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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

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

Who died in the year 329 H

كتاب المَعِيشَةِ

THE BOOK OF SUBSISTENCE (1)

TABLE OF CONTENTS

THE BOOK OF SUBSISTENCE (1).....	1
Chapter 1 – The coming of the Sufis to Abu Abdullah^{asws} and their argumentations against him^{asws} regarding what the people are being forbidden from it, from seeking of the livelihood.....	3
Chapter 2 – Meaning of the Ascetism.....	10
Chapter 3 – The utilization of the world upon (attaining) the Hereafter.....	11
Chapter 4 – What is Obligated from the emulating the Imams^{asws} regarding the vulnerability of the livelihood.....	14
Chapter 5 – The urging upon seeking and the embarking for the livelihood.....	20
Chapter 6 – The attempt regarding seeking of the livelihood.....	23
Chapter 7 – The Summary regarding the seeking (of livelihood).....	24
Chapter 8 – The livelihood from where one did not reckon.....	28
Chapter 9 – Abhorrence of the sleep and the leisure.....	30
Chapter 10 – Abhorrence of the laziness.....	30
Chapter 11 – The man working in his home (Housework).....	33
Chapter 12 – Correcting the wealth and managing the livelihood.....	33
Chapter 13 – One who toils for his family.....	35
Chapter 14 – Earning the Permissible.....	35
Chapter 15 – Saving the foodstuff.....	36
Chapter 16 – Abhorrence of the man hiring out himself.....	37
Chapter 17 – Directing the things by oneself.....	38
Chapter 18 – Buying real estate and selling it.....	38
Chapter 19 – The Debts.....	40
Chapter 20 – Fulfilment of the Debt.....	43

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلِّمَ 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 دُخُولِ الصُّوفِيَّةِ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ اخْتِجَاجِهِمْ عَلَيْهِ فِيمَا يَنْهَوْنَ النَّاسَ عَنْهُ مِنْ طَلَبِ الرِّزْقِ

Chapter 1 – The coming of the Sufis to Abu Abdullah^{asws} and their argumentations against him^{asws} regarding what the people are being forbidden from it, from seeking of the livelihood

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ دَخَلَ سُفْيَانُ الثَّوْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَرَأَى عَلَيْهِ ثِيَابَ بَيْضٍ كَأَنَّهَا غَرَقِيٌّ الْبَيْضُ فَقَالَ لَهُ إِنَّ هَذَا اللَّبَاسَ لَيْسَ مِنْ لِبَاسِكَ فَقَالَ لَهُ أَسْمَعُ مِنِّي وَعَ مَا أَقُولُ لَكَ فَإِنَّهُ خَيْرٌ لَكَ عَاجِلًا وَ آجَلًا إِنَّ أُنْتَ مِتَّ عَلَى السُّنَّةِ وَ الْحَقِّ وَ لَمْ تَمُتْ عَلَى بَدْعَةٍ

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

'Sufyan Al-Sowry came over to Abu Abdullah^{asws}, so he saw white clothes upon him^{asws}, as if they were the albumin of the egg, so he said to him^{asws}, 'This attire is not from your^{asws} attires'. So he^{asws} said: 'Listen from me^{asws} attentively what I^{asws} am going to say to you, for it would be better for you now and in the future, that you should die upon the Sunnah, and not die upon an innovation.

أَخْبَرَكُ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ فِي زَمَانٍ مُقْفَرٍ جَدِبَ فَأَمَّا إِذَا أَقْبَلَتِ الدُّنْيَا فَاحَقُّ أَهْلِهَا بِهَا أَيْرَارَهَا لَا فَجَارَهَا وَ مُؤْمِنُوهَا لَا مُنَافِقُوهَا وَ مُسْلِمُوهَا لَا كُفَّارَهَا فَمَا أَنْكَرْتَ يَا ثَوْرِيُّ فَوَ اللَّهُ إِنَّنِي لَمَعَ مَا تَرَى مَا أَتَى عَلَيَّ مُدَّ عَقَلْتُ صَبَاحًا وَ لَا مَسَاءً وَ لِلَّهِ فِي مَالِي حَقٌّ أَمَرَنِي أَنْ أَضَعَهُ مَوْضِعًا إِلَّا وَضَعْتُهُ

I^{asws} hereby inform you that Rasool-Allah^{saww} was in an era which was desolate (barren) and waterless. So when the world turns, so the most deserving of its inhabitants with it are its righteous ones (but) not its immoral ones, and its Believers not its hypocrites, and its Muslims not its Infidels. So what are you criticizing, O Sowry, for by Allah^{azwj}, I^{asws} am with what you see. By Allah^{azwj}! There has never come upon me a morning nor an evening such that there is a right for Allah^{azwj} in my^{asws} wealth which He^{azwj} had Commanded me^{asws} to place it in a (particular) place, except that I^{asws} did place it'.

قَالَ فَإِنَّهُ قَوْمٌ مِمَّنْ يُظْهِرُونَ الزُّهْدَ وَ يَدْعُونَ النَّاسَ أَنْ يَكُونُوا مَعَهُمْ عَلَى مِثْلِ الَّذِي هُمْ عَلَيْهِ مِنَ النَّقْشِ فَقَالُوا لَهُ إِنَّ صَاحِبِنَا حَصَرَ عَنِ كَلَامِكَ وَ لَمْ تَحْضُرْهُ حُجْبُهُ فَقَالَ لَهُمْ فَهَاتُوا حُجْجَكُمْ فَقَالُوا لَهُ إِنَّ حُجْبَنَا مِنْ كِتَابِ اللَّهِ فَقَالَ لَهُمْ فَأَدَلُوا بِهَا فَإِنَّهَا أَحَقُّ مَا اتَّبِعَ وَ عَمِلَ بِهِ

He (the narrator) said (in the meantime), 'So a group came over to him^{asws}, from the ones who were manifesting the asceticism and calling the people that they should come to be with them upon the likes which they were upon, from the austerities (restrain). So they said to him^{asws}, 'Our companion was tongue-tied from your^{asws} speech and could not present his arguments'. So he^{asws} said: 'So you give your arguments'. So they said to him^{asws}, 'Our argument is from the Book of Allah^{azwj}'. So he^{asws} said to them: 'So indicate it, for it is most rightful of what is to be followed and acted by'.

فَقَالُوا يُقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى مُخْبِرًا عَنْ قَوْمٍ مِنْ أَصْحَابِ النَّبِيِّ (صلى الله عليه وآله) وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ فَمَدَحَ فِعْلُهُمْ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حَبِّهِ مَسْكِينًا وَ يَتِيمًا وَ أُسِيرًا فَحَنُّ نَكَتِي بِهَذَا فَقَالَ رَجُلٌ مِنَ الْجُلَسَاءِ إِنَّا رَأَيْنَاكُمْ تَزْهُدُونَ فِي الْأَطْعَمَةِ الطَّيِّبَةِ وَ مَعَ ذَلِكَ تَأْمُرُونَ النَّاسَ بِالْخُرُوجِ مِنْ أَمْوَالِهِمْ حَتَّى تَمْتَعُوا أَنْتُمْ مِنْهَا

So they said, 'Allah^{azwj} Blessed and High is Saying, Informing about a group of companions of the Prophet^{saww} **[59:9] and they prefer (others) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these are the ones who are the successful ones.** Thus, He^{azwj} Complimented their deeds and Said in another place **[76:8] And they give food out of love for Him to the poor and the orphan and the captive.** Therefore, we are content with this'. So a man from the gathering said, 'I am seeing you all manifesting ascetism in you all being fed the good food, and along with that you are instructing the people with the taking out from their wealth to the extent that you all are enjoying from it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) دَعُوا عَنْكُمْ مَا لَا تَنْتَفِعُونَ بِهِ أَخْبِرُونِي أَيُّهَا النَّفَرُ أَلَكُمْ عِلْمٌ بِنَاسِخِ الْقُرْآنِ مِنْ مَنْسُوخِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ الَّذِي فِي مِثْلِهِ ضَلَّ مَنْ ضَلَّ وَ هَلَكَ مَنْ هَلَكَ مِنْ هَذِهِ الْأُمَّةِ فَقَالُوا لَهُ أَوْ بَعْضِهِ قَائِمًا كُلُّهُ فَلَا

So Abu Abdullah^{asws} said: 'Leave from yourselves what you are no benefitting with. Inform me^{asws}, O you group! Is there anyone of you knowledgeable with the Abrogating (Verses) of the Quran from its Abrogated ones, and its Decisive from its Allegorical, those regarding the likes of which strayed the one who strayed, and destroyed was the one who was destroyed, from this community?' So they said to him^{asws}, 'Of some of it. As for all of it (the Holy Verses), so no'.

فَقَالَ لَهُمْ فَمِنْ هُنَا أُتَيْتُمْ وَ كَذَلِكَ أَحَادِيثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَّا مَا ذَكَرْتُمْ مِنْ إِخْبَارِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا فِي كِتَابِهِ عَنِ الْقَوْمِ الَّذِينَ أَخْبَرَ عَنْهُمْ بِحُسْنِ فَعَالِهِمْ فَقَدْ كَانَ مُبَاحًا جَائِزًا وَ لَمْ يَكُونُوا نُهُوا عَنْهُ وَ ثَوَابُهُمْ مِنْهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

So he^{asws} said to them; 'So from over here you are coming (to the reality). And similar to that are the Ahadeeth of Rasool-Allah^{saww}. So as for what you have mentioned from the News of Allah^{azwj} Mighty and Majestic, it is regarding us^{asws} in His^{azwj} Book, about the people who can inform about these with goodness of their^{asws} deeds. So it was neutral, allowed, and it was not Forbidden from, and their Rewards from it is upon Allah^{azwj} Mighty and Majestic.

وَ ذَلِكَ أَنَّ اللَّهَ جَلَّ وَ تَقَدَّسَ أَمْرَ بِخِلَافِ مَا عَمِلُوا بِهِ فَصَارَ أَمْرُهُ نَاسِخًا لِفِعْلِهِمْ وَ كَانَ نَهْيُ اللَّهِ تَبَارَكَ وَ تَعَالَى رَحْمَةً مِنْهُ لِلْمُؤْمِنِينَ وَ نَظْرًا لِكَيْلًا يُضِرُّوا بِأَنْفُسِهِمْ وَ عِيَالَتِهِمْ مِنْهُمْ الضَّعْفَةَ الصَّغَارُ وَ الْوَالِدَانُ وَ الشُّيُخُ الْفُقَايِ وَ الْعَجُوزُ الْكَبِيرَةُ الَّذِينَ لَا يَصْبِرُونَ عَلَى الْجُوعِ فَإِنْ تَصَدَّقْتُ بِرَغِيفِي وَ لَا رَغِيفَ لِي غَيْرُهُ ضَاعُوا وَ هَلَكُوا جُوعًا

And that is that Allah^{azwj} Sanctified a matter with opposite to what they (people) had been doing with, so His^{azwj} Commanded came to be Abrogating of their deeds. And the Prohibition of Allah^{azwj} Blessed and High is a Mercy from it for the Believers, and a Consideration that perhaps they may harm themselves and their families among whom would be the weak, and the young, and the parents, and the dying old man, and the aged woman, those who cannot be patient upon the hunger. So if I^{asws} were to give my^{asws} bread in charity, and there was no bread other than it with me^{asws}, they (family) would waste away and die of hunger.

فَمَنْ تَمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خَمْسُ تَمَرَاتٍ أَوْ خَمْسُ قُرْصِ أَوْ دَنَائِيرٍ أَوْ دَرَاهِمٌ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُمِضِبَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ تَمَّ الثَّانِيَةَ عَلَى نَفْسِهِ وَ عِيَالِهِ تَمَّ الثَّلَاثَةَ عَلَى قَرَابَتِهِ الْفُقَرَاءِ تَمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءِ تَمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا أَجْرٌ

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

أَوْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِأَنْصَارِيٍّ حِينَ أَعْتَقَ عِنْدَ مَوْتِهِ خَمْسَةً أَوْ سِتَّةَ مِنَ الرَّقِيقِ وَ لَمْ يَكُنْ يَمْلِكُ غَيْرَهُمْ وَ لَهُ أَوْلَادٌ صِغَارٌ لَوْ أَعْلَمْتُمْوَنِي أَمْرُهُ مَا تَرَكْتُكُمْ تَدْفِنُوهُ مَعَ الْمُسْلِمِينَ يَبْرُكُ صَبِيئُهُ صِغَاراً يَتَكَفَّفُونَ النَّاسَ

Rasool-Allah^{saww} said to the (one of the) 'Ansar' (the Helpers in Madina) when he freed, at the time of his death, five or six of his slaves, and he did not own other than them, and for him were young children: 'Had you let me^{saww} know, I^{saww} would have ordered you all not to bury him with the Muslims. He left young children to spread their hands to the people?'

تَمَّ قَالَ حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ اِبْدَأْ بِمَنْ تَعُولُ الْأَدْنَى فَالْأَدْنَى تَمَّ هَذَا مَا نَطَقَ بِهِ الْكِتَابُ رَدّاً لِقَوْلِكُمْ وَ نَهَيْاً عَنْهُ مَفْرُوضاً مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَاماً

Then he^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws} that Rasool-Allah^{saww} said: 'Begin with the ones reliant (upon you), so the closest one, then the next closest one'. Then this what the Book Speaks with is a rebuttal to your words, and Forbidden from it being an Obligation from Allah^{azwj}, the Mighty, the Wise. He^{azwj} Said **[25:67] And they who when they spend, are neither extravagant nor stingy, and between that by stature (status).**

أَفَلَا تَرَوْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ غَيْرَ مَا أَرَأَيْتُمْ تَدْعُونَ النَّاسَ إِلَيْهِ مِنَ الْأَثَرَةِ عَلَى أَنْفُسِهِمْ وَ سَمَى مَنْ فَعَلَ مَا تَدْعُونَ النَّاسَ إِلَيْهِ مُسْرِفاً وَ فِي غَيْرِ آيَةٍ مِنْ كِتَابِ اللَّهِ يَقُولُ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَتَهَاظُمْ عَنِ الْإِسْرَافِ وَ تَهَاظُمْ عَنِ التَّقْتِيرِ وَ لَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ لَا يُعْطَى جَمِيعٌ مَا عِنْدَهُ تَمَّ يَدْعُو اللَّهُ أَنْ يَرْزُقَهُ

Are you not seeing that Allah^{azwj} Blessed and High Says other than what you all are showing, calling the people towards it from the preferring of (others) over their own selves, and Named the one who does what you are calling the people towards as being extravagant? And in another Verse from the Book of Allah^{azwj} He^{azwj} is Saying **[7:31] surely He does not Love the extravagant.** So He^{azwj} has Forbidden them from the extravagance, and Forbidden them from the miserliness, but has Commanded between the two matters, that one should not give away the entirety of what is in his presence, then he supplicates to Allah^{azwj} that He^{azwj} Grace him.

فَلَا يَسْتَجِيبُ لَهُ لِلْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ (صلى الله عليه وآله) إِنْ أَصْنَفَا مِنْ أُمَّتِي لَا يُسْتَجَابُ لَهُمْ دُعَاؤُهُمْ رَجُلٌ يَدْعُو عَلَى وَالِدَيْهِ وَ رَجُلٌ يَدْعُو عَلَى غَرِيمٍ ذَهَبَ لَهُ بِمَالٍ فَلَمْ يَكْتُبْ عَلَيْهِ وَ لَمْ يُشْهَدْ عَلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى أَمْرَاتِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ تَخْلِيَةَ سَبِيلِهَا بِيَدِهِ

So it would not be Answered to him due to the Hadeeth which has come from the Prophet^{saww} that: 'A category (of people) from my^{saww} community, their supplication would not be Answered to them – a man who supplicates against his parents; and a

man who supplicates against a creditor who went away with his wealth and he had no written agreement against him and did not have a witness upon him; and a man who supplicates against his wife and Allah^{azwj} Mighty and Majestic has Made an freeing of the way (divorce) to be in his hands;

وَرَجُلٌ يَفْعُدُ فِي بَيْتِهِ وَ يَقُولُ رَبِّ ارْزُقْنِي وَ لَا يَخْرُجُ وَ لَا يَطْلُبُ الرِّزْقَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَبْدِي أَلَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ وَ الضَّرْبِ فِي الْأَرْضِ بَجَوَارِحِ صَحِيحَةٍ فَتَكُونُ قَدْ أُعْذِرْتَ فِيمَا بَيْنِي وَ بَيْنِكَ فِي الطَّلَبِ لِاتِّبَاعِ أَمْرِي وَ لِكَيْلَا تَكُونَ كَلًّا عَلَى أَهْلِكَ فَإِنْ شِئْتَ رَزَقْتُكَ وَ إِنْ شِئْتَ قَتَرْتُ عَلَيْكَ وَ أَنْتَ غَيْرُ مُعْذُورٍ عِنْدِي

and a man who sits in his house and is saying, 'Lord^{azwj}! Grant me sustenance', and he neither goes out nor seeks the livelihood. So Allah^{azwj} Mighty and Majestic is Saying: "My^{azwj} servant! Did I^{azwj} not Make the way for you to the seeking and the going around in the land with healthy limbs? So you have become paralysed in what is between Me^{azwj} and you with regards to the seeking in following My^{azwj} Command, and perhaps you would become a burden upon your family. So if I^{azwj} so Desire to I^{azwj} would Grace you, and if I^{azwj} so Desire to be Straiten upon you, and you would be without an excuse in my Presence".

وَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا كَثِيرًا فَأَنْفَقَهُ ثُمَّ أَقْبَلَ يَدْعُو يَا رَبِّ ارْزُقْنِي فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَلَمْ أَرْزُقْكَ رِزْقًا وَاسِعًا فَهَلَّا أَقْتَصَدْتَ فِيهِ كَمَا أَمَرْتُكَ وَ لِمَ تُسْرِفُ وَ قَدْ نَهَيْتُكَ عَنِ الْإِسْرَافِ وَ رَجُلٌ يَدْعُو فِي قَطِيعَةٍ رَحِمٍ

And a man whom Allah^{azwj} had Graced with abundant wealth, so he spends it (all), then turns supplicating, 'O Lord^{azwj}! Grace me". So Allah^{azwj} Mighty and Majestic is Saying: "Did I^{azwj} not Grace you extensive sustenance? So you were not moderate in it as I^{azwj} had Commanded you, and why were you extravagant and I^{azwj} had Forbidden you from the extravagance?" And a man who supplicates regarding a cutting-off of a relationship.

ثُمَّ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ (صلى الله عليه وآله) كَيْفَ يُنْفِقُ وَ ذَلِكَ أَنَّهُ كَانَتْ عِنْدَهُ أَوْقِيَّةٌ مِنَ الذَّهَبِ فَكَرَهُ أَنْ يَبِيتَ عِنْدَهُ فَتَصَدَّقَ بِهَا فَأَصْبَحَ وَ لَيْسَ عِنْدَهُ شَيْءٌ وَ جَاءَهُ مَنْ يَسْأَلُهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَلَامَهُ السَّائِلُ وَ اغْتَمَّ هُوَ حَيْثُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ وَ كَانَ رَجِيمًا رَقِيفًا

Then Allah^{azwj} Taught His^{azwj} Prophet^{saww} how he^{saww} should spend, and that is once he^{saww} had an Owqiya (unit of measurement) of gold, so he^{saww} disliked that it should be with him^{saww} overnight. So he^{saww} gave in charity with it. So in the morning there was nothing with him^{saww}, and there came a beggar asking him^{saww}, but there did not happen to be anything with him^{saww} what he^{saww} could give him. So the beggar accused him^{saww}, and he^{saww} was saddened that there did not happen to be anything with him^{saww} what he^{saww} could give him, as he^{saww} was merciful, gentle.

فَأَدَبَ اللَّهُ تَعَالَى نَبِيَّهُ (صلى الله عليه وآله) بِأَمْرِهِ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَعْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا يَقُولُ إِنَّ النَّاسَ قَدْ يَسْأَلُونَكَ وَ لَا يَعْذِرُونَكَ فَإِذَا أُعْطِيتَ جَمِيعَ مَا عِنْدَكَ مِنَ الْمَالِ كُنْتَ قَدْ حَسَرْتَ مِنَ الْمَالِ

So Allah^{azwj} the Exalted Educated His^{azwj} Prophet^{saww} with His^{azwj} Command, 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, destitute.** He^{azwj} is Saying that the people have asked you^{saww} and will not excuse you^{saww}. So if you^{saww} were to give away the entirety of what is with you^{saww} from the wealth, you^{saww} would be regretful from the wealth (unable to help anymore).

فَهَذِهِ أَحَادِيثُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُصَدِّقُهَا الْكِتَابُ وَ الْكِتَابُ يُصَدِّقُهُ أَهْلُهُ مِنَ الْمُؤْمِنِينَ وَ قَالَ أَبُو بَكْرٍ عِنْدَ مَوْتِهِ حَيْثُ قِيلَ لَهُ أَوْصِ فَقَالَ أَوْصِي بِالْخُمْسِ وَ الْخُمْسُ كَثِيرٌ فَإِنَّ اللَّهَ تَعَالَى قَدْ رَضِيَ بِالْخُمْسِ فَأَوْصِيَ بِالْخُمْسِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ التَّلَاثَ عِنْدَ مَوْتِهِ وَ لَوْ عَلِمَ أَنَّ التَّلَاثَ خَيْرٌ لَهُ أَوْصَى بِهِ

Thus, these are the Ahadeeth of Rasool-Allah^{saww} ratifying the Book (Quran) and the Book Ratifies its people from the Believers. And Abu Bakr said at the time of his death when it was said to him, 'Bequeath'. So he said, 'I bequeath with the fifth, and the fifth is a lot, for Allah^{azwj} the Exalted is Pleased with the fifth'. So he bequeathed with the fifth, and Allah^{azwj} Mighty and Majestic had Made the third to be for him at the time of his death, and had he known that the third is better for him, he would have bequeathed with it.

ثُمَّ مَنْ قَدْ عَلِمْتُمْ بَعْدَهُ فِي فَضْلِهِ وَ زُهْدِهِ سَلْمَانَ وَ أَبُو دَرٍّ رَضِيَ اللَّهُ عَنْهُمَا فَأَمَّا سَلْمَانُ فَكَانَ إِذَا أَخَذَ عَطَاهُ رَفَعَ مِنْهُ قُوَّتَهُ لِسُنَّتِهِ حَتَّى يَحْضُرَ عَطَاؤُهُ مِنْ قَابِلٍ فَقِيلَ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ فِي زُهْدِكَ تَصْنَعُ هَذَا وَ أَنْتَ لَا تَدْرِي لَعَلَّكَ تَمُوتُ الْيَوْمَ أَوْ غَدًا فَكَانَ جَوَابُهُ أَنْ قَالَ مَا لَكُمْ لَا تَرْجُونَ لِي الْبِقَاءَ كَمَا خِفْتُمْ عَلَيَّ الْفَنَاءَ أَمَا عَلِمْتُمْ يَا جَهْلَةَ أَنَّ النَّفْسَ قَدْ تَلْتَأَتْ عَلَى صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنَ الْعَيْشِ مَا يَعْتَمِدُ عَلَيْهِ فَإِذَا هِيَ أَحْرَزَتْ مَعِيشَتَهَا أَطْمَأَنَّتْ

Then the ones you know of after him in their merits and their ascetism, Salman^{ra} and Abu Zarr^{ra}, may Allah^{azwj} be Pleased with both of them^{ra}. So as for Salman^{ra}, whenever he^{ra} took his^{ra} contribution, extracted from it a provision for his year until his contribution comes up the following year. So it was said to him^{as}, 'O servant of Allah^{azwj}! You^{ra} in your^{ra} ascetism are doing this, and you^{as} do not know perhaps you^{as} would be dying today or tomorrow?'. So his^{ra} answer was that he^{ra} said: 'What is the matter with you that you are not hoping that I^{as} would remain, just as you are fearing the death upon me^{ra}? Do you not know, O ignoramus, that the self becomes lethargic (restless) upon its owner when there does not happen to be the subsistence for it what he can depend upon. So when the subsistence is present, it is tranquil (peace of mind)?'

وَ أَمَّا أَبُو دَرٍّ فَكَانَتْ لَهُ نُؤَيْفَاتٌ وَ شُوَيْهَاتٌ يَحْلُبْنَهَا وَ يَدْبِجُ مِنْهَا إِذَا اشْتَمَى أَهْلُهُ اللَّحْمَ أَوْ نَزَلَ بِهِ ضَيْفٌ أَوْ رَأَى بِأَهْلِ الْمَاءِ الَّذِينَ هُمْ مَعَهُ خِصَاصَةً نَحَرَ لَهُمُ الْجُرُورَ أَوْ مِنَ الشِّيَاهِ عَلَى قَدْرِ مَا يَذْهَبُ عَنْهُمْ بِقَرَمِ اللَّحْمِ فَيَقْسِمُهُ بَيْنَهُمْ وَ يَأْخُذُ هُوَ كَتَصْيِيبٍ وَاحِدٍ مِنْهُمْ لَا يَنْفَضِلُ عَلَيْهِمْ وَ مَنْ أَرْهَدُ مِنْ هَوْلَاءِ وَ قَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا قَالَ وَ لَمْ يَبْلُغْ مِنْ أَمْرِهِمَا أَنْ صَارَا لَا يَمْلِكَانِ شَيْئًا الْبَيْتَةَ كَمَا تَأْمُرُونَ النَّاسَ بِالْقَاءِ أَمْتَعْتَهُمْ وَ شَيْئَهُمْ وَ يُؤْتِرُونَ بِهِ عَلَى أَنْفُسِهِمْ وَ عِيَالَتِهِمْ

And as for Abu Zarr^{ra}, so there used to be for him^{ra} camels and sheep for milking them, and he^{ra} used to slaughter from them whenever his^{ra} family desired the meat, or if a guest were to lodge with him^{ra}, or if he^{ra} saw the people of the water who were with him^{ra} as destitute, he^{ra} would sacrifice the camel for them or from the sheep upon a measurement of what would remove the craving of the menat from them. So he^{ra} would distribute between them, and he^{ra} himself would take one share from them, not preferring himself upon them. And who is more ascetic that them (Salman^{ra} and Abu Zarr^{ra}), and Rasool-Allah^{saww} has said regarding them what he^{saww} said? And it (news) has not reached from the affairs of them both^{ra} that they^{ra} came to be in a state of not owning anything. In no way it is as you are instructing the people with, the throwing away of their belongings and their things and preferring others by it upon their own selves, and their families.

وَاعْلَمُوا أَيُّهَا النَّفَرُ أَنِّي سَمِعْتُ أَبِي يَرْوِي عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ يَوْمَ مَا عَجِبْتُ مِنْ شَيْءٍ كَعَجَبِي مِنَ الْمُؤْمِنِ إِنَّهُ إِنْ فُرِضَ جَسَدُهُ فِي دَارِ الدُّنْيَا بِالْمَقَارِيضِ كَانَ خَيْرًا لَهُ وَإِنْ مَلَكَ مَا بَيْنَ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا كَانَ خَيْرًا لَهُ وَكُلُّ مَا يَصْنَعُ اللَّهُ عَزَّ وَجَلَّ بِهِ فَهُوَ خَيْرٌ لَهُ

And know, O you group! I^{asws} heard my^{asws} father^{asws} reporting from his^{asws} forefathers^{asws} that Rasool-Allah^{saww} said one day: 'I^{saww} am not astounded (amazed) from anything like I^{saww} am astounded from the Believer. If his body is cut into pieces in the house of the world with the scissors it would be good for him, and if he owns whatever is between the east of the earth and its west, it would be good for him, and everything what Allah^{azwj} Mighty and Majestic Does with him, so it is good for him'.

فَأَيَّتَ شِعْرِي هَلْ يَحِيقُ فِيكُمْ مَا قَدْ شَرَحْتُ لَكُمْ مِنْذُ الْيَوْمِ أَمْ أَرِيدُكُمْ أَمْ مَا عَلِمْتُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَى الْمُؤْمِنِينَ فِي أَوَّلِ الْأَمْرِ أَنْ يُقَاتِلَ الرَّجُلُ مِنْهُمْ عَشْرَةَ مِنَ الْمُشْرِكِينَ

So I^{asws} am not aware, whether it has had any effect among you what I^{asws} have commented to you today, or whether I^{asws} should increase for you all. Do you not know that Allah^{azwj} Mighty and Majestic has Obligated upon the Believers at first that the man among them should fight against ten from the Polytheists?

لَيْسَ لَهُ أَنْ يُؤَلِّيَ وَجْهَهُ عَنْهُمْ وَمَنْ وَلَّاهُمْ يُرْمَى دُبُرَهُ فَقَدْ تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ ثُمَّ حَوَّلَهُمْ عَنْ خَالِهِمْ رَحْمَةً مِنْهُ لَهُمْ فَصَارَ الرَّجُلُ مِنْهُمْ عَلَيْهِ أَنْ يُقَاتِلَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ تَخْفِيفًا مِنَ اللَّهِ عَزَّ وَجَلَّ لِلْمُؤْمِنِينَ فَنَسَخَ الرَّجُلَانِ الْعَشْرَةَ

It was not for him that he should be turning his face away from them, and the one who turned back on his heels in those days, so he has reserved his seat in the Fire. Then He^{azwj} Changed for them about their situation out of Mercy from Him^{azwj}, so that man from them came to be Obligated that he fights two men from the Polytheists, being a Lightning from Allah^{azwj} Mighty and Majestic for the Believers. So the (Command) of two men Abrogated the (Command of) the ten.

وَ أَخْبَرُونِي أَيْضًا عَنِ الْقَضَاةِ أَجَوْرَةٍ هُمْ حَيْثُ يَقْضُونَ عَلَى الرَّجُلِ مِنْكُمْ نَفَقَةَ امْرَأَتِهِ إِذَا قَالَ إِنِّي زَاهِدٌ وَإِنِّي لَا شَيْءَ لِي فَإِنْ قَالْتُمْ جَوْرَةٌ ظَلَمَكُمْ أَهْلُ الْإِسْلَامِ وَإِنْ قُلْتُمْ بَلْ عُدُولٌ خَصَمْتُمْ أَنْفُسَكُمْ وَ حَيْثُ تَرُدُّونَ صَدَقَةَ مَنْ تَصَدَّقَ عَلَى الْمَسَاكِينِ عِنْدَ الْمَوْتِ بِأَكْثَرِ مِنَ الثَّلَاثِ

And inform me^{asws} as well about the judges. Would they be unjust when they are judging upon the man among you for payment of the expenses to his wife, if you were to say, 'I am an ascetic. I am such that there is nothing for me'. If you were to say they are inequitable, the people of Al-Islam would call you as unjust. And if you were to say they have been just with you, you would be disputing against yourselves. And where would you be able to refute a charity given by the one who gives it to the poor at the time of his death, with more than a third?

أَخْبَرُونِي لَوْ كَانَ النَّاسُ كُلُّهُمْ كَالَّذِينَ تُرِيدُونَ زُهَادًا لَا حَاجَةَ لَهُمْ فِي مَتَاعِ غَيْرِهِمْ فَعَلَى مَنْ كَانَ يُتَصَدَّقُ بِكَفَارَاتِ الْإِيمَانِ وَ النَّدْوَرِ وَ الصَّدَقَاتِ مِنْ فَرَضِ الزَّكَاةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ التَّمْرِ وَ الزَّبِيبِ وَ سَائِرِ مَا وَجَبَ فِيهِ الزَّكَاةُ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ غَيْرِ ذَلِكَ

Inform me^{asws}, if the people, all of them were to be like what you want them to be, as ascetics, there would not be any need for them regarding the belongings for others, so upon whom would they give charity with an expiation of the oaths, and the vows, and the charities from the Obligatory Zakat from the gold, and the silver, and the dates, and the raisins, and the rest of what is Obligated regarding it, the Zakat from

the camels, and the cows, and the sheep, and other such when the matter was as you are saying it to be.

إِذَا كَانَ الْأَمْرُ كَمَا تَقُولُونَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْبِسَ شَيْئاً مِنْ عَرَضِ الدُّنْيَا إِلَّا قَدَّمَهُ وَإِنْ كَانَ بِهِ خِصَاصَةٌ فَبِئْسَمَا ذَهَبْتُمْ إِلَيْهِ وَحَمَلْتُمْ النَّاسَ عَلَيْهِ مِنَ الْجَهْلِ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ سُنَّةِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَحَادِيثِهِ الَّتِي يُصَدِّقُهَا الْكِتَابُ الْمُنَزَّلُ وَ رَدَّكُمْ إِلَيْهَا بِجَهَالَتِكُمْ وَ تَرْكِكُمْ النَّظَرَ فِي غَرَائِبِ الْقُرْآنِ مِنَ التَّفْسِيرِ بِالنَّاسِخِ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ الْأَمْرِ وَ النَّهْيِ

If the matter was as you are saying it to be, that it is not befitting for anyone that he should withhold anything from the goods of the world except that he should send it forward (for the Hereafter), even though he may become a destitute by it, so evil it is what you are taking (the people) towards and carrying the people upon, due to your ignorance of the Book of Allah^{azwj} Mighty and Majestic, and a Sunnah of His^{azwj} Prophet^{saww}, and the Ahadeth which are ratified by the Revealed Book, and you are rejecting these by your ignorance, and forsaking the consideration in the strangeness of the Quran from the interpretation of the Abrogating (Verses) from the Abrogated, and the Decisive and the Allegorical, and the Commands and the Prohibitions.

وَ أَخْبَرُونِي أَيْنَ أَنْتُمْ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ (عَلَيْهِ السَّلَام) حَيْثُ سَأَلَ اللَّهَ مُلْكاً لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ اللَّهُ جَلَّ اسْمُهُ ذَلِكَ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ تَجِدِ اللَّهَ عَزَّ وَ جَلَّ عَابَ عَلَيْهِ ذَلِكَ وَ لَا أَحَدًا مِنَ الْمُؤْمِنِينَ وَ دَاوُدَ النَّبِيَّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَبْلَهُ فِي مُلْكِهِ وَ شِدَّةِ سُلْطَانِهِ

And inform me^{asws}, where are you (saying) about Suleyman^{as} Bin Dawood^{as}, where he^{as} asked Allah^{azwj} for a kingdom which would not be befitting for anyone (else) from after him^{as}? So Allah^{azwj}, Majestic is His^{azwj} Name, Granted him^{as} that, and he^{as} was speaking the rightfulness and was acting by it. Then we do not find Allah^{azwj} Mighty and Majestic Faulting him^{as} over that, nor anyone from the Believers. And the Prophet Dawood^{as} before him^{as} regarding his^{as} kingdom and the force of his^{as} authority.

ثُمَّ يُوسُفَ النَّبِيَّ (عَلَيْهِ السَّلَام) حَيْثُ قَالَ لِمَلِكِ مِصْرَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ فَكَانَ مِنْ أَمْرِهِ الَّذِي كَانَ أَنْ اخْتَارَ مَمْلَكَةَ الْمَلِكِ وَ مَا حَوْلَهَا إِلَى الْيَمَنِ وَ كَانُوا يَمْتَارُونَ الطَّعَامَ مِنْ عِنْدِهِ لِمَجَاعَةِ أَصَابَتِهِمْ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ فَلَمْ تَجِدِ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then the Prophet Yusuf^{as} when he^{as} said to the king of Egypt [12:55] **Place me (in authority) over the treasures of the land, I am a good keeper, knowing well.** So, from his^{as} matter was that he^{as} chose a kingdom of the king and what was around it up to Al-Yemen. And they (people) used to get their provisions from him^{as} due to them being hit by the famine, and he^{as} was speaking the truth and acting by it. So we do not find anyone faulting that upon him^{as}.

ثُمَّ ذُو الْقُرَيْنَيْنِ عَبْدُ اللَّهِ أَحَبَّ اللَّهُ فَاحْبَبَهُ اللَّهُ وَ طَوَى لَهُ الْأَسْبَابَ وَ مَلَّكَ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ تَجِدِ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then Zulqarnayn, a righteous one who loved Allah^{azwj}, so Allah^{azwj} Loved him and Rolled up his causes for him and Made him a king of the east of the earth and its west, and he was speaking the truth and was acting by it. Then we do not find anyone faulting that upon him.

فَتَأَدَّبُوا أَنفُسَهُمْ بِأَدَابِ اللَّهِ عَزَّ وَجَلَّ لِلْمُؤْمِنِينَ وَاقْتَصِرُوا عَلَى أَمْرِ اللَّهِ وَنَهْيِهِ وَدَعُوا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ مِمَّا لَا عِلْمَ لَكُمْ بِهِ وَرُدُّوا الْعِلْمَ إِلَى أَهْلِهِ تُوجِرُوا وَتُعْذَرُوا عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى

So educate yourselves, O group, by the Education of Allah^{azwj} Mighty and Majestic for the Believers, and moderate yourselves upon the Commands of Allah^{azwj}, and His^{azwj} Prohibitions, and leave from yourselves what is doubtful upon you, from what there is no knowledge for you of it, and refer the knowledge to its rightful ones, so you would be Recompensed, and Excused in the Presence of Allah^{azwj} Blessed and High.

وَ كُونُوا فِي طَلَبِ عِلْمٍ نَاسِخِ الْقُرْآنِ مِنْ مَنْسُوخِهِ وَ مُحْكَمِهِ مِنْ مُنْتَشَبِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ مِمَّا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أْبْعَدُ لَكُمْ مِنَ الْجَهْلِ وَ دَعُوا الْجَهْلَةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ .

And become the seekers of the knowledge of the Abrogating (Verses) of the Quran from its Abrogated, and its Decisive from its Allegorical, and what Allah^{azwj} has Permitted regarding it from what is Prohibited. Thus, it would take you all closer to Allah^{azwj} and remote from the ignorance. And leave the ignorance to its people, for the people of the ignorance are many, and the people of the knowledge are a few. And Allah^{azwj} Mighty and Majestic has Said [12:74] **and above every one possessed of knowledge, is the All-knowing one**.¹

باب مَعْنَى الزُّهْدِ

Chapter 2 – Meaning of the Ascetism

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ مَا الزُّهْدُ فِي الدُّنْيَا قَالَ وَيْحَكَ حَرَامَهَا فَتَنَكَّبَهُ

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the ascetism in the world?' He^{asws} said: 'Woe be unto you! It's the Prohibitions, so keep away from it (the Prohibitions)'.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَهْمِ بْنِ الْحَكَمِ عَنِ إِسْمَاعِيلَ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَيْسَ الزُّهْدُ فِي الدُّنْيَا بِإِصَاعَةِ الْمَالِ وَ لَا تَحْرِيمِ الْحَلَالِ بَلِ الزُّهْدُ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدِكَ أَوْثَقَ مِنْكَ بِمَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Jaham Bin Al Hakam, from Ismail Bin Muslim who said,

'Abu Abdullah^{asws} said: 'The 'الزُّهْدُ' ascetism in the world is not by the goods, the wealth, nor prohibiting oneself from the Permissibles, but 'الزُّهْدُ' the ascetism in the word is that you should not become attached with what is in your hands than with what is in the Presence of Allah^{azwj} Mighty and Majestic'.³

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

² Al Kafi – V 5 – The Book of Subsistence Ch 2 H 1

³ Al Kafi – V 5 – The Book of Subsistence Ch 2 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي الطُّفَيْلِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ الزُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ وَ الْوَرَعُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Maalik Bin Atiyah, from Marouf Bin Kharbouz, from Abu Al Tufayl who said,

'I heard Amir Al-Momineen^{asws} saying: 'الزُّهْدُ' the ascetism in the world is the reduction of hopes, and appreciating every Bounty, and the restrain from everything what Allah^{azwj} Mighty and Majestic has Prohibited'.⁴

باب الاستعانة بالدنيا على الآخرة

Chapter 3 – The utilization of the world upon (attaining) the Hereafter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نِعْمَ الْعَوْنُ عَلَى تَقْوَى اللَّهِ الْعَنَى .

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of the assistance upon the fear of Allah^{azwj} comes from the prosperity'.⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً رِضْوَانُ اللَّهِ وَ الْجَنَّةُ فِي الْآخِرَةِ وَ الْمَعَاشُ وَ حُسْنُ الْخُلُقِ فِي الدُّنْيَا.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih,

(It has been narrated) from Abu Abdullah^{asws} regarding the Word of Allah^{azwj} Mighty and Majestic **[2:201] Our Lord! Grant us good in the world and good in the Hereafter.** 'Pleasure of Allah^{azwj} and the Paradise in the Hereafter, and the livelihood and the good morals in the world'.⁶

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّفَّيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قِيلَ لَهُ مَا بَالُ أَصْحَابِ عَيْسَى (عَلَيْهِ السَّلَام) كَانُوا يَمْشُونَ عَلَى الْمَاءِ وَ لَيْسَ ذَلِكَ فِي أَصْحَابِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ إِنَّ أَصْحَابَ عَيْسَى (عَلَيْهِ السَّلَام) كُفُوا الْمَعَاشَ وَ إِنَّ هَؤُلَاءِ ابْتَلُوا بِالْمَعَاشِ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Al Qasim Bin Muhammad,

(It has been narrated) raising it to Abu Abdullah^{asws}, said, 'It was said to him^{asws}, 'What was the matter the companions of Isa^{as} were walking upon the water, and that is not (to be found) among the companions of Muhammad^{saww}? He^{asws} said: 'The

⁴ Al Kafi – V 5 – The Book of Subsistence Ch 2 H 3

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

⁶ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 2

companions of Isa^{as} were with sufficient livelihood, and they (companions of Rasool-Allah^{saww}) were Tried with the livelihood'.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَلُوا اللَّهَ الْعَنَى فِي الدُّنْيَا وَالْآخِرَةِ الْمَغْفِرَةَ وَالْجَنَّةَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Abdul Al A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ask Allah^{azwj} for the ease in the world and the health, and regarding the Hereafter, the Forgiveness and the Paradise'.⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ بَهْرَامٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا خَيْرَ فِي مَنْ لَا يُحِبُّ جَمْعَ الْمَالِ مِنْ حَلَالٍ يَكْفُ بِهِ وَجْهَهُ وَ يَقْضِي بِهِ دَيْنَهُ وَ يَصِلُ بِهِ رَحْمَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah, from Abdul Rahman Bin Muhammad, from Al Haris Bin Bahram, from Amro Bin Jumi'e who said,

'I heard Abu Abdullah^{asws} saying: 'There is no goodness in the one who does not love amassing the wealth from Permissible (means), saving his face (dignity) by it, and fulfilling his needs by it, and maintaining good relationships by it'.⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ فِي وَصِيَّتِهِ لِلْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ اسْتَعِينُوا بِبَعْضِ هَذِهِ عَلَى هَذِهِ وَ لَا تَكُونُوا كُلُّوْا عَلَى النَّاسِ .

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabi'e in his bequest to Al Mufazzal Bin Umar, said,

'I heard Abu Abdullah^{asws} saying: 'Seek assistance with some of this upon this, and do not become a burden upon the people'.¹⁰

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْخَزْرَجِ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ غُرَابٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَلْعُونٌ مَنْ ألقى كُلَّهُ عَلَى النَّاسِ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Abu Al Khazraj Al Ansary, from Ali Bin Guraab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Accursed is the one who throws his burden upon the people'.¹¹

عَنْهُ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَرِيحِ بْنِ يَزِيدِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَعَمْ الْعُونُ الدُّنْيَا عَلَى الْآخِرَةِ .

⁷ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 3

⁸ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 4

⁹ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 5

¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 6

¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 7

From him, from Ahmad, from his father, from Safwan Bin Yahya, from Zareeh Bin Yazeed Al Muharby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The best of the assistance upon the Hereafter, is the world'.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نِعْمَ الْعَوْنُ عَلَى الْآخِرَةِ الدُّنْيَا .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The best of the assistance upon the Hereafter, is the world'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ اللَّهُ إِنَّا لَنَطْلُبُ الدُّنْيَا وَ نُحِبُّ أَنْ نُؤْتَاهَا فَقَالَ نُحِبُّ أَنْ تَصْنَعَ بِهَا مَاذَا قَالَ أَعُوذُ بِهَا عَلَى نَفْسِي وَ عِيَالِي وَ أَصِلُ بِهَا وَ أَتَصَدَّقُ بِهَا وَ أَحُجُّ وَ أَعْتَمِرُ فَقَالَ (عَلَيْهِ السَّلَام) لَيْسَ هَذَا طَلَبَ الدُّنْيَا هَذَا طَلَبُ الْآخِرَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abdullah Bin Abu Yafour who said,

'A man said to Abu Abdullah^{asws}, 'By Allah^{azwj}! We tend to seek the world and we love to achieve it'. So he^{asws} said: 'What is that which you love to do with it?' He said, 'Improve by it upon myself, and upon my family, and maintain relationships with it, and give in charity with it, and perform Hajj and Umrah'. So he^{asws} said: 'This is not seeking the world. This is seeking the Hereafter'.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) غِنَى يَحْجُزُكَ عَنِ الظُّلْمِ خَيْرٌ مِنْ فَقْرٍ يَحْمِلُكَ عَلَى الْإِثْمِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, raising it, said,

'Abu Abdullah^{asws} said: 'Prosperity which withholds you from the injustice is better than poverty carrying you upon the sins'.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُصْبِحُ الْمُؤْمِنُ أَوْ يُمَسِّي عَلَى تَكْلِ خَيْرٍ لَهُ مِنْ أَنْ يُصْبِحَ أَوْ يُمَسِّي عَلَى حَرَبٍ فَتَعُوذُ بِاللَّهِ مِنَ الْحَرَبِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Sinan, from a number of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Spending of the morning or the evening of the Believer upon bereavement is better

¹² Al Kafi – V 5 – The Book of Subsistence Ch 3 H 8

¹³ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 9

¹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 10

¹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 11

for him than his spending a morning or an evening upon war. So we^{asws} seek Refuge with Allah^{azwj} from the war'.¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَارِكْ لَنَا فِي الْخُبْزِ وَ لَا تُفَرِّقْ بَيْنَنَا وَ بَيْنَهُ فَلَوْ لَا الْخُبْزُ مَا صَلَّيْنَا وَ لَا صُمْنَا وَ لَا أَدَّيْنَا فَرَأَيْتُمْ رَبَّنَا .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abu Al Bakhtary, raising it, said,

'Rasool-Allah^{saww} said: '(Our Lord^{azwj}!) Bless for us in the bread and do not Separate between us and it, for were it not for the bread, neither would we (be able to) Pray, nor would we (be able to) Fast, nor would we (be able to) fulfil the Obligations of our Lord^{azwj}'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ نِعْمَ الْعَوْنُ الدُّنْيَا عَلَى طَلَبِ الْآخِرَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, form Ali Bin Al Hakam, from Ali Al Ahmasy, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The best of the assistance is the world, upon the seeking of the Hereafter'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نِعْمَ الْعَوْنُ الدُّنْيَا عَلَى الْآخِرَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The best of the assistance is the world, upon (seeking) the Hereafter'.¹⁹

بَاب مَا يَجِبُ مِنَ الْإِفْتِدَاءِ بِالْأَنْمَةِ (عَلَيْهِمُ السَّلَام) فِي التَّعَرُّضِ لِلرِّزْقِ

Chapter 4 – What is Obligated from the emulating the Imams^{asws} regarding the vulnerability of the livelihood

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ مُحَمَّدَ بْنَ الْمُنْكَدِرِ كَانَ يَقُولُ مَا كُنْتُ أَرَى أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَدْعُ خَلْفاً أَفْضَلَ مِنْهُ حَتَّى رَأَيْتُ ابْنَ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَام) فَأَرَدْتُ أَنْ أُعْظِمَهُ فَوَعظني فَقَالَ لَهُ أَصْحَابُهُ بِأَيِّ شَيْءٍ وَ عَظَمْتَ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umery, from Abdul Rahman Bin Al Hajjan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Muhammad Bin Al-Munkadir was saying, 'I did not view that Ali^{asws} Bin Al-Husayn^{asws} would leave

¹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 12

¹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 13

¹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 14

¹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 15

behind someone better than him^{asws} until I saw his^{asws} son^{asws} Muhammad^{asws} Bin Ali^{asws}. So I intended to advise him^{asws}, but he^{asws} advised me instead'. So his companions said to him, 'With which thing did he^{asws} advise you?'

قَالَ خَرَجْتُ إِلَى بَعْضِ نَوَاحِي الْمَدِينَةِ فِي سَاعَةِ حَارَّةٍ فَلَقَيْتَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ وَكَانَ رَجُلًا بَادِنًا ثَقِيلًا وَهُوَ مُتَكَبِّرٌ عَلَى غُلَامَيْنِ أَسْوَدَيْنِ أَوْ مَوْلَيْنَيْنِ فَقُلْتُ فِي نَفْسِي سُبْحَانَ اللَّهِ شَيْخٌ مِنْ أَشْيَاحِ قُرَيْشٍ فِي هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا أَمَا لِأَعْظَنَّهُ

He said, 'I went out to one of the areas of Al-Medina in a time of heat, so I met Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, and he^{asws} was a man of a hefty body, and he^{asws} was leaning upon two black slaves, or two friends. So I said to myself, 'Glory be to Allah^{azwj}! A Sheykh from the Sheykh^{asws} of Qureysh, in this time, upon this state, in seeking the world. I shall advise him^{asws}'.

فَدَبَوْتُ مِنْهُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ بِنَهْرٍ وَهُوَ يَتَصَابُ عِرْقًا فَقُلْتُ أَصْلَحَكَ اللَّهُ شَيْخٌ مِنْ أَشْيَاحِ قُرَيْشٍ فِي هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا أَرَأَيْتَ لَوْ جَاءَ أَجْلُكَ وَأَنْتَ عَلَى هَذِهِ الْحَالِ مَا كُنْتَ تَصْنَعُ فَقَالَ لَوْ جَاءَنِي الْمَوْتُ وَ أَنَا عَلَى هَذِهِ الْحَالِ جَاءَنِي وَ أَنَا فِي [طَاعَةٍ مِنْ] طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ أَكْفُ بِهَا نَفْسِي وَ عِيَالِي عَنْكَ وَ عَنِ النَّاسِ وَ إِمَّا كُنْتُ أَخَافُ أَنْ لَوْ جَاءَنِي الْمَوْتُ وَ أَنَا عَلَى مَعْصِيَةٍ مِنْ مَعَاصِي اللَّهِ

So I approached him^{asws} and greeted him^{asws}. So he^{asws} returned the greeting with a rebuke. So I said, 'May Allah^{azwj} Keep you^{asws} well! A Sheykh from the Sheykh^{asws} of Qureysh in this time, upon this state, in seeking the world. What is your^{asws} view if your death were to come and you^{asws} were upon this state, what would you^{asws} do?' So he^{asws} said: 'If the death comes to me^{asws} and I^{asws} upon this state, it would come to me^{asws} while I^{asws} was in the obedience from Allah^{azwj} Mighty and Majestic. I^{asws} would restrain by it myself^{asws}, and my^{asws} family from you and from the people. But rather, I^{asws} was fearing if the death were to come to me^{asws}, and I^{asws} was upon disobedience from Allah^{azwj}'.

فَقُلْتُ صَدَقْتَ يَرْحَمُكَ اللَّهُ أَرَدْتُ أَنْ أَعْظَكَ فَوَعْظَتَنِي .

So I said, 'You^{asws} speak the truth, may Allah^{azwj} have Mercy on you^{asws}. I intended to advise you^{asws}, but you^{asws} have advised me instead'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَضْرِبُ بِالْمِرِّ وَ يَسْتَخْرِجُ الْأَرْضِينَ وَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَمَسُّ النَّوَى بِيَدِهِ وَ يَغْرَسُهُ فَيَبْطُلُ مِنْ سَاعَتِهِ وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ مَالِهِ وَ كَدَّ يَدِهِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} used to strike with the shovel and extract the lands (digging), and Rasool-Allah^{saww} used to such the dates with his^{saww} mouth, and he^{saww} plant it (seed), so it would sprout within an hour; and that Amir Al-Momineen^{asws} freed one thousand owned slaves from his^{asws} own wealth, and the toil of his^{asws} own hands'.²¹

²⁰ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 1

²¹ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الدَّهْقَانَ عَنْ دُرُسْتٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ اسْتَقْبَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي بَعْضِ طُرُقِ الْمَدِينَةِ فِي يَوْمٍ صَائِفٍ شَدِيدٍ الْحَرِّ فَقُلْتُ جُعَلْتُ فِدَاكَ حَالِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَنْتَ تَجْهَدُ لِنَفْسِكَ فِي مِثْلِ هَذَا الْيَوْمِ فَقَالَ يَا عَبْدَ الْأَعْلَى خَرَجْتُ فِي طَلَبِ الرِّزْقِ لِأَسْتَعْنِيَ عَنْ مِثْلِكَ .

A number of our companions, from Sahl Bin Ziyad, from Abdullah Bin Al Dahqan, from Dorost, from Abdul A'ala a slave of the progeny of Saam who said,

'I came across Abu Abdullah in one of the streets of Al-Medina during a scorching day of intense heat. So I said, 'May I be sacrificed for you^{asws}! Your^{asws} have a (prominent) status with Allah^{azwj} Mighty and Majestic and nearness to Rasool-Allah^{saww}, and you^{asws} are striving for yourself^{asws} in a day like this?' So he^{asws} said: 'O Abdul A'ala! I^{asws} have come out regarding seeking the livelihood in order to be needless from the likes of you'.²²

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ وَ سَلْمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ كَدِّ يَدِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, and Salma Sahib Al Sabiry, from Abu Asama Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} freed a thousand owned slaves from the toil of his^{asws} own hands'.²³

أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ دَاوُدَ (عَلَيْهِ السَّلَامُ) أَنَّكَ نَعِمَ الْعَبْدُ لَوْ لَا أَنَّكَ تَأْكُلُ مِنْ بَيْتِ الْمَالِ وَ لَا تَعْمَلُ بِيَدِكَ شَيْئًا

Ahmad Bin Abu Abdullah, from Sahreef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: "You^{as} would be the best of the servants had it not been your^{as} consuming from the public treasury and not doing any work with your^{as} own hands'.

قَالَ فَبَكَى دَاوُدُ (عَلَيْهِ السَّلَامُ) أَرْبَعِينَ صَبَاحًا فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ الْحَدِيدَ أَنْ لِي لِعَبْدِي دَاوُدَ فَأَلَانَ اللَّهُ عَزَّ وَجَلَّ لَهُ الْحَدِيدَ فَكَانَ يَعْمَلُ كُلَّ يَوْمٍ دِرْعًا فَيَبِيعُهَا بِأَلْفِ دِرْهَمٍ فَعَمِلَ ثَلَاثِمِائَةَ وَ سِتِّينَ دِرْعًا فَبَاعَهَا بِثَلَاثِمِائَةِ وَ سِتِّينَ أَلْفًا وَ اسْتَعْنَى عَنْ بَيْتِ الْمَالِ .

He^{asws} said: 'So Dawood^{as} wept for forty mornings. So Allah^{azwj} Mighty and Majestic Revealed unto the iron: "Soften yourself for My^{azwj} servant!" Thus, Allah^{azwj} Mighty and Majestic Softened the iron for him^{as}, and he^{as} used to make an armour every day and he^{as} would sell it for a thousand Dirhams. So he^{as} made three hundred and sixty armours and sold them for three hundred and sixty thousand, and became needless of the public treasury'.²⁴

²² Al Kafi – V 5 – The Book of Subsistence Ch 4 H 3

²³ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 4

²⁴ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَقِيَ رَجُلًا أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَتَحَنُّهُ وَسُقِّ مِنْ نَوَى فَقَالَ لَهُ مَا هَذَا يَا أَبَا الْحَسَنِ تَحَنُّكَ فَقَالَ مِائَةٌ أَلْفٍ عَدَّقَ إِنْ شَاءَ اللَّهُ قَالَ فَغَرَسَهُ فَلَمْ يُعَادِرْ مِنْهُ نَوَاةٌ وَاحِدَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man came across Amir Al-Momineen^{asws} and under him^{asws} was a pile of date stones. So he said to him^{asws}, 'What is this underneath you^{asws}, O Abu Al-Hassan^{asws}?' So he^{asws} said: 'One hundred thousand clusters (of dates) Allah^{azwj} Willing'. He^{asws} (Abu Abdullah^{asws}) said: 'He^{asws} planted them, so not a single stone from it failed to sprout'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ عَمَّارِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عَلَيْهِ السَّلَام) (أَنْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَضَعَ حَجْرًا عَلَى الطَّرِيقِ يَرُدُّ الْمَاءَ عَنْ أَرْضِهِ فَوَ اللَّهِ مَا نَكَبَ بَعِيرًا وَلَا إِنْسَانًا حَتَّى السَّاعَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra, from Ammar Al Sajastany,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} that Rasool-Allah^{saww} placed a rock upon the path to divert the water, from his^{saww} land, so by Allah^{azwj}, neither has a camel nor a human being has moved it until this time'.²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسَأَلْنَا عَنْ عُمَرَ بْنِ مُسْلِمٍ مَا فَعَلَ فَقُلْتُ صَالِحٌ وَ لَكِنَّهُ قَدْ تَرَكَ التَّجَارَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَمَلُ الشَّيْطَانِ ثَلَاثًا أَمَا عَلِمَ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اشْتَرَى عَيْرًا أَتَتْ مِنَ الشَّامِ فَاسْتَفْضَلَ فِيهَا مَا فَضَى دَيْنَهُ وَ قَسَمَ فِي قَرَابَتِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Asbaat Bin Salim who said,

'I went over to Abu Abdullah^{asws}, so he^{asws} asked about Umar Bin Muslim, what he does. So I said, 'A righteous man but, he neglects the business. So Abu Abdullah^{asws} said: 'The work of Satan^{la}', (saying it) three times. 'Does he not know that Rasool-Allah^{azwj} bought a caravan of camels which came from Syria, so he^{saww} saved in it what paid off his^{saww} debts, and distributed among his^{saww} relatives?

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ رَجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ إِلَى آخِرِ الْآيَةِ يَقُولُ الْفُصَّاصُ إِنَّ الْقَوْمَ لَمْ يَكُونُوا يَتَّجِرُونَ كَذَبُوا وَ لَكِنَّهُمْ لَمْ يَكُونُوا يَدْعُونَ الصَّلَاةَ فِي مِيقَاتِهَا وَ هُوَ أَفْضَلُ مِمَّنْ حَضَرَ الصَّلَاةَ وَ لَمْ يَتَّجِرْ .

Allah^{azwj} Mighty and Majestic is Saying **[24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah** – up to the end of the Verse. The story-tellers are saying these are the people who did not become merchants. They are lying. But, they did not becoming fulfillers of the Prayer during its (prescribed) timings, and it is superior than the one who attends the Prayer and does not trade'.²⁷

²⁵ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 6

²⁶ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 7

²⁷ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 8

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ يَخْرُجُ وَمَعَهُ أَحْمَالُ النَّوَى فَيَقَالُ لَهُ يَا أَبَا الْحَسَنِ مَا هَذَا مَعَكَ فَيَقُولُ نَخْلٌ إِنْ شَاءَ اللَّهُ فَيَغْرِسُهُ فَلَمْ يُعَادِرْ مِنْهُ وَاحِدَةٌ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said that Amir Al-Momineen^{asws} went out and with him^{asws} was a load of date stones. So it was said to him^{asws}, 'O Abu Al-Hassan^{asws}! What is this with you^{asws}?'. So he^{asws} said: 'Palm trees, Allah^{azwj} Willing'. So he^{asws} planted them, and not a single one of them failed to sprout'.²⁸

سَهْلُ بْنُ زِيَادٍ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَعْمَلُ فِي أَرْضٍ لَهُ قَدْ اسْتَنْقَعَتْ قَدَمَاهُ فِي الْعَرَقِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَيُّ الرَّجَالِ فَقَالَ يَا عَلِيُّ قَدْ عَمِلَ بِالْيَدِ مَنْ هُوَ خَيْرٌ مِنِّي فِي أَرْضِهِ وَ مِنْ أَبِي فَقُلْتُ لَهُ وَ مَنْ هُوَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرُ الْمُؤْمِنِينَ وَ آبَائِي (عَلَيْهِمُ السَّلَامُ) كُلُّهُمْ كَانُوا قَدْ عَمَلُوا بِأَيْدِيهِمْ وَ هُوَ مِنْ عَمَلِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ وَ الصَّالِحِينَ .

Sahl Bin Ziyad, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from his father who said,

'(The narrator says) I saw Abu Al-Hassan^{asws} working in a land of his^{asws}. His^{asws} feet were drenched in the sweat, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! Where are the men (workers)?' So he^{asws} said: 'O Ali! There have worked by their hands in their land, the ones who were better than I^{asws} and my^{asws} father^{asws}'. So I said to him^{asws}, 'Who are they?' So he^{asws} said: 'Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and my^{asws} forefathers^{asws}, all of them^{asws} had worked by their^{asws} hands, and it is from the deeds of the Prophets^{as}, and the Mursil Prophets^{as}, and the successors^{as}, and the righteous ones'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ أَتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ إِذَا هُوَ فِي حَائِطٍ لَهُ بِيَدِهِ مَسْحَاةٌ وَ هُوَ يَفْتَحُ بِهَا الْمَاءَ وَ عَلَيْهِ قَمِيصٌ شَبَهُ الْكَرَابِيسِ كَأَنَّهُ مَخِيطٌ عَلَيْهِ مِنْ ضَيْقِهِ .

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

'I went over to Abu Abdullah^{asws}, and he^{asws} was by a wall of his^{asws} and in his^{asws} hand was a spade, and he^{asws} was opening the water (way) with it, and upon him^{asws} was a shirt of cotton threads, as if it was stitched upon him^{asws} due to its tightness.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ غَدَّافٍ عَنْ أَبِيهِ قَالَ أَعْطَى أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَبِي أَلْفًا وَ سَبْعِمِائَةَ دِينَارٍ فَقَالَ لَهُ أَنْجِرْ بِهَا ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ لِي رَغْبَةٌ فِي رِبْحِهَا وَ إِنْ كَانَ الرَّبْحُ مَرْغُوبًا فِيهِ وَ لَكِنِّي أَحْبَبْتُ أَنْ يَرَانِي اللَّهُ جَلَّ وَ عَزَّ مُتَعَرِّضًا لِفَوَائِدِهِ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Muhammad Bin Uzafir, from his father who said,

'Abu Abdullah^{asws} gave my father one thousand and seven hundred Dinars, so he^{asws} said to him: 'Trade with these'. Then he^{asws} said: 'There is no real interest for me^{asws} in its profits, although the profits are desireable in it, but I^{asws} it that Allah^{azwj} Majestic and Mighty Sees me^{asws} working for its benefits'.

²⁸ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 9

²⁹ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 10

³⁰ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 11

قَالَ فَرَبِحْتُ لَهُ فِيهَا مِائَةَ دِينَارٍ ثُمَّ لَفَيْتُهُ فَقُلْتُ لَهُ قَدْ رَبِحْتُ لَكَ فِيهَا مِائَةَ دِينَارٍ قَالَ فَفَرِحَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِذَلِكَ فَرِحًا شَدِيدًا فَقَالَ لِي أَتَيْتُهَا فِي رَأْسِ مَالِي

He (the narrator) said, 'So I made a gain of one hundred Dinars for him in it. Then I met up with him^{asws}, so I said to him^{asws}, 'I have made a gain for you in it, of one hundred Dinars'. So Abu Abdullah^{asws} was happy with that with an intense happiness, and he^{asws} said to me: 'Corroborate it in the capital of my^{asws} wealth'.

قَالَ فَمَاتَ أَبِي وَ الْمَالُ عِنْدَهُ فَأَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَكَتَبَ عَافَانَا اللَّهُ وَ أَيَّاكَ إِنَّ لِي عِنْدَ أَبِي مُحَمَّدٍ أَلْفًا وَ ثَمَانِمِائَةَ دِينَارٍ أَعْطَيْتُهُ يَتَجَرُّ بِهَا فَادْفَعَهَا إِلَيَّ عُمَرُ بْنُ يَزِيدَ

He (the narrator) said, 'So my father dies and the wealth was with him. So Abu Abdullah^{asws} sent a message to me, writing: 'May Allah^{azwj} Grant us^{asws} and you good health. There is for me^{asws} with your father Muhammad, one thousand and eight hundred Dinars, I^{asws} had given him to trade with. So hand it over to Umar Bin Yazeed'.

قَالَ فَتَنَظَرْتُ فِي كِتَابِ أَبِي فَإِذَا فِيهِ لِأَبِي مُوسَى عُنْدِي أَلْفٌ وَ سَبْعُمِائَةُ دِينَارٍ وَ أَتَجَرَ لَهُ فِيهَا مِائَةَ دِينَارٍ عَبْدُ اللَّهِ بْنُ سِنَانَ وَ عُمَرُ بْنُ يَزِيدَ يَعْرِفَانِهِ .

He (the narrator) said, 'So I looked in the book of my father, so there was in it for Abu Musa^{asws}, with me, a thousand and seven hundred Dinars, and I had profited for him^{asws} in it by one hundred Dinars which Abdullah Bin Sinan and Umar Bin Yazeed both knew of it'.³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ قَالَ حَدَّثَنِي جَمِيلُ بْنُ صَالِحٍ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ بِيَدِهِ مِسْحَاةٌ وَ عَلَيْهِ إِزَارٌ غَلِيظٌ يَعْمَلُ فِي حَائِطٍ لَهُ وَ الْعَرَقُ يَتَصَابُ عَنْ ظَهْرِهِ فَقُلْتُ فِدَاكَ أَعْطِنِي أَكْفُوكَ فَقَالَ لِي إِنِّي أَحْبَبْتُ أَنْ يَتَأَذَى الرَّجُلُ بِحَرِّ الشَّمْسِ فِي طَلَبِ الْمَعِيشَةِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jameel Bin Salih, from Abu Amro Al Shaybani who said,

'I saw Abu Abdullah^{asws}, and in his^{asws} hand was a shovel, and upon him^{asws} was a coarse trouser, working in a wall of his^{asws}, and the sweat was running from his^{asws} back. So I said, 'May I be sacrificed for you^{asws}! Give it to me, I shall suffice for you^{asws}'. So he^{asws} said to me: 'I^{asws} love it that the man should be hurt by the heat of the sun in seeking the livelihood'.³²

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ قَالَ إِنَّ رَجُلًا أَتَى أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ إِنِّي لَا أَحْسِنُ أَنْ أَعْمَلَ عَمَلًا بِيَدِي وَ لَا أَحْسِنُ أَنْ أَتَجَرَ وَ أَنَا مُحَارِفٌ مُحْتَاجٌ فَقَالَ اعْمَلْ فَاحْمِلْ عَلَيَّ رَأْسِكَ وَ اسْتَعْنِ عَنِ النَّاسِ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) قَدْ حَمَلَ حَجْرًا عَلَى عَاتِقِهِ فَوَضَعَهُ فِي حَائِطٍ لَهُ مِنْ حَيْطَانِهِ وَ إِنَّ الْحَجَرَ لَفِي مَكَانِهِ وَ لَا يُدْرَى كَمْ عُمْفُهُ إِلَّا أَنَّهُ تَمَّ [بِمُعْجَزَتِهِ] .

Ali Bin Ibrahim, from his father, from IBn Abu Umeyr, from Umar Bin Azina, from Zurara, that,

'A man came over to Abu Abdullah^{asws}, so he said, 'I am not good at doing manual work with my hands, and I am not good at trading, and I am deprived, needy'. So

³¹ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 12

³² Al Kafi – V 5 – The Book of Subsistence Ch 4 H 13

he^{asws} said: 'Work, so carry upon your head, and be needless from the people, for Rasool-Allah^{saww} had carried rocks upon his^{saww} shoulders, and he^{saww} placed then in a wall from the walls of his^{saww}, and the rock is (still) in its place, and it is not known how much its depth is, except that it is there (by a miracle)'.³³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنِّي لَأَعْمَلُ فِي بَعْضِ ضِيَاعِي حَتَّى أُعْرَقَ وَإِنَّ لِي مَنْ يَكْفِينِي لِيَعْلَمَ اللَّهُ عَزَّ وَجَلَّ أَنِّي أَطْلُبُ الرِّزْقَ الْحَلَالَ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} tend to work in a site of mine^{asws} until I^{asws} sweat, although there are for me^{asws} ones who can suffice for me^{asws}, in order for Allah^{azwj} to Know that I^{asws} seek the Permissible livelihood'.³⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ أَبِيهِ قَالَ دَفَعَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) سَبْعِمِائَةَ دِينَارٍ وَقَالَ يَا عُدَّافِرُ اصْرِفْهَا فِي شَيْءٍ أَمَّا عَلَيَّ ذَلِكَ مَا بِي شَرٌّ وَلَكِنْ أَحْبَبْتُ أَنْ يَرَانِي اللَّهُ عَزَّ وَجَلَّ مُتَعَرِّضًا لِقَوَائِدِهِ

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ismail, from Muhammad Bin Uzafir, from his father who said,

'Abu Abdullah^{asws} handed over seven hundred Dinars to me and said, 'O Uzafir! Spend it in something, but upon that is not greed for me^{asws}, but I^{asws} love it that Allah^{azwj} Mighty and Majestic would See me^{asws} striving for its benefits'.

قَالَ عُدَّافِرٌ فَرَبِحْتُ فِيهَا مِائَةَ دِينَارٍ فَقُلْتُ لَهُ فِي الطَّوَافِ جُعِلْتُ فِدَاكَ فَذَرَقَ اللَّهُ عَزَّ وَجَلَّ فِيهَا مِائَةَ دِينَارٍ فَقَالَ أَتَيْتُهَا فِي رَأْسِ مَالِي .

Uzafir said, 'So I made a gain in it of one hundred Dinars, so I said to him^{asws} during the 'الطَّوَافِ' circumambulation, 'May I be sacrificed for you^{asws}! Allah^{azwj} Mighty and Majestic has Graced one hundred Dinars in it'. So he^{asws} said: 'Corroborate (include) it in the capital of my^{asws} wealth'.³⁵

بَابُ الْحَثِّ عَلَى الطَّلَبِ وَالتَّعَرُّضِ لِلرِّزْقِ

Chapter 5 – The urging upon seeking and the embarking for the livelihood

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ قَالَ لِأَقْعُدَنَّ فِي بَيْتِي وَ لِأَصَلِّينَّ وَ لِأَصُومَنَّ وَ لِأَعْبُدَنَّ رَبِّي فَأَمَّا رِزْقِي فَسَيَاتِينِي فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَذَا أَحَدُ الثَّلَاثَةِ الَّذِينَ لَا يُسْتَجَابُ لَهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

³³ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 14

³⁴ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 15

³⁵ Al Kafi – V 5 – The Book of Subsistence Ch 4 H 16

'I said to Abu Abdullah^{asws}, 'A man said, 'I shall sit in my house, and I shall Pray and I shall Fast and worship my Lord^{azwj}. So as for my livelihood, so it shall come to me (anyway)'. So Abu Abdullah^{asws} said: 'This is one of the three who do not get their supplications Answered for them'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَرَأَيْتَ لَوْ أَنَّ رَجُلًا دَخَلَ بَيْتَهُ وَاعْتَلَقَ بَابَهُ أَكَانَ يَسْقُطُ عَلَيْهِ شَيْءٌ مِنَ السَّمَاءِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed who said,

'Abu Abdullah^{asws} said: 'Do you view that if a man were to enter his house and lock his door, anything would drop upon him from the sky?'³⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ أَيُّوبَ أَخِي أُدَيْمِ بْنِ بِيَّاعِ الْهَرَوِيِّ قَالَ كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ أَقْبَلَ الْعَلَاءُ بْنُ كَامِلٍ فَجَلَسَ قُدَّامَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ ادْعُ اللَّهَ أَنْ يَرْزُقَنِي فِي دَعَاةٍ فَقَالَ لَا ادْعُو لَكَ اطْلُبْ كَمَا أَمَرَكَ اللَّهُ عَزَّ وَجَلَّ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ayoub a brother of Udeym Baya'a Al Harawy who said,

'We were seated in the presence of Abu Abdullah^{asws} when Al-A'ala Bin Kamil came over, so he sat in front of Abu Abdullah^{asws}, and said, 'Supplicate to Allah^{azwj} that He^{azwj} should Grace me prosperity'. So he^{asws} said: 'I^{asws} will not supplicate for you. Seek, just as Allah^{azwj} Mighty and Majestic has Commanded for'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ أَبِي طَالِبِ الشَّعْرَانِيِّ عَنِ سُلَيْمَانَ بْنِ مَعْلَى بْنِ خُنَيْسٍ عَنْ أَبِيهِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ وَ أَنَا عِنْدَهُ فَقِيلَ لَهُ أَصَابَتْهُ الْحَاجَةُ قَالَ فَمَا يَصْنَعُ الْيَوْمَ قِيلَ فِي الْبَيْتِ يَعْجُدُ رَبَّهُ قَالَ فَمِنْ أَيِّنِ قُوَّتِهِ قِيلَ مِنْ عِنْدِ بَعْضِ إِخْوَانِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ لِلَّذِي يَفُوتُهُ أَشَدُّ عِبَادَةً مِنْهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Talib Al sha'rany, from Suleyman Bin Moalla Bin Khunays, from his father who said,

'Abu Abdullah^{asws} asked about a man and I was in his^{asws} presence, so it was said to him^{asws}, 'The needfulness (poverty) has hit him'. He^{asws} said: 'So what did he do today?' It was said, 'In the house worshipping his Lord^{azwj}'. He^{asws} said: 'So from where is his livelihood?' It was said, 'From one of his brothers'. So Abu Abdullah^{asws} said: 'By Allah^{azwj}! For the one who provides his livelihood is a superior worshiper than him'.³⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ طَلَبَ [الرِّزْقَ فِي] الدُّنْيَا اسْتَعْفَافًا عَنِ النَّاسِ وَ تَوْسِيْعًا عَلَى أَهْلِهِ وَ تَعَطُّفًا عَلَى جَارِهِ لَقِيَ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Abdullah Bin Al Mugheira, from Muhammad Bin Al Fuzayl, from Abu Hamza,

³⁶ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 1

³⁷ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 2

³⁸ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 3

³⁹ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 4

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who seeks the livelihood in the world would be needless from the people, and would expand (sustenance) upon his family, and be helpful upon his neighbours, and would meet Allah^{azwj} on the Day of Judgement and his face would be like the moon on the night of the full moon'.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي خَالِدٍ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْعِبَادَةُ سَبْعُونَ جُزْءًا أَفْضَلُهَا طَلَبُ الْحَلَالِ

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Khalid Al Kufy,

(It has been narrated) raising it to Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The worship has seventy parts, the most superior of it being seeking the livelihood'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْمِنْقَرِيِّ عَنْ هِشَامِ الصَّيْدَلَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا هِشَامُ إِنَّ رَأَيْتَ الصَّافِينَ قَدْ اتَّقَى فَلَ تَدْعُ طَلَبَ الرِّزْقِ فِي ذَلِكَ الْيَوْمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Muhammad Al Minqary, from Hisham Al Saydalany who said,

'Abu Abdullah^{asws} said: 'O Hisham! Even if you were to see the two swords having met (in battle), so do not leave seeking the livelihood during that day'.⁴²

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ صَفْوَانَ عَنْ خَالِدِ بْنِ نَجِيحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَفْرَأُوا مَنْ لَقِينُمْ مِنْ أَصْحَابِكُمُ السَّلَامَ وَفُؤَلُوا لَهُمْ إِنَّ فُلَانًا يَفْرُوكُمُ السَّلَامَ وَفُؤَلُوا لَهُمْ عَلَيْكُمْ بِنَفْوَى اللَّهِ عَزَّ وَجَلَّ وَ مَا يُنَالُ بِهِ مَا عِنْدَ اللَّهِ إِنِّي وَ اللَّهُ مَا أَمُرُكُمْ إِلَّا بِمَا نَأْمُرُ بِهِ أَنْفُسَنَا فَعَلَيْكُمْ بِالْجِدِّ وَ الْإِحْتِهَادِ وَ إِذَا صَلَّيْتُمُ الصُّبْحَ وَ انْصَرَفْتُمْ فَبَكَّرُوا فِي طَلَبِ الرِّزْقِ وَ اطْلُبُوا الْحَلَالَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ سَيَرْزُقُكُمْ وَ يُعِينُكُمْ عَلَيْهِ .

Ahmad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Safwan, from Khalid Bin Najeeh who said,

'Abu Abdullah^{asws} said: 'Convey the greetings to the ones from your companions which you meet, and say to them that so and so, son of so and so is conveying the greetings to you and is saying to them, 'Upon you is with fearing of Allah^{azwj} Mighty and Majestic and what can be achieved by it what is with Allah^{azwj}. I^{asws}, by Allah^{azwj}, am not ordering you except with what we^{asws} order our own selves with. So, upon you is the striving and the struggling. And whenever you have Prayed the morning (prayer) you disperse. Therefore, rise early regarding seeking the livelihood, and seek the Permissible for Allah^{azwj} Mighty and Majestic would be Sustaining you and Assisting over it'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ ظَنَنْتَ أَوْ بَلَغَكَ أَنَّ هَذَا الْأَمْرَ كَائِنٌ فِي غَدٍ فَلَا تَدْعُ طَلَبَ الرِّزْقِ وَ إِنْ اسْتَطَعْتَ أَنْ لَا تَكُونَ كَلًّا فَافْعَلْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Ahmad, from Shihab Bin Abd Rabbihi who said,

⁴⁰ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 5

⁴¹ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 6

⁴² Al Kafi – V 5 – The Book of Subsistence Ch 5 H 7

⁴³ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 8

'Abu Abdullah^{asws} said to me: 'Even if you think, or it reaches you, that this matter (Rising of Al-Qaim^{asws}) would be occurring the next morning, so do not leave seeking of the livelihood, and even if you have the ability to do both, so (still) do it (seek livelihood)'.⁴⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ أَيْعِزُّ أَحَدَكُمْ أَنْ يَكُونَ مِثْلَ النَّمْلَةِ فَإِنَّ النَّمْلَةَ تَجْرُ إِلَى جُحْرِهَا .

Humeid Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from the one who mentioned it, from Aban, from Al A'ala who said,

'I heard Abu Abdullah^{asws} saying: 'Is one of you frustrated that he becomes like the ant, for the ant drags (sustenance) to its hole (anthill)?'.⁴⁵

سَهْلُ بْنُ زِيَادٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ بَزِيْعٍ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ كُنَيْبِ الصَّيْدَاوِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَدْعُ اللَّهَ عَزَّ وَجَلَّ لِي فِي الرِّزْقِ فَقَدِ التَّائْتُ عَلَيَّ أُمُورِي فَأَجَابَنِي مُسْرِعًا لَا أَخْرَجَ فَاطْلُبْ .

Sahl Bin Ziyad, from Al Haysam Bin Abu Masrouq, from Muhammad Bin Umar Bin Bazi'e, from Ahmad Bin A'aiz, from Kuleyb Al Saydawi who said,

'I said to Abu Abdullah^{asws}, 'Supplicate to Allah^{azwj} Mighty and Majestic for me regarding the livelihood for my affairs have worsened upon me'. So he^{asws} answered quickly: 'Go out and seek'.⁴⁶

باب الإِبْلَاءِ فِي طَلْبِ الرِّزْقِ

Chapter 6 – The attempt regarding seeking of the livelihood

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ زِيَادِ الْقُنْدِيِّ عَنِ الْحُسَيْنِ الصَّخَّافِ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ عَلَى الرَّجُلِ فِي طَلْبِ الرِّزْقِ فَقَالَ إِذَا فَتَحْتَ بَابَكَ وَبَسَطْتَ بِسَاطِكَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Rahman Bin Hammad, from Ziyad Al Qindy, from Al Husayn Al Sahhaf, from Sadeyr who said,

'I said to Abu Abdullah^{asws}, 'Which thing is upon the man regarding seeking of the livelihood?' So he^{asws} said: 'If you open your door (of shop) and spread out (neatly) your merchandise, so you have fulfilled what is upon you'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنِ الطَّيَّارِ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ تُعَالِجُ أَيُّ شَيْءٍ تَصْنَعُ فَقُلْتُ مَا أَنَا فِي شَيْءٍ قَالَ فَحَدِّثْنَا وَانْكُسْ فَنَاهُ وَرُسَّهُ وَابْسُطْ فِيهِ بِسَاطًا فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ قَضَيْتَ مَا وَجِبَ عَلَيْكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from the one who mentioned it, from Al Tayyar who said,

⁴⁴ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 9

⁴⁵ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 10

⁴⁶ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 11

⁴⁷ Al Kafi – V 5 – The Book of Subsistence Ch 6 H 1

'Abu Ja'far^{asws} said: 'Which thing do you deal in, which thing do you make?' So I said, 'I am not involved in anything'. He^{asws} said: 'Take a house (shop), and sweep its yard and sprinkle water over it, and spread out your merchandise therein. So when you do that, you would have fulfilled what is Obligated upon you'.

قَالَ فَقَدِمْتُ فَقَعَلْتُ فَرَزُقْتُ .

He (the narrator) said, 'I went ahead and did it, so I (achieved) livelihood'.⁴⁸

باب الأجمال في الطلب

Chapter 7 – The Summary regarding the seeking (of livelihood)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي حَجَّةِ الْوَدَاعِ أَلَا إِنَّ الرُّوحَ الْأَمِينِ نَفَثَ فِي رُوعِي أَنَّهُ لَا تَمُوتُ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ عَزَّ وَجَلَّ وَاجْمَلُوا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ اسْتِطْطَاءُ شَيْءٍ مِنَ الرِّزْقِ أَنْ تَطْلُبُوهُ بِشَيْءٍ مِنْ مَعْصِيَةِ اللَّهِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَسَمَ الْأَرْزَاقَ بَيْنَ خَلْقِهِ حَلَالًا وَ لَمْ يُقْسِمَهَا حَرَامًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our copanions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said during the Farewell Hajj: 'Indeed! The Trustworthy Spirit (Jibraeel^{as}) has Inspired into my^{saww} heart that not a soul would be dying until its livelihood is completed. Therefore, fear Allah^{azwj} Mighty and Majestic and better yourselves in the seeking, and do not let anything from the livelihood carry you upon seeking with something by disobedience of Allah^{azwj}, for Allah^{azwj} Blessed and High Distributes the Permissible sustenances between His^{azwj} creatures and does not Distribute in a Prohibited means.

فَمَنْ اتَّقَى اللَّهَ عَزَّ وَجَلَّ وَ صَبَرَ أَتَاهُ اللَّهُ بِرِزْقِهِ مِنْ جِلِّهِ وَمَنْ هَتَكَ حِجَابَ السُّرِّرِ وَ عَجَلَ فَأَخَذَهُ مِنْ غَيْرِ جِلِّهِ فَصَّ بِهِ مِنْ رِزْقِهِ الْحَلَالِ وَ حُوسِبَ عَلَيْهِ يَوْمَ الْقِيَامَةِ .

So the one who fears Allah^{azwj} Mighty and Majestic and is patient, Allah^{azwj} Gives him his sustenance from Permissible means; and the one who tears down the veil and is hasty, so he ends up taking from other than His^{azwj} Permissible means, there would be a reduction with him from his Permissible sustenance, and it would be Reckoned against him on the Day of Jugement'.⁴⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ مِنْ نَفْسٍ إِلَّا وَ قَدْ فَرَضَ اللَّهُ عَزَّ وَجَلَّ لَهَا رِزْقَهَا حَلَالًا يَأْتِيهَا فِي عَاقِبَةِ وَ عَرَضَ لَهَا بِالْحَرَامِ مِنْ وَجْهِ آخَرَ فَإِنْ هِيَ تَنَاوَلَتْ شَيْئًا مِنَ الْحَرَامِ قَاصِّهَا بِهِ مِنَ الْحَلَالِ الَّذِي فَرَضَ لَهَا وَ عِنْدَ اللَّهِ سِوَاهُمَا فَضْلٌ كَثِيرٌ وَ هُوَ قَوْلُهُ عَزَّ وَجَلَّ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaad, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a soul except that Allah^{azwj} Mighty and Majestic has Necessitated for it it's Permissible

⁴⁸ Al Kafi – V 5 – The Book of Subsistence Ch 6 H 2

⁴⁹ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 1

sustenance, given to him during its good health, and Presented to it the Prohibited from another aspect. So if it were to take anything from the Prohibited, there would be a reduction in it if from the Permissible which Allah^{azwj} has Necessitated for it; and in the Presence of Allah^{azwj} besides these two, there is abundance Grace, and there are the Words of Allah^{azwj} Mighty and Majestic: “And they are asking Allah^{azwj} from His^{azwj} Grace”⁵⁰.

إِبْرَاهِيمُ بْنُ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا أَيُّهَا النَّاسُ إِنَّهُ قَدْ نَفَتْ فِي رُوعِي رُوحَ الْقُدْسِ أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَ إِنْ أَنْبَطَ عَلَيْهَا فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ وَ أَجْمَلُوا فِي الطَّلَبِ وَ لَا يَحْمِلَنَّكُمْ اسْتِبْطَاءُ شَيْءٍ مِمَّا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنْ تُصِيبُوهُ بِمَعْصِيَةِ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِالطَّاعَةِ .

Ibrahim Bin Abu Al Balaad, from his father,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘Rasool-Allah^{saww} said: ‘O you people! The Holy Spirit has inspired into me^{saww} that a soul would never die unless its sustenance is consumed, and even if it is delayed with. Therefore, fear Allah^{azwj} Mighty and Majestic and better yourselves in the seeking, and do not let anything carry you away from what is in the Presence of Allah^{azwj} Mighty and Majestic that you should be indulging in the disobedience of Allah^{azwj}, for Allah^{azwj} Mighty and Majestic, whatever is in His^{azwj} Presence cannot be achieved except by the obedience’⁵¹.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَوْ كَانَ الْعَبْدُ فِي حَجَرٍ لَأَتَاهُ اللَّهُ بِرِزْقِهِ فَأَجْمَلُوا فِي الطَّلَبِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja who said,

‘Abu Abdullah^{asws} said: ‘Even if the servant is inside a rock, Allah^{azwj} would Bring him his sustenance, so better yourselves in the seeking’⁵².

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُمَرَ بْنِ أَبِي زَيْدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ وَ خَلَقَ مَعَهُمْ أَرْزَاقَهُمْ حَلَالًا طَيِّبًا فَمَنْ تَنَاوَلَ شَيْئًا مِنْهَا حَرَامًا قُصَّ بِهِ مِنْ ذَلِكَ الْحَلَالِ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja’far Bin Bashir, from Umar Bin Abu Ziyad, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Created the creatures and Created their sustenances along with them, Permissible, good. So the one who attains anything from it by a Prohibited means, there would be a reduction from that Permissible (sustenance)’⁵³.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيْدٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) كَمْ مِنْ مُنْعَبٍ نَفَسَهُ مُقْتَرٍ عَلَيْهِ وَ مُقْتَصِدٍ فِي الطَّلَبِ قَدْ سَاعَدْتَهُ الْمُقَادِيرُ .

⁵⁰ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 2

⁵¹ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 3

⁵² Al Kafi – V 5 – The Book of Subsistence Ch 7 H 4

⁵³ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 5

Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said,

'Amir Al-Momineen^{asws} said: 'How many exhaust themselves, it (livelihood) is scarce over him, and (how many) are moderate in the seeking who are assisted by the destinies'.⁵⁴

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيُّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ الْقَصِيرِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ ذَكَرَ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) غَلَاءَ السَّعْرِ فَقَالَ وَ مَا عَلِيٌّ مِنْ غَلَائِهِ إِنْ غَلَا فَهُوَ عَلَيْهِ وَإِنْ رَخِصَ فَهُوَ عَلَيْهِ .

Ali Bin Muhammad Bin Abdullah Al Qummy, from Ahmad Bin Abu Abdullah, from his father, from Ismail Al Qaseer, from the one who mentioned it, from Abu Hamza Al Sumaly who said,

'The expensive prices (inflation) was mentioned in the presence of Ali^{asws} Bin Al-Husayn^{asws}, so he^{asws} said: 'So what is upon me^{asws} from its expensiveness. If it is expensive so it is upon Him^{azwj}, and if it is cheap so it is upon Him^{azwj}'.⁵⁵

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لِيَكُنْ طَلَبُكَ لِلْمَعِيشَةِ فَوْقَ كَسْبِ الْمُضَيِّعِ وَ دُونَ طَلَبِ الْحَرِيصِ الرَّاضِي بِدُنْيَاهُ الْمُطْمَئِنِّ إِلَيْهَا وَ لَكِنْ أَنْزِلْ نَفْسَكَ مِنْ ذَلِكَ بِمَنْزِلَةِ الْمُنْصِفِ الْمُتَعَفِّفِ تَرْفَعُ نَفْسَكَ عَنْ مَنْزِلَةِ الْوَاهِنِ الضَّعِيفِ وَ تَكْتَسِبُ مَا لَا بُدَّ مِنْهُ إِنْ الذِّينَ أُعْطُوا الْمَالَ ثُمَّ لَمْ يَشْكُرُوا لَا مَالَ لَهُمْ .

From him, from Ibn Fazaal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Let your seeking of the livelihood be above the earning of the squanderer and below the seeking of the greedy one the one pleased with his world and reliant upon it, but descend yourself from that to be at the status of the equitable ones, the conservative. Raise yourself from the status of the neglectful, the weak, and earn what is inevitable from it. Those who are Granted the wealth, then are not grateful, there is no wealth for them'.⁵⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَثِيرًا مَا يَقُولُ أَعْلَمُوا عِلْمًا يَقِينًا أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ لِلْعَبْدِ وَ إِنْ اشْتَدَّ جَهْدُهُ وَ عَظُمَتْ حِيلَتُهُ وَ كَثُرَتْ مَكَابِدَتُهُ أَنْ يَسْبِقَ مَا سَمِيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ لَمْ يَحُلْ مِنَ الْعَبْدِ فِي ضَعْفِهِ وَ قَلَّةِ حِيلَتِهِ أَنْ يَبْلُغَ مَا سَمِيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ

Ali Bin Muhammad, from Ibn Jamhour, from his father, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What Amir Al-Momineen^{asws} frequently used to say was: 'Know with a knowledge of certainty that Allah^{azwj} Mighty and Majestic did not Make for the servant, even if his striving was intense and his means were great and his planning was a lot, that he should preceed what is Named for him in the Wise Remembrance, and did not Loosen from the servant in his weakness and the scarcity of his planning that he should reach what is Named for him in the Wise Remembrance.

أَيُّهَا النَّاسُ إِنَّهُ لَنْ يَزِدَادَ أَمْرٌ نَقِيرًا بِجِدْفِهِ وَ لَمْ يَنْتَقِصْ أَمْرٌ نَقِيرًا لِحِمْمِهِ فَالْعَالِمُ لِهَذَا الْعَامِلُ بِهِ أَعْظَمَ النَّاسِ رَاحَةً فِي مَنْفَعَتِهِ وَ الْعَالِمُ لِهَذَا التَّارِكِ لَهُ أَعْظَمَ النَّاسِ شُغْلًا فِي مَضَرَّتِهِ وَ رَبُّ مَنْعَمٍ عَلَيْهِ مُسْتَنْدَرَجٌ بِالْإِحْسَانِ إِلَيْهِ وَ رَبُّ مَعْرُورٍ فِي النَّاسِ مَصْنُوعٌ لَهُ

⁵⁴ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 6

⁵⁵ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 7

⁵⁶ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 8

O you people! It (livelihood) will not increase a person with a fraction due to his cleverness and would not reduce a person a fraction due to his stupidity. So the one who knows this and works by it would be the greatest of the people in rest with regards to his profits, and the one who knows this and is a neglecter of it would be the busiest of the people in his losses; and sometimes he would be allured towards it with the goodness to it, and sometimes he would be deceived among the people, dealing for it.

فَأَفِقْ أَيُّهَا السَّاعِي مِنْ سَعْيِكَ وَ قَصِّرْ مِنْ عَجَلَتِكَ وَ أَنْتَبِهْ مِنْ سِنَةِ غَفْلَتِكَ وَ تَفَكَّرْ فِيمَا جَاءَ عَنِ اللَّهِ عَزَّ وَ جَلَّ عَلَى لِسَانِ نَبِيِّهِ (صلى الله عليه وآله) وَ احْتَفِظُوا بِهَذِهِ الْحُرُوفِ السَّبْعَةِ فَإِنَّهَا مِنْ قَوْلِ أَهْلِ الْحَجَى وَ مِنْ عَزَائِمِ اللَّهِ فِي الذِّكْرِ الْحَكِيمِ أَنَّهُ

So be (persistent) with your striving, O you striver, and reduce from your haste and become aware from your oblivion (forgetfulness), and ponder regarding what has come from Allah^{azwj} Mighty and Majestic upon the tongue of His^{azwj} Prophet^{saww}, and preserve these seven letter, for these are from the words of the People^{asws} of the Proofs, and from the Resolved issues of Allah^{azwj} in the Wise Remembrance (Holy Quran).

لَيْسَ لِأَحَدٍ أَنْ يُلْقَى اللَّهَ عَزَّ وَ جَلَّ بِخَلَّةٍ مِنْ هَذِهِ الْخِلَالِ الشَّرِكِ بِاللَّهِ فِيمَا افْتَرَضَ اللَّهُ عَلَيْهِ أَوْ إِشْفَاءٍ غَيِظٍ بِهِلَاكِ نَفْسِهِ أَوْ إِقْرَارٍ بِأَمْرٍ يَفْعَلُ غَيْرَهُ أَوْ يَسْتَنْجِحَ إِلَى مَخْلُوقٍ بِإِظْهَارِ بِدْعَةٍ فِي دِينِهِ أَوْ يَسُرَّهُ أَنْ يَحْمَدَهُ النَّاسُ بِمَا لَمْ يَفْعَلْ وَ الْمُتَجَبَّرِ الْمُخْتَالِ وَ صَاحِبِ الْأَبْهَةِ وَ الرَّهْوِ

It is not for anyone that he should meet Allah^{azwj} Mighty and Majestic with a characteristic from these characteristics – Association (Shirk) with Allah^{azwj} in whatever Allah^{azwj} has Necessitated upon him, or healing an anger destroying himself, or accepting with a matter which others have done, or perform for the people by manifesting an innovation in his Religion, or be joyful if the people were to praise him with what he has not done, and the swaggering of the tyrants, or the ones with the pomp and the pride.

أَيُّهَا النَّاسُ إِنَّ السَّبَاعَ هَمَّتْهَا التَّعَدِّي وَ إِنَّ الْبَهَائِمَ هَمَّتْهَا بَطُونُهَا وَ إِنَّ النِّسَاءَ هَمَّتْهُنَّ الرَّجَالُ وَ إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ خَائِفُونَ وَ جُلُونَ جَعَلْنَا اللَّهَ وَ إِيَّاكُمْ مِنْهُمْ .

O you people! The predators, their inclination is towards the aggression; and the beasts, their inclination is towards their bellies; and the women, their inclination is towards the men; and the Believers, they are cautious, fearful, afraid. May Allah^{azwj} Make us^{asws} and you all, to be from them'.⁵⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدِ الْمُسَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ تَعَالَى وَسَّعَ فِي أَرْزَاقِ الْحَمَقَى لِيَعْتَبِرَ الْعُقَلَاءُ وَ يَعْلَمُوا أَنَّ الدُّنْيَا لَيْسَ يُنَالُ مَا فِيهَا بِعَمَلٍ وَ لَا حِيلَةٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Rabie Bin Muhammad Al Musally, from Abdullah Bin Suleyman who said,

'I heard Abu Abdullah^{asws} saying that Allah^{azwj} the Exalted has Expanded in the sustenances of the stupid ones in order for the intellectuals to learn a lesson, and

⁵⁷ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 9

they would know that the world and whatever is in it, cannot be achieved by actions nor means'.⁵⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَيُّهَا النَّاسُ إِنِّي لَمْ أَدْعُ شَيْئاً يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَ يُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ نَبَّأْتُكُمْ بِهِ أَلَا وَ إِنَّ رُوحَ الْفُؤَادِ [قَدْ] نَفَتْ فِي رُوعِي وَ أَخْبَرَنِي أَنْ لَا تَمُوتُ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا

Ahmad Bin Muhammad, from Ali Bin Al Noman, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O you people! I^{saww} have not left out anything which would take you all closer to the Paradise and distance you all from the Fires, except that I^{saww} have informed you with it. Indeed! The Holy Spirit has inspired into my^{saww} heart and informed me^{saww} that there would not die a soul until it completes (consuming) its sustenance.

فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ وَ أَجْمِلُوا فِي الطَّلَبِ وَ لَا يَحْمِلَنَّكُمْ اسْتِبْطَاءُ شَيْءٍ مِنَ الرِّزْقِ أَنْ تَطْلُبُوهُ بِمَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ جَلَّ اسْمُهُ إِلَّا بِطَاعَتِهِ .

Therefore, fear Allah^{azwj} Mighty and Majestic and better yourselves in the seeking and do not let anything from the sustenance carry you upon the disobedience of Allah^{azwj} Mighty and Majestic, for whatever is in the Presence of Allah^{azwj} Majestic is His^{azwj} Mention, cannot be achieved except by being obedient to Him^{azwj}.⁵⁹

باب الرِّزْقِ مِنْ حَيْثُ لَا يُحْتَسَبُ

Chapter 8 – The livelihood from where one did not reckon

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَرَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَبُو اللَّهِ عَزَّ وَ جَلَّ إِلَّا أَنْ يَجْعَلَ أَرْزَاقَ الْمُؤْمِنِينَ مِنْ حَيْثُ لَا يُحْتَسَبُونَ .

Ali Bin Ibrahim, form his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} has Refused except that He^{azwj} would Make the livelihoods of the Believers from where they did not reckon'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى (عَلَيْهِ السَّلَام) ذَهَبَ لِيَقْتَسِمَ لِأَهْلِهِ نَاراً فَأَنْصَرَفَ إِلَيْهِمْ وَ هُوَ نَبِيٌّ مُرْسَلٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, form Ali Bin Al Hakam, from Abu Jameela who said,

'I heard Abu Abdullah^{asws} saying: 'Become such that you are hoping from there where there is no hope for you to what will (come your way), for Musa^{as} went to attain fire for his family, so he^{as} returned to them and he^{as} was a *Mursil* Prophet^{as}'.⁶¹

⁵⁸ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 10

⁵⁹ Al Kafi – V 5 – The Book of Subsistence Ch 7 H 11

⁶⁰ Al Kafi – V 5 – The Book of Subsistence Ch 8 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَبِيهِ عَنْ جَدِّهِ (عَلَيْهِمَا السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى بْنَ عِمْرَانَ (عَلَيْهِ السَّلَامُ) خَرَجَ يَقْتَبِسُ لِأَهْلِهِ نَاراً فَكَلَّمَهُ اللَّهُ عَزَّ وَجَلَّ وَرَجَعَ نَبِيًّا مُرْسَلًا وَخَرَجَتْ مَلِكَةُ سَبَأٍ فَاسْلَمَتْ مَعَ سُلَيْمَانَ (عَلَيْهِ السَّلَامُ) وَخَرَجَتْ سَحْرَةُ فِرْعَوْنَ يَطْلُبُونَ الْعِزَّ لِفِرْعَوْنَ فَرَجَعُوا مُؤْمِنِينَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ali Bin Muhammad Al Qasany, from the one who mentioned it, from Abdullah Bin Al Qasim,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Become such that you are hoping from there where there is no expectation for, from you to what you were expecting, for Musa^{as} Bin Imran^{as} went out to attain fire for his^{as} family, so Allah^{azwj} Mighty and Majestic Spoke to him^{as}, and he^{as} returned as a Mursil Prophet^{as}; and the queen of Sheba went out, so she (converted to Islam) with Suleyman^{as}; and the magicians of Pharaoh^{la} went out seeking the honour for Pharaoh^{la}, but they returned as Believers'⁶²

عَنْهُ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مُحَمَّدِ بْنِ أَبِي الْهَزْهَازِ عَنْ عَلِيِّ بْنِ السَّرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ أَرْزَاقَ الْمُؤْمِنِينَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ ذَلِكَ أَنَّ الْعَبْدَ إِذَا لَمْ يَعْرِفْ وَجْهَ رِزْقِهِ كَثُرَ دَعَاؤُهُ .

From him, from his father, from Safwan, from Muhammad Bin Abu Al Hazhaaz, from Ali Bin Al Sarayy who said,

'I heard Abu Abdullah^{asws} saying that Allah^{azwj} Mighty and Majestic Made the sustenances of the believers from where they are not reckoning, and in the case of a servant, when he does not know the direction of his sustenance, would supplicate frequently for it'⁶³

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا فَعَلَ عُمَرُ بْنُ مُسْلِمٍ فَلْتٌ جُعِلَتْ فِدَاكَ أَقْبَلَ عَلَى الْعِبَادَةِ وَ تَرَكَ التَّجَارَةَ فَقَالَ وَيْحَهُ أَمَا عَلِمَ أَنَّ تَارِكَ الطَّلِبِ لَا يُسْتَجَابُ لَهُ

From him, from Muhammad Bin Ali, from Haroun Bin Hamza, from Ali Bin Abdul Aziz who said,

'Abu Abdullah^{asws} said to me: 'What does Umar Bin Muslim do?' I said, 'May I be sacrificed for you^{asws}! He has diverted towards the worship and neglects the business'. So he^{asws} said: 'Woe be unto him! The neglecter of the seeking does not get his supplications Answered for him.

إِنَّ قَوْمًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمَّا نَزَلَتْ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ أَغْلَقُوا الْأَبْوَابَ وَ أَقْبَلُوا عَلَى الْعِبَادَةِ وَ قَالُوا قَدْ كُفِينَا

A group from the companions of Rasool-Allah^{saww}, when (the Verse) **[65:2] and whoever is fearful of Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he does not reckon**, was Revealed, they locked their doors and diverted themselves towards the worship, and they were saying, 'Allah^{azwj} would Suffice for us'.

⁶¹ Al Kafi – V 5 – The Book of Subsistence Ch 8 H 2

⁶² Al Kafi – V 5 – The Book of Subsistence Ch 8 H 3

⁶³ Al Kafi – V 5 – The Book of Subsistence Ch 8 H 4

فَبَلَغَ ذَلِكَ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَأَرْسَلَ إِلَيْهِمْ فَقَالَ مَا حَمَلَكُمْ عَلَى مَا صَنَعْتُمْ قَالُوا يَا رَسُولَ اللهِ تَكْفَلُ لَنَا بِأَرْزَاقِنَا فَأَقْبَلْنَا عَلَى الْعِبَادَةِ فَقَالَ إِنَّهُ مَنْ فَعَلَ ذَلِكَ لَمْ يُسْتَجَبْ لَهُ عَلَيْكُمْ بِالطَّلَبِ .

So that reached the Prophet^{saww}, so he^{saww} sent for them. He^{saww} said: 'What made you carry upon what you are doing?' They said, 'O Rasool-Allah^{saww}! You^{saww} guaranteed our livelihood for us, so we diverted ourselves towards the worship'. So he^{saww} said: 'The one who does that, (his supplications) would not be Answered for him. It is upon you with the seeking (of the livelihood)'.⁶⁴

باب كَرَاهِيَةِ النَّوْمِ وَ الْفَرَاغِ

Chapter 9 – Abhorrence of the sleep and the leisure

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) قَالَ كَثْرَةُ النَّوْمِ مَذْمُومَةٌ لِلدِّينِ وَ الدُّنْيَا

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Yunus Bin Yaqoub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Frequency of the sleeping (lead to) departure of the Religion and the world'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ بَشِيرِ الدَّهَّانِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ جَلَّ وَ عَزَّ يُبْغِضُ الْعَبْدَ النَّوَامَ الْفَرَاغَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it, from Bashir Al Dahhan who said,

'I heard Abu Al-Hassan Musa^{asws} saying: 'Allah^{azwj} Majestic and Mighty Hates the sleeping and the leisurely servant'.⁶⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ أَبِيهِ عَنِ ابْنِ سِنَانَ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ وَ صَالِحِ النَّيْلِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُ كَثْرَةَ النَّوْمِ وَ كَثْرَةَ الْفَرَاغِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Sinan, from Abdullah Bin Muskan, and Salih Al Nayli, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Hates the abundance of the sleep and the abundance of the leisure time'.⁶⁷

باب كَرَاهِيَةِ الْكُسَلِ

Chapter 10 – Abhorrence of the laziness

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) قَالَ عَدُوُّ الْعَمَلِ الْكُسَلُ

⁶⁴ Al Kafi – V 5 – The Book of Subsistence Ch 8 H 5

⁶⁵ Al Kafi – V 5 – The Book of Subsistence Ch 9 H 1

⁶⁶ Al Kafi – V 5 – The Book of Subsistence Ch 9 H 2

⁶⁷ Al Kafi – V 5 – The Book of Subsistence Ch 9 H 3

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The enemy of the action, is the laziness'.⁶⁸

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ قَالَ أَبِي (عَلَيْهِ السَّلَام) لِبَعْضِ وَلَدِهِ إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ فَإِنَّهُمَا يَمْنَعَانِكَ مِنْ حَظِّكَ مِنَ الدُّنْيَا وَالْآخِرَةِ .

Sahl Bin ziyad, from Ibn Mahboub, from Sa'ad Bin Abu Khalaf,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'My^{asws} father^{asws} said to one of his^{asws} children: 'Beware of the laziness and the boredom, for these two would prevent you from your share of the world and the Hereafter'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ كَسِلَ عَنْ طَهْرِهِ وَصَلَاتِهِ فَلَيْسَ فِيهِ خَيْرٌ لِأَمْرِ آخِرَتِهِ وَ مَنْ كَسِلَ عَمَّا يُصْلِحُ بِهِ أَمْرَ مَعِيشَتِهِ فَلَيْسَ فِيهِ خَيْرٌ لِأَمْرِ دُنْيَاهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is too lazy from his cleanliness and his Praying, so there is no goodness in him for the matter of the Hereafter, and the one who is too lazy from correcting the matters of his livelihood, so there is no goodness in him from the matters of the world'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنِّي لِأُبْعِضُ الرَّجُلَ أَوْ أُبْعِضَ لِلرَّجُلِ أَنْ يَكُونَ كَسَلَانًا [كَسَلَانَ] عَنْ أَمْرِ دُنْيَاهُ وَ مَنْ كَسِلَ عَنْ أَمْرِ دُنْيَاهُ فَهُوَ عَنْ أَمْرِ آخِرَتِهِ أَكْسَلُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'I^{asws} am hateful towards the man, or hateful for the man who becomes lazy from the matters of his world; and the one who is too lazy about the matters of his world, so he would be lazy about the matters of his Hereafter'.⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ فَإِنَّكَ إِنْ كَسِلْتَ لَمْ تَعْمَلْ وَ إِنْ ضَجَرْتَ لَمْ تُعْطِ الْحَقَّ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sama'at Bin Mihran,

⁶⁸ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 1

⁶⁹ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 2

⁷⁰ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 3

⁷¹ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 4

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'Beware of the laziness and the boredom, for if you are lazy you will not work, and if you are bored you would not be Given the Truth'.⁷²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ صَالِحِ بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا تَسْتَعِينَ بِكَسْلَانٍ وَلَا تَسْتَشِيرَنَّ عَاجِزًا .

Ahmad Bin Muhammad, from one of our companions, from Salih Bin Umar, from Al Hassan Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not seek assistance from the lazy ones, nor should you be consulting an incapable one'.⁷³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْهَيْثَمِ التَّهَدِيِّ عَنِ عَبْدِ الْعَزِيزِ بْنِ عَمْرٍو الْوَاسِطِيِّ عَنِ أَحْمَدَ بْنِ عُمَرَ الْحَلْبِيِّ عَنِ زَيْدِ الْقَتَّاتِ عَنِ أَبَانَ بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ تَجَنَّبُوا الْمُنَى فَإِنَّهَا تَذْهَبُ بِهَجَّةٍ مَا حَوْلْتُمْ وَ تَسْتَصْغِرُونَ بِهَا مَوَاهِبَ اللَّهِ تَعَالَى عِنْدَكُمْ وَ تُعْقِبُكُمْ الْحَسْرَاتُ فِيمَا وَهَمْتُمْ بِهِ أَنْفُسَكُمْ .

Ahmad Bin Muhammad, from Al Haysam Al Hindy, from Abdul Aziz Bin Amro Al Wasity, from Ahmad Bin Umar Al Halby, from Zayd Al Qattat, from Aban Bin Tablugh who said,

'I heard Abu Abdullah^{asws} saying: 'Keep away from day dreaming for it would remove the gladness with what you had been thinking of, and you would be belittling by it the Gifts of Allah^{azwj} the Exalted which are in your presence, and the regret would pursue you, and by it would cause concern to yourselves'.⁷⁴

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ الْأَشْيَاءَ لَمَّا ارْتَدَجَتْ ارْتَدَجَ الْكَسْلُ وَالْعَجْزُ فَتَنْجَا بَيْنَهُمَا الْفَقْرُ .

Ali Bin Muhammad, raising it, said,

'Amir Al-Momineen^{asws} said: 'When things get paired, the pairing of the laziness and the frustration, so the result which is manifested by these two, is the poverty'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنِ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ كَتَبَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِلَى رَجُلٍ مِنْ أَصْحَابِهِ أَمَّا بَعْدُ فَلَا تُجَادِلِ الْعُلَمَاءَ وَلَا تُمَارِ السُّفَهَاءَ فَيُبْغِضَكَ الْعُلَمَاءُ وَيَسْتِمَكَ السُّفَهَاءُ وَلَا تُكْسَلْ عَنْ مَعِيشَتِكَ فَتَكُونَ كَلًّا عَلَى غَيْرِكَ أَوْ قَالَ عَلَى أَهْلِكَ .

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

'Abu Abdullah^{asws} wrote to a man from his^{asws} companions: 'After this, so do not argue with the scholars nor debate with the fools, for the scholars would hate you and the fools would (verbally) abuse you; and do not be lazy about your livelihood for you would become a burden upon others', or said: 'Upon your family'.⁷⁶

⁷² Al Kafi – V 5 – The Book of Subsistence Ch 10 H 5

⁷³ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 6

⁷⁴ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 7

⁷⁵ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 8

⁷⁶ Al Kafi – V 5 – The Book of Subsistence Ch 10 H 9

بَابِ عَمَلِ الرَّجُلِ فِي بَيْتِهِ**Chapter 11 – The man working in his home (Housework)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَحْتَطِبُ وَيَسْتَقِي وَيَكْنُسُ وَكَانَتْ فَاطِمَةُ سَلَامًا اللَّهُ عَلَيْهَا تَطْحَنُ وَتَعَجِنُ وَتَخْبِزُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} used to ignite the fire and draw the water and sweep, and Syed Fatima^{asws} used to grind and knead and bake’.⁷⁷

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ الْكَاهِلِيِّ عَنْ مُعَاذِ بْنِ بِيَّاعِ الْأَكْسِيَّةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَحْلُبُ عَنْزَ أَهْلِهِ .

Ahmad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Abdal Bn Bin Malik, from Haroun Bin Al Jahm, from Al Kahily, from Muaz Baya’a Al Aksiya who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} used to milk the goats of his^{saww} family’.⁷⁸

بَابِ إِصْلَاحِ الْمَالِ وَتَقْدِيرِ الْمَعِيشَةِ**Chapter 12 – Correcting the wealth and managing the livelihood**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ الْعَاقِلِ أَنْ لَا يَرَى ظَاعِنًا إِلَّا فِي ثَلَاثِ مَرَمَةٍ لِمَعَاشٍ أَوْ تَرْوِدٍ لِمَعَادٍ أَوْ لَذَّةٍ فِي غَيْرِ ذَاتِ مَحْرَمٍ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Sama’at, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It is in the wisdom of the progeny of Dawood^{as}: ‘It is befitting for the intellectual Believer that he does not see the transitory except regarding three (matters) – Restoration of his livelihood, or provision for his Hereafter, or a pleasure in other than with Prohibitions.

وَيَنْبَغِي لِلْمُسْلِمِ الْعَاقِلِ أَنْ يَكُونَ لَهُ سَاعَةٌ يُفْضِي بِهَا إِلَى عَمَلِهِ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ وَ سَاعَةٌ يَلَاقِي إِخْوَانَهُ الَّذِينَ يُفَاوِضُهُمْ وَيُفَاوِضُونَهُ فِي أَمْرِ آخِرَتِهِ وَ سَاعَةٌ يَخْلِي بَيْنَ نَفْسِهِ وَ لَدَاتِهَا فِي غَيْرِ مُحْرَمٍ فَإِنَّهَا عَوْنٌ عَلَى تِلْكَ السَّاعَتَيْنِ .

And it is befitting for the intellectual Muslim that there happens to be for him a time dedicated to his affairs in what is between him and Allah^{azwj} Mighty and Majestic, and a time (dedicated to) meeting his brethren whom he advises them and they advise him regarding the matters of the Hereafter, and a time (dedicated) to be alone to himself, and its pleasures in other than the Prohibitions, for these are an aid upon those two times (the first two)’.⁷⁹

⁷⁷ Al Kafi – V 5 – The Book of Subsistence Ch 11 H 1

⁷⁸ Al Kafi – V 5 – The Book of Subsistence Ch 11 H 2

⁷⁹ Al Kafi – V 5 – The Book of Subsistence Ch 12 H 1

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَبِيعٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ
الْكَمَالُ كُلُّ الْكَمَالِ فِي ثَلَاثَةٍ وَذَكَرَ فِي الثَّلَاثَةِ التَّقْدِيرَ فِي الْمَعِيشَةِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Rabi'e, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The perfection, every perfection is in three (matters)', and he^{asws} mentioned regarding the third, being the management of the livelihood'.⁸⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ وَغَيْرِهِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ
إِصْلَاحُ الْمَالِ مِنَ الْإِيمَانِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba and other, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Correction of the wealth is from the faith'.⁸¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَكِيلُ تَمْرًا بِيَدِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ
لَوْ أَمَرْتُ بَعْضَ وُلْدِكَ أَوْ بَعْضَ مَوَالِيكَ فَيَكْفِيكَ فَقَالَ يَا دَاوُدُ إِنَّهُ لَا يُصْلِحُ الْمَرْءَ الْمُسْلِمَ إِلَّا ثَلَاثَةٌ التَّقَفُّ فِي الدِّينِ وَ الصَّبْرُ
عَلَى النَّائِبَةِ وَ حُسْنَ التَّقْدِيرِ فِي الْمَعِيشَةِ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Dawood Bin Sirham who said,

'I saw Abu Abdullah^{asws} weighing dates with his^{asws} hand. So I said, 'May I be sacrificed for you^{asws}! If you^{asws} could have ordered one of your^{asws} sons, or one of your slaves, so they would have sufficed for you^{asws}'. So he^{asws} said: 'O Dawood! It is not correct for the Muslim person except three – the pondering in the Religion, and the patience upon the calamities, and improving the management regarding the livelihood'.⁸²

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي
عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِأَهْلِ بَيْتٍ خَيْرًا رَزَقَهُمُ الرَّفْقَ فِي الْمَعِيشَةِ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdullah Bin Jabala, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever Allah^{azwj} Intends goodness with a family, He^{asws} Sustains them with leniency in the livelihood'.⁸³

عَنْهُ عَنْ أَحْمَدَ عَنِ بَعْضِ أَصْحَابِنَا عَنْ صَالِحِ بْنِ حَمْرَةَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَلَيْكَ
بِإِصْلَاحِ الْمَالِ فَإِنَّ فِيهِ مَنبَهَةً لِلْكَرِيمِ وَ اسْتِعْنَاءً عَنِ اللَّئِيمِ .

From him, from Ahmad, from one of our companions, from Salih Bin Hamza, from one of our companions who said,

⁸⁰ Al Kafi – V 5 – The Book of Subsistence Ch 12 H 2

⁸¹ Al Kafi – V 5 – The Book of Subsistence Ch 12 H 3

⁸² Al Kafi – V 5 – The Book of Subsistence Ch 12 H 4

⁸³ Al Kafi – V 5 – The Book of Subsistence Ch 12 H 5

'Abu Abdullah^{asws} said: 'It is upon you with the correction of the wealth, for therein is a stimulant for the benevolent and a self-sufficiency from the wicked ones'.⁸⁴

بَاب مَنْ كَدَّ عَلَى عِيَالِهِ

Chapter 13 – One who toils for his family

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْكَادُّ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The toiler upon his family is like the combatant in the Way of Allah^{azwj}'.⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ زَكَرِيَّا بْنِ أَنْمَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ الَّذِي يَطْلُبُ مِنْ فَضْلِ اللَّهِ عَزَّ وَجَلَّ مَا يَكْفِي بِهِ عِيَالَهُ أَكْبَرُ مِنْ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Zakariyya Ibn Adam,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'The one who seeks from the Grace of Allah^{azwj} Mighty and Majestic what his family would suffice with would be with a greater Recompense than the combatant in the Way of Allah^{azwj} Mighty and Majestic'.⁸⁶

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كَانَ الرَّجُلُ مُعْسِرًا فَيَعْمَلُ بِقَدْرِ مَا يَقُوتُ بِهِ نَفْسَهُ وَ أَهْلَهُ وَ لَا يَطْلُبُ حَرَامًا فَهُوَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If the man was insolvent (in debt), so he works with whatever he have provided for himself and his family but does not seek the Prohibited, so he is like the combatant in the Way of Allah^{azwj}'.⁸⁷

بَابُ الْكَسْبِ الْحَلَالِ

Chapter 14 – Earning the Permissible

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ أَدْعُو اللَّهَ عَزَّ وَجَلَّ أَنْ يَرْزُقَنِي الْحَلَالَ فَقَالَ أ تَدْرِي مَا الْحَلَالُ قُلْتُ جُعِلْتُ فِدَاكَ أَمَا الَّذِي عِنْدَنَا فَالْكَسْبُ الطَّيِّبُ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ الْحَلَالُ قُوتُ الْمُصْطَفِيِّينَ وَ لَكِنْ قُلْ أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ .

⁸⁴ Al Kafi – V 5 – The Book of Subsistence Ch 12 H 6

⁸⁵ Al Kafi – V 5 – The Book of Subsistence Ch 13 H 1

⁸⁶ Al Kafi – V 5 – The Book of Subsistence Ch 13 H 2

⁸⁷ Al Kafi – V 5 – The Book of Subsistence Ch 13 H 3

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! Supplicato to Allah^{azwj} Mighty and Majestic that He^{azwj} should Grace me the Permissible sustenance'. So he^{asws} said: 'Do you know what is the Permissible (sustenance)?' So I said, 'May I be sacrificed for you^{asws}! As for which is with of the goodly earnings'. So he^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'The Permissible livelihood is the food of the 'Chosen Ones' (only the Prophets^{as} and the Imams^{as}), but say, 'I ask You^{azwj} from the extensive sustenance'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ وَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى جَمِيعاً عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ الثَّانِي (عليه السلام) قَالَ نَظَرَ أَبُو جَعْفَرٍ (عليه السلام) إِلَى رَجُلٍ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رِزْقِكَ الْحَلَالِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) سَأَلْتَ قُوْتَ النَّبِيِّينَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقاً وَاسِعاً طَيِّباً مِنْ رِزْقِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammad Bin Khallad and Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, altogether from Moammad Bin Khallad,

(It has been narrated) from Abu Al-Hassan^{asws} the 2nd having said: 'Abu Ja'far^{asws} looked at a man and he was saying, 'O Allah^{azwj}! I ask You^{azwj} of the Permissible sustenance'. So Abu Ja'far^{asws} said: 'You ask for the food of the Prophets^{as}. Say, 'O Allah^{azwj}! I ask You^{azwj} for extensive goodly sustenance from Your^{azwj} sustenances'.⁸⁹

باب إِحْرَازِ الْقُوْتِ

Chapter 15 – Saving the foodstuff

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَائِدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ الرَّضَا (عليه السلام) يَقُولُ إِنَّ الْإِنْسَانَ إِذَا أَدْخَلَ طَعَامَ سَنَّتِهِ حَفَّ ظَهْرُهُ وَ اسْتَرَاحَ وَ كَانَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَشْتَرِيَانِ عُقْدَةً حَتَّى يُحْرَزَ إِطْعَامُ سَنَّتَيْهِمَا .

Muhammad Bin Yahya, form Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

'I heard Al-Reza^{asws} saying: 'The human being, when he saves the foodstuff for his (whole) year (expenditure), his back is lightened and he would be at rest, and Abu Ja'far^{asws} and Abu Abdullah^{asws} were not buying their ties (of marriage) until they^{asws} had saved foodstuffs for their^{asws} year'.⁹⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَبِي مُحَمَّدٍ الذُّهَلِيِّ عَنْ أَبِي أَيُّوبَ الْمَدَائِنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَحْرَزْتَ قُوْتَهَا اسْتَقَرَّتْ .

Abu Ali Al Ashary, from Abu Muhammad Al Zuhly, from Abu Ayoub Al Madainy, from Abdullah Bin Abdul Rahman, from Ibn Bukeyr,

⁸⁸ Al Kafi – V 5 – The Book of Subsistence Ch 14 H 1

⁸⁹ Al Kafi – V 5 – The Book of Subsistence Ch 14 H 2

⁹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 15 H 1

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The soul, when it saves its foodstuff, is settled’.⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ إِنَّ النَّفْسَ قَدْ تَلْتَأَتْ عَلَى صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنَ الْعَيْشِ مَا تَعْتَمِدُ عَلَيْهِ فَإِذَا هِيَ أَحْرَزَتْ مَعِيشَتَهَا أَطْمَأْنَنْتْ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Salman^{as} said, ‘The soul tends to disturb its owner when there does not happen to be the livelihood for it what can be relied upon. So when its livelihood is kept aside, it feels secure’.⁹²

بَاب كَرَاهِيَةِ إِجَارَةِ الرَّجُلِ نَفْسَهُ

Chapter 16 – Abhorrence of the man hiring out himself

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ آجَرَ نَفْسَهُ فَقَدْ حَظَرَ عَلَى نَفْسِهِ الرِّزْقَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Baize, from Mansour Bin Yunus, from Al Mufazzal Bin Umar who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who hires out himself, so he has banned the sustenance upon himself’.

و فِي رِوَايَةٍ أُخْرَى وَ كَيْفَ لَا يَحْظُرُهُ وَ مَا أَصَابَ فِيهِ فَهُوَ لِرَبِّهِ الَّذِي آجَرَهُ .

And in another report, (He^{asws} said): ‘And how can he not have banned it and whatever he acquires in it, so it is his Lord^{azwj} Who has Recompensed him’.⁹³

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْإِجَارَةِ فَقَالَ صَالِحٌ لَا يَأْسَ بِهِ إِذَا نَصَحَ قَدْرَ طَاقَتِهِ قَدْ آجَرَ مُوسَى (عَلَيْهِ السَّلَام) نَفْسَهُ وَ اشْتَرَطَ فَقَالَ إِنَّ شَيْئًا ثَمَانِي وَ إِنَّ شَيْئًا عَشْرًا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ أَنْ تَأْجُرَنِي ثَمَانِي حَجَجَ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from Ibn Sinan,

(It has been narrated) from Abu Al Hassan^{asws} having said: ‘I asked him^{asws} about the hiring out, so he^{asws} said: ‘Correct, there is no problem with it when it is in accordance to his strength. Musa^{as} had hired out himself^{as} and it was stipulated, so he^{as} said: ‘If you (Shuayb^{as} so desire eight (years), and if you^{as} so desire ten (years)’. So Allah^{azwj} Mighty and Majestic Revealed regarding it **[28:27] you should serve me for eight years; but if you complete ten, it will be of your own free will**.⁹⁴

أَحْمَدُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الرَّجُلُ يَتَّجِرُ فَإِنْ هُوَ آجَرَ نَفْسَهُ أُعْطِيَ مَا يُصِيبُ فِي تَجَارِيهِ فَقَالَ لَا يُؤَاجِرُ نَفْسَهُ وَ لَكِنْ يَسْتَرْزُقُ اللَّهُ عَزَّ وَ جَلَّ وَ يَتَّجِرُ فَإِنَّهُ إِذَا آجَرَ نَفْسَهُ حَظَرَ عَلَى نَفْسِهِ الرِّزْقَ .

⁹¹ Al Kafi – V 5 – The Book of Subsistence Ch 15 H 2

⁹² Al Kafi – V 5 – The Book of Subsistence Ch 15 H 3

⁹³ Al Kafi – V 5 – The Book of Subsistence Ch 16 H 1

⁹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 16 H 2

Ahmad, from his father, from Muhammad Bin Amro, from Ammar Al Sabaty who said,

'I said to Abu Abdullah^{asws}, 'The man does business, so if he hires out himself, has to give whatever he acquires in his business?' So he^{asws} said: 'He should not hire himself out, but Allah^{azwj} Mighty and Majestic would Sustain him, and he should do business, for when he hires out himself, he bans the livelihood upon himself'.⁹⁵

باب مُبَاشَرَةَ الْأَشْيَاءِ بِنَفْسِهِ

Chapter 17 – Directing the things by oneself

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ بَاشِرٌ كِبَارٌ أُمُورِكَ بِنَفْسِكَ وَ كُلُّ مَا شَفَّ إِلَى غَيْرِكَ فَلْتُ ضَرْبٌ أَيُّ شَيْءٍ قَالَ ضَرْبٌ أَشْرِيَةِ الْعَقَارِ وَ مَا أَشْبَهَهَا .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Undertake the greater of your affairs by yourself and allocate what is easier to others'. I said, 'Which kind of thing?' He^{asws} said: 'Deal where you buy real estate and what resembles it'.⁹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ الْأَرْقَطِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا تَكُونَنَّ دَوَّارًا فِي الْأَسْوَاقِ وَ لَا تَلِي دَقَائِقَ الْأَشْيَاءِ بِنَفْسِكَ فَإِنَّهُ لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ ذِي الْحَسَبِ وَ الدِّينِ أَنْ يَلِي شِرَاءَ دَقَائِقِ الْأَشْيَاءِ بِنَفْسِهِ مَا خَلَا ثَلَاثَةَ أَشْيَاءَ فَإِنَّهُ يَنْبَغِي لِذِي الدِّينِ وَ الْحَسَبِ أَنْ يَلِيهَا بِنَفْسِهِ الْعَقَارَ وَ الرَّقِيقَ وَ الْإِبِلَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Haroun Bin Al Jaham, from Al Arqat who said,

'Abu Abdullah^{asws} said to me: 'Do not become roamers in the markets, nor pursue the minute things by yourself, for it is no befitting for the Muslim man with esteem and the Religion that he buys the minute things by himself, except for three things which are befitting for the one with Religion and he esteem that he should puruse by himself – the real estate, and the slaves, and the camels'.⁹⁷

باب شِرَاءِ الْعَقَارَاتِ وَ بَيْعِهَا

Chapter 18 – Buying real estate and selling it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ رَجُلًا أَتَى جَعْفَرَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) شَبِيهًا بِالْمُسْتَنْصِحِ لَهُ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ كَيْفَ صِرْتَ اتَّخَذْتَ الْأَمْوَالَ قِطْعًا مُتَفَرِّقَةً وَ لَوْ كَانَتْ فِي مَوْضِعٍ [وَاحِدٍ] كَانَتْ أَيْسَرَ لِمَثُونَتِهَا وَ أَعْظَمَ لِمَنْفَعَتِهَا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اتَّخَذْتُهَا مُتَفَرِّقَةً فَإِنَّ أَصَابَ هَذَا الْمَالِ شَيْءٌ سَلِمَ هَذَا الْمَالُ وَ الصَّرَّةُ تُجْمَعُ بِهِذَا كُلُّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khallad who said,

'I heard Abu Al-Hassan^{asws} saying: 'A man came over to Ja'far^{asws} as if he was a counsellor of his^{asws}, so he said to him^{asws}, 'O Abu Abdullah^{asws}! How did you come to

⁹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 16 H 3

⁹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 17 H 1

⁹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 17 H 2

be taking the wealth in pieces of land dispersed? And had they been in one place, it would have been easier for you^{asws} to maintain these and been with greater profits'. So Abu Abdullah^{asws} said: 'I^{asws} took these as apart, so if something were to hit this, this (other) property would be safe, and a bundle tends to gather all of this'.⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا يُخْلَفُ الرَّجُلُ شَيْئًا أَشَدَّ عَلَيْهِ مِنَ الْمَالِ الصَّامِتِ كَيْفَ يَصْنَعُ بِهِ قَالَ يَجْعَلُهُ فِي الْحَائِطِ يَعْنِي فِي الْبُسْتَانِ أَوْ الدَّارِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'There is nothing which the man leaves behind which is more difficult upon him than the silent wealth (gold and silver), how he should deal with it. Make it to be in the wall, meaning (bury it) in the garden, or the house?'⁹⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ قَالَ دَعَانِي جَعْفَرٌ (عَلَيْهِ السَّلَامُ) فَقَالَ بَاعَ فُلَانٌ أَرْضَهُ فَقُلْتُ نَعَمْ قَالَ مَكْتُوبٌ فِي التَّوْرَةِ أَنَّهُ مَنْ بَاعَ أَرْضًا أَوْ مَاءً وَ لَمْ يَصْنَعْهُ فِي أَرْضٍ أَوْ مَاءٍ ذَهَبَ تَمَنُّهُ مَحْفَاً .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman who said,

(Imam) 'Ja'far^{asws} called me, so he^{asws} said: 'Did so and so sell his land?' So I said, 'Yes'. He^{asws} said: 'It is Written in the Torah that the one who sells a land, or water, and does not place (the proceeds of) it in a land or water, its value would go away with an annihilation'.¹⁰⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ وَهْبِ الْحَرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مُشْتَرِي الْعُقْدَةِ مَرْزُوقٌ وَ بَائِعُهَا مَمْحُوقٌ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hassan Bin Ali, from Wahab Al Hareyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The buyer of the real estate receives sustenance, and the seller of it is annihilated'.¹⁰¹

الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَّازِمٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِمُصَادِفِ مَوْلَاهُ أَخَذَ عُقْدَةً أَوْ ضَيْعَةً فَإِنَّ الرَّجُلَ إِذَا نَزَلَتْ بِهِ النَّازِلَةُ أَوْ الْمُصِيبَةُ فَذَكَرَ أَنْ وَرَاءَ ظَهْرِهِ مَا يُقِيمُ عِيَالَهُ كَانَ أَسْحَى لِنَفْسِهِ .

Al Hassan Bin Muhammad, from Muhammad Bin Ahmad Al nahdy, from Yaqoub Bin Yazeed, from Muhammad Bin Murazim, from his father who said,

'Abu Abdullah^{asws} said to Musadif, a slave of his^{asws}: 'Take real estate or a place (house etc.), for the man, when there descends unto him an affliction or the difficulty,

⁹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 18 H 1

⁹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 18 H 2

¹⁰⁰ Al Kafi – V 5 – The Book of Subsistence Ch 18 H 3

¹⁰¹ Al Kafi – V 5 – The Book of Subsistence Ch 18 H 4

so he remembers that behind his back is what his family can stand upon, he would be more generous with himself'.¹⁰²

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ عَبْدِ السَّلَامِ عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ تَمَنُّ الْعَقَارِ مَمْحُوقٌ إِلَّا أَنْ يُجْعَلَ فِي عَقَارٍ مِثْلِهِ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali Bin Yusuf, from Abdul Salam, from Hisham Bin Ahmar,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said: 'The price of real estate is annihilated unless if it is made to be in a real estate similar to it'.¹⁰³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا دَخَلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمَدِينَةَ حَطَّ دَوْرَهَا بِرِجْلِهِ ثُمَّ قَالَ اللَّهُمَّ مَنْ بَاعَ رِبَاعَهُ فَلَا تُبَارِكْ لَهُ .

Abu Ali Al Ashary, from Muhammad Bin Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Abdul Sammad Bin Basheer, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Prophet^{saww} entered Al-Medina, he^{saww} drew a line by his^{saww} leg, then said: 'O Allah^{azwj}! The one who sells its four corners, so do not Bless it for him'.¹⁰⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ الْأَصَمِّ عَنْ مِسْمَعٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ لِي أَرْضًا تُطْلَبُ مِنِّي وَ يُرْعَوُونَ فَقَالَ لِي يَا أَبَا سَيَّارٍ أَمَا عَلِمْتَ أَنَّ مَنْ بَاعَ الْمَاءَ وَ الطِّينَ ذَهَبَ مَالُهُ هَبَاءً قُلْتُ جُعِلَتْ فِدَاكَ إِنِّي أَبِيعُ بِالثَّمَنِ الْكَثِيرِ وَ أَسْتَرِي مَا هُوَ أَوْسَعُ رُفْعَةً مِمَّا بَعْتُ قَالَ فَلَا بَأْسَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Al Asamma, from Misma'a who said,

'I said to Abu Abdullah^{asws}, 'There is a land of mine which is sought from me and they (buyers) are coveting it'. So he^{asws} said to me: 'O Abu Sayyar! Do you not know that the one who sells the water and the clay, his wealth goes away as dust?' I said, 'May I be sacrificed for you^{asws}! I can sell it for a lot of money and buy what is of a more expansive area from what I sell'. He^{asws} said: 'So there is no problem'.¹⁰⁵

باب الدَّيْنِ

Chapter 19 – The Debts

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَعَوَّدُوا بِاللَّهِ مِنْ غَلْبَةِ الدَّيْنِ وَ غَلْبَةِ الرَّجَالِ وَ بَوَارِ الْأَيْمِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

¹⁰² Al Kafi – V 5 – The Book of Subsistence Ch 18 H 5

¹⁰³ Al Kafi – V 5 – The Book of Subsistence Ch 18 H 6

¹⁰⁴ Al Kafi – V 5 – The Book of Subsistence Ch 18 H 7

¹⁰⁵ Al Kafi – V 5 – The Book of Subsistence Ch 18 H 8

(It has been narrated) from Abu Abdullah^{asws} having said: 'Seek Refuge with Allah^{azwj} from overwhelming by the debts and the overwhelming of the men and ruination of the widow'.¹⁰⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) مَنْ طَلَبَ هَذَا الرَّزْقَ مِنْ جَلَّةٍ لِيَعُوذَ بِهِ عَلَى نَفْسِهِ وَ عِيَالِهِ كَانَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr who said,

'Abu Al-Hassan^{asws} said to me: 'The one who seeks this sustenance from its Permissible means in order to assist by it upon himself and his family would be like the combatant in the Way of Allah^{azwj} Mighty and Majestic.

فَإِنْ غُلِبَ عَلَيْهِ فَلْيَسْتَدِنْ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ مَا يَفُوتُ بِهِ عِيَالَهُ فَإِنْ مَاتَ وَ لَمْ يَقْضِهِ كَانَ عَلَى الْإِمَامِ قَضَاؤُهُ فَإِنْ لَمْ يَقْضِهِ كَانَ عَلَيْهِ وَزْرُهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى قَوْلِهِ وَ الْعَارِمِينَ فَهُوَ فَفَيْرٌ مَسْكِينٌ مُعْرَمٌ .

So if he is overwhelmed upon (by poverty), so let him borrow upon Allah^{azwj} and upon His^{azwj} Rasool^{saww} what he can provide with for his family. So if he were to die and he has not paid it back, it would be upon the Imam^{asws} to fulfil it. So if he^{asws} does not fulfil it, its burden would be upon him^{asws}. Allah^{azwj} Mighty and Majestic is Saying [9:60] **But rather, the charities are only for the poor and the needy, and the officials (appointed) over them** – up to His^{azwj} Words - **and those in debts**, so he is the poor, needy, in debt'.¹⁰⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ إِبْرَاهِيمَ الْهَمْدَانِيِّ رَفَعَهُ إِلَى بَعْضِ الصَّادِقِينَ (عَلَيْهِمَا السَّلَام) قَالَ إِنِّي لِأَحِبُّ لِلرَّجُلِ أَنْ يَكُونَ عَلَيْهِ دَيْنٌ يَبُوءُ قَضَاءَهُ .

Ahmad Bin Muhammad, from Hamdan Bin Ibrahim Al Hamdany,

(It has been narrated) raising it to one of the two truthful ones (5th or 6th Imam^{asws}) having said: 'I^{asws} love it for the man there happen to be debts upon him, intending its fulfilment (payment)'.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَزِيرَةِ يُكْنَى أَبَا مُحَمَّدٍ قَالَ سَأَلَ الرَّضَا (عَلَيْهِ السَّلَام) رَجُلٌ وَ أَنَا أَسْمَعُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ إِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ أَخْبِرْنِي عَنْ هَذِهِ النَّظِرَةِ الَّتِي ذَكَرَهَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ لَهَا حَدٌّ يُعْرَفُ إِذَا صَارَ هَذَا الْمُعْسِرُ إِلَيْهِ لَا بُدَّ لَهُ مِنْ أَنْ يَنْتَظِرَ وَ قَدْ أَخَذَ مَالَ هَذَا الرَّجُلِ وَ أَنْفَقَهُ عَلَى عِيَالِهِ وَ لَيْسَ لَهُ عِلَّةٌ يَنْتَظِرُ إِدْرَاكَهَا وَ لَا دَيْنٌ يَنْتَظِرُ مَحَلَّهُ وَ لَا مَالٌ غَائِبٌ يَنْتَظِرُ قُدُومَهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Suleyman, from a man from the people of Al Jazeera (Algeria) teknonymed as Abu Muhammad who said,

'A man asked Al-Reza^{asws} and I was listening, so he said to him^{asws}, 'May I be sacrificed for you^{asws}! Allah^{azwj} Mighty and Majestic is Saying [2:280] **And if (the debtor) is in straitness, then let there be postponement until (he is in) ease.** Inform me about this postponement which Allah^{azwj} Mighty and Majestic has

¹⁰⁶ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 1

¹⁰⁷ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 2

¹⁰⁸ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 3

Mentioned it in His^{azwj} Book. Is there a limit by which it can be recognised until when this one can postpone upon the straitened one, and he has taken the wealth of this man, and spent it upon his family, and there is produce he is waiting for its harvest, nor a debt awaiting its term of collection, nor any unknown wealth he is waiting to come to him?’

قَالَ نَعَمْ يُنْتَظَرُ بِقَدْرٍ مَا يَنْتَهِي خَبْرُهُ إِلَى الْإِمَامِ فَيُقْضَى عَنْهُ مَا عَلَيْهِ مِنْ سَهْمِ الْغَارِمِينَ إِذَا كَانَ أَنْفَقَهُ فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ فَإِنْ كَانَ قَدْ أَنْفَقَهُ فِي مَعْصِيَةِ اللَّهِ فَلَا شَيْءَ لَهُ عَلَى الْإِمَامِ

He^{asws} said: ‘Yes. He should postpone by a measurement of what its news would end up to the Imam^{asws}, so he^{asws} would pay it on his behalf whatever is upon him, from the share of the creditors, if he had spent it in obedience to Allah^{azwj} Mighty and Majestic. So if he had spent it in disobedience to Allah^{azwj}, so there is nothing for him upon the Imam^{asws}’.

قُلْتُ فَمَا لِهَذَا الرَّجُلِ الَّذِي اتَّيَمَّنَهُ وَ هُوَ لَا يَعْلَمُ فِيمَا أَنْفَقَهُ فِي طَاعَةِ اللَّهِ أَمْ فِي مَعْصِيَتِهِ قَالَ يَسْعَى لَهُ فِي مَالِهِ فَيَرُدُّهُ عَلَيْهِ وَ هُوَ صَاغِرٌ .

I said, ‘So what is for this man who entrusted him, and he does not know regarding what he has spent it, in obedience to Allah^{azwj} or in the disobedience to Him^{azwj}?’ He^{asws} said: ‘He has to work regarding his wealth, so he would return it to him, and he is belittled’.¹⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ [عَنْ ابْنِ أَبِي عُمَيْرٍ] عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ ذَنْبٍ يُكْفَرُهُ الْقَتْلُ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا الدَّيْنَ لَا كَفَّارَةَ لَهُ إِلَّا آدَاؤُهُ أَوْ يَقْضَى صَاحِبَهُ أَوْ يَعْفُوَ الَّذِي لَهُ الْحَقُّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hanan Bin Sadeyr, from his father,

(It has been narrated) from Ibn Ja’far^{asws} having said: ‘Every sin is expiated by being killed in the Way of Allah^{azwj} Mighty and Majestic except for the debts. There is no expiation for it except its payment, or the debtor fulfils it, or he excuses it, the one for whom is the right’.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْعَبَّاسِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْإِمَامُ يَقْضِي عَنِ الْمُؤْمِنِينَ الدُّيُونَ مَا خَلَا مَهْوَرِ النِّسَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Abbas, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Imam^{asws} fulfils from the Believer what they are owing, except for the dowries of the women’.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَدْعِي عَلَى الْمَعْلَى بْنِ خُنَيْسٍ دَيْنًا عَلَيْهِ فَقَالَ ذَهَبَ بِحَقِّي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ذَهَبَ بِحَقِّكَ الَّذِي قَتَلْتَهُ ثُمَّ قَالَ لِلْوَلِيدِ فَمُ إِلَى الرَّجُلِ فَأَقْضِهِ مِنْ حَقِّ فَاتِي أُرِيدُ أَنْ أَبْرِدَ عَلَيْهِ جِلْدَهُ الَّذِي كَانَ بَارِدًا .

¹⁰⁹ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 4

¹¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 5

¹¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 6

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

'A man came over to Abu Abdullah^{asws} demanding a debt which was upon Al-Moalla Bin Khunays, so he said, 'He has gone away with my right'. So Abu Abdullah^{asws} said to him: 'It was the one who killed him that went away with your right'. Then he^{asws} said to Al-Waleed: 'Stand up to the man, so fulfil his right, for I^{asws} wanted that his skin be cooled upon him which was already cold'.¹¹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْكَرِيمِ مِنْ أَهْلِ هَمْدَانَ عَنْ أَبِي ثَمَامَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَام) إِنِّي أُرِيدُ أَنْ أَلْزِمَ مَكَّةَ أَوْ الْمَدِينَةَ وَ عَلَيَّ دَيْنٌ فَمَا تَقُولُ فَقَالَ ارْجِعْ فَأَدِّهِ إِلَى مُوَدِّي دَيْنِكَ وَ أَنْظِرْ أَنْ تَلْقَى اللَّهَ تَعَالَى وَ لَيْسَ عَلَيْكَ دَيْنٌ إِنْ الْمُؤْمِنُ لَا يَخُونُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Usman Bin Saeed, from Abdul Kareem, from the people of Hamdan, fro, Abu Samama who said,

'I said to Abu Ja'far^{asws} the 2nd, 'I want to reside in Makkah or Al-Medina, and upon me are debts. So what are you^{asws} saying?' So he^{asws} said: 'Return and pay your debt to the demander, and wait, and meet Allah^{azwj} the Exalted and there is no debt upon you. A Believer does not betray'.¹¹³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ فَضَالَةَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ مَا أَحْصِي مَا سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) يُنْشِدُ فَإِنْ يَكُ يَا أَمِيمُ عَلِيٌّ دَيْنٌ فَعِمْرَانُ بْنُ مُوسَى يَسْتَدِينُ

Ali Bin Muhammad, from Is'haq Bin Muhammad Al Nakhaie, from Muhammad Bin Jamhour, from Fazalat, from Musa Bin Bakr who said,

'I heard Abu Al-Hassan Musa^{asws} reciting a prose: 'O mother! If I^{asws} were to be with debts upon me^{asws}, so Imran^{as}, his^{as} son^{as} Musa^{as} was indebted'.¹¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَبِيهِ عَنْ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ إِيَّاكُمْ وَ الدَّيْنَ فَإِنَّهُ مَذَلَّةٌ بِالنَّهَارِ وَ مَهْمَةٌ بِاللَّيْلِ وَ قَضَاءٌ فِي الدُّنْيَا وَ قَضَاءٌ فِي الْآخِرَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Beware of the debts, for these are a humiliation during the day and a stress during the night, and has to be paid for in the world and in the Hereafter'.¹¹⁵

بَابُ قَضَاءِ الدَّيْنِ

Chapter 20 – Fulfilment of the Debt

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ رَبَاطٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ كَانَ عَلَيْهِ دَيْنٌ فَيَبْئُوهُ قَضَاءَهُ كَانَ مَعَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَافِظَانِ يُعِينَانِهِ عَلَى الْأَدَاءِ عَنْ أَمَانَتِهِ فَإِنْ قَصَرَتْ بَيَّتَهُ عَنْ الْأَدَاءِ قَصَرَ عَنْهُ مِنَ الْمَعُونَةِ بِقَدْرِ مَا قَصَرَ مِنْ بَيَّتِهِ .

¹¹² Al Kafi – V 5 – The Book of Subsistence Ch 19 H 7

¹¹³ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 8

¹¹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 9

¹¹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 10

A number of our companions, from Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Al Hassan Bin Ali Bin Rabaat who said,

'I heard Abu Abdullah^{asws} saying: 'The one upon whom was a debt, so he intends to fulfil it, he would have two Protectors from Allah^{azwj} Mighty and Majestic assisting him upon the payment of his entrustment. So if he is deficient in his intention about the payment, so the assistance is reduced from him by a measurement of what he reduces from his intention'.¹¹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنِ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ مِمَّا يَكُونُ عِنْدَهُ الشَّيْءُ يَتَبَلَّغُ بِهِ وَ عَلَيْهِ دَيْنٌ أ يُطْعِمُهُ عِيَالَهُ حَتَّى يَأْتِيَ اللَّهُ عَزَّ وَ جَلَّ بِمَيْسَرَةٍ فَيُفْضِي دَيْنَهُ أَوْ يَسْتَفْرِضُ عَلَى ظَهْرِهِ فِي حُبْتِ الزَّمَانِ وَ شِدَّةِ الْمَكَاسِبِ أَوْ يَقْبَلُ الصَّدَقَةَ

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I said to Abu Abdullah^{asws}, 'The man from us happens to have something with him to meet his expenses with, and upon him is a debt. Should he feed his family until Allah^{azwj} Mighty and Majestic Grants him (financial) ease so he could fulfil his debt, or should he borrow upon his back in bad times and difficult earning, or accept charity handouts?'

قَالَ يُفْضِي بِمَا عِنْدَهُ دَيْنَهُ وَ لَا يَأْكُلُ أَمْوَالَ النَّاسِ إِلَّا وَ عِنْدَهُ مَا يُؤَدِّي إِلَيْهِمْ حُقُوقَهُمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَ لَا يَسْتَفْرِضُ عَلَى ظَهْرِهِ إِلَّا وَ عِنْدَهُ وَقَاءٌ

He^{asws} said: 'He should fulfil his debt with whatever is with him and he should not consume the wealth of the people except that with him is what he can pay their rights to them. Allah^{azwj} Mighty and Majestic is saying **[2:188] And do not swallow up your property among yourselves by false means**, except if there happens to be a compromising trade among you; and he should not borrow upon his back except there if there is loyalty with him.

وَ لَوْ طَافَ عَلَى أَبْوَابِ النَّاسِ فَرَدُّهُ بِاللُّقْمَةِ وَ اللُّقْمَتَيْنِ وَ التَّمْرَةِ وَ التَّمْرَتَيْنِ إِلَّا أَنْ يَكُونَ لَهُ وَلِيٌّ يُفْضِي دَيْنَهُ مِنْ بَعْدِهِ لَيْسَ مِنْهَا مِنْ مَيْتٍ إِلَّا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ وَلِيًّا يَقُومُ فِي عِدَّتِهِ وَ دَيْنِهِ فَيُفْضِي عِدَّتَهُ وَ دَيْنَهُ .

And if he was to go around the doors of the people, they would return him with the morsel and the two morsels, and a date and two dates, unless if there happens to be a guardian for him who would fulfil his debts from after him. There is none from us who dies except Allah^{azwj} Mighty and Majestic Makes a guardian for him who would stand with regards to his promises and his debts, so he would fulfill his promises and his debts'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَبَاغِ الدَّارُ وَ لَا الْجَارِيَةُ فِي الدَّيْنِ وَ ذَلِكَ لِأَنَّهُ لَا بُدَّ لِلرَّجُلِ مِنْ ظِلٍّ يَسْكُنُهُ وَ خَادِمٍ يَخْدُمُهُ .

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Al Halby,

¹¹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 20 H 1

¹¹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 20 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither sell the house nor the slave girl regarding the debts, and that is because it is a must for the man a shelter which he can dwell in, and a servant who serves him'.¹¹⁸

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عَلِيَّ دَيْنًا وَ أَظُنُّهُ قَالَ لِأَيْتَانِمِ وَ أَخَافُ أَنْ يَبْعُثَ ضَيْعَتِي بَقِيَّتُ وَ مَا لِي شَيْءٌ فَقَالَ لَا تَبِعْ ضَيْعَتَكَ وَ لَكِنْ أَعْطَهُ بَعْضًا وَ أَمْسِكَ بَعْضًا .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Mugheira, from Bureyd Al Ijaly who said,

'I said to Abu Abdullah^{asws} that, 'There are debts upon me', and I think he (the narrator) said, 'For the orphans, and I fear that if I were to sell my remaining place, there would be nothing left for me'. So he^{asws} said: 'Do not sell your place, but give some of it and withhold some'.¹¹⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ أَتَى رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ فَقَالَ لَهُ لَيْسَ عِنْدَنَا الْيَوْمَ شَيْءٌ وَ لَكِنَّهُ يَأْتِينَا خَطَرٌ وَ وَسْمَةٌ فَتَبَاعُ وَ نُعْطِيكَ إِنْ شَاءَ اللَّهُ فَقَالَ لَهُ الرَّجُلُ عِنْدِي فَقَالَ كَيْفَ أَعِدُّكَ وَ أَنَا لِمَا لَا أَرْجُو أَرْجُو مِنِّي لِمَا أَرْجُو .

Ali Bin Muhammad, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Umar Bin Yazeed who said,

'A man came over to Abu Abdullah^{asws} asking for help, and I was present, so he^{asws} said: 'There is nothing with us^{asws} today, but we^{asws} shall be getting *Khitr* and *Wasima*, so we^{asws} would sell (those) and give you, Allah^{azwj} Willing'. So the man said to him, 'Promise me'. So he^{asws} said: 'How can I^{asws} promise you to what I^{asws} am myself^{asws} hoping for, so you may hope from me^{asws} from what I^{asws} am expecting'.¹²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ السُّدْتِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ الْفَضْلِ بْنِ سُلَيْمَانَ عَنْ الْعَبَّاسِ بْنِ عَيْسَى قَالَ ضَاقَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) ضَيْقَةً فَأَتَى مَوْلَى لَهُ فَقَالَ لَهُ أَفْرَضْنِي عَشْرَةَ آلَافٍ دِرْهَمٍ إِلَى مَيْسِرَةٍ فَقَالَ لَا لِأَنَّهُ لَيْسَ عِنْدِي وَ لَكِنْ أُرِيدُ وَثِيقَةً قَالَ فَشَقَّ لَهُ مِنْ رِدَائِهِ هُدْبَةً فَقَالَ لَهُ هَذِهِ الْوَثِيقَةُ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yusuf Bin Al Sukht, from Ali Bin Muhammad Bin Suleyman, from Al Fazl Bin Suleyman, from Al Abbas Bin Isa who said,

'Ali^{asws} Bin Al-Husayn^{asws} was straitened with financial straitness, so he^{asws} went over to a friend of his^{asws}, so he^{asws} said to him, 'Lend me one thousand Dirhams until financial ease'. So he said, 'No, because I do not have it, but I want a bond'. He (the narrator) said, 'So he^{asws} tore out a piece of his^{asws} robe and said to him: 'This is the bond'.

قَالَ فَكَانَ مَوْلَاهُ كَرَهُ ذَلِكَ فَغَضِبَ وَ قَالَ أَنَا أَوْلَى بِالْوَفَاءِ أَمْ حَاجِبُ بْنُ زُرَّارَةَ فَقَالَ أَنْتَ أَوْلَى بِذَلِكَ مِنْهُ فَقَالَ فَكَيْفَ صَارَ حَاجِبُ بْنُ زُرَّارَةَ قَوْسًا وَ إِنَّمَا هِيَ خَشْبَةٌ عَلَى مِائَةِ حَمَالَةٍ وَ هُوَ كَافِرٌ قَيْفِي وَ أَنَا لَا أَفِي بِهَدْبَةِ رِدَائِي

¹¹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 20 H 3

¹¹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 20 H 4

¹²⁰ Al Kafi – V 5 – The Book of Subsistence Ch 20 H 5

He (the narrator) said, 'His^{asws} friend disliked that, so he^{asws} was angered and said, 'Am I^{asws} higher with the entrustment or Hajib Bin Zurara?' So he said: 'You^{asws} are higher with that than he is'. So he^{asws} said, 'So how come Haijb came to mortgage a bow, and rather it is only a stick, upon one hundred carriers, and he is an Infidel, so he was loyal, and I^{asws} would not be loyal to a piece of my^{asws} own robe?'

قَالَ فَأَخَذَهَا الرَّجُلُ مِنْهُ وَ أَعْطَاهُ الدَّرَاهِمَ وَ جَعَلَ الْهُدْبَةَ فِي حُقِّ فَسَيَّلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْمَالَ فَحَمَلَهُ إِلَى الرَّجُلِ ثُمَّ قَالَ لَهُ قَدْ أَحْضَرْتُ مَالَكَ فَهَاتِ وَثِيقَتِي فَقَالَ لَهُ جُعِلْتُ فِدَاكَ صَيَّعْتُهَا فَقَالَ إِذَنْ لَا تَأْخُذْ مَالَكَ مِنِّي لَيْسَ مِثْلِي مَنْ يَسْتَخِفُّ بِدِمَّتِهِ

He (the narrator) said, 'So the man took it from him^{asws}, and gave him^{asws} the Dirhams, and made the piece of the robe to be in a container'. So Allah^{azwj} Mighty and Majestic Eased the wealth for him^{asws}, so he^{asws} carried it to the man, then said to him: 'I^{asws} have presented your wealth (back to you), so give my^{asws} bond'. So he said to him^{asws}, 'May I be sacrificed for you^{asws}! I have lost it'. So he^{asws} said: 'Then do not take your wealth from me. The like of me^{asws} cannot be taken lightly with his^{asws} entrustment'.

قَالَ فَأَخْرَجَ الرَّجُلُ الْحُقَّ فَإِذَا فِيهِ الْهُدْبَةُ فَأَعْطَاهَا عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ أَخَذَ الْهُدْبَةَ فَرَمَى بِهَا وَ أَنْصَرَفَ .

He (the narrator) said, 'So the man brought out the container, and the piece of the robe was in it. So Ali^{asws} Bin Al-Husayn^{asws} gave him the Dirhams and took the piece of the robe and threw it away, and left'.¹²¹

عَنْهُ عَنْ يُوسُفَ بْنِ السُّخْتِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ قَالَ احْتَضِرَ عَبْدُ اللَّهِ فَاجْتَمَعَ عَلَيْهِ عُرْمَاؤُهُ فَطَالَبُوهُ بِدَيْنٍ لَهُمْ فَقَالَ لَا مَالَ عِنْدِي فَأَعْطَيْتُكُمْ وَ لَكِنْ أَرْضَوْا بِمَا شِئْتُمْ مِنْ ابْنِي عَمِّي عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فَقَالَ الْغُرْمَاءُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ مِثْلِي مَطُولٌ وَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) [رَجُلٌ] لَا مَالَ لَهُ صَدُوقٌ وَ هُوَ أَحَبُّهُمَا إِلَيْنَا

From him, from Yusuf Bin Al Sukht, from Ali Bin Muhammad Bin Suleyman, from his father, from Isa Bin Abdullah who said,

'(Death) presented itself to Abdullah, so his creditors gathered around him so they sought the debts which were for them. So he said, 'There is no wealth with me so I can give it to you, but turn to whoever you like from the son of my uncle Ali^{asws} Bin Al Husayn^{asws} and Abdullah Bin Jaffer'. So the creditors said, 'Abdullah Bin Ja'far delays and prolongs (matters), and Ali^{asws} Bin Al-Husayn^{asws} is a man with no wealth for him^{asws}, (but) is a truthful one, and he^{asws} is the more beloved of the two to us'.

فَأَرْسَلَ إِلَيْهِ فَأَخْبَرَهُ الْخَبَرَ فَقَالَ أَضْمَنْ لَكُمْ الْمَالَ إِلَى غَلَّةٍ وَ لَمْ تَكُنْ لَهُ غَلَّةٌ تَجْمُلًا فَقَالَ الْقَوْمُ قَدْ رَضِينَا وَ ضَمِنَهُ فَلَمَّا أَتَتْ الْغَلَّةُ أَتَاخَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْمَالَ فَأَدَّاهُ .

So he sent for him^{asws}, so he^{asws} said: 'I^{asws} take the responsibility for you for the wealth to a harvest (time)' as a show of kindness, and there was no harvest for him^{asws}. So the people said, 'You^{asws} have pleased us', and they held him^{asws} as a guarantor. So when the time of harvest came, Allah^{azwj} Mighty and Majestic Gave him^{asws} the (required) wealth, so he^{asws} paid it'.¹²²

¹²¹ Al Kafi – V 5 – The Book of Subsistence Ch 20 H 6

¹²² Al Kafi – V 5 – The Book of Subsistence Ch 20 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عُثْمَانَ بْنِ زِيَادٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ لِي عَلَى رَجُلٍ دَيْناً وَ قَدْ أَرَادَ أَنْ يَبِيعَ دَارَهُ فَيَفْضِيَنِي قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَعِيدَكَ بِاللَّهِ أَنْ تُخْرِجَهُ مِنْ ظِلِّ رَأْسِهِ .

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 Usman Bin Ziyad who said,

'I said to Abu Abdullah^{asws}, 'There is a debt for me upon a man and he intends to sell his house, so he can pay me'. So Abu Abdullah^{asws} said: 'I^{asws} seek Refuge for you with Allah^{azwj} that you should take him out from the shade of his head'.¹²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُخْرَزِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الدَّيْنُ ثَلَاثَةٌ رَجُلٌ كَانَ لَهُ فَانْظَرَ وَ إِذَا كَانَ عَلَيْهِ فَأَعْطَى وَ لَمْ يَمْطُلْ فَذَلِكَ لَهُ وَ لَا عَلَيْهِ وَ رَجُلٌ إِذَا كَانَ لَهُ اسْتَوْفَى وَ إِذَا كَانَ عَلَيْهِ أَوْفَى فَذَلِكَ لَا لَهُ وَ لَا عَلَيْهِ وَ رَجُلٌ إِذَا كَانَ لَهُ اسْتَوْفَى وَ إِذَا كَانَ عَلَيْهِ مَطَّلَ فَذَلِكَ عَلَيْهِ وَ لَا لَهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hammad, from Muhraz, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The debts are three – A man has (a debt) for him, so he repites, and when it was against him, so he gives it and does not overlook it, so that is for him and not against him; and a man when there was (a debt) for him he wants it fulfilled, and when it was against him so he fulfils it, so that is neither for him nor against him; and a man when there was (a debt) for him so he wants it fulfilled, and when it was against him he overlooks it, so that is against him and is not for him'.¹²⁴

¹²³ Al Kafi – V 5 – The Book of Subsistence Ch 20 H 8

¹²⁴ Al Kafi – V 5 – The Book of Subsistence Ch 20 H 9