكَ فَإِنِّي لَسْتُ بِجِنِّي وَ لَا إِنْسِي وَ لَكِنِّي رَسُولٌ مِنَ اللَّهِ لِأَبْلُوكَ فَوَجَدْتُكَ شَاكِرًا فَجَزَاكَ اللَّهُ خَيْرًا .

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^{asws} having said: 'A man came over to the Prophet^{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^{saww} looked at his^{saww} companions, and his^{saww} companions looked at him^{saww} and he^{saww} said, 'He made us^{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^{azwj} to test you, so you have been found to be grateful. May Allah^{azwj} Recompense you goodly'.⁶¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِيَمْنَى وَ بَيْنَ أَيْدِينَا عِنَبٌ نَأْكُلُهُ فَجَاءَ سَائِلٌ فَسَأَلَهُ فَأَمَرَ بِعُقُودٍ فَأَعْطَاهُ فَقَالَ السَّائِلُ لَا حَاجَةَ لِي فِي هَذَا إِنْ كَانَ دِرْهُمٌ قَالَ يَسْعُ اللَّهُ عَلَيْكَ فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ رُدُّوا الْعُقُودَ فَقَالَ يَسْعُ اللَّهُ لَكَ وَ لَمْ يُعْطِهِ شَيْئًا

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

'We were in the presence of Abu Abdullah^{asws} at Mina, and in front of us were grapes we were eating from. So a beggar came over and begged from him^{asws}. So he^{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^{asws} said: 'May Allah^{azwj} Extend upon you'. So he went away, then returned, so he said, 'Give me back the grapes'. So he^{asws} said: 'May Allah^{azwj} Extend upon you', and did not give him anything.

ثُمَّ جَاءَ سَائِلٌ آخَرٌ فَأَخَذَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ثَلَاثَ حَبَّاتٍ عِنَبٍ فَتَنَاوَلَهَا إِيَّاهُ فَأَخَذَ السَّائِلُ مِنْ يَدِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي رَزَقَنِي فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَكَانَكَ فَحَسًا مِلءٌ كَفَيْهِ عِنَبًا فَتَنَاوَلَهَا إِيَّاهُ فَأَخَذَهَا السَّائِلُ مِنْ يَدِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

⁶⁰ Al Kafi – V 4 – The Book of Zakat Ch 78 H 10

⁶¹ Al Kafi – V 4 – The Book of Zakat Ch 78 H 11

Then another beggar came over, so Abu Abdullah^{asws} grabbed three seeds of grapes and gave it to him. So the beggar took it from his^{asws} hand, then said, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds Who Graced me'. So Abu Abdullah^{asws} said: 'Stay in your place'. So he^{asws} scooped and filled his^{asws} palms with grapes and gave these to him. So the beggar took them from his^{asws} hand, then said, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَكَانَكَ يَا غُلَامُ أَيُّ شَيْءٍ مَعَكَ مِنَ الدَّرَاهِمِ فَإِذَا مَعَهُ نَحْوُ مِنْ عِشْرِينَ دِرْهَمًا فِيمَا حَزَرْتَاهُ أَوْ نَحْوَهَا فَنَآوَلَهَا إِيَّاهُ فَأَخَذَهَا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ هَذَا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ

So Abu Abdullah^{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^{asws} gave these to him. So he took them, then said, 'The Praise is for Allah^{azwj}. This is from You^{azwj}, there being no associates for You^{azwj}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَكَانَكَ فَخَلَعَ قَمِيصًا كَانَ عَلَيْهِ فَقَالَ النَّبِيُّ هَذَا فَلَبَسَهُ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي وَ سَتَرَنِي يَا أَبَا عَبْدِ اللَّهِ أَوْ قَالَ جَزَاكَ اللَّهُ خَيْرًا لَمْ يَدْعُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَّا بِدَا ثُمَّ أَنْصَرَفَ فَذَهَبَ

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

قَالَ فَظَنْنَا أَنَّهُ لَوْ لَمْ يَدْعُ لَهُ لَمْ يَزَلْ يُعْطِيهِ لِأَنَّهُ كَلَّمَا كَانَ يُعْطِيهِ حَمْدَ اللَّهِ أَعْطَاهُ .

He (the narrator) said, 'We thought that he, if he had not supplicated for him^{asws}, he^{asws} would not have ceased to keep giving him, because every time he^{asws} gave him, he kept on Praising Allah^{azwj}, (and) he^{asws} kept on giving him'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا ضَاقَ أَحَدُكُمْ فَلْيُعَلِّمْ أَخَاهُ وَ لَا يُعِينُ عَلَى نَفْسِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When one of you is (financially) constrained, so let him inform him brother, when he cannot support himself'.⁶³

مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مَعْمَرٍ رَفَعَهُ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي بَعْضِ خُطْبِهِ إِنَّ أَفْضَلَ الْفِعَالِ صِيَانَةُ الْعَرَضِ بِالْمَالِ .

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

'Amir Al-Momineen^{asws} said in one of his^{asws} sermons: 'The most superior deed is maintaining the dignity with the wealth'.⁶⁴

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ ثَلَاثَةٌ إِنْ يَعْلَمَهُنَّ الْمُؤْمِنُ كَانَتْ زِيَادَةً فِي عُمُرِهِ وَ بَقَاءَ النِّعْمَةِ عَلَيْهِ فَقُلْتُ وَ مَا هُنَّ قَالَ تَطْوِيلُهُ فِي رُكُوعِهِ وَ سُجُودِهِ فِي صَلَاتِهِ وَ تَطْوِيلُهُ لِجُلُوسِهِ عَلَى طَعَامِهِ إِذَا أَطْعَمَ عَلَى مَا يَدَيْتِهِ وَ اصْطِنَاعُهُ الْمَعْرُوفَ إِلَى أَهْلِهِ .

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

'I heard Abu Abdullah^{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^{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'.⁶⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قُلْتُ قَوْمٌ عِنْدَهُمْ فَضُولٌ وَ بِإِخْوَانِهِمْ حَاجَةٌ شَدِيدَةٌ وَ لَيْسَ تَسَعُهُمُ الزَّكَاةُ أَسَعُهُمْ أَنْ يَشْبَعُوا وَ يَجُوعَ إِخْوَانُهُمْ فَإِنَّ الزَّمَانَ شَدِيدٌ فَقَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَ لَا يَخْدُلُهُ وَ لَا يَجْرُمُهُ فَبِحَقِّ عَلَى الْمُسْلِمِينَ الْإِجْتِهَادُ فِيهِ وَ التَّوَاصُلُ وَ التَّعَاوُنُ عَلَيْهِ وَ الْمُوَاسَاةُ لِأَهْلِ الْحَاجَةِ وَ الْعَطْفُ مِنْكُمْ يَكُونُونَ عَلَى مَا أَمَرَ اللَّهُ فِيهِمْ رُحَمَاءَ بَيْنَهُمْ مُتَرَاحِمِينَ .

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

'I asked Abu Abdullah^{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^{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^{azwj} has Commanded regarding them [48:29] **compassionate among themselves**, being merciful to each other'.⁶⁶

بَابُ فَضْلِ إِطْعَامِ الطَّعَامِ

Chapter 85 – Merits of feeding the food

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ غَيْرِهِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ مِنْ مُوجِبَاتِ مَغْفِرَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِطْعَامُ الطَّعَامِ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Ali Bin Al Hakam, and someone else from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'From the Obligatory Forgiveness of Allah^{azwj} Blessed and High is feeding of the food'.⁶⁷

⁶⁴ Al Kafi – V 4 – The Book of Zakat Ch 78 H 14

⁶⁵ Al Kafi – V 4 – The Book of Zakat Ch 78 H 15

⁶⁶ Al Kafi – V 4 – The Book of Zakat Ch 78 H 16

⁶⁷ Al Kafi – V 4 – The Book of Zakat Ch 79 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنَ الْإِيمَانِ حُسْنُ الْخُلُقِ وَ إِيْطَاعُ الطَّعَامِ .

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’.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُكُمْ مَنْ أَطْعَمَ الطَّعَامَ وَ أَفْشَى السَّلَامَ وَ صَلَّى وَ النَّاسُ نِيَامًا .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from the one who narrated it, from Abdullah Bin Al Qasim Al ja'fary,

(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’.⁶⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ عُمَرَ بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّا أَهْلُ بَيْتِ أَمْرِنَا أَنْ نُطْعِمَ الطَّعَامَ وَ نُؤَدِّيَ فِي النَّاسِ الْبَائِنَةَ وَ نُصَلِّيَ إِذَا نَامَ النَّاسُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Al Hassan Bin Ali, from Sayf Bin Ameyra, 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’.⁷⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ قَبِيضِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُنْجِيَاتُ إِطْعَامُ الطَّعَامِ وَ إِفْشَاءُ السَّلَامِ وَ الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامًا .

Ahmad Bin Muhammad, from Muhammad Bin Ali, from Al Hassan Bin Ali Bin Yusuf, from Sayf Bin Ameyra, 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’.⁷¹

مُحَمَّدُ بْنُ بَحْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ إِهْرَاقَ الدَّمَاءِ وَ إِطْعَامَ الطَّعَامِ .

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’.⁷²

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

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ إِسْبَاعُ جَوْعَةِ الْمُؤْمِنِ أَوْ تَنْفِيسُ كُرْبَتِهِ أَوْ قَضَاءُ دَيْنِهِ .

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'.⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَابْنَ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِطْعَامَ الطَّعَامِ وَإِرَاقَةَ الدَّمَاءِ .

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)'.⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) بِأَسَارَى فَقَدَّمَ رَجُلًا مِنْهُمْ لِيُضْرَبَ عُنُقُهُ فَقَالَ لَهُ جِبْرَائِيلُ أَخْرَجْ هَذَا الْيَوْمَ يَا مُحَمَّدُ فَرَدَّهُ وَ أَخْرَجَ غَيْرَهُ حَتَّى كَانَ هُوَ آخِرَهُمْ فَدَعَا بِهِ لِيُضْرَبَ عُنُقُهُ فَقَالَ لَهُ جِبْرَائِيلُ يَا مُحَمَّدُ رَبُّكَ يُقْرِنُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ أَسِيرَكَ هَذَا يُطْعِمُ الطَّعَامَ وَ يُفْرِي الضَّيْفَ وَ يَصْبِرُ عَلَى النَّائِبَةِ وَ يَحْمِلُ الْحَمَالَاتِ

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^{saww} returned him and brought out another one, until he was the last of them. So he^{saww} called for him for his neck to be struck off, but Jibraeel^{as} said to him^{saww}: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} 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)'.⁷⁵

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) إِنَّ جِبْرَائِيلَ أَخْبَرَنِي فِيكَ مِنَ اللَّهِ عَزَّ وَجَلَّ بِكَذَا وَ كَذَا وَ قَدْ أَعْتَقْنَاكَ فَقَالَ لَهُ إِنَّ رَبَّكَ لِيُحِبُّ هَذَا فَقَالَ نَعَمْ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا رَدُّتْ عَنْ مَالِي أَحَدًا أَبَدًا .

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^{azwj} Love this?' So he^{saww} said: 'Yes'. So he said, 'I hereby testify that there is no god except for Allah^{azwj}, and you^{saww} are Rasool-Allah^{saww}; and by the One^{azwj} Who Sent you with the Truth, I shall not repel anyone from my wealth, ever!'⁷⁵

⁷² Al Kafi – V 4 – The Book of Zakat Ch 79 H 6

⁷³ Al Kafi – V 4 – The Book of Zakat Ch 79 H 7

⁷⁴ Al Kafi – V 4 – The Book of Zakat Ch 79 H 8

⁷⁵ Al Kafi – V 4 – The Book of Zakat Ch 79 H 9

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) قَالَ الرَّزْقُ أَسْرَعُ إِلَى مَنْ يُطْعِمُ الطَّعَامَ مِنَ السَّكِينِ فِي السَّنَامِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ibn Fazzal, from Abdullah Bin Maymoun,

(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)'.⁷⁶

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُولُ مِنْ مُوجِبَاتِ مَغْفِرَةِ الرَّبِّ تَبَارَكَ وَتَعَالَى إِطْعَامُ الطَّعَامِ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Mugheira, from Musa Bin Bakr,

(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'.⁷⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ كَانَ أَبُو الْحَسَنِ الرَّضَا (عليه السلام) إِذَا أَكَلَ أَتَى بِصَحْفَةٍ فَتَوَضَّعَ بِقُرْبِ مَايَدِيهِ فَيَعْمِدُ إِلَى أَطْيَبِ الطَّعَامِ مِمَّا يُؤْتَى بِهِ فَيَأْخُذُ مِنْ كُلِّ شَيْءٍ شَيْئًا فَيَضَعُ فِي تِلْكَ الصَّحْفَةِ ثُمَّ يَأْمُرُ بِهَا لِلْمَسَاكِينِ ثُمَّ يَنْتَلُو هَذِهِ الْآيَةَ فَلَا أَقْتَحِمُ الْعُقْبَةَ ثُمَّ يَقُولُ عَلِمَ اللَّهُ عَزَّ وَجَلَّ أَنَّهُ لَيْسَ كُلُّ إِنْسَانٍ يَقْدِرُ عَلَى عُنُقِ رَقَبَةٍ فَيَجْعَلُ لَهُمُ السَّبِيلَ إِلَى الْجَنَّةِ .

Ahmad Bin Muhammad, from his father, from Moammad Bin Khallad who said,

'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 for them the way to the Paradise'.⁷⁸

بَابُ فَضْلِ الْقَصْدِ

Chapter 86 – Merits of the moderation

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَّوَاتُ اللَّهِ عَلَيْهِمَا لِنَبِيِّ الرَّجُلِ بِالْقَصْدِ وَ بَلَّغَةِ الْكَفَافِ وَ يُقَدِّمُ مِنْهُ فَضْلًا لِأَخْرَجِيهِ فَإِنَّ ذَلِكَ أَبْقَى لِلنُّعْمَةِ وَ أَقْرَبُ إِلَى الْمَزِيدِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْفَعُ فِي الْعَافِيَةِ .

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

⁷⁶ Al Kafi – V 4 – The Book of Zakat Ch 79 H 10

⁷⁷ Al Kafi – V 4 – The Book of Zakat Ch 79 H 11

⁷⁸ Al Kafi – V 4 – The Book of Zakat Ch 79 H 12

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^{azwj} Mighty and Majestic, and more beneficial regarding the good health'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْقَصْدَ أَمْرٌ يُحِبُّهُ اللَّهُ عَزَّ وَجَلَّ وَ إِنَّ السَّرْفَ أَمْرٌ يُبْغِضُهُ اللَّهُ حَتَّى طَرَحَكَ النَّوَاءُ فَإِنَّهَا تَصْلُحُ لِلشَّيْءِ وَ حَتَّى صَبَّكَ فَضَلَّ شَرَابِكَ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Bashir, from Dawood Al Raqqy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The moderation is a matter which is Beloved to Allah^{azwj} Mighty and Majestic, and the extravagance is a matter Hated by Allah^{azwj} to the extent of the date-stone, It applies even to one's throwing the stone inside the piece of a date; it can be useful for something, and to throwing the leftover of what you drink'.⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ قَالَ الْعَفْوُ الْوَسْطُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:219] **And they ask you as to what they should spend. Say: Whatever you can spare.** He^{asws} said: 'The 'spare', is the middle (neither too little nor too much)'.⁸¹

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْقَصْدُ مَثْرَاءٌ وَ السَّرْفُ مَثْوَاءٌ .

Ali Bin Muhammad, raising it, said,

'Amir Al-Momineen^{asws} said: 'The moderation (leads to) prosperity, and the extravagance (leads to) ruination'.⁸²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُؤُسَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثٌ مُنْجِيَاتٌ فَذَكَرَ الثَّلَاثَ الْقَصْدُ فِي الْغِنَى وَ الْفَقْرُ .

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

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'Three are redeemers'. So he^{saww} mentioned the third as being – the moderation during the prosperity as well as (during) the poverty'.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ مُدْرِكِ بْنِ أَبِي الْهَزْهَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ ضَمِنْتَ لِمَنْ أَقْتَصَدَ أَنْ لَا يَفْتَقَرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Umar Bin Aban, from Mudrak Bin Abu Al Hazhaaz,

⁷⁹ Al Kafi – V 4 – The Book of Zakat Ch 80 H 1

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

⁸¹ Al Kafi – V 4 – The Book of Zakat Ch 80 H 3

⁸² Al Kafi – V 4 – The Book of Zakat Ch 80 H 4

⁸³ Al Kafi – V 4 – The Book of Zakat Ch 80 H 5

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'I^{asws} guarantee for the one who is moderate that he would not be impoverished (run into financial difficulties)',⁸⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ حَمَّادِ بْنِ وَاقِدِ اللَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ أَنَّ رَجُلًا أَنْفَقَ مَا فِي يَدَيْهِ فِي سَبِيلِ مَنْ سَبِيلَ اللَّهِ مَا كَانَ أَحْسَنَ وَلَا وَفَّقَ أَلَيْسَ يَقُولُ اللَّهُ تَعَالَى وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَ أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ بَعْنِي الْمُقْتَصِدِينَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If only a man spends whatever is in his hands in a Way from the Ways of Allah^{azwj}, there would be neither any good nor of any value. Is not Allah^{azwj} the Exalted Saying **[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)',⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ أَبِيهِ عُبَيْدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا عُبَيْدُ إِنَّ السَّرْفَ يُورِثُ الْفَقْرَ وَ إِنَّ الْقَصْدَ يُورِثُ الْغِنَى .

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

'Abu Abdullah^{asws} said: 'O Ubeyd! The extravagance inherits the poverty, and the moderation inherits the prosperity'.⁸⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) مَا عَالَ امْرُؤٌ فِي اقْتِصَادٍ .

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Ali Fuzayl, from Musa Bin Bakr who said,

'Abu Al-Hassan^{asws} said: 'A person will not be in poverty (while observing) moderation'.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عُمَانَ بْنِ عَيْسَى عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَهُ إِنَّا نَكُونُ فِي طَرِيقٍ مَكَّةَ فَنُرِيدُ الْإِحْرَامَ فَتَطْلُبِي وَ لَا تَكُونِي مَعَنَا نَحَالَةً نَتَدَلُّكَ بِهَا مِنَ النُّورَةِ فَتَتَدَلَّقُ بِالذَّقِيقِ وَ قَدْ دَخَلْنِي مِنْ ذَلِكَ مَا اللَّهُ أَعْلَمُ بِهِ فَقَالَ أَمْخَافَةُ الْإِسْرَافِ قُلْتُ نَعَمْ فَقَالَ لَيْسَ فِيمَا أَصْلَحَ الْبَدَنَ إِسْرَافٌ إِنِّي رُبَّمَا أَمَرْتُ بِالنَّقْيِ فَبَلَّتُ بِالزَّيْتِ فَاتَدَلَّقْتُ بِهِ إِنَّمَا الْإِسْرَافُ فِيمَا أَفْسَدَ الْمَالَ وَ أَضَرَ بِالْبَدَنِ

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

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

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 الْإِقْتَارُ قَالَ أَكُلُ الْخُبْزِ وَالْمِلْحِ وَأَنْتَ تَقْدِرُ عَلَى غَيْرِهِ قُلْتُ فَمَا الْقَصْدُ قَالَ الْخُبْزُ وَاللَّحْمُ وَاللَّبَنُ وَالْخَلُّ وَالسَّمْنُ
مَرَّةً هَذَا وَمَرَّةً هَذَا .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَانَ بْنِ عُبَيْدٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا جَادَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيْكُمْ فَجُودُوا وَإِذَا أَمْسَكَ عَنْكُمْ فَأَمْسِكُوا وَلَا تَجَاوِدُوا اللَّهَ فَهُوَ الْأَجْوَدُ .

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 Belevolent'.⁸⁹

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الصَّيْرَفِيِّ عَنْ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَمَنْ بَذَرَ حَرَمَهُ اللَّهُ .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) يَقُولُ الرَّفْقُ نِصْفُ الْعَيْشِ وَمَا عَالَ امْرُؤٌ فِي أَقْتِصَادِهِ .

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

بَابُ كَرَاهِيَةِ السَّرْفِ وَ التَّقْتِيرِ

Chapter 87 Abhorrence of the extravagance and the miserliness

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

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

‘Abu Abdullah^{asws} recited this verse [25:67] **And they who when they spend, are neither extravagant nor stingy, but with moderation.** So he^{asws} grabbed a handful of pebbles and captured these in his^{asws} hand, and he^{asws} said: ‘This is the miserliness which Allah^{azwj} Mentions in His^{azwj} book’. Then he^{asws} grabbed another handful, so he^{asws} opened his^{asws} palm, all of it, then said: ‘This is the extravagance’. Then he^{asws} grabbed another handful, so he^{asws} opened part of it and withheld part of it and said, ‘This is the moderation’.⁹²

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

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

‘I asked Abu Al-Hassan^{asws} the 1st, about the spending upon the dependants. So he^{asws} said: ‘What is between the two (limits of) abhorrence – the extravagance and the miserliness’.⁹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ ابْنِ أَبِي يَعْفُورٍ وَ يُوسُفَ بْنِ عُمَارَةَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ مَعَ الْإِسْرَافِ قِلَّةَ الْبَرَكَاتِ .

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

‘Abu Abdullah^{asws} said: ‘Along with the extravagance is the scarcity of the Blessings’.⁹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ رَبُّ فَقِيرٍ هُوَ أَسْرَفٌ مِنَ الْعَنِيِّ إِنَّ الْعَنِيَّ يُنْفِقُ مِمَّا أُوتِيَ وَ الْفَقِيرَ يُنْفِقُ مِنْ غَيْرِ مَا أُوتِيَ .

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

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'.⁹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَنْتُمْ حَقُّهُ يَوْمَ حَصَادِهِ وَ لَا تَسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَقَالَ كَانَ فُلَانٌ بِنُ فُلَانٍ الْأَنْصَارِيِّ سَمَاهُ وَ كَانَ لَهُ حَرْثٌ وَ كَانَ إِذَا أَخَذَ يَنْصَتُقُ بِهِ وَ يَبْقَى هُوَ وَ عِيَالُهُ بِعَيْرِ شَيْءٍ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ سَرَفًا .

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

'A man asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [6:141] **and give the due of it on the day of its reaping, and do not act extravagantly; surely He does not Love the extravagant.** So he^{asws} said: 'So and so, son of so and so the Helper (he^{asws} mentioned his name), had a farm for him, and when he took (the harvest), he gave in charity (all of) it, and there remained himself and his dependants without anything. So Allah^{azwj} Mighty and Majestic Made that to be an extravagance'.⁹⁶

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

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [17:29] **And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, tied up.** He^{asws} said: 'The 'tied up' is the destitution'.⁹⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَجَاءَ سَائِلٌ فَقَامَ إِلَيَّ مَكْتَلٌ فِيهِ تَمْرٌ فَمَلَأَ يَدَهُ فَنَآوَلَهُ ثُمَّ جَاءَ آخَرُ فَسَأَلَهُ فَقَامَ فَاخَذَ بِيَدِهِ فَنَآوَلَهُ ثُمَّ جَاءَ آخَرُ فَسَأَلَهُ فَقَامَ فَاخَذَ بِيَدِهِ فَنَآوَلَهُ

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

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

ثُمَّ جَاءَ آخَرُ فَقَالَ اللَّهُ رَازِقُنَا وَ إِيَّاكَ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ لَا يَسْأَلُهُ أَحَدٌ مِنَ الدُّنْيَا شَيْئًا إِلَّا أَعْطَاهُ فَأَرْسَلَتْ إِلَيْهِ امْرَأَةٌ ابْنًا لَهَا فَقَالَتْ انْطَلِقْ إِلَيْهِ فَاسْأَلْهُ فَإِنَّ لَكَ لَيْسَ عِنْدَنَا شَيْءٌ فَقُلْ أَعْطِنِي فَمِصَكَ قَالَ فَاخَذَ فَمِصَهُ فَرَمَى بِهِ إِلَيْهِ

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'.

و فِي نُسخَةٍ أُخْرَى فَأَعْطَاهُ فَأَدَّبَهُ اللهُ تَبَارَكَ وَ تَعَالَى عَلَى الْقَصْدِ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَعْلُولَةً إِلَى عُقْبِكَ وَ لَا تَبْسُطْهَا كُلَّ النَّبْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا .

And in another copy, 'So he^{saww} gave him (his^{saww} shirt) and Allah^{azwj} Blessed and High Educated him^{saww} upon the moderation, so He^{azwj} Said [17:29] **And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, tied up**'.⁹⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا قَالَ الْقَوَامُ هُوَ الْمَعْرُوفُ عَلَى الْمَوْسِعِ قَدْرُهُ وَ عَلَى الْمُقْتَرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ عَلَى قَدْرِ عِيَالِهِ وَ مَتُونَتِهِمُ الَّتِي هِيَ صَلَاحٌ لَهُ وَ لَهُمْ وَ لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا مَا آتَاهَا .

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

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [25:67] **but with moderation**. He^{asws} said: 'The moderation, it is the act of kindness; upon the affluent being his measurement, and upon the poor being his measurement, chattels with the kindness, being a right upon the do-gooders, upon a measurement of his dependants and their expenditure which is correct for him and for them; and Allah^{azwj} does not Encumber (Burden) a soul except what He^{azwj} Gave it'.⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانَ فِي قَوْلِهِ تَعَالَى وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا فَبَسَطَ كَفَّهُ وَ فَرَّقَ أَصَابِعَهُ وَ حَنَاهَا شَيْنًا وَ عَنْ قَوْلِهِ تَعَالَى وَ لَا تَبْسُطْهَا كُلَّ النَّبْطِ فَبَسَطَ رَاحَتَهُ وَ قَالَ هَكَذَا وَ قَالَ الْقَوَامُ مَا يَخْرُجُ مِنْ بَيْنِ الْأَصَابِعِ وَ يَبْقَى فِي الرَّاحَةِ مِنْهُ شَيْءٌ .

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

'Regarding the Words of the Exalted [25:67] **And they who when they spend, are neither extravagant nor stingy, but with moderation**, so he^{asws} extended his^{asws} palm and separated his^{asws} fingers and tilted it a bit. And about the Words of the Exalted [17:29] **nor extend it to its limit**, so he^{asws} extended his^{asws} palm and said: 'Like this'. And he^{asws} said: 'The **moderation** is what comes out from between the fingers, and something from it remains in the palm'.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) أَدْنَى مَا يَجِيءُ مِنْ حَدِّ الْإِسْرَافِ فَقَالَ ابْتِدَأْكَ تَوْبَ صَوْنِكَ وَ إِهْرَافَكَ فَضَلَّ إِنَّاكَ وَ أَكَلَكِ التَّمْرَ وَ رَمَيْكَ النَّوَى هَاهُنَا وَ هَاهُنَا .

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^{asws}, 'The lowest of what comes from a limit of the extravagance?' So he^{asws} said: 'Your abuse of your worn out clothes, and your burning of the excess in your utensils, and your eating the dates and throwing the cores over here and over here'.¹⁰¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمَّارِ أَبِي عَاصِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَرْبَعَةٌ لَا يُسْتَجَابُ لَهُمْ أَحَدُهُمْ كَانَ لَهُ مَالٌ فَأَقْسَدَهُ فَيَقُولُ يَا رَبِّ ارزُقْني فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ أَلَمْ أَمُرْكَ بِالِإِقْتِسَادِ .

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

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

بَابُ سَقْيِ الْمَاءِ

Chapter 88 – Quenching with the water

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَوَّلُ مَا يُبْدَأُ بِهِ فِي الْآخِرَةِ صَدَقَةُ الْمَاءِ يَعْنِي فِي الْأَجْرِ .

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

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

مُحَمَّدٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَفْضَلُ الصَّدَقَةِ إِبْرَادُ كَبِدِ حَرَى .

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^{asws} having said: 'The most superior of the charities is cooling the hot liver (quenching ones thirst)'.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ سَقَى الْمَاءَ فِي مَوْضِعٍ يَوْجَدُ فِيهِ الْمَاءُ كَانَ كَمَنْ أَحْيَا نَفْسًا وَ مَنْ أَحْيَا نَفْسًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا .

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

¹⁰¹ Al Kafi – V 4 – The Book of Zakat Ch 81 H 10

¹⁰² Al Kafi – V 4 – The Book of Zakat Ch 81 H 11

¹⁰³ Al Kafi – V 4 – The Book of Zakat Ch 82 H 1

¹⁰⁴ Al Kafi – V 4 – The Book of Zakat Ch 82 H 2

(It has been narrated) from Abu Abdullah^{asws} 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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ مُصَادِفٍ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَمَرَرْنَا عَلَى رَجُلٍ فِي أَصْلِ شَجَرَةٍ وَ قَدْ أَلْقَى بِنَفْسِهِ فَقَالَ مِلْ بِنَا إِلَى هَذَا الرَّجُلِ فَإِنِّي أَخَافُ أَنْ يَكُونَ قَدْ أَصَابَهُ عَطَشٌ فَمَلْنَا فَإِذَا رَجُلٌ مِنَ الْفَرَاسِينِ طَوِيلُ الشَّعْرِ فَسَأَلَهُ أَعْطَشَانُ أَنْتَ فَقَالَ نَعَمْ فَقَالَ لِي أَنْزِلْ يَا مُصَادِفُ فَاسْقِهِ فَنَزَلْتُ وَ سَقَيْتُهُ ثُمَّ رَكِبْتُ وَ سِرْنَا فَقُلْتُ هَذَا نَصْرَانِي فَتَتَصَدَّقُ عَلَيَّ نَصْرَانِي فَقَالَ نَعَمْ إِذَا كَانُوا فِي مِثْلِ هَذَا الْحَالِ .

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 he^{asws} said: 'Let us go to this man, for I^{asws} 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 he^{asws} asked him: 'Are you thirsty?' So he said, 'Yes'. So he^{asws} 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 you^{asws} give charity to a Christian?' So he^{asws} said: 'Yes, when they are upon a state like this'.¹⁰⁶

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ عَلَّمَنِي عَمَلًا أَدْخُلُ بِهِ الْجَنَّةَ فَقَالَ أَطْعِمِ الطَّعَامَ وَ أَقْسِ السَّلَامَ قَالَ فَقَالَ لَا أَطِيقُ ذَلِكَ قَالَ فَهَلْ لَكَ إِبِلٌ قَالَ نَعَمْ قَالَ فَانظُرْ بَعِيرًا وَ اسْقِ عَلَيْهِ أَهْلَ بَيْتٍ لَا يَشْرَبُونَ الْمَاءَ إِلَّا غَبَاً فَلَعَلَّهُ لَا يَنْفُقُ بَعِيرِكَ وَ لَا يَنْحَرِقُ سِقَاؤُكَ حَتَّى تَجِبَ لَكَ الْجَنَّةُ .

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'far^{asws} having said: 'A Bedouin came over to the Prophet^{saww}, so he said, 'Teach me a deed by which I can enter the Paradise'. So he^{saww} said: 'Feed the food, and initiate the greeting'. So he said, 'I cannot endure that'. He^{saww} said: 'So is there a camel for you?' He said, 'Yes'. He^{saww} 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

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُجِبُّ إِبْرَادَ الْكَبِدِ الْحَرَّى وَ مَنْ سَقَى كَبِدًا حَرَّى مِنْ بَهِيمَةٍ أَوْ غَيْرِهَا أَظْلَمَهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zureys Bin Abdul Malik,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High Loves cooling the hot liver (a thirsty one), and the one who quenches a hot liver from

¹⁰⁵ Al Kafi – V 4 – The Book of Zakat Ch 82 H 3

¹⁰⁶ Al Kafi – V 4 – The Book of Zakat Ch 82 H 4

¹⁰⁷ Al Kafi – V 4 – The Book of Zakat Ch 82 H 5

an animal, or something else, Allah^{azwj} would Shade him on a Day in which there would be no shade except for His^{azwj} Shade'.¹⁰⁸

بَابُ الصَّدَقَةِ لِبَنِي هَاشِمٍ وَ مَوَالِيهِمْ وَ صَلَاتِهِمْ

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

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَنْاساً مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَأَلُوهُ أَنْ يَسْتَعْمَلَهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السَّهْمُ الَّذِي جَعَلَهُ اللَّهُ لِلْعَامِلِينَ عَلَيْهَا فَخُنُّ أَوْلَى بِهِ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لَكُمْ وَ لَكِنِّي قَدْ وَعَدْتُ الشَّفَاعَةَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'A group of people from the Clan of Hashim came over to Rasool-Allah^{saww}. So they asked him^{saww} that he^{saww} 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 Allah^{azwj} has Made it to be for the workers over it, so we are the closes with it'. So Rasool-Allah^{saww} said: 'O sons of Abdul Muttalib^{as}! The charity is neither Permissible for me, nor for you all, but I^{saww} have been Promised the intercession'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ لَقَدْ وَعَدَهَا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَخَذْتُ بِحَقِّقَةِ بَابِ الْجَنَّةِ أَوْ تَرُونِي مُؤَثِّراً عَلَيْكُمْ غَيْرَكُمْ .

Then Abu Abdullah^{asws} said: 'By Allah^{azwj} has been Promised it. So what is your thinking, O sons of Abdul Muttalib^{asws}! When I^{asws} grab the ring of the door of the Paradise, do you see me^{asws} giving preference to others over you all?'¹⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ الصَّدَقَةَ أَوْسَاخُ أَيْدِي النَّاسِ وَ إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيَّ مِنْهَا وَ مِنْ غَيْرِهَا مَا قَدْ حَرَّمَهُ وَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِبَنِي عَبْدِ الْمُطَّلِبِ

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'far^{asws} and Abu Abdullah^{asws} both having said: 'Rasool-Allah^{saww} said: 'The charity is the dirt of the hands of the people, and Allah^{azwj} has Prohibited upon me^{saww} from it, and from other that which what has been Prohibited; and the charity is not Permissible for the Clan of Abdul Muttalib'.

ثُمَّ قَالَ أَمَا وَ اللَّهُ لَوْ قَدْ قُمْتُ عَلَى بَابِ الْجَنَّةِ ثُمَّ أَخَذْتُ بِحَقِّقَتِهِ لَقَدْ عَلِمْتُمْ أَنِّي لَا أُؤْتِرُ عَلَيْكُمْ فَارْضُوا لِأَنْفُسِكُمْ بِمَا رَضِيَ اللَّهُ وَ رَسُولُهُ لَكُمْ قَالُوا قَدْ رَضِينَا .

Then he^{saww} said: 'By Allah^{azwj}! If I^{saww} were to stand at the Door of the Paradise, then grab its ring, you would come to know that I^{saww} 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

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَتَحِلُّ الصَّدَقَةَ لِبَنِي هَاشِمٍ فَقَالَ إِنَّمَا تِلْكَ الصَّدَقَةُ الْوَاجِبَةُ عَلَى النَّاسِ لَا تَحِلُّ لَنَا فَأَمَّا غَيْرُ ذَلِكَ فَلَيْسَ بِهِ بَأْسٌ وَ لَوْ كَانَ كَذَلِكَ مَا اسْتَنْطَعُوا أَنْ يَخْرُجُوا إِلَى مَكَّةَ هَذِهِ الْمِيَاهُ عَامَتُهَا صَدَقَةٌ .

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^{as}? 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, so 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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَتَحِلُّ الصَّدَقَةُ لِمَوْلِي بَنِي هَاشِمٍ قَالَ نَعَمْ .

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^{as}? He^{asws} said: 'Yes'.¹¹²

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّدَقَةِ الَّتِي حُرِّمَتْ عَلَى بَنِي هَاشِمٍ مَا هِيَ قَالَ هِيَ الزَّكَاةُ قُلْتُ فَتَحِلُّ صَدَقَتُهُمْ عَلَى بَعْضِ قَالِ نَعَمْ .

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Ismail Bin Al Fazl Al Hashimy who said,

'I asked Abu Abdullah^{asws} about the charity which is prohibited unto the Clan of Hashim^{as}, 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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ عَنِ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَعْطُوا الزَّكَاةَ مَنْ أَرَادَهَا مِنْ بَنِي هَاشِمٍ فَإِنَّهَا تَحِلُّ لَهُمْ وَ إِنَّمَا تَحْرُمُ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْإِمَامِ الَّذِي مِنْ بَعْدِهِ وَ الْأَيْمَةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Ali Al 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^{as}, 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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ لَمْ يَسْتَطِعْ أَنْ يَصِلَنَا فَلْيَصِلْ فُقَرَاءَ شِيعَتِنَا وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَزُورَ قُبُورَنَا فَلْيَزُرْ قُبُورَ صُلَحَاءِ إِخْوَانِنَا .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ النَّوْفَلِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ صَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِي يَدًا كَافِيئَهُ يَوْمَ الْقِيَامَةِ .

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

وَ عَنْهُ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنِّي شَافِعٌ يَوْمَ الْقِيَامَةِ لِأَرْبَعَةِ أَصْنَافٍ وَ لَوْ جَاءُوا بِدَنُوبٍ أَهْلَ الدُّنْيَا رَجُلٌ نَصَرَ دَرِيَّتِي وَ رَجُلٌ بَدَلَ مَالِهِ لِدَرِيَّتِي عِنْدَ الْمُضِيقِ وَ رَجُلٌ أَحَبَّ دَرِيَّتِي بِاللِّسَانِ وَ بِالْقَلْبِ وَ رَجُلٌ يَسْعَى فِي حَوَائِجِ دَرِيَّتِي إِذَا طَرَدُوا أَوْ شَرَّدُوا .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَسْأَلُ شُهَابًا مِنْ زَكَاتِهِ لِمَوَالِيهِ وَ إِنَّمَا حُرِّمَتْ الزَّكَاةُ عَلَيْهِمْ دُونَ مَوَالِيهِمْ .

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 Shahaab (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'.¹¹⁸

بَابُ النَّوَادِرِ

Chapter 90 – The Miscellaneous

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ عَزَّ وَجَلَّ إِنَّ تُبْدُوا الصَّدَقَاتِ فَنِعْمًا هِيَ قَالَ يَعْنِي الزَّكَاةَ الْمَفْرُوضَةَ قَالَ قُلْتُ وَ إِن تُخْفُوها وَ تُؤْتُوها الْفُقَرَاءَ قَالَ يَعْنِي النَّافِلَةَ إِنَّهُمْ كَانُوا يَسْتَحِبُّونَ إِظْهَارَ الْفَرَائِضِ وَ كِتْمَانَ النَّوَادِرِ .

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'.¹¹⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ مُعَلَّى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الزَّكَاةِ تَجِبُ عَلَيَّ فِي مَوْضِعٍ لَا يُمْكِنُنِي أَنْ أُوَدِّيَهَا قَالَ اعزَّلَهَا فَإِنْ اتَّجَرْتَ بِهَا فَانْتِ ضَامِنٌ لَهَا وَ لَهَا الرَّبْحُ وَ إِن تَوَيْتَ فِي حَالٍ مَا عَزَّلْتَهَا مِنْ غَيْرِ أَنْ تَسْغَلَهَا فِي تِجَارَةٍ فَلَيْسَ عَلَيْكَ وَ إِن لَمْ تَعزَّلَهَا وَ اتَّجَرْتَ بِهَا فِي جُمْلَةِ مَالِكَ فَلَهَا بِسُطْهَا مِنَ الرَّبْحِ وَ لَا وَضِيعَةٌ عَلَيْهَا .

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'.¹²⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ عَاصِمِ بْنِ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَتَّصَدَّقُ بِالسُّكَّرِ فَقِيلَ لَهُ أ تَتَّصَدَّقُ بِالسُّكَّرِ فَقَالَ نَعَمْ إِنَّهُ لَيْسَ شَيْءٌ أَحَبُّ إِلَيَّ مِنْهُ فَأَنَا أُحِبُّ أَنْ أَتَّصَدَّقَ بِالْأَشْيَاءِ إِلَيَّ .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مُوسَى عَلَى شِبَعَيْنَا أَنْ يُنْفِقُوا مِمَّا فِي أَيْدِيهِمْ بِالْمَعْرُوفِ فَإِذَا قَامَ قَائِمًا حَرَّمَ عَلَيَّ كُلَّ ذِي كَنْزٍ كَنْزُهُ حَتَّى يَأْتِيَهُ بِهِ فَيَسْتَعِينُ بِهِ عَلَى عُدُوهِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ .

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

هَذَا آخِرُ كِتَابِ الزَّكَاةِ وَ الصَّدَقَةِ مِنْ كِتَابِ الْكَافِي لِلشَّيْخِ الْأَجَلِّ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ رَحِمَهُ اللَّهُ وَ يَتْلُوهُ كِتَابُ الصِّيَامِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الْأَيْمَةِ الطَّاهِرِينَ الْمَعْصُومِينَ .

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