

# الكافي

## AL-KAFI

ج 4

Volume 4

Part 1 out of 7

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

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

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

Who died in the year 329 H

AL KAFI VOLUME 4 Part 1

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

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

**كِتَابُ الزَّكَاةِ****THE BOOK OF ZAKAAT****أَبْوَابُ الصَّدَقَةِ****CHAPTERS ON CHARITIES****بَابُ فَضْلِ الصَّدَقَةِ****Chapter 48 – The merits of charity**

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

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

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

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

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

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

وَ فِي خَيْرِ أَخَرَ وَ يَدْفَعَانِ عَنْ شِبَعَتِي مِيتَةَ السُّوءِ .

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

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ إِسْمَاعِيلَ الْجَوْهَرِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ لَأَنْ أَحَجَّ حَجَّةً أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً وَ رَقَبَةً حَتَّى انْتَهَى إِلَى عَشْرَةٍ وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى انْتَهَى إِلَى سَبْعِينَ وَ لَأَنْ أُغَوَّلَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ أُشْبِعَ جُوعَتَهُمْ وَ أَكْسُو عَوْرَتَهُمْ وَ أَكْفُ وَجُوهُهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحَجَّ حَجَّةً وَ حَجَّةً وَ حَجَّةً حَتَّى انْتَهَى إِلَى عَشْرٍ وَ عَشْرٍ وَ عَشْرٍ وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى انْتَهَى إِلَى سَبْعِينَ .

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

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

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

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

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

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ ادْفَعُوا الْبَلَاءَ بِالْذُّعَاءِ وَ اسْتَنْزَلُوا الرِّزْقَ بِالصَّدَقَةِ فَإِنَّهَا تُفَكُّ مِنْ بَيْنِ لُجِي سَبْعِمِائَةِ شَيْطَانٍ وَ لَيْسَ شَيْءٌ أَثْقَلَ عَلَى الشَّيْطَانِ مِنَ الصَّدَقَةِ عَلَى الْمُؤْمِنِ وَ هِيَ تَقَعُ فِي يَدِ الرَّبِّ تَبَارَكَ وَ تَعَالَى قَبْلَ أَنْ تَقَعُ فِي يَدِ الْعَبْدِ .

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

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

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

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

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

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

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الصَّدَقَةُ بِالْيَدِ تَقِي مَبِئَةَ السُّوءِ وَتَدْفَعُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ وَتُنْفِكُ عَنْ لَحْيِ سَبْعِينَ شَيْطَانًا كُلُّهُمْ يَأْمُرُهُ أَنْ لَا يَفْعَلَ .

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

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

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

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

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

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

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

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

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

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

'I informed Abu Al-Hassan Al-Reza<sup>-asws</sup> that I have been hit by (the death of) two sons, and there remains for me one young son. So he<sup>-asws</sup> said: 'Give charity on his behalf'. Then he<sup>-asws</sup> said when I was about to arise, 'Instruct the child so let him give the charity with his own hands, with the bread, and the handful (of foodstuff), and the thing,

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

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

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

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

be it little, for everything by which Allah-<sup>azwj</sup> is intended even though it may be little after the sincerity of the intention in it, is great. Allah-<sup>azwj</sup> Mighty and Majestic is Saying [99:7] **So, he who has done a little of good shall see it [9:8] And he who has done a little of evil shall see it'.**

وَقَالَ فَلَا افْتَحَمَ الْعُقْبَةَ وَ مَا أَدْرَاكَ مَا الْعُقْبَةُ فَكَ رَقِيَّةٌ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ أَنْ كُلَّ أَحَدٍ لَا يَقْدِرُ عَلَى فَكِّ رَقِيَّةٍ فَجَعَلَ إِطْعَامَ الْيَتِيمِ وَ الْمَسْكِينِ مِثْلَ ذَلِكَ تَصَدَّقْ عَنْهُ.

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

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

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

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

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

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

**بَابُ أَنَّ الصَّدَقَةَ تَدْفَعُ الْبَلَاءَ**

## Chapter 49 – The charity repels the affliction

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

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

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

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

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Arise early with the charity and be desirous (eager) in it. There is no Believer who gives charity intending by it what is in the Presence of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would Repel by it from him the evil of whatever descends from the skies to the earth during that day, except that Allah<sup>-azwj</sup> would Protect him from the evil of whatever descends from the sky to the earth during that day'.<sup>12</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرٍ عَنِ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ لِيُدْفَعُ بِالصَّدَقَةِ الدَّاءَ وَالدُّبَيْلَةَ وَالحَرْقَ وَالعَرَقَ وَالعُذْمَ وَالجُنُونَ وَ عَدَدٌ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَبْعِينَ بَابًا مِنَ السُّوءِ .

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

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

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

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

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

ثُمَّ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ هَذَا الْيَهُودِيَّ يَعْصُهُ أُسُودٌ فِي فَمَاهُ فَيَقْتُلُهُ قَالَ فَذَهَبَ الْيَهُودِيُّ فَاحْتَضَبَ حَطَبًا كَثِيرًا فَاحْتَمَلَهُ ثُمَّ لَمْ يَلْبَثْ أَنْ انصَرَفَ فَقَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ضَعُهُ فَوَضَعَ الحَطَبَ فَإِذَا أُسُودٌ فِي جَوْفِ الحَطَبِ عَاضٌ عَلَى عَوْدٍ فَقَالَ يَا يَهُودِيُّ مَا عَمِلْتَ الْيَوْمَ قَالَ مَا عَمِلْتُ عَمَلًا إِلَّا حَطَبِي هَذَا اخْتَمَلْتُهُ فَجِئْتُ بِهِ وَ كَانَتْ مَعِي كَعَكَتَانِ فَأَكَلْتُ وَاجِدَةً وَ تَصَدَّقْتُ بِوَاجِدَةٍ عَلَى مِسْكِينٍ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِهَا دَفَعَ اللَّهُ عَنْهُ وَ قَالَ إِنَّ الصَّدَقَةَ تَدْفَعُ مِيتَةَ السُّوءِ عَنِ الْإِنْسَانِ .

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

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

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

azwj has Repelled from it'. And he<sup>-saww</sup> said: 'The charity repels the evil death from the human being'.<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ عَلِيُّ ( عَلَيْهِ السَّلَام ) كَانُوا يَرَوْنَ أَنَّ الصَّدَقَةَ تُدْفَعُ بِهَا عَنِ الرَّجُلِ الظُّلْمَ .

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الصَّدَقَةَ لَتُدْفَعُ سَبْعِينَ بَلِيَّةً مِنْ بَلَايَا الدُّنْيَا مَعَ مِئْتَةِ السُّوءِ إِنَّ صَاحِبَهَا لَا يَمُوتُ مِئْتَةَ السُّوءِ أَبَدًا مَعَ مَا يُدْخِرُ لِصَاحِبِهَا فِي الْآخِرَةِ .

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

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

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

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

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

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاجِدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) لِإِسْمَاعِيلَ بْنِ مُحَمَّدٍ وَذَكَرَ لَهُ أَنَّ ابْنَهُ صَدَّقَ عَنْهُ قَالَ إِنَّهُ رَجُلٌ قَالَ فَمَرَهُ أَنْ يَتَصَدَّقَ وَ لَوْ بِالْكَسْرَةِ مِنَ الْخُبْزِ

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

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

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

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

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

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

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

ثُمَّ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ كَانَ لَهُ ابْنٌ وَ كَانَ لَهُ مُحِبًّا فَأَتَيْتَنِي فِي مَنَامِي فَقِيلَ لَهُ إِنَّ ابْنَكَ لَيَلْتَهُ يَدْخُلُ بِأَهْلِهِ يَمُوتُ قَالَ فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ وَ بَنَى عَلَيْهِ أَبُوهُ تَوَقَّعَ أَبُوهُ ذَلِكَ فَأَصْبَحَ ابْنُهُ سَلِيمًا فَأَتَاهُ أَبُوهُ فَقَالَ لَهُ يَا بَنِي هَلْ عَمَلْتَ الْبَارِحَةَ شَيْئًا مِنَ الْخَيْرِ قَالَ لَا إِلَّا أَنْ سَأَيْلًا أَتَى الْبَابَ وَ قَدْ كَانُوا ادَّخَرُوا لِي طَعَامًا فَأَعْطَيْتُهُ السَّائِلَ فَقَالَ بِهِذَا دَفَعَ اللَّهُ عَنْكَ .

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

وَ بِهِذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ بَيْنِي وَ بَيْنَ رَجُلٍ قِسْمَةُ أَرْضٍ وَ كَانَ الرَّجُلُ صَاحِبَ نَجُومٍ وَ كَانَ يَتَوَخَّى سَاعَةَ السُّعُودِ فَيَخْرُجُ فِيهَا وَ أَخْرَجُ أَنَا فِي سَاعَةِ النَّحُوسِ فَأَقْتَسَمْنَا فَخَرَجَ لِي خَيْرُ الْقِسْمَيْنِ فَضْرَبَ الرَّجُلُ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى ثُمَّ قَالَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ فَلْتٌ وَ يَلُ الْآخِرُ وَ مَا ذَاكَ قَالَ إِنِّي صَاحِبُ نَجُومٍ أَخْرَجْتُكَ فِي سَاعَةِ النَّحُوسِ وَ خَرَجْتُ أَنَا فِي سَاعَةِ السُّعُودِ ثُمَّ قَسَمْنَا فَخَرَجَ لَكَ خَيْرُ الْقِسْمَيْنِ

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

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

فَقُلْتُ أَلَا أُحَدِّثُكَ بِحَدِيثِي بِهِ أَبِي قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ سَرَّهُ أَنْ يَدْفَعَ اللَّهُ عَنْهُ نَحْسَ يَوْمِهِ فَلْيَفْتَحْ يَوْمَهُ بِصَدَقَةٍ يُدْهِبُ اللَّهُ بِهَا عَنْهُ نَحْسَ يَوْمِهِ وَ مَنْ أَحَبَّ أَنْ يُدْهِبَ اللَّهُ عَنْهُ نَحْسَ لَيْلَتِهِ فَلْيَفْتَحْ لَيْلَتَهُ بِصَدَقَةٍ يَدْفَعُ اللَّهُ عَنْهُ نَحْسَ لَيْلَتِهِ فَقُلْتُ وَ إِنِّي افْتَتَحْتُ خُرُوجِي بِصَدَقَةٍ فَهَذَا خَيْرٌ لَكَ مِنْ عِلْمِ النُّجُومِ .

So I<sup>-asws</sup> said: ‘Shall I<sup>-asws</sup> narrate to you with a Hadeeth my<sup>-asws</sup> father<sup>-asws</sup> narrated with? He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The one who is cheerful that Allah<sup>-azwj</sup> should Repel from him the inauspiciousness of his day, so let him open his day with a charity. Allah<sup>-azwj</sup> would Remove by it, from him, the inauspiciousness of his day. And the one who loved that Allah<sup>-azwj</sup> should Remove from him the inauspiciousness of his night, so let him open his night with charity. Allah<sup>-azwj</sup> would Repel from him the

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

inauspiciousness of his night'. 'And I-asws said: 'And I-asws opened my going out with a charity. So this would have been better for you than your knowledge of the stars'.<sup>20</sup>

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

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

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

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

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

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ دَكْرَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ ( عليه السلام ) فِي مَسْجِدِ الرَّسُولِ ( صلى الله عليه وآله ) فَسَقَطَ شُرْفَةٌ مِنْ شَرْفِ الْمَسْجِدِ فَوَقَعَتْ عَلَى رَجُلٍ فَلَمْ تَضُرَّهُ وَ أَصَابَتْ رِجْلَهُ فَقَالَ أَبُو جَعْفَرٍ ( عليه السلام ) سَلُوهُ أَيَّ شَيْءٍ عَمِلَ الْيَوْمَ فَسَأَلُوهُ فَقَالَ حَرَجْتُ وَ فِي كُمِّي تَمْرٌ فَمَرَزْتُ بِسَائِلٍ فَتَصَدَّقْتُ عَلَيْهِ بِتَمْرَةٍ فَقَالَ أَبُو جَعْفَرٍ ( عليه السلام ) بِهَا دَفَعَ اللَّهُ عَنْكَ .

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

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

بَابُ فَضْلِ صَدَقَةِ السِّرِّ

## Chapter 50 – Merit of the secretive charity

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ .

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

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

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

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<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The secretive charity extinguishes the Anger of the Lord<sup>-azwj</sup>'.<sup>23</sup>

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

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

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

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

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

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

## بَابُ صَدَقَةِ اللَّيْلِ

### Chapter 51 – Charity during the night

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

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

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

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِمُ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا طَرَقَكُمْ سَائِلٌ ذَكَرَ بِلَيْلٍ فَلَا تُرَدُّهُ .

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

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

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

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

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

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

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

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

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

قَالَ فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ قَالَ فَقَالَ مُعَلَّى قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ فَقَالَ لِي التَّمَسْ بِبَيْدِكَ فَمَا وَجَدْتِ مِنْ شَيْءٍ فَأَدْفَعِي إِلَيَّ فَإِذَا أَنَا بِخُبْزٍ مُنْتَشِرٍ كَثِيرٍ فَجَعَلْتُ أَدْفَعُ إِلَيْهِ مَا وَجَدْتُ فَإِذَا أَنَا بِجِرَابٍ أَعْجَزُ عَنْ حَمَلِهِ مِنْ خُبْزٍ فَقُلْتُ جُعِلْتُ فِدَاكَ أَحْمِلْهُ عَلَيَّ رَأْسِي فَقَالَ لَا أَنَا أُولَى بِهِ مِنْكَ وَ لَكِنِ امْضِ مَعِيَ

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

قَالَ فَأَتَيْتَنَا ظِلَّةَ بَنِي سَاعِدَةَ فَإِذَا نَحْنُ بَقَوْمٍ نِيَامٍ فَجَعَلْتُ يَدُسُّ الرَّغِيفَ وَ الرَّغِيفَيْنِ حَتَّى أَتَى عَلَيَّ أَجْرِهِمْ ثُمَّ انْصَرَفْنَا فَقُلْتُ جُعِلْتُ فِدَاكَ يَعْرِفُ هَؤُلَاءِ الْحَقَّ فَقَالَ لَوْ عَرَفُوهُ لَوَاسَيْنَاهُمْ بِالذَّقَةِ وَ الذَّقَةُ هِيَ الْمِلْحُ

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

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

Allah-azwj Blessed and High did not Create anything except there is a treasurer for it treasuring it, except for the charity, for the Lord-azwj Pursues it by Himself-saww, and my-asws father-asws, when he-asws gave something in charity, would place it in the hand of the beggar, then retract from it, so he-asws would kiss it, and smell it, then return it in the hand of the beggar. A charity at night extinguishes the Anger of the Lord-azwj, and

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

obliterates the major sins, and makes the Reckoning easier; and the charity by the day yields the wealth and increases in the life span.

إِنَّ عَيْسَى ابْنَ مَرْيَمَ ( عليها السلام ) لَمَّا أَنْ مَرَّ عَلَى شَاطِئِ الْبَحْرِ رَمَى بِقُرْصٍ مِنْ قُوْتِهِ فِي الْمَاءِ فَقَالَ لَهُ بَعْضُ الْحَوَارِيِّينَ يَا رُوحَ اللَّهِ وَكَلِمَتَهُ لِمَ فَعَلْتَ هَذَا وَ إِنَّمَا هُوَ مِنْ قُوْتِكَ قَالَ فَقَالَ فَعَلْتُ هَذَا لِذَابَةِ تَأْكُلُهُ مِنْ دَوَابِّ الْمَاءِ وَ ثَوَابُهُ عِنْدَ اللَّهِ عَظِيمٌ.

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

### بَاب فِي أَنَّ الصَّدَقَةَ تَزِيدُ فِي الْمَالِ

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

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

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

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

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

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

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

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

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

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

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

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

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

Replace it. But, do you not know that for everything there is a key, and a key for the sustenance is the charity, therefore give charity with it’.

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

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

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

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

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

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

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

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

### بَابُ الصَّدَقَةِ عَلَى الْقَرَابَةِ

## Chapter 53 – The charity upon the relatives

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

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

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

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

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

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

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

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

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

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

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

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

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

### بَابُ كِفَايَةِ الْعِيَالِ وَ التَّوَسُّعِ عَلَيْهِمْ

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

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

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

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

وَ عَنْهُمَا عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّ لِي ضَيْعَةً بِالْجَبَلِ أَسْتَعْلَمُهَا فِي كُلِّ سَنَةٍ ثَلَاثَ آلَافِ دِرْهَمٍ فَأَنْفِقُ عَلَى عِيَالِي مِنْهَا أَلْفِي دِرْهَمٍ وَ أَتَصَدَّقُ مِنْهَا بِأَلْفٍ دِرْهَمٍ فِي كُلِّ سَنَةٍ فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّ كَأَنَّكَ الْأَلْفَانِ تَكْفِيهِمْ فِي جَمِيعِ مَا يَحْتَاجُونَ إِلَيْهِ لِسِتْنَتِهِمْ فَقَدْ نَظَرْتَ لِنَفْسِكَ وَ وَفَّقْتَ لِرُشْدِكَ وَ أَجْرَيْتَ نَفْسَكَ فِي حَيَاتِكَ بِمَنْزِلَةٍ مَا يُوصِي بِهِ الْحَيُّ عِنْدَ مَوْتِهِ .

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

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

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

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

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

yourself during your lifetime to be at the status of what the living one bequeaths with during his death'.<sup>38</sup>

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ يَنْبَغِي لِلرَّجُلِ أَنْ يُوسِّعَ عَلَى عِيَالِهِ كَيْلًا يَتَمَنَّوْنَ مَوْتَهُ وَ تَلَا هَذِهِ الْآيَةَ وَ يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مَسْكِينًا وَ يَتِيْمًا وَ أَسِيرًا قَالَ الْأَسِيرُ عِيَالُ الرَّجُلِ يَنْبَغِي لِلرَّجُلِ إِذَا زِيدَ فِي النِّعْمَةِ أَنْ يَزِيدَ أُسْرَاءَهُ فِي السَّعَةِ عَلَيْهِمْ

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

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

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ قَالَ صَاحِبُ النِّعْمَةِ يَجِبُ عَلَيْهِ التَّوَسُّعُ عَنْ عِيَالِهِ .

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

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

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

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

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

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

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

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

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

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِيهِ أَنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) سُئِلَ أَمْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَفُوتُ عِيَالَهُ فُوتًا مَعْرُوفًا قَالَ نَعَمْ إِنَّ النَّفْسَ إِذَا عَرَفَتْ فُوتَهَا فَبَعَثَتْ بِهِ وَنَبَتَ عَلَيْهِ اللَّحْمُ .

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

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

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

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

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

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

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) لَأَنْ أَدْخَلَ السُّوقَ وَمَعِيَ ذَرَاهِمُ أَبْتَاغُ بِهِ لِعِبَالِي لِحْمًا وَقَدْ قَرُمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً .

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيْنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا أَصْبَحَ خَرَجَ غَادِيًّا فِي طَلَبِ الرِّزْقِ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَيْنَ تَذْهَبُ فَقَالَ أَتَصَدَّقُ لِعِبَالِي قِيلَ لَهُ أ تَتَصَدَّقُ قَالَ مَنْ طَلَبَ الْحَلَالَ فَهُوَ مِنَ اللَّهِ عَزَّ وَجَلَّ صَدَقَهُ عَلَيْهِ .

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

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

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

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

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Whenever it was the morning, Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> would go out early in seeking the livelihood. So it was said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Where are you<sup>-asws</sup> going?' So he<sup>-asws</sup> said: 'To give charity to my<sup>-asws</sup> dependents'. It was said to him<sup>-asws</sup>, 'Is it charity?' He<sup>-asws</sup> said: 'The one who seeks the Permissible, so it is a charity from Allah<sup>-azwj</sup> Mighty and Majestic upon him'.<sup>47</sup>

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

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

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

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

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

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

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

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

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

### بَابُ مَنْ يُلْزَمُ نَفَقَتُهُ

## Chapter 55 – The ones whose expenses are necessitated

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

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

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

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

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

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

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

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

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

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

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

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

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

### بَابُ الصَّدَقَةِ عَلَى مَنْ لَا تَعْرِفُهُ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَطْعِمُ سَائِلًا لَا أَعْرِفُهُ مُسْلِمًا فَقَالَ نَعَمْ أُعْطِ مَنْ لَا تَعْرِفُهُ بِوَلَايَةٍ وَ لَا عَدَاوَةٍ لِلْحَقِّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ قُولُوا لِلنَّاسِ حُسْنًا وَ لَا تُطْعِمُ مَنْ تَصَنَّبَ لِشَيْءٍ مِنَ الْحَقِّ أَوْ دَعَا إِلَى شَيْءٍ مِنَ الْبَاطِلِ .

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التُّوفَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ سُئِلَ عَنِ السَّائِلِ يَسْأَلُ وَ لَا يُدْرَى مَا هُوَ قَالَ أُعْطِ مَنْ وَقَعَتْ لَهُ الرَّحْمَةُ فِي قَلْبِكَ وَ قَالَ أُعْطِ دُونَ الذَّرْهِمْ قُلْتُ أَكْثَرُ مَا يُعْطَى قَالَ أَرْبَعَةُ دَوَانِيْقٍ .

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

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

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

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having been asked about the beggar who asks and it is not known what he is?' He<sup>-asws</sup> said: 'Give to the one for whom the mercy occurs in your heart'. And he<sup>-asws</sup> said: 'Give less than one Dirham'. I said, 'What is the most one can give?' He<sup>-asws</sup> said: 'Four *Dawaneeqs* (a unit of measurement)'.<sup>55</sup>

### بَابُ الصَّدَقَةِ عَلَى أَهْلِ الْبَوَادِي وَ أَهْلِ السَّوَادِ

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الصَّدَقَةِ عَلَى أَهْلِ الْبَوَادِي وَ السَّوَادِ فَقَالَ تَصَدَّقْ عَلَى الصَّبِيَّانِ وَ النِّسَاءِ وَ الرِّمْتَى وَ الضُّعْفَاءِ وَ الشُّبُوحِ وَ كَانَ يَنْهَى عَنْ أَوْلِيكَ الْجُمَانِينَ يَعْنِي أَصْحَابَ الشُّعُورِ .

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

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

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

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

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

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَمْرِو بْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ أَهْلَ السَّوَادِ يَفْتَحُمُونَ عَلَيْنَا وَ فِيهِمُ الْيَهُودُ وَ النَّصَارَى وَ الْمَجُوسُ فَتَصَدَّقْ عَلَيْهِمْ فَقَالَ نَعَمْ .

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

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

### بَابُ كِرَاهِيَةِ رَدِّ السَّائِلِ

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

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

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

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

## Chapter 58 – Abhorrence of repelling the beggar

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

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْوَصَّافِيِّ عَنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ فِيمَا نَاجَى اللَّهُ عَزَّ وَجَلَّ بِهِ مُوسَى ( عَلَيْهِ السَّلَام ) قَالَ يَا مُوسَى أَكْرَمَ السَّائِلِ بِنَدْلِ يَسِيرٍ أَوْ بِرَدِّ جَمِيلٍ لِأَنَّهُ يَأْتِيكَ مَنْ لَيْسَ بِإِنْسٍ وَ لَا جَانٍ مَلَائِكَةٌ مِنْ مَلَائِكَةِ الرَّحْمَنِ يَبْلُغُونَكَ فِيمَا حَوْلُكَ وَ يَسْأَلُونَكَ عَمَّا نَوَلُّكَ فَأَنْظُرْ كَيْفَ أَنْتَ صَانِعٌ يَا ابْنَ عِمْرَانَ .

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

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

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

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

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

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

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

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

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَيْمَانَ بْنِ مُحَمَّدٍ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ مَا مَنَعَ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أُعْطِيَ وَإِلَّا قَالَ يَأْتِي اللَّهُ بِهِ .

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

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

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

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

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

### بَابُ قَدْرِ مَا يُعْطَى السَّائِلَ

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَجَاءَهُ سَائِلٌ فَأَعْطَاهُ ثُمَّ جَاءَهُ آخَرُ فَأَعْطَاهُ ثُمَّ جَاءَهُ آخَرُ فَقَالَ يَسْعَ اللَّهُ عَلَيْكَ

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

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

ثُمَّ قَالَ إِنَّ رَجُلًا لَوْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَلَاثِينَ أَوْ أَرْبَعِينَ أَلْفَ دِرْهَمٍ ثُمَّ شَاءَ أَنْ لَا يَبْقَى مِنْهَا إِلَّا وَضَعَهَا فِي حَقِّ لَفْعَلٍ فَيَبْقَى لَا مَالٌ لَهُ فَيَكُونُ مِنَ الثَّلَاثَةِ الَّذِينَ يُرَدُّ دَعَاؤُهُمْ فَلْتٌ مَنْ هُمْ قَالَ أَحَدُهُمْ رَجُلٌ كَانَ لَهُ مَالٌ فَأَنْفَقَهُ فِي غَيْرِ وَجْهِهِ ثُمَّ قَالَ يَا رَبِّ ارْزُقْنِي فَقَالَ لَهُ أَلَمْ أَجْعَلْ لَكَ سَبِيلًا إِلَى طَلْبِ الرِّزْقِ .

Then he-asws said: 'If a man, even if he had wealth reaching up to thirty or forty thousand Dirhams, then he so desires that there should not remain anything from it except that he should place it in a rightful way. So he does it, and there does not remain any wealth for himself, so he would happen to be from the three (kinds of people) whose

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

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

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

supplications would be returned (unanswered)'. I said, 'Who are they?' He<sup>-asws</sup> said: 'One of them is a man who had wealth for him, so he spent it in other than its (rightful) way, then said, 'O Lord<sup>-azwj!</sup> Grace me'. So He<sup>-azwj</sup> Would Say to him: "Did I not Make a way for you to seeking the livelihood?"<sup>65</sup>

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي السُّؤَالِ أَطْعَمُوا ثَلَاثَةً إِنْ شِئْتُمْ أَنْ تَزْدَادُوا فَارْزَادُوا وَإِلَّا فَقَدْ أَذَيْتُمْ حَقَّ يَوْمِكُمْ .

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

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

### بَابُ دُعَاءِ السَّائِلِ

## Chapter 60 – Supplication of the beggar

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

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

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

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ صَالِحِ بْنِ رَزِينٍ قَالَ دَفَعَ إِلَيَّ شِهَابٌ بْنُ عَبْدِ رَبِّهِ دَرَاهِمَ مِنَ الزَّكَاةِ أَقْسَمْتُهَا فَاتَيْنَهُ يَوْمًا فَسَأَلَنِي هَلْ قَسَمْتَهَا فَقُلْتُ لَا فَاسْمَعَنِي كَلَامًا فِيهِ بَعْضُ الْغِلْظَةِ فَطَرَحْتُ مَا كَانَ بَقِيَ مَعِيَ مِنَ الدَّرَاهِمِ

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

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

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

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

وَقُمْتُ مُغْضَبًا فَقَالَ لِي ارْجِعْ حَتَّى أُحَدِّثَكَ بِشَيْءٍ سَمِعْتُهُ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ ( عَلَيْهِ السَّلَام ) فَرَجَعْتُ فَقَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا وَجَدْتُ زَكَاتِي أَخْرَجْتُهَا فَأَدْفَعُ مِنْهَا إِلَى مَنْ أَتَقِي بِهِ يَفْسِمُهَا قَالَ نَعَمْ لَا بَأْسَ بِذَلِكَ أَمَا إِنَّهُ أَحَدُ الْمُعْطِينَ

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

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

قَالَ صَلَاحٌ فَأَخَذْتُ الدَّرَاهِمَ حَيْثُ سَمِعْتُ الْحَدِيثَ فَفَسَّمْتُهَا .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي نَهْشَلٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَوْ جَرَى الْمَعْرُوفُ عَلَى ثَمَانِينَ كَفَأَ لَأَجْرُوا كُلَّهُمْ فِيهِ مِنْ غَيْرِ أَنْ يُنْقَصَ صَاحِبُهُ مِنْ أَجْرِهِ شَيْئًا .

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

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

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

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

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

**بَابُ الْإِيْتَارِ**

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

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

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ لَيْسَ عِنْدَهُ إِلَّا فُوتٌ يَوْمِهِ أَوْ يَعْطِفُ مَنْ عِنْدَهُ فُوتٌ يَوْمِهِ عَلَى مَنْ لَيْسَ عِنْدَهُ شَيْءٌ وَيَعْطِفُ مَنْ عِنْدَهُ فُوتٌ شَهْرٍ عَلَى مَنْ ذُوْنُهُ وَالسَّنَةُ عَلَى نَحْوِ ذَلِكَ أَمْ ذَلِكَ كُلُّهُ الْكَفَافُ الَّذِي لَا يَلَامُ عَلَيْهِ

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

'I asked Abu Abdullah<sup>-asws</sup> about the man who does not have with him except for his provision for his day. Can the one who has his provision for his day with him be sympathetic towards the one who does not have anything, and can the one who has provisions for a month be sympathetic upon the one who has less than it, and the year is upon approximate to that, or is all of that the subsistence which he cannot be blamed over it?'

فَقَالَ هُوَ أَمْرٌ إِنَّ أَفْضَلَكُمْ فِيهِ أَحْرَصُكُمْ عَلَى الرَّغْبَةِ وَالْأَثَرَةَ عَلَى نَفْسِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَالْأَمْرُ الْآخِرُ لَا يَلَامُ عَلَى الْكَفَافِ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَ ابْتَدَأَ بِمَنْ تَعُولُ .

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

قَالَ وَ حَدَّثَنَا بَكْرُ بْنُ صَالِحٍ عَنْ بُنْدَارِ بْنِ مُحَمَّدٍ الطَّبْرِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدِ السَّائِي عَنِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ أَوْصِنِي فَقَالَ أَمْرُكَ بِتَقْوَى اللَّهِ ثُمَّ سَكَتَ فَشَكَوْتُ إِلَيْهِ قِلَّةَ ذَاتِ يَدِي وَ قُلْتُ وَ اللَّهُ لَقَدْ عَرِيتُ حَتَّى بَلَغَ مِنْ عُرْيَتِي أَنْ أَبَا فُلَانٍ نَزَعَ ثَوْبَيْنِ كَانَا عَلَيْهِمَا فَقَالَ صُمْ وَ تَصَدَّقْ قُلْتُ أَتَصَدَّقُ مِمَّا وَصَلَنِي بِهِ إِخْوَانِي وَ إِنْ كَانَ قَلِيلًا قَالَ تَصَدَّقْ بِمَا رَزَقَكَ اللَّهُ وَ لَوْ أَنْزَلْتَ عَلَى نَفْسِكَ .

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

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

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

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

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

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

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

### بَابُ مَنْ سَأَلَ مِنْ غَيْرِ حَاجَةٍ

## Chapter 63 – One who asks without having a need

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ اتَّبِعُوا قَوْلَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَإِنَّهُ قَالَ مَنْ فَتَحَ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ .

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

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

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَالِكِ بْنِ حُصَيْنِ السَّكُونِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا مِنْ عَبْدٍ يَسْأَلُ مِنْ غَيْرِ حَاجَةٍ فَيَمُوتُ حَتَّى يُحَوِّجَهُ اللَّهُ إِلَيْهَا وَ يُنَبِّتَ اللَّهُ لَهُ بِهَا النَّارَ .

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

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

### بَابُ كَرَاهِيَةِ الْمَسْأَلَةِ

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

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

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

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

## Chapter 64 – Abhorrence of the begging

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

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْأَيْدِي ثَلَاثٌ يَدُ اللَّهِ الْعُلْيَا وَ يَدُ الْمُعْطِي الَّتِي تَلِيهَا وَ يَدُ الْمُعْطَى اسْفَلُ الْأَيْدِي فَاسْتَعْفُوا عَنِ السُّؤَالِ مَا اسْتَطَعْتُمْ إِنَّ الْأَرْزَاقَ دُونَهَا حُجْبٌ فَمَنْ شَاءَ فَتَى حَيَاءَهُ وَ أَحَدٌ رَزَقَهُ وَ مَنْ شَاءَ هَتَكَ الْحِجَابَ وَ أَحَدٌ رَزَقَهُ وَ الَّذِي نَفْسِي بِيَدِهِ لِأَنْ يَأْخُذَ أَحَدَكُمْ حَبْلًا ثُمَّ يَدْخُلَ عَرْضَ هَذَا الْوَادِي فَيَحْتَطِبَ حَتَّى لَا يَلْتَقِيَ طَرْفَاهُ ثُمَّ يَدْخُلَ بِهِ السُّوقَ فَيَبِيعُهُ بِمَدٍّ مِنْ تَمْرٍ وَ يَأْخُذَ ثَلَاثَهُ وَ يَتَصَدَّقَ بِثَلَاثِيهِ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ حَرَمُوهُ .

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ التُّعْمَانَ عَنْ إِبْرَاهِيمَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَبُّ شَيْئًا لِنَفْسِهِ وَ أَبْغَضُهُ لِحَلْقِهِ أَبْغَضَ

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

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

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

لِحَلْقِهِ الْمَسْأَلَةَ وَ أَحَبَّ لِنَفْسِهِ أَنْ يُسْأَلَ وَ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ يُسْأَلَ فَلَا يَسْتَحْيِي أَحَدَكُمْ أَنْ يُسْأَلَ اللَّهَ مِنْ فَضْلِهِ وَ لَوْ بِشِئْءٍ نَعْلٍ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Blessed and High Loves something for Himself<sup>-azwj</sup>, and Hates it for His<sup>-azwj</sup> creatures. He<sup>-azwj</sup> Hates it for His<sup>-azwj</sup> creatures, the begging, and Loves for Himself<sup>-azwj</sup> that one should ask Him<sup>-azwj</sup>; and there is nothing more Beloved to Allah<sup>-azwj</sup> Mighty and Majestic than for one to ask. So not one of you should be embarrassed that he asks Allah<sup>-azwj</sup> from His<sup>-azwj</sup> Grace, and even though it may be a strap of a slipper'.<sup>81</sup>

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

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

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

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

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

قَالَ فَكَانَ الرَّجُلُ مِنْهُمْ يَكُونُ فِي السَّعْرِ فَيَسْفُطُ سَوْطَهُ فَيَكْرَهُ أَنْ يَقُولَ لِإِنْسَانٍ نَاولنيهِ فِرَارًا مِنَ الْمَسْأَلَةِ فَيُنْزَلُ فَيَأْخُذُهُ وَ يَكُونُ عَلَى الْمَائِدَةِ فَيَكُونُ بَعْضُ الْجُلَسَاءِ أَقْرَبَ إِلَى الْمَاءِ مِنْهُ فَلَا يَقُولُ نَاولني حَتَّى يَقُومَ فَيَشْرَبُ .

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

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

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

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

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

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

قَالَ ثُمَّ تَمَثَّلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) بِبَيْتِ حَاتِمٍ : إِذَا مَا عَرَفْتُ الْيَأْسَ الْفَيْئَةُ الْغِنَى \* إِذَا عَرَفْتَهُ النَّفْسُ وَالطَّمَعُ الْفَقْرُ

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

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

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

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

قَالَ فَقُلْتُ لَا وَاللَّهِ جُعِلْتُ فِدَاكَ مَا هَذَا دَهْرِي وَ لَكِنِ أَحْبَبْتُ أَنْ تَدْعُوَ اللَّهَ عَزَّ وَ جَلَّ لِي قَالَ فَقَالَ إِنِّي سَأَفْعَلُ وَ لَكِنِ إِيَّاكَ أَنْ تُخْبِرَ النَّاسَ بِكَ خَالِكَ فَتَهُونَ عَلَيْهِمْ .

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

وَ رُوِيَ عَنِ لُقْمَانَ أَنَّهُ قَالَ لِابْنِهِ يَا بُنَيَّ ذُقْتُ الصَّبْرَ وَ أَكَلْتُ لِحَاءَ الشَّجَرِ فَلَمْ أَجِدْ شَيْئاً هُوَ أَمْرٌ مِنَ الْفَقْرِ فَإِنْ بُلِيتَ بِهِ يَوْمًا وَ لَا تُظْهِرِ النَّاسَ عَلَيْهِ فَيَسْتَهَيِّنُوكَ وَ لَا يَفْعُوكَ بِشَيْءٍ ارْجِعْ إِلَى الَّذِي ابْتَلَاكَ بِهِ فَهُوَ أَقْدَرُ عَلَى فَرْجِكَ وَ سَلُهُ مَنْ ذَا الَّذِي سَأَلَهُ فَلَمْ يُعْطِهِ أَوْ وَثِقَ بِهِ فَلَمْ يُنْجِهِ .

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

## بَابُ الْمَنِّ

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

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

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

## Chapter 65 – The Reproach

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ مُوسَى عَنْ غِيَاثِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَرَهُ لِي سِتَّ خِصَالٍ وَكَرِهَتْهَا لِلأَوْصِيَاءِ مِنْ وُلْدِي وَاتَّبَاعِهِمْ مِنْ بَعْدِي مِنْهَا الْمَنْ بَعَدَ الصَّدَقَةَ .

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْمَنْ يَهْدِمُ الصَّئِيغَةَ .

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

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

### بَابٌ مِنْ أُعْطِيَ بَعْدَ الْمَسْأَلَةِ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَعَثَ إِلَى رَجُلٍ بِخَمْسَةِ أُوسَاقٍ مِنْ تَمَرِ البُعَيْغَةِ وَكَانَ الرَّجُلُ مِمَّنْ يَرْجُو نَوَافِلَهُ وَ يُؤَمِّلُ نَائِلَهُ وَ رَفْدَهُ وَ كَانَ لَا يَسْأَلُ عَلَيْهِ (عليه السلام) وَ لَا عَيْرَهُ شَيْئاً فَقَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهُ مَا سَأَلَكَ فُلَانٌ وَ لَقَدْ كَانَ يُجْزئُهُ مِنَ الخَمْسَةِ الأُوسَاقِ وَسُقَى وَاحِدٌ

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> that Amir Al-Momineen<sup>-asws</sup> sent five baskets of Al-Bagheyba dates to a man, and the man was from the ones who hoped for his<sup>-saww</sup> voluntary gifts and hoped for attaining these, and his<sup>-asws</sup> support, and he did not used to ask Ali<sup>-asws</sup> for something nor anyone else. A man said to Amir Al-Momineen<sup>-asws</sup>, 'By Allah<sup>-azwj</sup>! So and so has not (even) asked you<sup>-asws</sup>, and it would have sufficed him had it been one basket rather than the five (you<sup>-asws</sup> have given to him)'.<sup>86</sup>

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَا كَثُرَ اللَّهُ فِي الْمُؤْمِنِينَ ضَرْبُكَ أَعْطِيَ أَنَا وَ تَبَخَّلَ أَنْتَ بِلَهٍ أَنْتَ إِذَا أَنَا لَمْ أُعْطِ الَّذِي يَرْجُونِي إِلَّا مِنْ بَعْدِ الْمَسْأَلَةِ ثُمَّ أُعْطِيَ بَعْدَ الْمَسْأَلَةِ فَلَمْ أُعْطِهِ ثَمَّنَ مَا أَخَذْتُ مِنْهُ وَ ذَلِكَ لِأَنِّي لَأَتِي عَرَضْتُهُ أَنْ يَبْدُلَ لِي وَجْهَهُ الَّذِي يُعْفَرُهُ فِي التَّرَابِ لِرَبِّي وَ رَبِّهِ عِنْدَ تَعَبْدِهِ لَهُ وَ طَلَبَ حَوَاجِجِهِ إِلَيْهِ

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

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

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

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

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

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

أَحْمَدُ بْنُ إِبْرَاهِيمَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ نُوحِ بْنِ عَبْدِ اللَّهِ عَنِ الدَّهْلِيِّ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْمَعْرُوفُ ابْتِدَاءٌ وَ أَمَا مَنْ أَعْطَيْتَهُ بَعْدَ الْمَسْأَلَةِ فَإِنَّمَا كَافَيْتُهُ بِمَا بَدَلَكَ مِنْ وَجْهِهِ يَبِيبُ لِنَلْتَهُ أَرْقًا مُتَمَلِّمًا يَمْتَلُ بَيْنَ الرَّجَاءِ وَ الْيَأْسِ لَا يَدْرِي أَيُّنَ يَتَوَجَّهُ لِحَاجَتِهِ ثُمَّ يَعْزَمُ بِالْقَصْدِ لَهَا فَيَأْتِيكَ وَ قَلْبُهُ يَرْجُفُ وَ فَرَائِصُهُ تَرْعُدُ قَدْ تَرَى دَمَهُ فِي وَجْهِهِ لَا يَدْرِي أَيْرِجُغُ بَكَابِتِهِ أَمْ يَفْرَحُ .

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ سَنَدَلٍ عَنْ يَاسِرٍ عَنِ الْبَيْسَعِ بْنِ حَمْرَةَ قَالَ كُنْتُ فِي مَجْلِسِ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) أَحَدُنُهُ وَ قَدْ اجْتَمَعَ إِلَيْهِ خَلْقٌ كَثِيرٌ يَسْأَلُونَهُ عَنِ الْحَلَالِ وَ الْحَرَامِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ طَوَالًا أَدَمُ فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ مِنْ مُحِبِّكَ وَ مُحِبِّي آبَائِكَ وَ أَجْدَادِكَ ( عَلَيْهِمُ السَّلَامُ ) مَصْدَرِي مِنَ الْحَجِّ وَ قَدْ افْتَقَدْتُ نَفْقَتِي وَ مَا مَعِيَ مَا أَبْلَغُ مَرَحَلَةَ فَإِنْ رَأَيْتَ أَنَّ تَنْهَضْنِي إِلَى بَلَدِي وَ اللَّهُ عَلَيَّ نِعْمَةً فَإِذَا بَلَغْتُ بَلَدِي تَصَدَّقْتُ بِالَّذِي تُؤَلِّبُنِي عَنْكَ فَلَسْتُ مَوْضِعَ صَدَقَةٍ

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

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

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

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

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

فَقَالَ لَهُ الْجُلَيْسُ رَحِمَكَ اللَّهُ وَ أَقْبَلَ عَلَى النَّاسِ يُحَدِّثُهُمْ حَتَّى تَفَرَّقُوا وَ بَقِيَ هُوَ وَ سُلَيْمَانُ الْجَعْفَرِيُّ وَ حَيْتَمَةُ وَ أَنَا فَقَالَ أَ تَأْتُونَ لِي فِي الدُّخُولِ فَقَالَ لَهُ سُلَيْمَانُ قَدَّمَ اللَّهُ أَمْرَكَ فَقَامَ فَدَخَلَ الْحُجْرَةَ وَ بَقِيَ سَاعَةً ثُمَّ خَرَجَ وَ رَدَّ الْبَابَ وَ أَخْرَجَ يَدَهُ مِنْ أَعْلَى الْبَابِ وَ قَالَ أَيْنَ الْخُرَّاسَانِيُّ فَقَالَ هَذَا أَنَا ذَا فَقَالَ خُذْ هَذِهِ الْمَائَتَيْنِ بَيْنَارٍ وَ اسْتَعِنْ بِهَا فِي مَوْتِنِكَ وَ تَفَقُّتِكَ وَ تَبْرَكَ بِهَا وَ لَا تَصَدَّقْ بِهَا عَيْيَ وَ أَخْرَجَ فَلَا أَرَاكَ وَ لَا تَرَانِي

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

ثُمَّ خَرَجَ فَقَالَ لَهُ سُلَيْمَانُ جُعِلْتُ فِدَاكَ لَقَدْ أَجْرَلْتُ وَ رَجَمْتُ فَلَمَّا دَا سَتَرْتُ وَجْهَكَ عَنْهُ فَقَالَ مَخَافَةَ أَنْ أَرَى ذُلَّ السُّؤَالِ فِي وَجْهِهِ لِقَضَائِي حَاجَتُهُ أَمَا سَمِعْتِ حَدِيثَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمُسْتَنَبِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَجَّةً وَ الْمُدْبِعُ بِالسُّبَّةِ مَحْدُولٌ وَ الْمُسْتَنَبِرُ بِهَا مَعْفُورٌ لَهُ أَمَا سَمِعْتِ قَوْلَ الْأَوَّلِ : مَتَى آتِيَ يَوْمًا لِأَطْلُبَ حَاجَةً \* رَجَعْتُ إِلَى أَهْلِي وَ وَجْهِي بِمَانِهِ

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

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

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

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

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

saying: ‘The needs are an entrustment from Allah-azwj in the chests of the servants, so the one who conceals it, a worship would be Written for him, and the one who exposes it, it would be a right upon the one who hears it that he assists him’.<sup>91</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْأَصْبَغِ عَنْ بُنْدَارِ بْنِ عَاصِمٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ مَا تَوَسَّلَ إِلَيَّ أَحَدٌ بُوَسِيلَةٍ وَ لَا تَدْرَعُ بِدَرْعَةٍ أَقْرَبَ لَهُ إِلَيَّ مَا يُرِيدُهُ مِنِّي مِنْ رَجُلٍ سَلَفَتْ إِلَيْهِ مِنِّي يَدٌ أَنْتَبَعْتُهَا أَخْتُهَا وَ أَحْسَنْتُ رَبِّهَا فَإِنِّي رَأَيْتُ مَنْعَ الْأَوَّامِرِ يَفْطَعُ لِسَانَ شُكْرِ الْأَوَّامِلِ وَ لَا سَخَتْ نَفْسِي بِرَدِّ بَكْرِ الْحَوَائِجِ وَ قَدْ قَالَ الشَّاعِرُ :

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

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

وَ إِذَا بُلِّبْتَ بِبَدَلٍ وَجْهِكَ سَائِلًا \* فَابْدُلْهُ لِمُنْتَكِرٍ الْمُفْضَالَ - إِنَّ الْجَوَادَ إِذَا حَبَاكَ بِمَوْعِدٍ \* أَعْطَاكَه سَلِسًا بِغَيْرِ مَطَالٍ - وَ إِذَا السُّؤَالُ مَعَ النَّوَالِ قَرْنَتْهُ \* رَجَحَ السُّؤَالُ وَ خَفَّ كُلُّ نَوَالٍ

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

## بَابُ الْمَعْرُوفِ

### Chapter 67 – The act of kindness

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

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

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

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

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

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

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

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

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

وَ إِنَّ اللَّهَ جَعَلَ لِلْمَعْرُوفِ أَعْدَاءً مِنْ خَلْقِهِ بَعَضَ إِلَيْهِمْ الْمَعْرُوفَ وَ بَعَضَ إِلَيْهِمْ فَعَالَهُ وَ حَظَرَ عَلَى طَلَابِ الْمَعْرُوفِ الطَّلَبَ إِلَيْهِمْ وَ حَظَرَ عَلَيْهِمْ قَضَاءَهُ كَمَا يُحْرَمُ الْغَيْثُ عَلَى الْأَرْضِ الْمُجْدِبَةِ لِئِهْلِكِهَا وَ يُهْلِكَ أَهْلَهَا وَ مَا يَعْفُو اللَّهُ أَكْثَرَ .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَطْبِينِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ الرَّقِيِّ عَنْ أَبِي حَمْرَةَ النَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ مِنْ أَحَبِّ عِبَادِ اللَّهِ إِلَى اللَّهِ لَمَنْ حَبَبَ إِلَيْهِ الْمَعْرُوفَ وَ حَبَبَ إِلَيْهِ فَعَالَهُ

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

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

مَحْمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ الرَّقِيِّ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) .

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

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

بَابُ فَضْلِ الْمَعْرُوفِ

## Chapter 68 – The merits of the acts of kindness

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

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

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

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْبِئِي عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كُلُّ مَعْرُوفٍ صَدَقَةٌ وَ أَفْضَلُ الصَّدَقَةِ صَدَقَةٌ عَنْ ظَهْرٍ غَنِيٍّ وَ اِبْدَأْ بِمَنْ تَعُولُ وَ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَ لَا يُلَوِّمُ اللَّهُ عَلَى الْكَفَافِ .

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي يُقْطَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ رَأَيْتُ الْمَعْرُوفَ كَأَسْمِهِ وَ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْمَعْرُوفِ إِلَّا ثَوَابُهُ وَ ذَلِكَ يُرَادُ مِنْهُ وَ لَيْسَ كُلُّ مَنْ يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَى النَّاسِ يَصْنَعُهُ وَ لَيْسَ كُلُّ مَنْ يَرْعَبُ فِيهِ يَقْدِرُ عَلَيْهِ وَ لَا كُلُّ مَنْ يَقْدِرُ عَلَيْهِ يُؤَدِّنُ لَهُ فِيهِ فَإِذَا اجْتَمَعَتِ الرَّغْبَةُ وَ الْقُدْرَةُ وَ الْإِدْنُ فَهُنَالِكَ تَمَّتِ السَّعَادَةُ لِلطَّالِبِ وَ الْمَطْلُوبِ إِلَيْهِ .

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

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

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

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

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

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Every act of kindness is a charity, and the one who points to

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

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

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

the goodness is similar to its doer, and Allah-azwj Mighty and Majestic Loves the rescuers of the grief-stricken'.<sup>99</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْمَعْرُوفُ شَيْءٌ سِوَى الزَّكَاةِ فَتَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالْبِرِّ وَ صِلَةِ الرَّحِمِ .

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

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

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

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

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

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَ عَبْرَهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ رَجُلٍ مِنْ أَهْلِ سَابَاطٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِعَمَّارٍ يَا عَمَّارُ أَنْتَ رَبُّ مَالٍ كَثِيرٍ قَالَ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ فَتَوَدَّي مَا افْتَرَضَ اللَّهُ عَلَيْكَ مِنَ الزَّكَاةِ قَالَ نَعَمْ قَالَ فَتَخْرُجُ الْمَغْلُومَ مِنْ مَالِكَ قَالَ نَعَمْ قَالَ فَتَنْصِلُ قَرَابَتَكَ قَالَ نَعَمْ قَالَ فَتَنْصِلُ إِخْوَانَكَ قَالَ نَعَمْ فَقَالَ يَا عَمَّارُ إِنَّ الْمَالَ يَفْتَنِي وَ الْبَدَنَ يَبْلَى وَ الْعَمَلَ يَبْقَى وَ الدِّيَانَ حَيٌّ لَا يَمُوتُ يَا عَمَّارُ إِنَّهُ مَا قَدَّمْتَ فَلَنْ يَسْبِقَكَ وَ مَا أَخَّرْتَ فَلَنْ يَلْحَقَكَ .

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ أَوْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَيُّمَا مُؤْمِنٍ أَوْصَلَ إِلَى أَخِيهِ الْمُؤْمِنِ مَعْرُوفاً فَقَدْ أَوْصَلَ ذَلِكَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) .

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَجِيزُوا لِأَهْلِ الْمَعْرُوفِ عَثْرَاتِهِمْ وَ اغْفِرُوا لَهُمْ فَإِنَّ كَفَّ اللَّهُ تَعَالَى عَلَيْهِمْ هَكَذَا وَ أَوْمَأَ بِيَدِهِ كَأَنَّهُ يُظَلُّ بِهَا شَيْئًا .

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

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

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

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

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

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

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

**Chapter 69 – A chapter from it**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الدَّهْقَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ يَقُولُ مَنْ صَنَعَ بِمِثْلِ مَا صُنِعَ إِلَيْهِ فَإِنَّمَا كَفَاهُ وَ مَنْ أَصْنَعَهُ كَانَ شُكُورًا وَ مَنْ شَكَرَ كَانَ كَرِيمًا

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

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

وَ مَنْ عَلِمَ أَنَّ مَا صَنَعَ إِنَّمَا صَنَعَ إِلَى نَفْسِهِ لَمْ يَسْتَنْبِطِ النَّاسَ فِي شُكْرِهِمْ وَ لَمْ يَسْتَزِدْهُمْ فِي مَوَدَّتِهِمْ فَلَا تَلْتَمِسْ مِنْ غَيْرِكَ شُكْرَ مَا أَنْتَ إِلَى نَفْسِكَ وَ وَقَّيْتُ بِهِ عِرْضَكَ وَ اعْلَمْ أَنَّ الطَّالِبَ إِلَيْكَ الْحَاجَّةُ لَمْ يُكْرَمْ وَجْهَهُ عَنْ وَجْهِكَ فَأُكْرِمْ وَجْهَكَ عَنْ رِيَّةٍ .

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

بَابُ أَنَّ صِنَاعَةَ الْمَعْرُوفِ تَدْفَعُ مَصَارِعَ السُّوءِ**Chapter 70 – Doing the act of kindness repels the evil encounters**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) قَالَ صِنَاعَةُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ .

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

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

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

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

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

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

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

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

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

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

بَابُ أَنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ أَوْ قُتَيْبَةَ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَصْحَابُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا رَسُولَ اللَّهِ فِذَاكَ أَبَاؤُنَا وَ أُمَّهَاتُنَا إِنَّ أَصْحَابَ الْمَعْرُوفِ فِي الدُّنْيَا عُرِفُوا بِمَعْرُوفِهِمْ فِيمَ يُعْرَفُونَ فِي الْآخِرَةِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا ادْخَلَ أَهْلَ الْجَنَّةِ الْجَنَّةَ أَمَرَ رِيحًا عِظْمَةً طَيِّبَةً فَلَزَقَتْ بِأَهْلِ الْمَعْرُوفِ فَلَا يَمُرُّ أَحَدٌ مِنْهُمْ بِمَلَأٍ مِنْ أَهْلِ الْجَنَّةِ إِلَّا وَجَدُوا رِيحَهُ فَقَالُوا هَذَا مِنْ أَهْلِ الْمَعْرُوفِ .

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

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

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The people (performers) of the acts of kindness, they are the people of the acts of kindness in the Hereafter. It

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

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

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

would be said to them: 'Your sins have been Forgiven for you, so you can gift your good deeds to whomsoever you so desire to'.<sup>113</sup>

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

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

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

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

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

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

### بَابُ تَمَامِ الْمَعْرُوفِ

## Chapter 72 – Completion of the act of kindness

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدَانَ عَنْ حَاتِمِ بْنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ رَأَيْتُ الْمَعْرُوفَ لَا يَصْلُحُ إِلَّا بِثَلَاثٍ خِصَالٍ تَصْنَعِيهِ وَ تَسْتَبِيرُهُ وَ تَعْجِيلِهِ فَإِنَّكَ إِذَا صَعَّرْتَهُ عَظَمَتْهُ عِنْدَ مَنْ تَصْنَعُهُ إِلَيْهِ وَ إِذَا سَتَّرْتَهُ تَمَمَتْهُ وَ إِذَا عَجَّلْتَهُ هَنَأَتْهُ وَ إِنْ كَانَ غَيْرَ ذَلِكَ سَخَفَتْهُ وَ نَكَدَتْهُ .

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

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

So you, when you consider it as insignificant, it is magnified in the presence of the one who is the recipient of it, and when you conceal it, you complete it, and when you hasten to it, you make it welcoming; and if it was other than that, you would trivialise it and cause annoyance'.<sup>116</sup>

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

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

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

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

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ لِكُلِّ شَيْءٍ نَمْرَةٌ وَ نَمْرَةُ الْمَعْرُوفِ تَعْجِيلُ السَّرَّاحِ .

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

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

### بَابُ وَضْعِ الْمَعْرُوفِ مَوْضِعَهُ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لِمُفَضَّلِ بْنِ عُمَرَ يَا مُفَضَّلُ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَ شَقِيَّ الرَّجُلُ أَمْ سَعِيدٌ فَانظُرْ سَبِيَّهُ وَ مَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ وَ إِنْ كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ اللَّهِ خَيْرٌ .

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

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

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

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَمْرٍو بْنِ سُلَيْمَانَ الْبَجَلِيِّ عَنْ إِسْمَاعِيلِ بْنِ أَحْسَنَ بْنِ إِسْمَاعِيلِ بْنِ شُعَيْبِ بْنِ مَيْمِ بْنِ النَّمَارِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْمَدَائِنِيِّ عَنْ رَجُلٍ عَنْ أَبِي مَخْنَفٍ الْأَزْدِيِّ قَالَ أَتَى أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ رَهْطٌ مِنَ الشَّبِيْعَةِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَخْرَجْتَ هَذِهِ الْأَمْوَالَ فَفَرَّقْتَهَا فِي هَوْلَاءِ الرُّوسَاءِ وَ الْأَشْرَافِ وَ فَضَّلْتَهُمْ عَلَيْنَا حَتَّى إِذَا اسْتَوْسَقَتِ الْأُمُورُ غَدْتِ إِلَى أَفْضَلِ مَا عَوَدَكَ اللَّهُ مِنَ الْقَسَمِ بِالسُّوِيَّةِ وَ الْعَدْلِ فِي الرَّعِيَّةِ

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

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

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

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

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) أ تَأْمُرُونِي وَيَحْكُمُ أَنْ أَطْلُبَ النَّصْرَ بِالظُّلْمِ وَالْجَوْرَ فِيمَنْ وُلِّيْتُ عَلَيْهِ مِنْ أَهْلِ الْإِسْلَامِ لَا وَاللَّهِ لَا يَكُونُ ذَلِكَ مَا سَمَرَ السَّمِيرُ وَمَا رَأَيْتُ فِي السَّمَاءِ نَجْمًا وَاللَّهُ لَوْ كَانَتْ أَمْوَالُهُمْ مَالِي لَسَاوَيْتُ بَيْنَهُمْ فَكَيْفَ وَ إِنَّمَا هِيَ أَمْوَالُهُمْ

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

قَالَ ثُمَّ أَرَمَ سَاكِنًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ مَنْ كَانَ فِيكُمْ لَهُ مَالٌ فَيَأْتِيهِ وَالْفَسَادَ فَإِنَّ إِعْطَاءَهُ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإِسْرَافٌ وَ هُوَ يَرْفَعُ ذِكْرَ صَاحِبِهِ فِي النَّاسِ وَيَضَعُهُ عِنْدَ اللَّهِ وَ لَمْ يَضَعْ أَمْرًا مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شَكَرَهُمْ وَ كَانَ لِعَنْبَرِهِ وَ دُهُمُ فَإِنَّ بَقِي مَعَهُ مِنْهُمْ بَقِيَّةٌ مِمَّنْ يُظْهِرُ الشُّكْرَ لَهُ وَ يُرِيهِ النَّصْحَ فَإِنَّمَا ذَلِكَ مَلَقٌ مِنْهُ وَ كَذِبٌ فَإِنَّ زَلْتُ بِصَاحِبِهِمُ النَّعْلُ ثُمَّ احْتَجَّ إِلَى مَعُونَتِهِمْ وَ مَكَافَأَتِهِمْ فَأَلْأَمُ حَلِيلٍ وَ شَرُّ حَدِيدٍ

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

وَ لَمْ يَضَعْ أَمْرًا مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا لَمْ يَكُنْ لَهُ مِنَ الْحَظِّ فِيمَا آتَى إِلَّا مَحْمَدَةَ النَّوَامِ وَ تَنَاءُ الْأَشْرَارِ مَا دَامَ عَلَيْهِ مُنْعَمًا مُفْضِلًا وَ مَقَالَةً الْجَاهِلِ مَا أَجْوَدَهُ وَ هُوَ عِنْدَ اللَّهِ بَخِيلٌ

And he would not place the matter of his wealth in other than its rightful place and with other than its deserving ones except that there would not happen to be a share for him regarding what comes except for the praise of the villains and praise of the evil ones for as long as he is bountiful upon them with grace, and the speech of the ignorant makes him to be a benevolent one and in the Presence of Allah<sup>-azwj</sup> he is a stingy one.

فَأَيُّ حَظٍّ أَبُوْرٌ وَ أَحْسَرُ مِنْ هَذَا الْحَظِّ وَ أَيُّ فَائِدَةٍ مَعْرُوفٍ أَقَلُّ مِنْ هَذَا الْمَعْرُوفِ فَمَنْ كَانَ مِنْكُمْ لَهُ مَالٌ فَلْيَبْصِلْ بِهِ الْقَرَابَةَ وَ لِيُحْسِنْ مِنْهُ الصِّيَافَةَ وَ لِيُفَكِّ بِه الْعَانِي وَ الْأَسِيرِ وَ ابْنِ السَّبِيلِ فَإِنَّ الْقُوْرَ بِهَذِهِ الْخِصَالِ مَكَارِمُ الدُّنْيَا وَ شَرَفُ الْآخِرَةِ .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَوْ أَنَّ النَّاسَ أَخَذُوا مَا أَمَرَهُمُ اللَّهُ عَزَّ وَجَلَّ بِهِ فَأَنْفَقُوهُ فِيمَا نَهَاَهُمُ اللَّهُ عَنْهُ مَا قَبِلَهُ مِنْهُمْ وَ لَوْ أَخَذُوا مَا نَهَاَهُمُ اللَّهُ عَنْهُ فَأَنْفَقُوهُ فِيمَا أَمَرَهُمُ اللَّهُ بِهِ مَا قَبِلَهُ مِنْهُمْ حَتَّى يَأْخُذُوهُ مِنْ حَقٍّ وَ يُنْفِقُوهُ فِي حَقٍّ .

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

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

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبِي جَمِيلَةَ عَنْ ضُرَيْبِ بْنِ قَالٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّمَا أَعْطَاكُمْ اللَّهُ هَذِهِ الْفُضُولَ مِنَ الْأَمْوَالِ لِتُرَجَّحُوا فِيهَا حَيْثُ وَجَّهَهَا اللَّهُ وَ لَمْ يُعْطِكُمْوهَا لِتَكْتَبِرُواهَا .

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

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

### بَابُ فِي آدَابِ الْمَعْرُوفِ

## Chapter 74 – Ettiquettes of the acts of kindness

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُدَيْفَةَ بْنِ مَنصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَدْخُلْ لِأَخِيكَ فِي أَمْرِ مَضَرَّتُهُ عَلَيْكَ أَكْبَرُ مِنْ نَفْعَتِهِ لَهُ .

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

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

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

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

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

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

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

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

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْجُرْجَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ لَا تُوجِبْ عَلَى نَفْسِكَ الْحُقُوقَ وَاصْبِرْ عَلَى التَّوَابِتِ وَ لَا تَدْخُلْ فِي شَيْءٍ مَضَرَّتُهُ عَلَيْكَ أَكْثَرَ مِنْ مَنَفَعَتِهِ لِأَخِيكَ

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

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

### بَابُ مَنْ كَفَرَ الْمَعْرُوفَ

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

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'May Allah<sup>-azwj</sup> Curse the ones who blocks the path the path of kindness'. It was said, 'And what is blocking the way of the act of kindness?' He<sup>-asws</sup> said: 'They are those who receive kindness but refuse to appreciate it and thus stop (discourage) the provider of kindness to others'.<sup>126</sup>

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

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

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

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

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

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ آتَى إِلَيْهِ مَعْرُوفٌ فَلْيُكَافِئْ بِهِ فَإِنْ عَجَزَ فَلْيُثْنِ عَلَيْهِ فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ النِّعْمَةَ .

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

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

### بَابُ الْقَرْضِ

## Chapter 76 – The loan

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'It is inscribed upon a door of the Paradise: "The charity is with ten (Rewards), and the loan is with eighteen"'. And in another report, 'Fifteen'.<sup>129</sup>

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

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

'Abu Abdullah<sup>-asws</sup> said: 'There is none from a Believer who lends to a Believer, seeking by it the Face of Allah<sup>-azwj</sup>, except that Allah<sup>-azwj</sup> would Reckon for him his Recompense by accounting it as a charity (on his behalf) until his wealth returns to him'.<sup>130</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of the Exalted **[4:114] There is no good in most of their secret counsels except (in his) who**

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

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

<sup>129</sup> Al Kafi – V 4 – The Book of Zakat Ch 72 H 1

<sup>130</sup> Al Kafi – V 4 – The Book of Zakat Ch 72 H 2

**enjoins charity or goodness.** He<sup>-asws</sup> said: '(Allah<sup>-azwj</sup>) Means by the 'goodness', the loan'.<sup>131</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ دَخَلْتُ أَنَا وَالْمُعَلَّى وَ  
عُثْمَانَ بْنَ عِمْرَانَ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَلَمَّا رَأَانَا قَالَ مَرْحَبًا بِكُمْ وَجُوهٌ تُحِبُّنَا وَ نُحِبُّهَا جَعَلَكُمْ اللَّهُ مَعَنَا فِي  
الدُّنْيَا وَالْآخِرَةِ فَقَالَ لَهُ عُثْمَانُ جُعِلْتُ فِدَاكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) نَعَمْ مَهْ قَالَ إِنِّي رَجُلٌ مُوسِرٌ فَقَالَ لَهُ بَارَكَ اللَّهُ  
لَكَ فِي يَسَارِكَ قَالَ وَ يَجِيءُ الرَّجُلُ فَيَسْأَلُنِي الشَّيْءَ وَ لَيْسَ هُوَ إِبَانُ زَكَاتِي

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Al Hassan Bin Ali, from his father, from Uqba Bin Khalid who said,

'I and Al-Moalla, and Usman Bin Imran went over to Abu Abdullah<sup>-asws</sup>. So when he<sup>-asws</sup> saw us, said: 'Welcome! Welcome with you all; faces that love us<sup>-asws</sup> and we<sup>-asws</sup> love them. May Allah<sup>-azwj</sup> Cause you all to be with us<sup>-asws</sup> in the world and the Hereafter'. So Usman said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>'. So Abu Abdullah<sup>-asws</sup> said to him: 'Yes, what is it (that you have come for)?' I am an affluent man'. So he<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Bless you in your affluence'. He said, 'The man comes to me, so he asks me for something, and it is not the time for my Zakat?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْقَرْضُ عِنْدَنَا بِئِمَانِيَّةٍ عَشْرَ وَ الصَّدَقَةُ بِعَشْرَةِ وَ مَا دَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِرًا  
أَعْطَيْتَهُ فَإِذَا كَانَ إِبَانُ زَكَاتِكَ اخْتَسَبْتَ بِهَا مِنَ الزَّكَاةِ يَا عُثْمَانُ لَا تَرُدُّهُ فَإِنَّ رَدَّهُ عِنْدَ اللَّهِ عَظِيمٌ يَا عُثْمَانُ إِنَّكَ لَوْ عَلِمْتَ مَا  
مَنْزِلَةُ الْمُؤْمِنِ مِنْ رَبِّهِ مَا تَوَانَيْتَ فِي حَاجَتِهِ وَ مَنْ أَدَخَلَ عَلَى مُؤْمِنٍ سُورًا فَقَدْ أَدَخَلَ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )  
وَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ يَدْفَعُ الْجُنُونَ وَ الْجُدَامَ وَ الْبَرَصَ .

So Abu Abdullah<sup>-asws</sup> said to him: 'The loan, with us<sup>-asws</sup> is with eighteen (Rewards) and the charity is with ten, and what is that upon you when you are as you are saying, 'affluent'? Give it to him. So when it would be the time of your Zakat, count it to be from the Zakat. O Usman! Do not repel him, for the repelling is grievous in the Presence of Allah<sup>-azwj</sup>. O Usman! You, if you were to know what is the status of the Believer from his Lord<sup>-azwj</sup>, you will not slacken with regards to his need; and the one who enters the joy upon a Believer, so he has entered it upon Rasool-Allah<sup>-saww</sup>; and the fulfillment of a need of the Believer repels the insanity, and the leprosy, and the vitiligo'.<sup>132</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِبْرَاهِيمَ بْنِ السَّنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَرْضُ الْمُؤْمِنِ غَنِيمَةٌ وَ  
تَعْجِيلُ خَيْرٌ إِنْ أَيْسَرَ آدَاهُ وَ إِنْ مَاتَ اخْتَسَبَ مِنَ الزَّكَاةِ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'A loan to the Believer is a booty, and haste is better. If he is affluent, he would pay it back, but if he were to die, you can count it as being from the Zakat'.<sup>133</sup>

**بَابُ أَنْظَارِ الْمُعْسِرِ**

## Chapter 77 – Respinging the insolvent

<sup>131</sup> Al Kafi – V 4 – The Book of Zakat Ch 72 H 3

<sup>132</sup> Al Kafi – V 4 – The Book of Zakat Ch 72 H 4

<sup>133</sup> Al Kafi – V 4 – The Book of Zakat Ch 72 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَرَادَ أَنْ يُظِلَّهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ قَالَهَا ثَلَاثًا فَهَابَهُ النَّاسُ أَنْ يُسْأَلُوهُ فَقَالَ فَلْيَنْظُرْ مُعْسِرًا أَوْ لِيَدْعُ لَهُ مِنْ حَقِّهِ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The one who wants that Allah<sup>-azwj</sup> should Shade him on the Day when there will be no shade except for His<sup>-azwj</sup> Shade’ – saying it three times and the people did not have the courage to ask him<sup>-asws</sup>, so he<sup>-asws</sup> said: ‘So let him respite the insolvent (give relaxation to that who owes you), or waive (something) for him from your rights’.<sup>134</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ فِي يَوْمٍ حَارٍّ وَحَنَى كَفَّهُ مِنْ أَحَبِّ أَنْ يَسْتَنْظِلَ مِنْ فَوْرِ جَهَنَّمَ قَالَهَا ثَلَاثَ مَرَّاتٍ فَقَالَ النَّاسُ فِي كُلِّ مَرَّةٍ نَحْنُ يَا رَسُولَ اللَّهِ فَقَالَ مَنْ أَنْظَرَ غَرِيماً أَوْ تَرَكَ الْمُعْسِرَ

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

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

ثُمَّ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ إِنَّ أَبِي أَخْبَرَنِي أَنَّهُ لَزِمَ غَرِيماً لَهُ فِي الْمَسْجِدِ فَأَقْبَلَ رَسُولَ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) فَدَخَلَ بَيْتَهُ وَنَحْنُ جَالِسَانِ ثُمَّ حَرَجَ فِي الْهَاجِرَةِ فَكَشَفَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) سِنْرَهُ وَقَالَ يَا كَعْبُ مَا زِلْتُمَا جَالِسَيْنِ قَالَ نَعَمْ يَا أَبِي وَأُمِّي قَالَ فَأَشَارَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) بِكَفِّهِ حُدَّ النِّصْفِ قَالَ فَقُلْتُ يَا أَبِي وَأُمِّي ثُمَّ قَالَ أَتُبِعُهُ بِبَقِيَّةِ حَقِّكَ قَالَ فَأَحَدْتُ النِّصْفَ وَوَضَعْتُ لَهُ النِّصْفَ .

Then Abu Abdullah<sup>-asws</sup> said to me: ‘Abdullah Bin Ka’ab Bin Malik said to me<sup>-asws</sup>, ‘My father informed me that he necessitated a debtor of his in the Masjid (to pay him back). So Rasool-Allah<sup>-saww</sup> went back and entered his<sup>-saww</sup> house, and we were seated. Then he<sup>-saww</sup> came out in the midday heat. So Rasool-Allah<sup>-saww</sup> uncovered his<sup>-saww</sup> veil and said: ‘O Ka’ab! You two have not ceased to be seated?’ He said, ‘Yes, may my father and my mother be sacrificed for you<sup>-saww</sup>’. So Rasool-Allah<sup>-saww</sup> gestured by his<sup>-saww</sup> palm: ‘Take the half’. He said, ‘So I said, ‘May my father and my mother be sacrificed for you<sup>-saww</sup>’. Then he<sup>-saww</sup> said: ‘Pursue him for the remainder of your right’. He said, ‘So I took the half and dropped for him the (other) half’.<sup>135</sup>

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

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

<sup>134</sup> Al Kafi – V 4 – The Book of Zakat Ch 73 H 1

<sup>135</sup> Al Kafi – V 4 – The Book of Zakat Ch 73 H 2

(It has been narrated) from Abu Abdullah<sup>-asws</sup>: ‘Free the way of the insolvent just as Allah<sup>-azwj</sup> Mighty and Majestic Frees it’.<sup>136</sup>

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

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

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

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ أَنَّهُ مُعْسِرٌ فَتَصَدَّقُوا عَلَيْهِ بِمَالِكُمْ فَهُوَ خَيْرٌ لَكُمْ .

Then, Abu Abdullah<sup>-asws</sup> said: ‘And if he was with insolvency, so respite to his solvency, and if you were to give it as charity, it would be better for you if you are knowing that he is insolvent. So your giving in charity upon him with your wealth is better for you’.<sup>137</sup>

### بَابُ تَخْلِيلِ الْمَيِّتِ

## Chapter 78 – Freeing the deceased (from paying back)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَسَنِ بْنِ حُنَيْسٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنْ لِعَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ دَيْنٌ عَلَى رَجُلٍ قَدْ مَاتَ وَ قَدْ كَلَّمْتَاهُ أَنْ يُخَلِّلَهُ فَأَبَى فَقَالَ وَيْحَهُ أَمَا يَعْلَمُ أَنَّ لَهُ بِكُلِّ دِرْهَمٍ عَشْرَةَ إِذَا خَلَّاهُ فَإِذَا لَمْ يُخَلِّلْهُ فَأَيُّمَا لَهُ دِرْهَمٌ بَدَلَ دِرْهَمٍ .

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

‘I said to Abu Abdullah<sup>-asws</sup>, ‘There is a debt due for Abdul Rahman Bin Sayaba upon a man who has died, and he had spoken to him that he should free him, but he refused’. So he<sup>-asws</sup> said: ‘Woe be unto him! Does he not know that for him would be ten for each Dirham when he frees him. So when he does not free him, rather there would be one Dirham for him in exchange for one Dirham’.<sup>138</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنِ الْوَالِدِ بْنِ أَبِي الْعَلَاءِ عَنْ مُعْتَبِرٍ قَالَ دَخَلَ مُحَمَّدُ بْنُ بِشْرِ الْوَشَائِءِ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) يَسْأَلُهُ أَنْ يُكَلِّمَ شَهَاباً أَنْ يُخَفِّفَ عَنْهُ حَتَّى يَنْقُضِيَ الْمَوْسِمَ وَ كَانَ لَهُ عَلَيْهِ أَلْفٌ دِينَارٍ فَأَرْسَلَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ قَدْ عَرَفْتَ حَالَ مُحَمَّدٍ وَ انْقِطَاعَهُ إِلَيْنَا وَ قَدْ ذَكَرَ أَنَّ لَكَ عَلَيْهِ أَلْفٌ دِينَارٍ لَمْ تَذْهَبْ فِي بَطْنٍ وَ لَا فَرَجٍ وَ إِنَّمَا ذَهَبْتَ دَيْنًا عَلَى الرَّجَالِ وَ وَضَاعَ وَضَعَهَا وَ أَنَا أُحِبُّ أَنْ تَجْعَلَهُ فِي جِلِّي

<sup>136</sup> Al Kafi – V 4 – The Book of Zakat Ch 73 H 3

<sup>137</sup> Al Kafi – V 4 – The Book of Zakat Ch 73 H 4

<sup>138</sup> Al Kafi – V 4 – The Book of Zakat Ch 74 H 1

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

'Muhammad Bin Bishr Al-Washa'a went over to Abu Abdullah <sup>-asws</sup> asking him <sup>-asws</sup> if he <sup>-asws</sup> could speak to Shihaab that he lightens from him (the debt) until the season (of Hajj) expires, and there used to be for him, upon him, a thousand Dinars (as debt owing). So he <sup>-asws</sup> sent a message to him, so he came over to him <sup>-asws</sup>, and he <sup>-asws</sup> said to him: 'You know the state of Muhammad, and his cutting off (from the people) to be with us <sup>-asws</sup>, and he has mentioned that for you, upon him, are a thousand Dinars (owing), which have neither gone into a belly nor a private part (marriage). But it has gone upon the man as a debt, and is placed in its (appropriate) place, and I <sup>-asws</sup> would love it if you could make him to be free from it'.

فَقَالَ لَعَلَّكَ مِمَّنْ يَزْعُمُ أَنَّهُ يُبْعَضُ مِنْ حَسَنَاتِهِ فَتُعْطَاهَا فَقَالَ كَذَلِكَ فِي أَيِّدِنَا فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) اللَّهُ أَكْرَمُ وَ أَعْدَلُ مِنْ أَنْ يَتَقَرَّبَ إِلَيْهِ عَبْدُهُ فَيَقُومَ فِي اللَّيْلَةِ الْفَرَّةِ أَوْ يَصُومَ فِي الْيَوْمِ الْخَارِ أَوْ يَطُوفَ بِهَذَا الْبَيْتِ ثُمَّ يَسْلُبُهُ ذَلِكَ فَيُعْطَاهُ وَ لَكِنَّ لِلَّهِ فَضْلًا كَثِيرًا يُكَافِي الْمُؤْمِنَ فَقَالَ فَهُوَ فِي جِلِّ .

Then he <sup>-asws</sup> said: 'Perhaps you are from the ones who think that He <sup>-azwj</sup> would Capture from his Rewards, so you would be Given it'. So he said, 'It is like that in our hands (Ahadeeth reported)'. So Abu Abdullah <sup>-asws</sup> said: 'Allah <sup>-azwj</sup> is more Benevolent and more Just that if His <sup>-azwj</sup> servant comes closer to Him <sup>-saww</sup>, so he stands during the cold night (in Prayer), or Fasts during the hot day, or circumambulates with this House (Kabah), then He <sup>-azwj</sup> would Confiscate that, so He <sup>-azwj</sup> would Give it (to others), but Allah <sup>-azwj</sup> has a lot of extras which would suffice the Believer'. So he said, 'So he is in freedom (from my debt)'.<sup>139</sup>

### بَابُ مَنُونَةِ النَّعْمِ

## Chapter 79 – Provision for the Bounties

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ الْقَرَاءِ مَوْلَى طَرْبَالٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ عَظُمَتْ نِعْمَةُ اللَّهِ عَلَيْهِ اسْتَدَّتْ مَنُونَةُ النَّاسِ عَلَيْهِ فَاسْتَدِيمُوا النِّعْمَةَ بِاحْتِمَالِ الْمَنُونَةِ وَ لَا تُعْرِضُوهَا لِلزَّوَالِ فَقَالَ مَنْ زَالَتْ عَنْهُ النِّعْمَةُ فَكَادَتْ أَنْ تَعُودَ إِلَيْهِ .

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

(It has been narrated) from Abu Abdullah <sup>-asws</sup> having said: 'The one upon whom the Bounties of Allah <sup>-azwj</sup> are magnified, he should intensify his provision upon the people. Therefore manage the Bounties with the maintenance of the provisions, but do not present it for the decline, as the one from whom the Bounties decline, rarely do they return to him'.<sup>140</sup>

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

<sup>139</sup> Al Kafi – V 4 – The Book of Zakat Ch 74 H 2

<sup>140</sup> Al Kafi – V 4 – The Book of Zakat Ch 74 H 1

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Abu Ayoub Al Madany, a slave of the Clan of Hashim<sup>as</sup>, from Dawood Bin Abdullah Bin Muhammad Al Ja'fary, from Ibrahim Bin Muhammad who said,

'Abu Abdullah<sup>asws</sup> There is none from a Believer upon whom the Bounties of Allah<sup>azwj</sup> are Manifested except that he should intensify the provision of the people upon it. So the one who does not stand for the people with their needs, so he has declined the Bounties (which were on its way to him)'. So I said, 'May I be sacrificed for you<sup>asws</sup>! And who has the ability that he would stand for these people with their needs?' So he<sup>asws</sup> said: 'But rather, the people in this subject matter, by Allah<sup>azwj</sup>, are the Believers'.<sup>141</sup>

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لِحُسَيْنِ الصِّحَّافِ يَا حُسَيْنُ مَا ظَاهَرَ اللَّهُ عَلَى عَبْدِ النِّعَمِ حَتَّىٰ ظَاهَرَ عَلَيْهِ مَوْنَةُ النَّاسِ فَمَنْ صَبَرَ لَهُمْ وَ قَامَ بِشَأْنِهِمْ زَادَهُ اللَّهُ فِي نِعَمِهِ عَلَيْهِمْ وَ مَنْ لَمْ يَصْبِرْ لَهُمْ وَ لَمْ يَفْعَلْ بِشَأْنِهِمْ أَرَالَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ تِلْكَ النِّعْمَةَ .

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

'Abu Abdullah<sup>asws</sup> to Husayn Al-Sahhaf: 'O Husayn! Allah<sup>azwj</sup> does not Extend the Bounties upon a servant until he passes on the provisions upon the people. So the one who is patient to them and stands with their concerns, Allah<sup>azwj</sup> would Increase in His<sup>azwj</sup> Bounties upon him with them, and the one who is not patient to them and does not stand with their concerns, Allah<sup>azwj</sup> Mighty and Majestic Stops from him that Bounty'.<sup>142</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one upon whom the Bounties are magnified, should be more inclined to offer those to people. So if he were to stand with their provision, it would bring about an increase of the Bounties upon him from Allah<sup>azwj</sup>, and if he does not do so, so he has turned away those Bounties'.<sup>143</sup>

### بَابُ حُسْنِ جَوَارِ النِّعَمِ

## Chapter 80 – Goodness in the vicinity of the Bounties

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

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

<sup>141</sup> Al Kafi – V 4 – The Book of Zakat Ch 74 H 2

<sup>142</sup> Al Kafi – V 4 – The Book of Zakat Ch 74 H 3

<sup>143</sup> Al Kafi – V 4 – The Book of Zakat Ch 74 H 4

'Abu Al-Hassan Al-Reza<sup>-asws</sup> said: 'O Ibn Arafat! The Bounty is like the camel detained in its enclosure. It is upon the group of people how good they are in its vicinity. So if they are bad in its affairs and its treatment, it would flee from them'.<sup>144</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ أَحْسِنُوا جَوَارَ النَّعَمِ فُلْتُ وَ مَا حَسُنُ جَوَارَ النَّعَمِ قَالَ الشُّكْرُ لِمَنْ أَنْعَمَ بِهَا وَ آدَاءُ حُقُوقِهَا .

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

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Be good in the vicinity of the Bounty'. I said, 'And what is being good in the vicinity of the Bounty?' He<sup>-asws</sup> said: 'The gratefulness to the one who has favoured (you) with it, and fulfilments of its rights'.<sup>145</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ أَحْسِنُوا جَوَارَ نِعَمِ اللَّهِ وَ احْذَرُوا أَنْ تَنْتَقِلَ عَنْكُمْ إِلَى غَيْرِكُمْ أَمَا إِنَّهَا لَمْ تَنْتَقِلْ عَنْ أَحَدٍ قَطُّ فَكَادَتْ أَنْ تَرْجِعَ إِلَيْهِ قَالَ وَ كَانَ عَلَيَّ ( عَلَيْهِ السَّلَام ) يَقُولُ قَلَّ مَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ .

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

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Do good in the vicinity of the Bounty of Allah<sup>-azwj</sup>, and be cautious of it being transferred away from you to others. But, it does not get transferred away from anyone at all so it almost never returns to him'. He<sup>-asws</sup> said: 'And Ali<sup>-asws</sup> was saying: 'Rare it is for something which turns away, so it faces you (again)'.<sup>146</sup>

### بَابُ مَعْرِفَةِ الْجُودِ وَالسَّخَاءِ

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

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

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

'A man asked Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> and he<sup>-asws</sup> was in the circumambulation, so he said to him<sup>-asws</sup>, 'Inform me about 'الْجَوَادِ' the benevolence'. So he<sup>-asws</sup> said: 'For your speech there are two aspects. So, if you are asking about the people, so the benevolence is that which one fulfils what Allah<sup>-azwj</sup> has Obligated upon him, and if you are asking about the Creator, so He<sup>-azwj</sup> is the 'الْجَوَادِ' Benevolent if He<sup>-azwj</sup> were to 'السَّخَاءِ' Give, and He<sup>-azwj</sup> is the Benevolent if He<sup>-asws</sup> was to prevent, because if He<sup>-azwj</sup> were to

<sup>144</sup> Al Kafi – V 4 – The Book of Zakat Ch 75 H 1

<sup>145</sup> Al Kafi – V 4 – The Book of Zakat Ch 75 H 2

<sup>146</sup> Al Kafi – V 4 – The Book of Zakat Ch 75 H 3

Give you, He<sup>-azwj</sup> Gives you what is not yours, and if He<sup>-azwj</sup> Prevents you, He<sup>-azwj</sup> Prevents you from what is not for you'.<sup>147</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I said to him<sup>-asws</sup>, 'What is a limit of the generosity?' So he<sup>-asws</sup> said: 'It is what comes out from the owner of the right which Allah<sup>-azwj</sup> has Obligated upon you, so you place it in its (appropriate) place'.<sup>148</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعُودَةَ بِنِ مَسْعُودَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ( عَلَيْهِمُ السَّلَام ) أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ السَّخِيُّ مُحَبَّبٌ فِي السَّمَاوَاتِ مُحَبَّبٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةِ عَذْبَةٍ وَخُلِقَ مَاءُ عَيْنَيْهِ مِنْ مَاءِ الْكَوْثَرِ وَ النَّجِيلُ مَبْعُوضٌ فِي السَّمَاوَاتِ مَبْعُوضٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةِ سِخِّهِ وَ خُلِقَ مَاءُ عَيْنَيْهِ مِنْ مَاءِ الْعَوْسَجِ .

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

(It has been narrated) from Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said: 'The generous one is loved in the skies and loved in the earth, having been Created from the essence of fresh water, and the water of his eyes having been Created from the water of *Al-Kawser*; and the stingy is hated in the skies and hated in the earth, having been Created from the marshy water, and the water of his eyes been Created from the water of 'الْعَوْسَجِ' boxthorn'.<sup>149</sup>

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

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

(It has been narrated) from Abu Al-Hassan Musa<sup>-asws</sup> having said: 'The generous one of good mannerisms is in the Care of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> does not Leave him alone until He<sup>-azwj</sup> enters him into the Paradise; and Allah<sup>-azwj</sup> Mighty and Majestic neither Sent a Prophet<sup>-as</sup>, nor a successor<sup>-as</sup>, except as a generous one, and there was never anyone from the righteous ones except as a generous one, and my<sup>-asws</sup> father<sup>-asws</sup> never ceased to advise me<sup>-asws</sup> with the generosity until he<sup>-asws</sup> passed away, and he<sup>-asws</sup> said: 'The one who takes out the complete Zakat from his wealth, so he places it in its (appropriate) place, would not be Questioned: 'From where did you earn your wealth?''<sup>150</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي سَعِيدٍ الْمُكَارِمِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أُنْتَى رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَفَدَّ مِنَ الْيَمَنِ وَ فِيهِمْ رَجُلٌ كَانَ أُعْظِمَهُمْ كَلَاماً وَ أَشَدَّهُمْ اسْتِقْصَاءً فِي

147 Al Kafi – V 4 – The Book of Zakat Ch 76 H 1

148 Al Kafi – V 4 – The Book of Zakat Ch 76 H 2

149 Al Kafi – V 4 – The Book of Zakat Ch 76 H 3

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

مُحَاجَّةَ النَّبِيِّ (صلى الله عليه وآله) فَغَضِبَ النَّبِيُّ (صلى الله عليه وآله) حَتَّى اتَّوَى عِرْقَ الْعَضْبِ بَيْنَ عَيْنَيْهِ وَ تَرَبَّدَ وَجْهُهُ  
وَ أَطْرَقَ إِلَى الْأَرْضِ

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

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

فَأْتَاهُ جِبْرَائِيلُ (عليه السلام) فَقَالَ رَبُّكَ يُفْرُطُكَ السَّلَامَ وَ يَقُولُ لَكَ هَذَا رَجُلٌ سَخِيٌّ يُطْعِمُ الطَّعَامَ فَسَكَتَ عَنِ النَّبِيِّ (صلى الله عليه وآله) الْعَضْبُ وَ رَفَعَ رَأْسَهُ وَ قَالَ لَهُ لَوْ لَا أَنَّ جِبْرَائِيلَ أَخْبَرَنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّكَ سَخِيٌّ تُطْعِمُ الطَّعَامَ لَشَرَدْتُ بِكَ وَ جَعَلْتُكَ حَبِيبًا لِمَنْ خَلَقَكَ

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

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

So the man said to him<sup>-saww</sup>, ‘And your<sup>-saww</sup> Lord<sup>-azwj</sup> Loves ‘السَّخَاءُ’ the generosity?’ So he<sup>-saww</sup> said: ‘Yes’. So he said, ‘I hereby testify that there is no god except for Allah<sup>-azwj</sup> and you<sup>-saww</sup> are Rasool-Allah<sup>-saww</sup>’; and by the One<sup>-azwj</sup> Who Sent you<sup>-saww</sup> with the Truth, I shall not be repelling anyone from my wealth’.<sup>151</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَنْ رَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ إِبْرَاهِيمَ (عليه السلام) كَانَ أَبَا أَرْضِيَّافٍ فَكَانَ إِذَا لَمْ يَكُونُوا عِنْدَهُ حَرَجَ يَطْلُبُهُمْ وَ أَعْلَقَ بَابَهُ وَ أَحَدَ الْمَفَاتِيحِ يَطْلُبُ الْأَرْضِيَّافَ وَ إِنَّهُ رَجَعَ إِلَى دَارِهِ فَإِذَا هُوَ بِرَجُلٍ أَوْ شَبِيهِ رَجُلٍ فِي الدَّارِ فَقَالَ يَا عَبْدَ اللَّهِ بِإِذْنِ مَنْ دَخَلْتَ هَذِهِ الدَّارَ قَالَ دَخَلْتُهَا بِإِذْنِ رَبِّي يَزِدُّ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَعَرَفَ إِبْرَاهِيمَ (عليه السلام) أَنَّهُ جِبْرَائِيلُ

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

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

<sup>151</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 5

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

So he (Jibraeel-as) Praised Allah-azwj, then said: ‘Your-as Lord-azwj has Sent me-as to a servant from His-azwj servants to take him as a friend’. Ibrahim-as said: ‘So let me-as know who he is, so I-as can serve him until I-as die’. He-as said: ‘You-as are him’. He-as said: ‘And why is that so?’ He-as said: ‘Because you-as do not ask anyone for anything at all, and you-as have not been asked for anything at all’. So he-as said: ‘No’.<sup>152</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَتَى رَجُلٌ النَّبِيَّ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) فَقَالَ يَا رَسُولَ اللهِ أَيُّ النَّاسِ أَفْضَلُهُمْ إِيمَانًا قَالَ أَبْسَطُهُمْ كَفًّا .

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

(It has been narrated) from Abu Abdullah-asws having said: ‘A man came over to the Prophet-saww so he said, ‘O Rasool-Allah-saww! Which ones of the people are their most superior ones in belief?’ He-saww said: ‘The most extending of them of their palms (the most generous ones)’.<sup>153</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عَبْدِ بْنِ الْحَسَنِ عَلِيِّ بْنِ يَحْيَى عَنْ أَيُّوبَ بْنِ أُعَيْنَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) يُؤْتَى يَوْمَ الْقِيَامَةِ بِرَجُلٍ فَيَقَالُ احْتَجَّ فَيَقُولُ يَا رَبِّ خَلَقْتَنِي وَ هَدَيْتَنِي فَأَوْسَعْتَ عَلَيَّ فَلَمْ أُزَلْ أَوْسِعْ عَلَيَّ خَلْقَكَ وَ أَيْسَرْ عَلَيْهِمْ لِكَيْ تَنْشُرَ عَلَيَّ هَذَا الْيَوْمَ رَحْمَتَكَ وَ تُبَسِّرَهُ فَيَقُولُ الرَّبُّ جَلَّ ثَنَاؤُهُ وَ تَعَالَى ذِكْرُهُ صَدَقَ عَبْدِي أَدْخِلْهُ الْجَنَّةَ .

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

(It has been narrated) from Abu Ja'far-asws having said: ‘Rasool-Allah-saww said: ‘They would come with a man on the Day of Judgement, so it would be said to him: ‘Present your argument’. So he would be saying: ‘O Lord-azwj! You-azwj Created me and Guided me, so You Expanded (the sustenance) upon me, so I did not cease to extend upon Your-azwj creatures and being lenient upon them so that You-azwj would Extend Your-azwj Mercy upon me on this Day and be Lenient with me’. So the Lord-azwj, Majestic is His-azwj Extollation, and Exalted is His-azwj Mention, would be Saying: “My-azwj servant speaks truthfully. Enter him into the Paradise”’.<sup>154</sup>

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

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

‘I heard Abu Al-Hassan-asws saying: ‘The generous one is close to Allah-azwj, close to the Paradise, and close to the people’. And I heard him-asws saying: ‘The generosity is

<sup>152</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 6

<sup>153</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 7

<sup>154</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 8

a tree in the Paradise. The one who attaches himself in one of its branches would enter the Paradise'.<sup>155</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَاسِرِ الْخَادِمِ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) قَالَ السَّخِيُّ يَأْكُلُ طَعَامَ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ وَ الْبَخِيلُ لَا يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِنَلَا يَأْكُلُوا مِنْ طَعَامِهِ .

Ali Bin Ibrahim, from Yasser Al Khadim,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'The generous one eats the food of the people so that they would be eating from his food; and the stingy one does not eat from the food of the people so that perhaps they might eat from his food'.<sup>156</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) لِأَبْنِهِ الْحَسَنِ ( عَلَيْهِ السَّلَام ) يَا بُنَيَّ مَا السَّمَاحَةُ قَالَ الْبَدَلُ فِي الْبَيْسِ وَالْعُسْرِ .

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

'Amir Al-Momineen<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>: 'O my<sup>-asws</sup> son<sup>-asws</sup>! What is the generosity?' He<sup>-asws</sup> said: 'The giving during the ease as well as the hardship'.<sup>157</sup>

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

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

'Abu Abdullah<sup>-asws</sup> said to one of his<sup>-asws</sup> gathered ones: 'Shall I<sup>-asws</sup> inform you with some which would take you closer to Allah<sup>-azwj</sup>, and closer to the Paradise, and remote from the Fire?' So he said, 'Yes'. So he<sup>-asws</sup> said: 'It is upon you with the generosity, for Allah<sup>-azwj</sup> Created creatures by His<sup>-azwj</sup> Mercy for His<sup>-azwj</sup> Mercy, so He<sup>-azwj</sup> Made them deserving ones for the acts of kindness and a place for goodness, and for the people a direction for them to strive towards them, in order to revive them just as the rain revives the arid land. They (the revivers) are the Believers, the Secured ones on the Day of Judgement'.<sup>158</sup>

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

Ali Bin Ibrahim, raising it,

'He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto Musa<sup>-as</sup>: "Do not kill Samiry<sup>la</sup> for he<sup>la</sup> is a generous one'.<sup>159</sup>

<sup>155</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 9

<sup>156</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 10

<sup>157</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 11

<sup>158</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 12

<sup>159</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 13

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ أَبِي جَعْفَرٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَابُّ سَخِيٍّ مُرْهُقٌ فِي الذُّنُوبِ أَحَبُّ إِلَى اللَّهِ مِنْ شَيْخٍ عَابِدٍ بَحِيلٍ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'A youth drenched in the sins is more Beloved to Allah<sup>-azwj</sup> than a worshipping stingy old man'.<sup>160</sup>

سَهْلُ بْنُ زِيَادٍ عَمَّنْ حَدَّثَهُ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خِيَارُكُمْ سُمَحَاؤُكُمْ وَ شِرَارُكُمْ بَخَلَاؤُكُمْ وَ مِنْ خَالِصِ الْإِيمَانِ الْبِرُّ بِالْإِخْوَانِ وَ السَّعْيُ فِي حَوَائِجِهِمْ وَ إِنَّ الْبَارَّ بِالْإِخْوَانِ لَيُجِيبُهُ الرَّحْمَنُ وَ فِي ذَلِكَ مَرْغَمَةٌ لِلشَّيْطَانِ وَ تَرَحُّزُخٌ عَنِ النَّيِّرَانِ وَ دُخُولُ الْجَنَانِ يَا جَمِيلُ أَخْبِرْ بِهَذَا غَرَّرَ أَصْحَابُكَ فَلْتِ جُعِلَتْ فِدَاكَ مَنْ غَرَّرَ أَصْحَابِي قَالَ هُمْ الْبَارُونَ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ

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

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The best ones of you are your most generous ones, and your worst ones are the stingy ones; and from the sincerity of the faith is the righteousness with the brethren, and the striving regarding their needs; and the do-gooder with the brethren is Beloved to the Beneficent, and in that is the aversion for the Satan<sup>la</sup> and a removal from the Fires, and entering into the Paradise. O Jameel! Inform this to the distinguished ones of your companions'. I said, 'May I be sacrificed for you<sup>-asws</sup>! Who are the distinguished ones of my companions?' He<sup>-asws</sup> said: 'They are the do-gooders with the brethren during the hardships as well as the ease'.

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

Then he<sup>-asws</sup> said: 'O Jameel! As for the owner of the plenty, that would be easy upon him, and Allah<sup>-azwj</sup> Mighty and Majestic has Praised the owner of the little with regards to that, so He<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book [59:9] and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones'.<sup>161</sup>

## بَابُ الْإِنْفَاقِ

### Chapter 82 – The Expenditure

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمٍ عَنْ رَجُلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ الشَّمْسَ لَتَطْلُعُ وَ مَعَهَا أَرْبَعَةُ أَمْلَاحَ مَلَكَ يُنَادِي يَا صَاحِبَ الْخَيْرِ أَتَمَّ وَ أَبَشِرْ وَ مَلَكَ يُنَادِي يَا صَاحِبَ الشَّرِّ انزِعْ وَ أَفْصِرْ وَ مَلَكَ يُنَادِي أَعْطِ مُنْفِقاً خَلْفاً وَ أَنْتَ مُمَسِكاً تَلْفَأُ وَ مَلَكَ يَنْضَحُهَا بِالْمَاءِ وَ لَوْ لَا ذَلِكَ اسْتَعْلَتْ الْأَرْضُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa and Ahmad Bin Muhammad Bin Khalid, altogether from Al Hassan Bin Mahboub, from Ibrahim Bin Mihzam, from a man, from Jabir,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'The sun emerges and with it are four Angels. One Angel calls out: 'O performer of the goodness, complete (it) and

<sup>160</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 14

<sup>161</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 15

receive glad tidings!’ And an Angel calls out: ‘O performer of the evil, remove (it) and shorten (it)!’ And an Angel calls out: ‘Giving the expenses remains behind and withholding is damaging!’ And an Angel sprinkles it (the earth) with the water, and had it not been for that, the ground would burst’.<sup>162</sup>

أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ قَالَ هُوَ الرَّجُلُ يَدْعُ مَالَهُ لَا يُنْفِقُهُ فِي طَاعَةِ اللَّهِ بُخْلًا ثُمَّ يَمُوتُ فَيَدْعُوهُ لِمَنْ يَعْمَلُ فِيهِ بِطَاعَةِ اللَّهِ أَوْ فِي مَعْصِيَةِ اللَّهِ فَإِنْ عَمِلَ بِهِ فِي طَاعَةِ اللَّهِ رَأَهُ فِي مِيزَانٍ غَيْرِهِ فَرَأَهُ حَسْرَةً وَقَدْ كَانَ الْمَالُ لَهُ وَإِنْ كَانَ عَمِلَ بِهِ فِي مَعْصِيَةِ اللَّهِ فَرَأَهُ بِذَلِكَ الْمَالِ حَتَّى عَمِلَ بِهِ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic [2:167] **Thus will Allah Show them their deeds to be intense regret to them.** He<sup>-asws</sup> said: ‘He is the man who keeps his wealth and does not spend it in obedience to Allah<sup>-azwj</sup> out of stinginess, then he dies leaving it for the one who works with it either in obedience to Allah<sup>-azwj</sup> or in disobedience to Allah<sup>-azwj</sup>. So if he were to work with it in obedience to Allah<sup>-azwj</sup>, he would see it to be in the Scale of someone else, so he would experience regret, and the wealth was once his; but if he (the inheritor) If it is spent in disobedience of Allah, he is the one who enabled the spender through that property to disobey Allah, the Most Majestic, the Most Glorious.’<sup>163</sup>

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

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

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The one is certain of the Replacement (by Allah<sup>-azwj</sup>), would be strict with himself (and monitor) where he spends’.<sup>164</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ مَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي كَلَامٍ لَهُ وَمَنْ يَبْسُطُ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ يُخْلِفُ اللَّهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاهِ وَيُضَاعَفُ لَهُ فِي آخِرَتِهِ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said in a speech of his<sup>-asws</sup>: ‘The one who extends his (helping) hand with the act of kindness and when he bears it (the expenditure), Allah<sup>-azwj</sup> would Replace for him what he had spent in his world, and would Double it, for him, in his Hereafter’.<sup>165</sup>

<sup>162</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 1

<sup>163</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 2

<sup>164</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 3

<sup>165</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 4

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The hands are three – an asking (hand), and a spending (hand), and a withholding (hand); and the best of the hands is the spending (hand)’.<sup>166</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنِ الْحُسَيْنِ بْنِ أَيْمَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ يَا حُسَيْنُ أَنْفِقْ وَ أَيِّقِنِ بِالْخَلْفِ مِنْ اللَّهِ فَإِنَّهُ لَمْ يَبْخُلْ عَبْدٌ وَ لَا أُمَّةٌ بِنَفَقَةٍ فِيمَا يُرْضِي اللَّهَ عَزَّ وَ جَلَّ إِلَّا أَنْفَقَ أَضْعَافَهَا فِيمَا يُسَخِّطُ اللَّهَ عَزَّ وَ جَلَّ .

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

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘O Husayn! Spend and have certainty in the Replacement from Allah<sup>-azwj</sup>, for neither will a slave nor a maid be stingy with expenditure regarding what Pleases Allah<sup>-azwj</sup> Mighty and Majestic, except that they would end up spending in what Angers Allah<sup>-azwj</sup> Mighty and Majestic’.<sup>167</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ أُدَيْبَةَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَوْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يُنْزِلُ اللَّهُ الْمَعُونَةَ مِنَ السَّمَاءِ إِلَى الْعَبْدِ بِقَدْرِ الْمُنُونَةِ فَمَنْ أَيَّقِنَ بِالْخَلْفِ سَخَّتْ نَفْسُهُ بِالنَّفَقَةِ .

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

(It has been narrated) raising it to Abu Abdullah<sup>-asws</sup>, or Abu Ja’far<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Sends down Aid from the sky to the servant by a measurement of the expenditure. So the one who is certain of the Replacement would overcome his soul and (continue to) spend for the essentials (for his family)’.<sup>168</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرَّضَا (عليه السلام) قَالَ دَخَلَ عَلَيْهِ مَوْلَى لَهُ فَقَالَ لَهُ هَلْ أَنْفَقْتَ الْيَوْمَ شَيْئًا قَالَ لَا وَ اللَّهُ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) فَمِنْ أَيِّنَ يُخْلِفُ اللَّهُ عَلَيْنَا أَنْفِقْ وَ لَوْ دِرْهَمًا وَاجِدًا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>-asws</sup>, said, ‘A slave of his<sup>-asws</sup> came over to him<sup>-asws</sup>, so he<sup>-asws</sup> said to him: ‘Have you spent anything today?’ He said, ‘No, by Allah<sup>-azwj</sup>’. So Abu Al-Hassan<sup>-asws</sup> said: ‘So from where will Allah<sup>-azwj</sup> Replace upon us? Spend, and even though it is one Dirham’.<sup>169</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ يَضْمَنْ أَرْبَعَةَ بَارِبَعَةٍ أُنْبِيَاتٍ فِي الْجَنَّةِ أَنْفَقَ وَ لَا تَخْفَ فَقْرًا وَ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ أَفْشِ السَّلَامَ فِي الْعَالَمِ وَ أَتْرِكِ الْمِرَاءَ وَ إِنْ كُنْتَ مُجْتَأً .

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

<sup>166</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 6

<sup>167</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 7

<sup>168</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 8

<sup>169</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 9

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who guarantees four, would be with four houses in the Paradise – Spend (on the acts of kindness) and do not fear poverty, and do justice to the people from yourself (even if it is against you), and offer the greetings in the world (initiate loudly), and leave the (unnecessary) arguments even if you are rightful'.<sup>170</sup>

### بَابُ الْبُخْلِ وَالشُّحِّ

## Chapter 83 – 'الشُّحِّ' The stinginess and 'بُخْلِ' the greed

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عليهم السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ سَمِعَ رَجُلًا يَقُولُ إِنَّ الشُّحَّيْحَ أَعْدُوٌّ مِنَ الظَّالِمِ فَقَالَ لَهُ كَذَبْتَ إِنَّ الظَّالِمَ قَدْ يَتُوبُ وَيَسْتَغْفِرُ وَيَرْدُّ الظَّلَامَةَ عَلَى أَهْلِهَا وَالشُّحَّيْحَ إِذَا شَحَّ مَنَعَ الرِّكَاءَةَ وَالصَّدَقَةَ وَصَلَةَ الرَّجْمِ وَفَرَى الضَّيْفَ وَالنَّفَقَةَ فِي سَبِيلِ اللَّهِ وَابْوَابَ الْبِرِّ وَحَرَامَ عَلَى الْجَنَّةِ أَنْ يَدْخُلَهَا شَحَّيْحٌ .

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

(It has been narrated) from Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> that Amir Al-Momineen<sup>-asws</sup> heard a man saying: A greedy person has more excuses than an unjust person has.' He (the Imam) said, 'What you said is false. An unjust person may repent, ask for forgiveness and return usurped property. A greedy person, upon exercising his greed, may withhold payment of Zakaat, charity, keeping proper relations with relatives, serving guests, spending (for deserving cause) for the sake of Allah and virtuous instances. (On the other hand), it is forbidden to admit a greedy person in the Garden (paradise).<sup>171</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِذَا لَمْ يَكُنْ لِلَّهِ فِي عَبْدٍ حَاجَةٌ ابْتَلَاهُ بِالْبُخْلِ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> is not interested in a person, He<sup>-azwj</sup> Allows greediness to dominate him'.<sup>172</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِيُنِّي سَلْمَةَ بِنْتِ سَلْمَةَ مَنْ سَيِّدُكُمْ قَالُوا يَا رَسُولَ اللَّهِ سَيِّدُنَا رَجُلٌ فِيهِ بُخْلٌ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَيْ ذَاؤُ مِنْ الْبُخْلِ تَمَّ قَالَ بَلْ سَيِّدُكُمْ الْأَبْيَضُ الْجَسَدِ الْبِرَاءِ بْنُ مَعْرُورٍ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to the Clan of Salima: 'O banu Salmah, who is your master and leader?' They replied, 'O Messenger of Allah<sup>-saww</sup>, our chief is a stingy man.' The Messenger of Allah<sup>-saww</sup> then

<sup>170</sup> Al Kafi – V 4 – The Book of Zakat Ch 77 H 10

<sup>171</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 1

<sup>172</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 2

said, 'No illness is more serious than stinginess.' He then said, 'In fact, your chief is al-Bara' ibn Ma'rur, whose body is white..<sup>173</sup>

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

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

(It has been narrated) from Abu Al-Hassan Musa<sup>-asws</sup> having said: 'The miser is the one who is miserly with what Allah<sup>-azwj</sup> has Obligated upon him'.<sup>174</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا مَحَقَّ الْإِسْلَامَ مَحَقَّ الشَّحِّ شَيْءٌ ثُمَّ قَالَ إِنَّ لِهَذَا الشَّحِّ دَبِيبًا كَدَيْبِ النَّمْلِ وَ شُعْبًا كَشُعْبِ الشَّرِكِ وَ فِي نُسَخَةٍ أُخْرَى الشُّوكِ .

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

(It has been narrated) from Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is nothing which obliterates (destroys) Al-Islam (more) than its destruction by the greedy one'. Then he<sup>-saww</sup> said: 'For this greed is a crawl like the crawling of an ant, and a branch like the branch of Polytheism'. And in another copy, 'Thorn'.<sup>175</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَيْسَ بِالْبَخِيلِ الَّذِي يُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ فِي مَالِهِ وَ يُعْطِي الْبَائِثَةَ فِي قَوْمِهِ .

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

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'He is not with the stinginess, the one who pays the Obligatory Zakat in his wealth, and gives the dower among his people'.<sup>176</sup>

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

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

'Abu Abdullah<sup>-asws</sup> said: 'Do you know who the greedy one is?' I said, 'He is the miser'. He<sup>-asws</sup> said: 'The greedy one is worse than the miser. The miser is miserly with what is in his hands, and the greedy one is greedy upon what is in the hands of the people, and upon what is in his own hands until he does not see anything in the hands of the people except that he would crave it that it should happen to be for him, be it

<sup>173</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 3

<sup>174</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 4

<sup>175</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 5

<sup>176</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 6

Permissible and Prohibited (means), and he is not content with what Allah-azwj has Graced him with'.<sup>177</sup>

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

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

(It has been narrated) from Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'He is not the miser, the one who pays the Obligatory Zakat from his wealth, and gives the gifts among his people. But rather, the miser, the real miser is the one who does not pay the Obligatory Zakat from his wealth, and does not give the gifts among his people, and he squanders (misuses) in what is besides that'.<sup>178</sup>

### بَابُ النَّوَادِرِ

## Chapter 84 – The Miscellaneous

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ سُفْيَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَا أَيُّهَا النَّاسُ زَمَانٌ مَن سَأَلَ النَّاسَ عَاشَ وَ مَنْ سَكَتَ مَاتَ فُلْتُ فَمَا أَصْنَعُ إِنْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ قَالَ تُعِينُهُمْ بِمَا عِنْدَكَ فَإِنْ لَمْ تَجِدْ فُتْجَاهِدُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'There would come a time period upon the people, the one who asks the people would live and the one who remains silent would die'. I said, 'So what should I do if I were to see that time period?' He-asws said: 'Assist them (the poor) with what is with you. But if you do not find (them), then strive (for it)'.<sup>179</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحِبُّوبٍ عَنِ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ عَبْدِ الْأَعْلَى عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ الصَّدَقَةِ تَكُونَ عَنْ فِضْلِ الْكَفِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Wahab, from Abdul A'ala,

(It has been narrated) from Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'The most virtuous charity is that which is given without any interest in receiving anything in return.<sup>180</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ الصَّدَقَةِ تَكُونَ عَنْ فِضْلِ الْكَفِّ .

<sup>177</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 7

<sup>178</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 8

<sup>179</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 1

<sup>180</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 2

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The most superior of the charities is a charity which occurs from the excess of the palm' (by stretching one's means - when an extra effort is made).<sup>181</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic **[22:28] and feed the desperate one, the poor**. He<sup>-asws</sup> said: 'He is the one who is seriously ill, not being able that he could go out due to his chronic illness'.<sup>182</sup>

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

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic **[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best** are the ones to whom Allah<sup>-azwj</sup> the Exalted would Give for one (good deed), ten times or up to a hundred thousand times. So what is more **[92:7] We will facilitate for him the easy end**'. He<sup>-asws</sup> said: 'He would not want anything from the goodness, except that Allah<sup>-azwj</sup> would Make it easier for him.

وَ أَمَّا مَنْ بَخَلَ وَ اسْتَعْنَى قَالَ بَخَلَ بِمَا آتَاهُ اللَّهُ عَزَّ وَجَلَّ وَ كَدَّبَ بِالْحُسْنَى بِأَنَّ اللَّهَ يُعْطِي بِالْوَجْدَةِ عَشْرَةَ إِلَى مِائَةِ أَلْفٍ فَمَا زَادَ فَسُنِّيْبُهُ لِلْعُسْرَى قَالَ لَا يُرِيدُ شَيْئًا مِنَ الشَّرِّ إِلَّا يَسَّرَهُ لَهُ وَ مَا يُعْنِي عَنْهُ مَا لَهُ إِذَا تَرَدَّى قَالَ أَمَّا وَ اللَّهُ مَا هُوَ تَرَدَّى فِي بئرٍ وَ لَا مِنْ جَبَلٍ وَ لَا مِنْ حَائِطٍ وَ لَكِنْ تَرَدَّى فِي نَارِ جَهَنَّمَ .

**[92:8] And rejects the good words** (receiving Rewards from Allah), he<sup>-asws</sup> said: 'It is Allah's Promise of tenfold reward for giving charity up to one hundred thousand or even more. We will soon make it difficult for him . . .' The Imam<sup>-asws</sup> said, 'Whatever evil things he wants is made easy for him.' **[92:11] His wealth does not help him when he falls**, the Imam said, 'This is not a fall into a well, from the top of a mountain, or from a wall, but it is a fall into Hell.'<sup>183</sup>

وَ عَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ مَا مِنْ شَيْءٍ إِلَّا وَ قَدْ وَكَلْتُ بِهِ مَنْ يَبْضِئُهُ غَيْرِي إِلَّا الصَّدَقَةَ فَإِنِّي أُلْقِفُهَا بِيَدِي تَلْفَعًا حَتَّى إِنَّ الرَّجُلَ لَيَتَصَدَّقُ بِالثَّمَرَةِ أَوْ بِشِقِّ ثَمَرَةٍ فَأَرِيْبَهَا لَهُ كَمَا يُرَبِّي الرَّجُلُ فَلَوْهُ وَ فَصِيلُهُ فَيَأْتِي يَوْمَ الْقِيَامَةِ وَ هُوَ مِثْلُ أَحَدٍ وَ أُعْطِمُ مِنْ أَحَدٍ .

<sup>181</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 3

<sup>182</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 4

<sup>183</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 5

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said that: 'Allah<sup>-azwj</sup> Blessed and High is Saying: "There is none from the things except that I<sup>-azwj</sup> have Allocated with it the one who takes possession of it apart from Me<sup>-azwj</sup>, except for the charity, for I<sup>-azwj</sup> Receive it in My<sup>-azwj</sup> Hands with a Reception, to the extent that the man gives charity with the date, or with part of a date, so I<sup>-azwj</sup> Nourish it for him just as the man nourishes his foal and his family. So he would come on the Day of Judgement and it would be like (the mount) Ohad, but rather greater than (the mount) Ohad'.<sup>184</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى الْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) وَهُمَا جَالِسَانِ عَلَى الصَّفَا فَسَأَلَهُمَا فَقَالَا إِنَّ الصَّدَقَةَ لَا تَجُلُ إِلَّا فِي دِينٍ مُوجِعٍ أَوْ غُرْمٍ مُفْطَعٍ أَوْ فَقْرٍ مُدْقِعٍ فَبَيَّنْتَ شَيْءٌ مِنْ هَذَا قَالَ نَعَمْ فَأَعْطِيَاهُ وَ قَدْ كَانَ الرَّجُلُ سَأَلَ عَبْدِ اللَّهِ بْنَ عُمَرَ وَ عَبْدِ الرَّحْمَانَ بْنَ أَبِي بَكْرٍ فَأَعْطِيَاهُ وَ لَمْ يَسْأَلَاهُ عَنْ شَيْءٍ فَرَجَعَ إِلَيْهِمَا فَقَالَ لَهُمَا مَا لَكُمَا لَمْ تَسْأَلَانِي عَمَّا سَأَلْتَنِي عَنْهُ الْحَسَنُ وَ الْحُسَيْنُ (عَلَيْهِمَا السَّلَامُ) وَ أَخْبَرَهُمَا بِمَا قَالَا فَقَالَا إِنَّهُمَا غُدِيَا بِالْعِلْمِ غَدَاءً .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'A man came over to Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and they<sup>-asws</sup> were both seated upon Al-Safa (a mat made with dried leaves or jute). So he begged from them<sup>-asws</sup> both, so they<sup>-asws</sup> said: 'The charity is not Permissible except regarding a painful debt, or a repulsive loss, or abject poverty. So, is there anything from this in you?' He said, 'Yes'. So they<sup>-asws</sup> gave him, and the man had begged from Abdullah Bin Umar, and Abdul Rahman Bin Abu Bakr, but they had given him and had not asked him about anything. So he returned to both of them, so he said to them, 'What is the matter with the two of you? You two did not ask me about what Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> asked me?' And he informed them with what they<sup>-asws</sup> had said. So they said, 'Those two<sup>-asws</sup> have been fed with the food of knowledge'.<sup>185</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَمَّنْ حَدَّثَهُ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَسْأَلُوا أُمَّتِي فِي مَجَالِسِهَا فَنُبْجَلُوا هَا .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Do not beg from my<sup>-saww</sup> community in their gatherings, so you would make them to be miserly'.<sup>186</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَّاءِ عَنْ أَبَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَ مِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَ لَا تَتَمَنَّوْا الْخَبِيثَ مِنْهُ تُنْفِقُونَ قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَمَرَ بِالْخُلِّ أَنْ يَرْكَبِي يَجِيءُ قَوْمٌ بِاللُّوَانِ مِنْ تَمْرٍ وَ هُوَ مِنْ أَرْضِ النَّمْرِ يُؤَدُونَهُ مِنْ زَكَاتِهِمْ تَمْرًا يُقَالُ لَهُ الْجُعْرُورُ وَ الْمَعَى قَارَةٌ قَلِيلَةُ اللَّحَاءِ عَظِيمَةُ النَّوَى وَ كَانَ بَعْضُهُمْ يَجِيءُ بِهَا عَنْ النَّمْرِ الْجَدِيدِ

<sup>184</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 6

<sup>185</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 7

<sup>186</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 8

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic [2:267] **O you who believe! Spend (benevolently) from the good things that you earn and from what We have Extracted for you out from the earth, but do not aim at what is bad that you may spend from of it.** He<sup>-asws</sup> said: 'When Rasool-Allah<sup>-saww</sup> wanted people to pay Zakaat of dates (Zakaat to be given from fruits), a group of people came with types of dates, and these were from the ruined dates, paying is as their Zakaat, dates called *Al Ju'rour*, and *Al Mi'ay*, with little fruit and large cores; and some of them came over with it instead of the good quality dates.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تَحْرُصُوا هَاتَيْنِ التَّمْرَتَيْنِ وَلَا تَجْبُوا مِنْهَا بِشَيْءٍ وَ فِي ذَلِكَ نَزَلَ وَ لَا تَيْمَمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَ الْإِعْمَاضُ أَنْ تَأْخُذَ هَاتَيْنِ التَّمْرَتَيْنِ .

So Rasool-Allah<sup>-saww</sup> said: 'Do not bring these two dates, and do not come with anything from these'. And it was regarding that, it was Revealed [2:267] **and do not aim at what is bad that you may spend from of it, while you would not take it yourselves unless you close your eyes (with disdain)**, and the closing of the eyes is that you take these two dates (and give it as Zakaat)'.<sup>187</sup>

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ فَقَالَ كَانَ الْقَوْمُ قَدْ كَسَبُوا مَكَايِبَ سَوَاءٍ فِي الْجَاهِلِيَّةِ فَلَمَّا أَسْلَمُوا أَرَادُوا أَنْ يُخْرِجُوهَا مِنْ أَمْوَالِهِمْ لِيَتَصَدَّقُوا بِهَا فَأَبَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَّا أَنْ يُخْرِجُوا مِنْ أَطْيَبِ مَا كَسَبُوا .

And in another report, from Abu Baseer, from Abu Abdullah<sup>-asws</sup> regarding the Word of Allah<sup>-azwj</sup> Mighty and Majestic [2:267] **Spend (benevolently) from the good things that you earn**, so he<sup>-asws</sup> said: 'The people had earned evil earning during the Pre-Islamic period. So when they became Muslims, they wanted that they take these (evil earnings) from their wealth in order to give charity with it. So, Allah<sup>-azwj</sup> Blessed and High Refused except that they should take out from the good of what they had been earning'.<sup>188</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ إِنِّي شَيْخٌ كَثِيرُ الْعِيَالِ ضَعِيفُ الرُّكْنِ قَلِيلُ الشَّيْءِ فَهَلْ مِنْ مَعُونَةٍ عَلَيَّ رَمَانِي فَتَنَظَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى أَصْحَابِهِ وَ نَظَرَ إِلَيْهِ أَصْحَابُهُ وَ قَالَ قَدْ أَسْمَعْنَا الْقَوْلَ وَ أَسْمَعُكُمْ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ كُنْتُ مِثْلَكَ بِالْأَمْسِ فَذَهَبَ بِهِ إِلَى مَنْزِلِهِ فَأَعْطَاهُ مَرُوداً مِنْ نَبْرٍ وَ كَانُوا يَتَّبَاعُونَ بِالنَّبْرِ وَ هُوَ الذَّهَبُ وَ الْفِضَّةُ فَقَالَ الشَّيْخُ هَذَا كُلُّهُ قَالَ نَعَمْ فَقَالَ الشَّيْخُ أَقْبَلُ تَبْرَكَ فَإِنِّي لَسْتُ بِجَنِّي وَ لَا إِنْسِي وَ لَكِنِّي رَسُولٌ مِنَ اللَّهِ لِأَبْلُوكَ فَوَجَدْتُكَ شَاكِرًا فَجَزَاكَ اللَّهُ خَيْرًا .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'A man came over to the Prophet<sup>-saww</sup>, so he said: 'I am an old man with a lot of dependants, weak of health, with few things. So, is there an assistance upon my time?' So Rasool-Allah<sup>-saww</sup> looked at his<sup>-saww</sup> companions, and his<sup>-saww</sup> companions looked at him<sup>-saww</sup> and he<sup>-saww</sup> said, 'He made us<sup>-saww</sup> to hear the speech, and made you all to hear it'. So a man stood up and he said, 'I was like you yesterday'. So he went away with him to his house and

<sup>187</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 9

<sup>188</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 10

gave him an ingot, and they used to be trading with the ingot, and it was the gold and the silver. So the old man said, 'This is all of it (for me)?' He said, 'Yes'. So the old man said, 'I accept your ingot, and I am neither a jinn nor a human, but I am a Messenger from Allah-<sup>azwj</sup> to test you, so you have been found to be grateful. May Allah-<sup>azwj</sup> Recompense you goodly'.<sup>189</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مَسْعُودِ بْنِ عَبْدِ الْمَلِكِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) بِمَنْى وَ بَيْنَ أَيْدِينَا عِنَبٌ نَأْكُلُهُ فَجَاءَ سَائِلٌ فَسَأَلَهُ فَأَمَرَ بِعُنْفُودٍ فَأَعْطَاهُ فَقَالَ السَّائِلُ لَا حَاجَةَ لِي فِي هَذَا إِنْ كَانَ دِرْهُمٌ قَالَ يَسْغُ اللَّهُ عَلَيْكَ فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ رُدُّوا الْعُنْفُودَ فَقَالَ يَسْغُ اللَّهُ لَكَ وَ لَمْ يُعْطِهِ شَيْئاً

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

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

ثُمَّ جَاءَ سَائِلٌ آخَرَ فَأَخَذَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ثَلَاثَ حَبَّاتٍ عِنَبٍ فَنَآوَلَهَا إِيَّاهُ فَأَخَذَ السَّائِلُ مِنْ يَدِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي رَزَقَنِي فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَكَانَكَ فَحَشَا مِلءٌ كَفِيهِ عِنَباً فَنَآوَلَهَا إِيَّاهُ فَأَخَذَهَا السَّائِلُ مِنْ يَدِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

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

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

فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَكَانَكَ فَخَلَعَ قَمِيصاً كَانَ عَلَيْهِ فَقَالَ الْبَيْسُ هَذَا فَلَيْسَتْهُ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي وَ سَتَرَنِي يَا أَبَا عَبْدِ اللَّهِ أَوْ قَالَ جَزَاكَ اللَّهُ خَيْراً لَمْ يَدْعُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِلَّا بِدَا ثُمَّ انْصَرَفَ فَذَهَبَ

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

<sup>189</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 11

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

He (the narrator) said, 'We thought that he, if he had not supplicated for him<sup>-asws</sup>, he<sup>-asws</sup> would not have ceased to keep giving him, because every time he<sup>-asws</sup> gave him, he kept on Praising Allah<sup>-azwj</sup>, (and) he<sup>-asws</sup> kept on giving him'.<sup>190</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'When one of you is (financially) constrained, so let him inform him brother, when he cannot support himself'.<sup>191</sup>

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

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

'Amir Al-Momineen<sup>-asws</sup> said in one of his<sup>-asws</sup> sermons: 'The most superior deed is maintaining the dignity with the wealth'.<sup>192</sup>

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

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

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There are three things, if the Believer were to know these, it would result in an increase in his life span, and a lasting for the Bounties upon him'. So I said, 'And what are these?' He<sup>-asws</sup> said: 'His prolongation in his Bowings and his Prostrations in his Prayer, and his prolongation in his sitting upon his meal when he is feeding (others) upon his table spread, and his performing of the act of kindness upon his family'.<sup>193</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قُلْتُ قَوْمٌ عِنْدَهُمْ فَضُولٌ وَ يَأْخُورَانَهُمْ حَاجَةٌ شَدِيدَةٌ وَ لَيْسَ تَسَعُهُمُ الرِّكَاهُ أَيْسَعُهُمْ أَنْ يَشْبَعُوا وَ يَجُوعَ إِخْوَانُهُمْ فَإِنَّ الرِّمَانَ شَدِيدٌ فَقَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَطْلُمُهُ وَ لَا يَحْدُلُهُ وَ لَا يَحْرُمُهُ فَيَجُوعُ عَلَى الْمُسْلِمِينَ الْإِجْتِهَادُ فِيهِ وَ التَّوَاصُلُ وَ التَّعَاوُنُ عَلَيْهِ وَ الْمُوَاسَاةُ لِأَهْلِ الْحَاجَةِ وَ الْعَطْفُ مِنْكُمْ يَكُونُونَ عَلَى مَا أَمَرَ اللَّهُ فِيهِمْ رُحَمَاءٌ بَيْنَهُمْ مُتَرَاجِمِينَ .

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

'I asked Abu Abdullah<sup>-asws</sup>, 'I said, 'A group of people have excess with them, and with their brethren there is an intense need, and the Zakat is not sufficient for them. Do

<sup>190</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 12

<sup>191</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 13

<sup>192</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 14

<sup>193</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 15

they have the leeway that they should be satiated and their brethren are hungry, during the difficult times?’ So he<sup>-asws</sup> said: ‘The Muslim is a brother of the Muslim, not being unjust to him, not abandoning him, nor depriving him. So there is an entitlement upon the Muslim of the striving regarding him, and the maintenance of goodly relations, and the assistance upon him, and the sympathy for the needy ones, and the kindness from them happens to be upon what Allah<sup>-azwj</sup> has Commanded regarding them [48:29] **compassionate among themselves**, being merciful to each other’.<sup>194</sup>

### بَابُ فَضْلِ إِطْعَامِ الطَّعَامِ

## Chapter 85 – Merits of feeding the food

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

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

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> having said: ‘From the Obligatory Forgiveness of Allah<sup>-azwj</sup> Blessed and High is feeding of the food’.<sup>195</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) مِنْ الْإِيمَانِ حُسْنُ الْخُلُقِ وَ إِطْعَامُ الطَّعَامِ .

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

‘Abu Abdullah<sup>-asws</sup> said: ‘From the Eman (faith) is the beautiful manners and feeding of the food’.<sup>196</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) خَيْرُكُمْ مَنْ أَطْعَمَ الطَّعَامَ وَ أَفْشَى السَّلَامَ وَ صَلَّى وَ النَّاسُ نِيَامٌ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The best of you is the one who feeds the food, and initiates the greetings, and Prays, whilst the people sleep’.<sup>197</sup>

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

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

<sup>194</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 16

<sup>195</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 1

<sup>196</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 2

<sup>197</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 3

(It has been narrated) from Abu Ja'far-asws having said: 'Ali-asws was saying: 'We-asws the People-asws of the Household have been Commanded that we-asws feed the food, and gift among the people with the gifts, and we-asws Pray when the people sleep'.<sup>198</sup>

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

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

(It has been narrated) from Abu Abdullah-asws having said: 'The redeemers are – the feeding of the food, and the initiators of the greetings, and the Prayer at night whilst the people are sleeping'.<sup>199</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ إِهْرَاقَ الدِّمَاءِ وَ إِطْعَامَ الطَّعَامِ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'Allah-azwj Blessed and high Loves spilling of the blood (of the sacrificial animal), and feeding of the food'.<sup>200</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ أَحَبَّ الْأَعْمَالَ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِشْبَاغَ جَوْعَةِ الْمُؤْمِنِ أَوْ تَنْفِيسَ كُرْبَتِهِ أَوْ قَضَاءَ دَيْنِهِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah-asws having said: 'From the most beloved of the deeds to Allah-azwj Mighty and Majestic is satiating the hunger of the believer, or relieving his worries, or paying-off his debts'.<sup>201</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ ابْنِ فَضَالٍ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ إِطْعَامَ الطَّعَامِ وَ إِرَاقَةَ الدِّمَاءِ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'Allah-azwj Mighty and Majestic Loves feeding of the food and spilling of the blood (of the sacrificial animal)'.<sup>202</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَنَبِيُّ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِأَسَارَى فَفَدِمَ رَجُلٌ مِنْهُمْ لِيُضْرَبَ عُنُقُهُ فَقَالَ لَهُ جَبْرَيْلُ بْنُ أَرْجَرٍ هَذَا الْيَوْمَ يَا مُحَمَّدُ فَرَدَهُ وَ أَخْرَجَ غَيْرَهُ حَتَّى كَانَ هُوَ آخِرَهُمْ فَدَعَا بِهِ لِيُضْرَبَ عُنُقُهُ فَقَالَ لَهُ جَبْرَيْلُ بْنُ أَرْجَرٍ يَا مُحَمَّدُ رَبُّكَ يَقْرَأُ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ أَسِيرَكَ هَذَا يُطْعِمُ الطَّعَامَ وَ يَقْرِي الضَّيْفَ وَ يَصْبِرُ عَلَى النَّائِبَةِ وَ يَحْمِلُ الْحَمَالَاتِ

<sup>198</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 4

<sup>199</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 5

<sup>200</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 6

<sup>201</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 7

<sup>202</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 8

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'They came to Rasool-Allah<sup>-saww</sup> with captives, so a man was brought forward for his neck to be struck off. So Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'Delay this for the day, O Muhammad<sup>-saww</sup>!'. So he<sup>-saww</sup> returned him and brought out another one, until he was the last of them. So he<sup>-saww</sup> called for him for his neck to be struck off, but Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and is Saying to you<sup>-saww</sup>: "This captive of yours<sup>-saww</sup> tends to feed the food, and entertains the guests, and is patient upon the difficulties, and he carries the burdens (of others)'.<sup>203</sup>

فَقَالَ لَهُ النَّبِيُّ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) إِنَّ جِبْرِيْلَ أَخْبَرَنِي فِيكَ مِنْ اللهِ عَزَّ وَجَلَّ بِكَذَا وَكَذَا وَ قَدْ أَعْتَقْتُكَ فَقَالَ لَهُ إِنَّ رَبَّكَ لِيُجِبُ هَذَا فَقَالَ نَعَمْ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَنَّكَ رَسُولُ اللهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا رَدُّنْتَ عَنْ مَالِي أَحَدًا أَبَدًا .

So the Prophet<sup>-saww</sup> said to him: 'Jibraeel<sup>-as</sup> informs me from Allah<sup>-azwj</sup> Mighty and Majestic, with regards to you with such and such, and I<sup>-saww</sup> have hereby emancipated (liberated) you'. So he said to him<sup>-saww</sup>, 'Your<sup>-saww</sup> Lord<sup>-azwj</sup> Love this?' So he<sup>-saww</sup> said: 'Yes'. So he said, 'I hereby testify that there is no god except for Allah<sup>-azwj</sup>, and you<sup>-saww</sup> are Rasool-Allah<sup>-saww</sup>; and by the One<sup>-azwj</sup> Who Sent you with the Truth, I shall not repel anyone from my wealth, ever!'<sup>203</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَام ) أَنَّ النَّبِيَّ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) قَالَ الرَّزْقُ أَسْرَعُ إِلَى مَنْ يُطْعِمُ الطَّعَامَ مِنَ السَّكِينِ فِي السَّنَامِ .

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

(It has been narrated) from Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> that the Prophet<sup>-saww</sup> said: 'The sustenance is quicker to the one who feeds the food than the knife in the hump (of a camel)'.<sup>204</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُعِيرَةِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ رَسُولُ اللهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) يَقُولُ مِنْ مُوجِبَاتِ مَغْفِرَةِ الرَّبِّ تَبَارَكَ وَ تَعَالَى إِطْعَامُ الطَّعَامِ .

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

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was saying: 'From the Obligatory Forgiveness of the Lord<sup>-azwj</sup> Blessed and High, is feeding of the food'.<sup>205</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ كَانَ أَبُو الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) إِذَا أَكَلَ أَتَى بِصَحْفَةٍ فَتَوَضَّعَ بِقُرْبِ مَا نَدَيْتِهِ فَيَعْمِدُ إِلَى أَطْيَبِ الطَّعَامِ مِمَّا يُؤْتَى بِهِ فَيَأْخُذُ مِنْ كُلِّ شَيْءٍ شَيْئًا فَيَضَعُ فِي تِلْكَ الصَّحْفَةِ ثُمَّ يَأْمُرُ بِهَا لِلْمَسَاكِينِ ثُمَّ يَتَلَوُ هَذِهِ الْآيَةَ فَلَا أَقْتَحَمَ الْعَقَبَةَ ثُمَّ يَقُولُ عَلِمَ اللهُ عَزَّ وَجَلَّ أَنَّهُ لَيْسَ كُلُّ إِنْسَانٍ يَقْدِرُ عَلَى عَتَقِ رَقَبَةٍ فَجَعَلَ لَهُمُ السَّبِيلَ إِلَى الْجَنَّةِ .

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

<sup>203</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 9

<sup>204</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 10

<sup>205</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 11

'Abu Al-Hassan Al-Reza<sup>-asws</sup>, whenever he<sup>-asws</sup> ate, would come with a platter and place it near the table. Then he<sup>-asws</sup> would deliberate to the best of the foods from what had been brought, so he<sup>-asws</sup> would take something from everything and he<sup>-asws</sup> would place in that platter. Then he<sup>-asws</sup> would order with it to be for the poor. Then he<sup>-asws</sup> would recite this Verse **[90:11] But he would not attempt the uphill road**. Then he<sup>-asws</sup> would be saying: 'Allah<sup>-azwj</sup> Mighty and Majestic Knows that there is not the ability for every human being upon the emancipation of a neck, therefore He<sup>-azwj</sup> Made for them the way to the Paradise'.<sup>206</sup>

### بَابُ فَضْلِ الْقَصْدِ

## Chapter 86 – Merits of the moderation

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا لِنَبِيِّ الرَّجُلِ بِالْقَصْدِ وَ بُلْغَةِ الْكَفَافِ وَ يُقَدِّمُ مِنْهُ فَضْلاً لِأَخْرَجَتْهُ فَإِنَّ ذَلِكَ أَبْقَى لِلتَّعَمَّةِ وَ أَقْرَبَ إِلَى الْمَزِيدِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْفَعُ فِي الْعَافِيَةِ .

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

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Let the man spend with the moderation, and (upon) acquiring the subsistence, and he should forward the extra from it for his Hereafter, for that is more lasting for the Bounties, and closer to the increase from Allah<sup>-azwj</sup> Mighty and Majestic, and more beneficial regarding the good health'.<sup>207</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْقَصْدَ أَمْرٌ يُجِبُّهُ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ السَّرْفَ أَمْرٌ يُبْغِضُهُ اللَّهُ حَتَّى طَرَحَكَ النَّوَاةُ فَإِنَّهَا تَصْلُحُ لِلشَّيْءِ وَ حَتَّى صَبَّكَ فَضَلَ شَرَابَكَ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The moderation is a matter which is Beloved to Allah<sup>-azwj</sup> Mighty and Majestic, and the extravagance is a matter Hated by Allah<sup>-azwj</sup> to the extent of the date-stone, It applies even to one's throwing the stone inside the piece of a date; it can be useful for something, and to throwing the leftover of what you drink'.<sup>208</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic **[2:219] And they ask you as to what they should spend. Say:**

<sup>206</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 12

<sup>207</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 1

<sup>208</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 2

**Whatever you can spare.** He<sup>-asws</sup> said: 'The 'spare', is the middle (neither too little nor too much)'.<sup>209</sup>

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْقَصْدُ مَثْرَاةٌ وَ السَّرْفُ مَثْوَاةٌ .

Ali Bin Muhammad, raising it, said,

'Amir Al-Momineen<sup>-asws</sup> said: 'The moderation (leads to) prosperity, and the extravagance (leads to) ruination'.<sup>210</sup>

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

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

(It has been narrated) from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three are redeemers'. So he<sup>-saww</sup> mentioned the third as being – the moderation during the prosperity as well as (during) the poverty'.<sup>211</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِ بْنِ أَبَانَ عَنْ مُدْرِكِ بْنِ أَبِي الْهَزَاهَزِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ ضَمِنْتُ لِمَنْ اقْتَصَدَ أَنْ لَا يَفْتَقِرَ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I heard him<sup>-asws</sup> saying: 'I<sup>-asws</sup> guarantee for the one who is moderate that he would not be impoverished (run into financial difficulties)'.<sup>212</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'If only a man spends whatever is in his hands in a Way from the Ways of Allah<sup>-azwj</sup>, there would be neither any good nor of any value. Is not Allah<sup>-azwj</sup> the Exalted Saying [2:195] and cast not yourselves to destruction with your own hands, and do good (to others); surely Allah loves the doers of good – Meaning the economizers (moderate in their spending)'.<sup>213</sup>

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

<sup>209</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 3

<sup>210</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 4

<sup>211</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 5

<sup>212</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 6

<sup>213</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 7

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

‘Abu Abdullah<sup>-asws</sup> said: ‘O Ubeyd! The extravagance inherits the poverty, and the moderation inherits the prosperity’.<sup>214</sup>

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

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

‘Abu Al-Hassan<sup>-asws</sup> said: ‘A person will not be in poverty (while observing) moderation’.<sup>215</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) أَنَّهُ قَالَ لَهُ إِنَّا نَكُونُ فِي طَرِيقِ مَكَّةَ فَنُرِيدُ الْإِحْرَامَ فَتَنْطَلِي وَ لَا تَكُونُ مَعَنَا نُخَالَةُ نَنْدَلِكُ بِهَا مِنَ النُّورَةِ فَتَنْدَلِكُ بِالذَّقِيقِ وَ قَدْ دَخَلْنَا مِنْ ذَلِكَ مَا اللَّهُ أَعْلَمُ بِهِ فَقَالَ أَمْخَافَةُ الْإِسْرَافِ فُلْتُ نَعَمْ فَقَالَ لَيْسَ فِيمَا أَصْلَحَ الْبَدَنَ إِسْرَافٌ إِيَّيْ رَبِّمَا أَمَرْتُ بِالتَّقْوَى فَيَلْتُ بِالرَّيْبِ فَاتَدَلِكُ بِهِ إِنَّمَا الْإِسْرَافُ فِيمَا أَفْسَدَ الْمَالُ وَ أَضَرَ بِالْبَدَنِ

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

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

فُلْتُ فَمَا الْإِقْتَارُ قَالَ أَكَلُ الْخُبْزِ وَ الْمِلْحُ وَ أَنْتَ تَقْدِرُ عَلَى غَيْرِهِ فُلْتُ فَمَا الْقَصْدُ قَالَ الْخُبْزُ وَ اللَّحْمُ وَ اللَّبَنُ وَ الْحَلُّ وَ السَّمْنُ مَرَّةً هَذَا وَ مَرَّةً هَذَا .

I said, ‘So what is the austerity?’ He<sup>-asws</sup> said: ‘Eating the bread and the salt, while you are able upon something else’. I said, ‘So what is the moderation?’ He<sup>-asws</sup> said: ‘The bread, and the meat, and the milk, and the vinegar, and the butter, once this, and once this’.<sup>216</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا جَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْكُمْ فَجُودُوا وَ إِذَا أَمْسَكَ عَنْكُمْ فَأَمْسِكُوا وَ لَا تُجَاوِدُوا اللَّهَ فَهُوَ الْأَجُودُ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Blessed and High is benevolent upon you, so you be benevolent, and when He<sup>-azwj</sup> Withholds

<sup>214</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 8

<sup>215</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 9

<sup>216</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 10

from you, so you withhold, and do not try to be more benevolent than Allah<sup>-azwj</sup>, for He<sup>-azwj</sup> is the most Belevolent'.<sup>217</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The one who is moderate in his living, Allah<sup>-azwj</sup> would Grace him, and the one who squanders (wastes), Allah<sup>-azwj</sup> would Deprive him'.<sup>218</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) يَقُولُ الرَّفْقُ نِصْفُ الْعَيْشِ وَ مَا عَالَ أَمْرٌ فِي أَقْصَادِهِ .

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

'I heard Abu Al-Hassan Musa<sup>-asws</sup> saying: 'Easing-off is half of one's sustenance, and a person would not be impoverished in his moderation'.<sup>219</sup>

### بَابُ كَرَاهِيَةِ السَّرْفِ وَ التَّقْتِيرِ

## Chapter 87 Abhorrence of the extravagance and the miserliness

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

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

'Abu Abdullah<sup>-asws</sup> recited this verse [25:67] **And they who when they spend, are neither extravagant nor stingy, but with moderation.** So he<sup>-asws</sup> grabbed a handful of pebbles and captured these in his<sup>-asws</sup> hand, and he<sup>-asws</sup> said: 'This is the miserliness which Allah<sup>-azwj</sup> Mentions in His<sup>-azwj</sup> book'. Then he<sup>-asws</sup> grabbed another handful, so he<sup>-asws</sup> opened his<sup>-asws</sup> palm, all of it, then said: 'This is the extravagance'. Then he<sup>-asws</sup> grabbed another handful, so he<sup>-asws</sup> opened part of it and withheld part of it and said, 'This is the moderation'.<sup>220</sup>

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

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

<sup>217</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 11

<sup>218</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 12

<sup>219</sup> Al Kafi – V 4 – The Book of Zakat Ch 80 H 13

<sup>220</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 1

'I asked Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, about the spending upon the dependants. So he<sup>-asws</sup> said: 'What is between the two (limits of) abhorrence – the extravagance and the miserliness'.<sup>221</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ ابْنِ أَبِي يَعْفُورٍ وَ يُوسُفَ بْنِ عُمَارَةَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِنَّ مَعَ الْإِسْرَافِ قَلَّةَ الْبِرِّكَةِ .

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

'Abu Abdullah<sup>-asws</sup> said: 'Along with the extravagance is the scarcity of the Blessings'.<sup>222</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ رَبُّ فَقِيرٍ هُوَ أَسْرَفَ مِنَ الْغَنِيِّ إِنَّ الْغَنِيَّ يُنْفِقُ مِمَّا أُوتِيَ وَ الْفَقِيرَ يُنْفِقُ مِنْ غَيْرِ مَا أُوتِيَ

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Sometimes the poor one is more extravagant than the rich one. The rich one spends from what he has been given, and the poor one spends from that which does not belong to him'.<sup>223</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تَشْرَفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَقَالَ كَانَ فُلَانٌ مِنْ فُلَانِ الْأَنْصَارِيِّ سَمَاءً وَ كَانَ لَهُ حَرْثٌ وَ كَانَ إِذَا أَخَذَ يَتَصَدَّقُ بِهِ وَ يَبْقَى هُوَ وَ عِيَالُهُ بِغَيْرِ شَيْءٍ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ سِرْفًا .

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

'A man asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic [6:141] and give the due of it on the day of its reaping, and do not act extravagantly; surely He does not Love the extravagant. So he<sup>-asws</sup> said: 'So and so, son of so and so the Helper (he<sup>-asws</sup> mentioned his name), had a farm for him, and when he took (the harvest), he gave in charity (all of) it, and there remained himself and his dependants without anything. So Allah<sup>-azwj</sup> Mighty and Majestic Made that to be an extravagance'.<sup>224</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic [17:29] And do not make your hand to be shackled to your neck nor

<sup>221</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 2

<sup>222</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 3

<sup>223</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 4

<sup>224</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 5

**extend it to its limit, lest you should become blameworthy, tied up.** He<sup>-asws</sup> said: 'The 'tied up' is the destitution'.<sup>225</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْبٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَجَاءَ سَائِلٌ فَقَامَ إِلَيَّ مَكْتَلٌ فِيهِ تَمْرٌ فَمَلَأْتُ يَدَهُ فَنَاقَلَهُ ثُمَّ جَاءَ آخَرٌ فَسَأَلَهُ فَقَامَ بِيَدِهِ فَنَاقَلَهُ ثُمَّ جَاءَ آخَرٌ فَسَأَلَهُ فَقَامَ بِيَدِهِ فَنَاقَلَهُ ثُمَّ جَاءَ آخَرٌ فَسَأَلَهُ فَقَامَ بِيَدِهِ فَنَاقَلَهُ

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

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

ثُمَّ جَاءَ آخَرٌ فَقَالَ اللَّهُ رَازِقُنَا وَ إِيَّاكَ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ لَا يَسْأَلُهُ أَحَدٌ مِنَ الدُّنْيَا شَيْئًا إِلَّا أَعْطَاهُ فَأَرْسَلْتُ إِلَيْهِ امْرَأَةً ابْنًا لَهَا فَقَالَتْ انْطَلِقِي إِلَيْهِ فَاسْأَلِيهِ فَإِنْ قَالَ لَكَ لَيْسَ عِنْدَنَا شَيْءٌ فَقُلِي أَعْطَيْتِي فَمِصْكَ قَالَ فَأَخَذَ فَمِصَّهُ فَرَمَى بِهِ إِلَيْهِ

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

وَ فِي نُسخةٍ أُخْرَى فَأَعْطَاهُ فَأَدَبَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى الْقَصْدِ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُقُوكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا .

And in another copy, 'So he<sup>-saww</sup> gave him (his<sup>-saww</sup> shirt) and Allah<sup>-azwj</sup> Blessed and High Educated him<sup>-saww</sup> upon the moderation, so He<sup>-azwj</sup> Said **[17:29] And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, tied up**'.<sup>226</sup>

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

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

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic **[25:67] but with moderation.** He<sup>-asws</sup> said: 'The moderation, it is the act of kindness; upon the affluent being his measurement, and upon the poor being his measurement, chattels with the kindness, being a right upon the do-gooders, upon a

<sup>225</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 6

<sup>226</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 7

measurement of his dependants and their expenditure which is correct for him and for them; and Allah<sup>-azwj</sup> does not Encumber (Burden) a soul except what He<sup>-azwj</sup> Gave it'.<sup>227</sup>

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

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

'Regarding the Words of the Exalted [25:67] **And they who when they spend, are neither extravagant nor stingy, but with moderation**, so he<sup>-asws</sup> extended his<sup>-asws</sup> palm and separated his<sup>-asws</sup> fingers and tilted it a bit. And about the Words of the Exalted [17:29] **nor extend it to its limit**, so he<sup>-asws</sup> extended his<sup>-asws</sup> palm and said: 'Like this'. And he<sup>-asws</sup> said: 'The **moderation** is what comes out from between the fingers, and something from it remains in the palm'.<sup>228</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُفْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَدْنَى مَا يَجِيءُ مِنْ حَدِّ الْإِسْرَافِ فَقَالَ ابْتِدَأْكَ ثَوْبَ صَوْنِكَ وَ إِهْرَافَكَ فَضَلَّ إِنَائِكَ وَ أَكَلَكَ التَّمْرَ وَ رَمَيْكَ النَّوَى هَاهُنَا وَ هَاهُنَا .

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

'I said to Abu Abdullah<sup>-asws</sup>, 'The lowest of what comes from a limit of the extravagance?' So he<sup>-asws</sup> said: 'Your abuse of your worn out clothes, and your burning of the excess in your utensils, and your eating the dates and throwing the cores over here and over here'.<sup>229</sup>

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

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

'Abu Abdullah<sup>-asws</sup> said: 'There are four for whom (supplications) would not be Answered – One of them is the one for whom is wealth, so he spoils it, then he is saying, 'O Lord<sup>-azwj</sup>, Grace me!' So Allah<sup>-azwj</sup> Mighty and Majestic is Saying: "Did I<sup>-azwj</sup> not Command you with the moderation?"<sup>230</sup>

بَابُ سَفَى الْمَاءِ

## Chapter 88 – Quenching with the water

<sup>227</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 8

<sup>228</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 9

<sup>229</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 10

<sup>230</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 11

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The first of what would be begun with in the Hereafter is a charity of the water, meaning regarding the Recompense'.<sup>231</sup>

مُحَمَّدٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَفْضَلُ الصَّدَقَةِ إِتْرَادُ كَبِدِ حَرَى .

Muhammad, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Misma'a,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The most superior of the charities is cooling the hot liver (quenching ones thirst)'.<sup>232</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ سَقَى الْمَاءَ فِي مَوْضِعٍ يُوجَدُ فِيهِ الْمَاءُ كَانَ كَمَنْ أَعْطَى رَقَبَةً وَ مَنْ سَقَى الْمَاءَ فِي مَوْضِعٍ لَا يُوجَدُ فِيهِ الْمَاءُ كَانَ كَمَنْ أَحْيَا نَفْسًا وَ مَنْ أَحْيَا نَفْسًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who quenches with the water in a place wherein the water is to be found would be like the one who emancipates (liberates) a neck; and the one who quenches with the water in a place wherein the water is not to be found would be like the one who revives a soul, and the one who revives a soul, so rather it is as if he has revived (all) people altogether'.<sup>233</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ مُصَادِفٍ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَمَرَرْنَا عَلَى رَجُلٍ فِي أَصْلِ شَجَرَةٍ وَ قَدْ أَلْقَى بِنَفْسِهِ فَقَالَ مَنْ بِنَا إِلَى هَذَا الرَّجُلِ فَإِنِّي أَخَافُ أَنْ يَكُونَ قَدْ أَصَابَهُ عَطَشٌ فَمِلْنَا فَإِذَا رَجُلٌ مِنَ الْفَرَّاسِيِّينَ طَوِيلُ الشَّعْرِ فَسَأَلَهُ أَعْطَشَانُ أَنْتَ فَقَالَ نَعَمْ فَقَالَ لِي أَنْزِلْ يَا مُصَادِفُ فَاسْقِهِ فَتَنَزَّلْتُ وَ سَقَيْتُهُ ثُمَّ رَكِبْتُ وَ سِرْنَا فَقُلْتُ هَذَا نَصْرَانِي فَتَنَصَّدَقْتُ عَلَى نَصْرَانِي فَقَالَ نَعَمْ إِذَا كَانُوا فِي مِثْلِ هَذَا الْحَالِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim, from Mosadif who said,

'I was with Abu Abdullah between Makkah and Al-Medina, so we passed by a man at the base of a tree and he had thrown himself (fainted). So he<sup>-asws</sup> said: 'Let us go to this man, for I<sup>-asws</sup> fear that he happens to have been hit by thirst. So we went and there was a man from Al-Faraseen with long hair. So he<sup>-asws</sup> asked him: 'Are you thirsty?' So he said, 'Yes'. So he<sup>-asws</sup> said to me: 'Descend, O Musadif, and quench him'. So I descended and quenched him, then rode, and we went. So I said, 'This is a

<sup>231</sup> Al Kafi – V 4 – The Book of Zakat Ch 82 H 1

<sup>232</sup> Al Kafi – V 4 – The Book of Zakat Ch 82 H 2

<sup>233</sup> Al Kafi – V 4 – The Book of Zakat Ch 82 H 3

Christian man. So you<sup>-asws</sup> give charity to a Christian?' So he<sup>-asws</sup> said: 'Yes, when they are upon a state like this'.<sup>234</sup>

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

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from his grandfather,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'A Bedouin came over to the Prophet<sup>-saww</sup>, so he said, 'Teach me a deed by which I can enter the Paradise'. So he<sup>-saww</sup> said: 'Feed the food, and initiate the greeting'. So he said, 'I cannot endure that'. He<sup>-saww</sup> said: 'So is there a camel for you?' He said, 'Yes'. He<sup>-saww</sup> said: 'So prepare a camel and usher to it a family who are not drinking the water except for intermittently. Thus, they would neither exhaust your camel nor would they damage your water container, until the Paradise is Obligated for you'.<sup>235</sup>

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

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

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and High Loves cooling the hot liver (a thirsty one), and the one who quenches a hot liver from an animal, or something else, Allah<sup>-azwj</sup> would Shade him on a Day in which there would be no shade except for His<sup>-azwj</sup> Shade'.<sup>236</sup>

### بَابُ الصَّدَقَةِ لِبَنِي هَاشِمٍ وَ مَوَالِيهِمْ وَ صَلَاتِهِمْ

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

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'A group of people from the Clan of Hashim came over to Rasool-Allah<sup>-saww</sup>. So they asked him<sup>-saww</sup> that he<sup>-saww</sup> should utilise them upon the (collection of the) charities of the livestock, and they said, 'Can there happen to be for us this portion which Allah<sup>-azwj</sup> has Made it to be for the workers over it, so we are the closes with it'. So Rasool-Allah<sup>-saww</sup> said: 'O sons of

<sup>234</sup> Al Kafi – V 4 – The Book of Zakat Ch 82 H 4

<sup>235</sup> Al Kafi – V 4 – The Book of Zakat Ch 82 H 5

<sup>236</sup> Al Kafi – V 4 – The Book of Zakat Ch 82 H 6

Abdul Muttalib-as! The charity is neither Permissible for me, nor for you all, but I-saww have been Promised the intercession’.

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

Then Abu Abdullah-asws said: ‘By Allah-azwj has been Promised it. So what is your thinking, O sons of Abdul Muttalib-asws! When I-asws grab the ring of the door of the Paradise, do you see me-asws giving preference to others over you all?’<sup>237</sup>

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

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

(It has been narrated) from Abu Ja’far-asws and Abu Abdullah-asws both having said: ‘Rasool-Allah-saww said: ‘The charity is the dirt of the hands of the people, and Allah-azwj has Prohibited upon me-saww from it, and from other that which what has been Prohibited; and the charity is not Permissible for the Clan of Abdul Muttalib’.

ثُمَّ قَالَ أَمَا وَ اللَّهُ لَوْ قَدْ قُمْتُ عَلَى بَابِ الْجَنَّةِ ثُمَّ أَخَذْتُ بِحَلْقَتِهِ لَقَدْ عَلِمْتُمْ أَيَّي لَأَوْثُرُ عَلَيْكُمْ فَارْضَوْا لِأَنْفُسِكُمْ بِمَا رَضِيَ اللَّهُ وَ رَسُولُهُ لَكُمْ قَالُوا قَدْ رَضِينَا .

Then he-saww said: ‘By Allah-azwj! If I-saww were to stand at the Door of the Paradise, then grab its ring, you would come to know that I-saww would not prefer (anyone else) over you. Therefore, be pleased with what Allah-azwj and His-azwj Rasool-saww are pleased with’. They said, ‘We are pleased’.<sup>238</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ أ تَجُلُّ الصَّدَقَةَ لِبَنِي هَاشِمٍ فَقَالَ إِنَّمَا تِلْكَ الصَّدَقَةُ الْوَاجِبَةُ عَلَى النَّاسِ لَا تَجُلُّ لَنَا قَالُوا غَيْرَ ذَلِكَ فَلَيْسَ بِهِ بَأْسٌ وَ لَوْ كَانَ كَذَلِكَ مَا اسْتَطَاعُوا أَنْ يَخْرُجُوا إِلَى مَكَّةَ هَذِهِ الْمِيَاهُ عَامَّتْهَا صَدَقَةٌ .

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

(It has been narrated) from Abu Abdullah-asws, said, ‘I said to him-asws, ‘Is the charity Permissible for the Clan of Hashim-as?’ So he-asws said: ‘But rather, that is the charity Obligated upon the people, it is not Permissible for us-asws. So as for the other than that, so there is no problem with it. And had it been like that, they would not have the leeway that they go out to Makkah. These waters, the generality of it is charity’.<sup>239</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أ تَجُلُّ الصَّدَقَةَ لِمَوَالِي بَنِي هَاشِمٍ قَالَ نَعَمْ .

<sup>237</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 1

<sup>238</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 2

<sup>239</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 3

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

'I said to Abu Abdullah<sup>-asws</sup>, 'Is the charity Permissible for the slave of the Clan of Hashim<sup>-as</sup>?' He<sup>-asws</sup> said: 'Yes'.<sup>240</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عَثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الصَّدَقَةِ الَّتِي حُرِّمَتْ عَلَى بَنِي هَاشِمٍ مَا هِيَ قَالَ هِيَ الزَّكَاةُ فَلْتُ فَتَجُلُ صَدَقَهُمْ بَعْضِهِمْ عَلَى بَعْضٍ قَالَ نَعَمْ.

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

'I asked Abu Abdullah<sup>-asws</sup> about the charity which is prohibited unto the Clan of Hashim<sup>-as</sup>, what is it?' He<sup>-asws</sup> said: 'It is the Zakat'. I said, 'So is the charity Permissible upon each other?' He<sup>-asws</sup> said: 'Yes'.<sup>241</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Give the Zakaat to the ones you need it from the Clan of Hashim<sup>-as</sup>, for it is Permissible for them (from each other as per the above Hadith), and rather it is Prohibited upon the Prophet<sup>-saww</sup>, and the Imam<sup>-asws</sup> from after him<sup>-saww</sup>, and the Imams<sup>-asws</sup>, all of them'.<sup>242</sup>

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of our companions, from Muhammad Bin Abdullah, from Muhammad Bin Yazeed,

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> having said: 'The one who is not able that he maintains good relations with us<sup>-asws</sup>, so let him maintain good relations with the poor ones of our<sup>-asws</sup> Shias; and the one who is not able to visit our<sup>-asws</sup> graves, so let him visit the graves of righteous ones of our<sup>-asws</sup> brethren'.<sup>243</sup>

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

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Nowfaly, from Isa Bin Abdullah,

<sup>240</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 4

<sup>241</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 5

<sup>242</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 6

<sup>243</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 7

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The one who extends a hand to one of my<sup>-asws</sup> family members, I<sup>-asws</sup> shall suffice him on the Day of Judgement’.<sup>244</sup>

وَعَنْهُ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنِّي شَافِعُ يَوْمَ الْقِيَامَةِ لِأَرْبَعَةِ أَصْنَافٍ وَ لَوْ جَاءُوا بِذُنُوبِ أَهْلِ الدُّنْيَا رَجُلٌ نَصَرَ ذُرِّيَّتِي وَ رَجُلٌ بَدَلَ مَالَهُ لِذُرِّيَّتِي عِنْدَ الْمُضِيقِ وَ رَجُلٌ أَحَبَّ ذُرِّيَّتِي بِاللِّسَانِ وَ بِالْقَلْبِ وَ رَجُلٌ يَسْعَى فِي حَوَائِجِ ذُرِّيَّتِي إِذَا طُرِدُوا أَوْ شُرِدُوا .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘I<sup>-saww</sup> would be an intercessor on the Day of Judgement for four types (of people) and even though they may have come with the sins of the people of the world – a man who helped my<sup>-saww</sup> children; and a man who spent his wealth for my<sup>-saww</sup> descendants during constraints; and a man who loved my<sup>-saww</sup> children by the tongue, and by the heart; and a man who strived regarding the needs of my<sup>-saww</sup> children when they were either expelled or displaced’.<sup>245</sup>

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

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Sa'alba Bin Maymoun who said,

‘Abu Abdullah<sup>-asws</sup> used to ask Shahaab (to give) his<sup>-asws</sup> Zakat to his<sup>-asws</sup> slaves, and rather the Zakat is Prohibited unto them<sup>-asws</sup> but (it is permissible for our<sup>-asws</sup>) slaves’.<sup>246</sup>

## بَابُ النَّوَادِرِ

### Chapter 90 – The Miscellaneous

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ قَالَ يَعْنِي الزَّكَاةَ الْمَقْرُوضَةَ قَالَ قُلْتُ وَ إِنْ تُخْفُوها وَ تُؤْتُوها الْفُقَرَاءَ قَالَ يَعْنِي النَّافِلَةَ إِنَّهُمْ كَانُوا يَسْتَجِبُونَ إِظْهَارَ الْفَرَايِضِ وَ كِنْمَانَ النَّوَافِلِ .

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

(It has been narrated) from a man, from Abu Ja'far<sup>-asws</sup> regarding the Words of the Mighty and Majestic [2:271] **If you give alms openly, it is good.** He<sup>-asws</sup> said: ‘It Means the Obligatory Zakat’. I said, ‘[2:271] **and if you hide it and give it to the poor?**’ He<sup>-asws</sup> said: ‘It Means the voluntary (charity). They used to love the manifestation of the Obligatory and concealing the voluntary’.<sup>247</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ مُعَلَّى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الزَّكَاةِ تَجِبُ عَلَيَّ فِي مَوْضِعٍ لَا يُمَكِّنُنِي أَنْ أُؤَدِّيَهَا قَالَ اعْزَلْهَا فَإِنْ اتَّجَرْتَ بِهَا فَأَنْتَ ضَامِنٌ لَهَا وَ لَهَا الرِّبْحُ وَ إِنْ تَوَيْتَ فِي

<sup>244</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 8

<sup>245</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 9

<sup>246</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 10

<sup>247</sup> Al Kafi – V 4 – The Book of Zakat Ch 84 H 1

حَالٍ مَا عَزَلْتَهَا مِنْ غَيْرِ أَنْ تَشْغَلَهَا فِي تِجَارَةٍ فَلَيْسَ عَلَيْكَ وَ إِنْ لَمْ تَعَزَلْهَا وَ اتَّجَرْتَ بِهَا فِي جُمْلَةِ مَالِكَ فَلَهَا بِقِسْطِهَا مِنَ الرَّبْحِ وَ لَا وَضِيعَةً عَلَيْهَا .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Zakat Obligated upon me in a place it is not possible for me that I pay it. He<sup>asws</sup> said: 'Isolate it, for if you were to trade with it, so you would be responsible for it, and for it is the profit, and if you were to die in a state after having isolated it from that which was involved in business, so there is nothing upon you, but if you isolate it and trade with it in the entirety of your wealth, so for it is its equitable distribution from the profits, and there is no expenses (deductible) upon it'.<sup>248</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ عَاصِمٍ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ كَانَ يَتَصَدَّقُ بِالسُّكَّرِ فَقِيلَ لَهُ أَتَتَصَدَّقُ بِالسُّكَّرِ فَقَالَ نَعَمْ إِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَيَّ مِنْهُ فَأَنَا أَحَبُّ أَنْ أَتَصَدَّقَ بِأَحَبِّ الْأَشْيَاءِ إِلَيَّ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> used to give charity with the sugar, so it was said to him<sup>asws</sup>, 'You<sup>asws</sup> are giving charity with the sugar?' So he<sup>asws</sup> said: 'Yes, there is nothing more beloved to me<sup>asws</sup> than it, therefore I<sup>asws</sup> loved it that I<sup>asws</sup> should give charity with the thing most beloved to me<sup>asws</sup>'.<sup>249</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مُوسِعٌ عَلَى شَيْعَتِنَا أَنْ يُنْفِقُوا مِمَّا فِي أَيْدِيهِمْ بِالْمَعْرُوفِ فَإِذَا قَامَ فَاثْمُنَا حَرَّمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتِيَهُ بِهِ فَيَسْتَعِينُ بِهِ عَلَى عَدُوِّهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ .

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'There is leeway upon our<sup>asws</sup> Shias that they can spend from what is in their hands with the acts of kindness. So when our<sup>asws</sup> Qaim<sup>asws</sup> rises, it would be Prohibited unto every one with a treasure to hoard it until he comes with it, so he assists with it against his<sup>asws</sup> enemies, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [9:34] and (as for) those who hoard up the gold and the silver and do not spend it in Allah's Way, announce to them a painful Punishment'.<sup>250</sup>

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

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

<sup>248</sup> Al Kafi – V 4 – The Book of Zakat Ch 84 H 2

<sup>249</sup> Al Kafi – V 4 – The Book of Zakat Ch 84 H 3

<sup>250</sup> Al Kafi – V 4 – The Book of Zakat Ch 84 H 4

(It has been narrated) from Abu Al-Hassan Musa<sup>-asws</sup> having said: ‘Fortify you wealth with the Zakat’.<sup>251</sup>

هَذَا آخِرُ كِتَابِ الزَّكَاةِ وَ الصَّدَقَةِ مِنْ كِتَابِ الْكَافِي لِلشَّيْخِ الْأَجَلِّ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلِينِيِّ رَحِمَهُ اللَّهُ وَ يَتْلُوهُ  
كِتَابَ الصِّيَامِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الْأَنْمَةِ الطَّاهِرِينَ الْمَعْصُومِينَ .

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

## كِتَابُ الصِّيَامِ

### THE BOOK OF FASTS (1)

بَابُ مَا جَاءَ فِي فَضْلِ الصَّوْمِ وَ الصَّائِمِ

#### Chapter 1 – What (reports) have come regarding the merits of the Fast and the Fasting one

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ بِنَبِيِّ الْإِسْلَامِ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ وَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الصَّوْمُ جُنَّةٌ مِنَ النَّارِ .

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

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘Al-Islam is based upon five things – upon the Salaat (Prayer), and the Zakaat, and the Hajj, and al-Soam (the Fast), and Al-Wilayah; and Rasool-Allah<sup>-saww</sup> said: ‘The ‘الصَّوْمُ’ (the Fast) is a shield from the Fire’.<sup>252</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ مِنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ قَالُوا بَلَى

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> that the Prophet<sup>-saww</sup> said to his<sup>-saww</sup> companions: ‘Shall I<sup>-saww</sup> inform you all with something that if you were to do it, it would distance the Satan<sup>la</sup> from you just as the East is distanced from the West?’ They said, ‘Yes’ (please).

<sup>251</sup> Al Kafi – V 4 – The Book of Zakat Ch 84 H 5

<sup>252</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 1

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَارَرَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعُ دَابِرَهُ وَ الْإِسْتِعْفَارُ يَقْطَعُ وَتِينَهُ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَبْدَانِ الصِّيَامُ .

He<sup>-saww</sup> said : ‘The Fast blackens his<sup>la</sup> face, and the charity breaks his<sup>la</sup> back, and the love for the Sake of Allah<sup>-azwj</sup> and the assistance upon the righteous deeds cuts-off his<sup>la</sup> tail (followers), and seeking the Forgiveness cuts-off his<sup>la</sup> vein (aorta); and for everything is a Zakaat, and a Zakaat of the bodies are the Fasts’.<sup>253</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ نَعْلَبَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَلَا أُخْبِرُكَ بِأَصْلِ الْإِسْلَامِ وَ فَرْعِهِ وَ ذُرْوَتِهِ وَ سَنَامِهِ قُلْتُ بَلَى قَالَ أَصْلُهُ الصَّلَاةُ وَ فَرْعُهُ الزَّكَاةُ وَ ذُرْوَتُهُ وَ سَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ إِنَّ الصَّوْمَ جُنَّةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Sa'alba, from Ali Bin Abdul Aziz who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘Shall I<sup>-asws</sup> inform you with the root of Al-Islam and its branch, and its peak and its high point?’ I said, ‘Yes’. He<sup>-asws</sup> said: ‘Its root is the Salaat (Prayer), and its branch is the Zakaat, and its peak and its high point is the Jihad in the Way of Allah<sup>-azwj</sup>. Shall I<sup>-asws</sup> inform you of the doors of the goodness? The Fast is a shield’.<sup>254</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَجْسَادِ الصَّوْمُ .

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

‘For everything is Zakaat, and a Zakaat of the bodies is the Fast’.<sup>255</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَبِي إِنَّ الرَّجُلَ لَيُصَوْمُ يَوْمًا تَطَوُّعًا يُرِيدُ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَيَدْخُلُهُ اللَّهُ بِهِ الْجَنَّةَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Usman, from Ismail Bin Yasaar who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> said: ‘The man who Fasts for one day voluntarily, intending what is in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, so Allah<sup>-azwj</sup> would Enter him into the Paradise due to it’.<sup>256</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلْمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ الصَّوْمُ لِي وَ أَنَا أُجْزِي عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Salma Sahib Al Sabiry, from Abu Al Sabbah,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Blessed and High is Saying: “The Fast is for Me<sup>-azwj</sup>, and I<sup>-azwj</sup> shall Recompense upon it’.<sup>257</sup>

<sup>253</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 2

<sup>254</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 3

<sup>255</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 4

<sup>256</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 5

<sup>257</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 6

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ اسْتَعِينُوا بِالصَّبْرِ بِالصَّبْرِ قَالَ الصَّبْرُ الصِّيَامُ وَ قَالَ إِذَا نَزَلَتْ بِالرَّجْلِ النَّارُ لَهُ وَ الشَّدِيدَةُ فَلْيَصُمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ اسْتَعِينُوا بِالصَّبْرِ يَغْنِي الصِّيَامَ .

Ali, from his father, from Ibn Abu Umeyr, from Suleyman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic [2:45] **And seek Assistance with the patience**, he<sup>-asws</sup> said: 'The patience (is a reference to) the Fasts'. And he<sup>-asws</sup> said: 'When there descends upon the man the descending (afflictions) and the difficulties, so let him Fast, for Allah<sup>-azwj</sup> Mighty and Majestic is Saying [2:45] **And seek Assistance with the patience**, Meaning the Fasts'.<sup>258</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ صَامَ لِلَّهِ عَزَّ وَجَلَّ يَوْمًا فِي شِدَّةِ الْحَرِّ فَأَصَابَهُ ظَمًا وَكَلَّ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَمْسَحُونَ وَجْهَهُ وَ يُبَشِّرُونَهُ حَتَّى إِذَا أَفْطَرَ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ مَا أَطْيَبَ رِيحَكَ وَ رَوْحَكَ مَلَائِكَتِي اشْهَدُوا أَنِّي قَدْ عَفَرْتُ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Munzar Bin Yazeed, from Yunus Bin Zibyan who said,

'Abu Abdullah<sup>-asws</sup> said: 'The one who Fasts for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic for a day during intense heat, so thirst hits him, Allah<sup>-azwj</sup> Allocates a thousand Angels with him, wiping his face, and giving him glad tidings until when he breaks the Fast, Allah<sup>-azwj</sup> Mighty and Majestic Says to him: "How aromatic is your fragrance and your spirit. My Angels! Bear witness that I<sup>-azwj</sup> have Forgiven him'.<sup>259</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الصَّائِمُ فِي عِبَادَةٍ وَ إِنْ كَانَ عَلَى فِرَاشِهِ مَا لَمْ يَغْتَتَبْ مُسْلِمًا .

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Ali Bin Al Noman, from Abdullah Bin Talha,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The Fasting one, is in worship, and even if he was upon his bed, for as long as he does not backbite a Muslim'.<sup>260</sup>

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَتَمَ صَوْمَهُ قَالَ اللَّهُ عَزَّ وَجَلَّ لِمَلَائِكَتِهِ عَبْدِي اسْتَجَارَ مِنْ عَذَابِي فَأَجِيرُوهُ وَ وَكَّلَ اللَّهُ تَعَالَى مَلَائِكَتَهُ بِالْأَعْيَاءِ لِلصَّائِمِينَ وَ لَمْ يَأْمُرْهُمْ بِالْأَعْيَاءِ إِلَّا اسْتَجَابَ لَهُمْ فِيهِ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who conceals his Fast, Allah<sup>-azwj</sup> Mighty and Majestic Says to His<sup>-azwj</sup> Angels: "My<sup>-azwj</sup> servant seeks Refuge from My<sup>-azwj</sup> Punishment, so I<sup>-azwj</sup> hereby Grant him Refuge", and Allah<sup>-azwj</sup> the Exalted Allocates His<sup>-azwj</sup> Angel with supplicating for the Fasting ones, and He<sup>-azwj</sup> does

<sup>258</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 7

<sup>259</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 8

<sup>260</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 9

not Command them with the supplication for anyone except that He<sup>-azwj</sup> Answers for them with regards to it'.<sup>261</sup>

عَلِيٌّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكُلَّ مَلَائِكَتَهُ بِالذُّعَاءِ لِلصَّائِمِينَ وَ قَالَ أَخْبَرَنِي جَبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) عَنْ رَبِّهِ أَنَّهُ قَالَ مَا أَمَرْتُ مَلَائِكَتِي بِالذُّعَاءِ لِأَحَدٍ مِنْ خَلْقِي إِلَّا اسْتَجَبْتُ لَهُمْ فِيهِ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> that the Prophet<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Might and Majestic Allocates His<sup>-azwj</sup> Angels with the supplication for the Fasting ones'. And he<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> informs me<sup>-saww</sup> about his<sup>-as</sup> Lord<sup>-azwj</sup> that He<sup>-azwj</sup> Said: 'I<sup>-azwj</sup> do not Command My<sup>-azwj</sup> Angels with the supplication for anyone from My<sup>-azwj</sup> creatures except that I<sup>-saww</sup> Answer to them with regards to it'''.<sup>262</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ نَوْمُ الصَّائِمِ عِبَادَةٌ وَ نَفْسُهُ تَسْبِيحٌ .

And by this chain,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Sleep of the Fasting-one is worship, and his breathing is Glorification'.<sup>263</sup>

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى ( عَلَيْهِ السَّلَامُ ) مَا يَمْنَعُكَ مِنْ مُنَاجَاتِي فَقَالَ يَا رَبِّ أَجَلُكَ عَنِ الْمُنَاجَاةِ لِحُلُوفِ فَمِ الصَّائِمِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى لِحُلُوفِ فَمِ الصَّائِمِ أَطِيبُ عِنْدِي مِنْ رِيحِ الْمِسْكِ .

Ali, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Might and Majestic Revealed unto Musa<sup>-as</sup>: "What prevents you<sup>-as</sup> from whispering to Me<sup>-azwj</sup>?' So he<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! I<sup>-as</sup> delayed from the whispering due to the smell of the mouth of a Fasting-one'. So Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto him<sup>-as</sup>: "O Musa<sup>-as</sup>! The smell of a mouth of a Fasting one is more aromatic in My<sup>-azwj</sup> Presence than the smell of musk'.<sup>264</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قِيلُوا فَإِنَّ اللَّهَ يُطْعِمُ الصَّائِمَ وَ يَسْقِيهِ فِي مَنَامِهِ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Amro Bin Saeed, from Al Hassan Bin Sadaqa who said,

'Abu Al Hassan<sup>-asws</sup> said: 'Have a midday nap, for Allah<sup>-azwj</sup> Feeds the Fasting-one and Quenches him in his sleep'.<sup>265</sup>

<sup>261</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 10

<sup>262</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 11

<sup>263</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 12

<sup>264</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 13

<sup>265</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 14

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلْمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ إِفْطَارِهِ وَ فَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Salma Sahib Al Sabiry, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'For the Fasting-one there are two joys – a joy during his breaking Fast, and a joy during meeting his Lord<sup>-azwj</sup>'.<sup>266</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ السَّمَّانِ الْأَرْمَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا رَأَى الصَّائِمَ قَوْمًا يَأْكُلُونَ أَوْ رَجُلًا يَأْكُلُ سَجَبَتْ كُلُّ شَعْرَةٍ مِنْهُ .

Ali Bin Ibrahim, from his father, from Al samman Al Armany,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'When the Fasting-one sees a group of people eating, or a man eating, every hair of his supplicates for him'.<sup>267</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْ صَامَ لِلَّهِ يَوْمًا فِي شِدَّةِ الْحَرِّ فَأَصَابَهُ طَمَأٌ وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ أَلْفَ مَلَكٍ يَمْسُخُونَ وَجْهَهُ وَ يُبَشِّرُونَهُ حَتَّى إِذَا أَفْطَرَ قَالَ اللَّهُ عَزَّ وَجَلَّ مَا أَطْيَبَ رِيحَكَ وَ رَوْحَكَ مَلَائِكَتِي اشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from Munzir Bin Yazeed, from Yunus Bin Zibyan who said,

'Abu Abdullah<sup>-asws</sup> said: 'The one who Fasts for the Sake of Allah<sup>-azwj</sup> for a day in intense heat, so thirst hits him, Allah<sup>-azwj</sup> Mighty and Majestic Allocates a thousand Angels with him, wiping his face and giving him glad tidings until when he breaks fast, Allah<sup>-azwj</sup> Mighty and Majestic Says: 'How aromatic is your fragrance and your spirit. My Angels! Bear witness that I<sup>-azwj</sup> have Forgiven him'.<sup>268</sup>

بَابُ فَضْلِ شَهْرِ رَمَضَانَ

## Chapter 2 – Merits of the Month of Ramazan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَمْرِو الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَعِدَّةُ الشُّهُورِ شَهْرُ اللَّهِ عَزَّ وَجَلَّ وَهُوَ شَهْرُ رَمَضَانَ وَ قَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَ نُزِّلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبَلَ الشُّهُرَ بِالْقُرْآنِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Al Shamy,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The number of months in the Presence of Allah<sup>-azwj</sup> are twelve months in the Book of Allah<sup>-azwj</sup>, from the day He<sup>-azwj</sup> Created the skies and the earth. So the commencement of the months is the Month of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, and it is the Month of Ramazan; and the heart of the Month of Ramazan is the Night of Pre-destination; and the Quran was Revealed

<sup>266</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 15

<sup>267</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 16

<sup>268</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 17

in the first night of the Month of Ramazan. Therefore, welcome the Month with the Quran'.<sup>269</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْمُسَمَعِيِّ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يُوصِي وَوَلَدَهُ إِذَا دَخَلَ شَهْرَ رَمَضَانَ فَاجْهَدُوا أَنْفُسَكُمْ فَإِنَّ فِيهِ تَفْسِمُ الْأَرْزَاقِ وَ تُكْتَبُ الْأَجَالُ وَ فِيهِ يُكْتَبُ وَفَدُ اللَّهِ الَّذِينَ يَفْدُونَ إِلَيْهِ وَ فِيهِ لَيْلَةٌ الْعَمَلِ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from Al Misma'a having heard,

'Abu Abdullah<sup>-asws</sup> advised his<sup>-asws</sup> children: 'When the Month of Ramazan enters (begins), so struggle yourselves, for therein is the distribution of the livelihoods, and the terms (life spans) are written (Ordained), and therein is written (Ordained) the delegations of Allah<sup>-azwj</sup> (Pilgrims of Hajj) who are going to Him<sup>-azwj</sup>, and in it is a night, the good deed therein it is better than the deed in a thousand months'.<sup>270</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ لَمْ يُعْفَرَ لَهُ فِي شَهْرِ رَمَضَانَ لَمْ يُعْفَرَ لَهُ إِلَى قَابِلٍ إِلَّا أَنْ يَشْهَدَ عَرَفَةَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al hakam,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who is not Forgiven in the Month of Ramazan, would not have Forgiveness for him up to the next (Month of Ramazan), except if he were to be present at Arafaat (during Zilhajj)'.<sup>271</sup>

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ حَظَبَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) النَّاسَ فِي آخِرِ جُمُعَةٍ مِنْ شَعْبَانَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ أَظْلَمَكُمْ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَ هُوَ شَهْرُ رَمَضَانَ فَرَضَ اللَّهُ صِيَامَهُ وَ جَعَلَ قِيَامَ لَيْلَةٍ فِيهِ بِتَطَوُّعِ صَلَاةٍ كَتَطَوُّعِ صَلَاةِ سَبْعِينَ لَيْلَةً فِيمَا سِوَاهُ مِنَ الشُّهُورِ

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Ayoub from Abu Al Ward,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> preached the people during the last Friday of Sha'ban. So he<sup>-saww</sup> Praised Allah<sup>-azwj</sup> and Extolled upon Him<sup>-azwj</sup>, then said: 'O you people! There has come upon you a Month wherein is a night better than a thousand months, and it is the Month of Ramazan. Allah<sup>-azwj</sup> has Obligated its Fasts and Made the standing at night (for Praying) in it with voluntary Prayers like the voluntary Prayers of seventy nights in what is besides from the months.

وَ جَعَلَ لِمَنْ تَطَوُّعَ فِيهِ بِخَصْلَةٍ مِنْ خِصَالِ الْخَيْرِ وَ الْبِرِّ كَأَجْرٍ مَنْ أَدَّى فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَدَّى فِيهِ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ فِيمَا سِوَاهُ مِنَ الشُّهُورِ

And Made for the one who voluntarily does in it, a quality from the qualities of the goodness and the righteousness, would have a Recompense like the one who fulfilled an Obligation from the Obligations of Allah<sup>-azwj</sup> Mighty and Majestic; and the one who

<sup>269</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 1

<sup>270</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 2

<sup>271</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 3

fulfils therein an Obligation from the Obligations of Allah<sup>-azwj</sup> would be like the one who fulfilled seventy Obligation from the Obligations of Allah<sup>-azwj</sup> in what is besides from the months.

وَهُوَ شَهْرُ الصَّبْرِ وَ إِنَّ الصَّبْرَ ثَوَابُهُ الْجَنَّةُ وَ شَهْرُ الْمُوَاسَاةِ وَ هُوَ شَهْرٌ يَزِيدُ اللَّهُ فِي رِزْقِ الْمُؤْمِنِ فِيهِ وَ مَنْ فَطَرَ فِيهِ مُؤْمِنًا صَانِمًا كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عِتْقُ رَقَبَةٍ وَ مَغْفِرَةٌ لِدُنُوبِهِ فِيمَا مَضَى

And it is the Month of patience, and the patience, its Reward is the Paradise; and it is a Month of sympathy, and it is a Month in which Allah<sup>-azwj</sup> Increases the sustenance of the Believers. And the one who provides for breaking the Fast of a Believer therein, would have for him, due to that, in the Presence of Allah<sup>-azwj</sup>, (Rewards of the) emancipation of a neck and Forgiveness regarding what is past'.

قِيلَ يَا رَسُولَ اللَّهِ لَيْسَ كُلُّنَا يَفْطِرُ عَلَى أَنْ يُفْطِرَ صَانِمًا فَقَالَ إِنَّ اللَّهَ كَرِيمٌ يُعْطِي هَذَا الثَّوَابَ لِمَنْ لَمْ يَفْطِرْ إِلَّا عَلَى مَدَقَةٍ مِنْ لَبَنٍ يُفْطِرُ بِهَا صَانِمًا أَوْ شَرِبَهُ مِنْ مَاءٍ عَذْبٍ أَوْ تَمْرَاتٍ لَا يَفْطِرُ عَلَى أَكْثَرِ مِنْ ذَلِكَ وَ مَنْ خَفَّفَ فِيهِ عَنِ مَمْلُوكِهِ خَفَّفَ اللَّهُ عَنْهُ حِسَابَهُ

It was said, 'O Rasool-Allah<sup>-saww</sup>! All of us are not able upon providing the breaking of the Fast of a Fasting-one'. So he<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> is Benevolent. He<sup>-azwj</sup> would Give this Reward for the one who is not able, upon the diluted milk to break the Fast of a Believer with it, or a drink of fresh water, or dates, if he is not able upon more than that. And the one who lightens therein (the tasks) of his owned slaves, Allah<sup>-azwj</sup> would Lighten His<sup>-azwj</sup> Reckoning from him.

وَ هُوَ شَهْرٌ أَوْلُهُ رَحْمَةٌ وَ أَوْسَطُهُ مَغْفِرَةٌ وَ آخِرُهُ الْإِجَابَةُ وَ الْعِتْقُ مِنَ النَّارِ وَ لَا غِنَى بِكُمْ عَنْ أَرْبَعِ خِصَالٍ خَصَلْتَيْنِ تُرْضُونَ اللَّهَ بِهِمَا وَ خَصَلْتَيْنِ لَا غِنَى بِكُمْ عَنْهُمَا فَأَمَّا اللَّتَانِ تُرْضُونَ اللَّهَ عَزَّ وَ جَلَّ بِهِمَا فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَمَّا اللَّتَانِ لَا غِنَى بِكُمْ عَنْهُمَا فَتَسْأَلُونَ اللَّهَ فِيهِ حَوَائِجَكُمْ وَ الْجَنَّةَ وَ تَسْأَلُونَ الْعَافِيَةَ وَ تَعُوذُونَ بِهِ مِنَ النَّارِ.

And it is such a Month, the beginning of it is Mercy, and its middle is Forgiveness, and its end is the Answering (of supplication), and the liberation (emancipation) from the Fire. And four characteristics should not be needless with you. Two characteristics you would be Pleasing Allah<sup>-azwj</sup> with them, and two characteristics you should not be needless from them. So as for those two which you would be Pleasing Allah<sup>-azwj</sup> Mighty and Majestic with them, so it is the testimony that there is no god except for Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>; and as for those two which you should not be needless from, so it is your asking Allah<sup>-azwj</sup> for your needs therein, and the Paradise, and you should be asking for 'العافية' the good health (and peace of mind), and seeking Refuge by it from the Fire'.<sup>272</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَمَّا حَضَرَ شَهْرَ رَمَضَانَ وَ ذَلِكَ فِي ثَلَاثِ بَقِيْنَ مِنْ شَعْبَانَ قَالَ لِبِلَالٍ نَادٍ فِي النَّاسِ فَجَمَعَ النَّاسَ ثُمَّ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَتْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذَا الشَّهْرَ قَدْ خَصَّكُمْ اللَّهُ بِهِ وَ حَضَرَكُمْ وَ هُوَ سَيِّدُ الشُّهُورِ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abdullah Bin Abdullah, from a man,



عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ لِلَّهِ عَزَّ وَجَلَّ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عِتْقًا وَطَلْقًا مِنَ النَّارِ إِلَّا مَنْ أَفْطَرَ عَلَى مُسْكِرٍ فَإِذَا كَانَ فِي آخِرِ لَيْلَةٍ مِنْهُ أَعْتَقَ فِيهَا مِثْلَ مَا أَعْتَقَ فِي جَمِيعِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Mighty and Majestic Liberates during every night of the Month of Ramazan with a Freeing, except for the one who breaks Fast upon an intoxicant. So when it is during the last night from it, He<sup>-azwj</sup> Liberates in it the like of what He<sup>-azwj</sup> had Liberated during the whole of it'.<sup>275</sup>

### بَابُ مَنْ فَطَرَ صَائِمًا

## Chapter 3 – The one who provides for the breaking the Fast of a Fasting-one

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلَمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ فَطَرَ صَائِمًا فَلَهُ مِثْلُ أَجْرِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Salmat Sahib Al Sabiry, from Abu Al Sabah Al Kinany,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who provides for the breaking of the Fast of a Fasting one, so for him would be similar to his Recompense'.<sup>276</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) قَالَ فِطْرُكَ أَهْلَكَ الصَّائِمِ أَفْضَلُ مِنْ صِيَامِكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Sa'dan Bin Muslim, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan Musa<sup>-asws</sup> having said: 'Your providing for the breaking of a Fast of your Fasting brother is superior than your own Fast'.<sup>277</sup>

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَيَابَةَ عَنْ ضُرَيْسٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) إِذَا كَانَ الْيَوْمُ الَّذِي يَصُومُ فِيهِ أَمَرَ بِشَاةٍ فَتُدْبَحُ وَتُقَطَّعُ أَعْضَاءُ وَتُطْبَخُ فَإِذَا كَانَ عِنْدَ الْمَسَاءِ أَكْبَبَ عَلَى الْفُدُورِ حَتَّى يَجِدَ رِيحَ الْمَرْقِ وَهُوَ صَائِمٌ ثُمَّ يَقُولُ هَاتُوا الْقِصَاعَ اعْرِفُوا لِأَلِ فُلَانٍ وَاعْرِفُوا لِأَلِ فُلَانٍ ثُمَّ يُؤْتِي بِخُبْزٍ وَ تَمْرٍ فَيَكُونُ ذَلِكَ عَشَاءَهُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آبَائِهِ .

Ahmad Bin Muhammad Bin Ali, from Ali Bin Asbaat, from Sayabat, from Zureys, from Hamza Bin Humran,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, whenever it was a day in which he<sup>-asws</sup> used to Fast in, would order with a sheep, so it would be slaughtered, and its parts would be cut and cooked. So when it would be the

<sup>275</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 7

<sup>276</sup> Al Kafi – V 4 – The Book of Fasts Ch 3 H 1

<sup>277</sup> Al Kafi – V 4 – The Book of Fasts Ch 3 H 2

evening, he-asws would devote himself-asws upon the cooking pots until he-asws would find the aroma of the broth, and he-asws would be Fasting, then he-asws would be saying: 'Bring a bowl, fill it for the family of so and so, and fill it for the family of so and so'. Then he-asws would bring bread and dates, so that would happen to be his-asws dinner. May Allah-azwj Bless upon him-asws and upon his-asws forefathers'.<sup>278</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) قَالَ دَخَلَ سَدِيرٌ عَلَى أَبِي ( عَلَيْهِ السَّلَامُ ) فِي شَهْرِ رَمَضَانَ فَقَالَ يَا سَدِيرُ هَلْ تَدْرِي أَيُّ اللَّيَالِي هَذِهِ فَقَالَ نَعَمْ فِذَلِكَ أَبِي هَذِهِ لَيَالِي شَهْرِ رَمَضَانَ فَمَا ذَلِكَ فَقَالَ لَهُ أَ تَقْدِرُ عَلَى أَنْ تُغَيِّقَ فِي كُلِّ لَيْلَةٍ مِنْ هَذِهِ اللَّيَالِي عَشْرَ رَقَبَاتٍ مِنْ وُلْدِ إِسْمَاعِيلَ فَقَالَ لَهُ سَدِيرٌ يَا أَبِي أَنْتَ وَ أُمِّي لَا يَبْلُغُ مَالِي ذَلِكَ

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

(It has been narrated) from Abu Abdullah-asws, from his-asws father-asws having said: 'Sudeyr came over to my-asws father-asws during the Month of Ramazan, so he-asws said: 'O Sudeyr! Do you know which of the nights this one is?' So he said, 'Yes, may my father be sacrificed for you-asws! These are the nights of the Month of Ramazan. So what is that?' So he-asws said to him: 'Are you able upon freeing, during each night from these nights, ten necks from the children of Ismail-as?' So Sudeyr said to him: 'May my father be sacrificed for you-asws, and my mother (as well), my wealth would not reach that'.

فَمَا زَالَ يَنْفُصُ حَتَّى بَلَغَ بِهِ رَقَبَةً وَاحِدَةً فِي كُلِّ ذَلِكَ يَقُولُ لَا أَقْدِرُ عَلَيْهِ فَقَالَ لَهُ فَمَا تَقْدِرُ أَنْ تُفْطِرَ فِي كُلِّ لَيْلَةٍ رَجُلًا مُسْلِمًا فَقَالَ لَهُ بَلَى وَ عَشْرَةَ فَقَالَ لَهُ أَبِي ( عَلَيْهِ السَّلَامُ ) فَذَلِكَ الَّذِي أَرَدْتُ يَا سَدِيرُ إِنَّ إِفْطَارَكَ أَحَاكَ الْمُسْلِمَ يَغْدِلُ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ ( عَلَيْهِ السَّلَامُ ) .

So he-asws did not cease to reduce (from ten) until it reached one neck. During each of that, he was saying, 'I am not able over it'. So he-asws said: 'So what is your ability if you were to provide breaking of a Fast, during each night, to a Muslim man?' So he said to him-asws, 'Yes, and (even) ten'. So my-asws father-asws said to him: 'So that is what I-asws intended, O Sudeyr! Your providing for the breaking of a Fast for your Muslim brother equates to (liberating) one neck from the children of Ismail-as'.<sup>279</sup>

بَابُ فِي النَّهْيِ عَنْ قَوْلِ رَمَضَانَ بِلَا شَهْرٍ

## Chapter 4 – Forbiddance from saying 'Ramazan' without (saying) 'Month'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَنْطَمِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا تَقُولُوا رَمَضَانَ وَ لَكِنْ قُولُوا شَهْرُ رَمَضَانَ فَإِنَّكُمْ لَا تَذَرُونَ مَا رَمَضَانُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khash'amy, from Giyas Bin Ibrahim,

<sup>278</sup> Al Kafi – V 4 – The Book of Fasts Ch 3 H 3

<sup>279</sup> Al Kafi – V 4 – The Book of Fasts Ch 3 H 4

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Do not be saying, 'Ramazan', but you should be saying, 'Month of Ramazan', for you all are not knowing what Ramazan is'.<sup>280</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَعْدِ بْنِ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ كُنَّا عِنْدَهُ ثَمَانِيَةَ رَجَالٍ فَذَكَرْنَا رَمَضَانَ فَقَالَ لَا تَقُولُوا هَذَا رَمَضَانُ وَلَا ذَهَبَ رَمَضَانُ وَلَا جَاءَ رَمَضَانُ فَإِنَّ رَمَضَانَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَجَلَّ لَا يَجِيءُ وَلَا يَذْهَبُ وَإِنَّمَا يَجِيءُ وَيَذْهَبُ الزَّائِلُ وَلَكِنْ قُولُوا شَهْرَ رَمَضَانَ فَإِنَّ الشَّهْرَ مُضَافٌ إِلَى الْإِسْمِ وَالْإِسْمُ اسْمُ اللَّهِ عَزَّ وَذَكَرُهُ وَهُوَ الشَّهْرُ الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ جَعَلَهُ مَثَلًا وَ عِيدًا .

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Salim, from Sa'd,

(It has been narrated) from Abu Ja'far<sup>-asws</sup>, said, 'We were eighty men in his<sup>-asws</sup> presence, so we mentioned 'Ramazan'. So he<sup>-asws</sup> said: 'Do not be saying, 'This is Ramazan', nor 'Ramazan is gone', nor 'Ramazan has come', for 'Ramazan' is a Name from the Names of Allah<sup>-azwj</sup> Mighty and Majestic. 'It' neither comes nor does 'It' go. But rather it is the transient (thing) which comes and goes. But, you should be saying, 'Month of Ramazan', for the 'Month' is an adverb to the Name, and the Name is a Name of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival'.<sup>281</sup>

بَابُ مَا يُقَالُ فِي مُسْتَقْبَلِ شَهْرِ رَمَضَانَ

## Chapter 5 – What is to be said regarding welcoming of the Month of Ramazan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) إِذَا أَهَلَ هِلَالَ شَهْرِ رَمَضَانَ اسْتَقْبَلَ الْوَيْلَةَ وَرَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْعَافِيَةِ الْمُجَلَّلَةِ وَالرِّزْقِ الْوَاسِعِ وَدَفْعِ الْأَسْقَامِ اللَّهُمَّ ارزُقْنَا صِيَامَهُ وَ قِيَامَهُ وَ تِلَاوَةَ الْقُرْآنِ فِيهِ اللَّهُمَّ سَلِّمْهُ لَنَا وَ تَسَلِّمْهُ مِنَّا وَ سَلِّمْنا فِيهِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-azwj</sup>, whenever it was a crescent of a Month of Ramazan, would face the Qiblah and raise his<sup>-sawww</sup> hands, so he<sup>-sawww</sup> would say: 'O Allah<sup>-azwj</sup>! Welcome it upon us with the security, and the faith, and the peace, and the Islam, and the good spirited health, and the extensive sustenance, and Repel the illnesses. O Allah<sup>-azwj</sup>! Grace us its Fasts, and its standing (for the Prayer), and recitation of the Quran therein. O Allah<sup>-azwj</sup>! Give it as a safety for us, and Receive it back in safety from us, and Keep us safe therein'.<sup>282</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَقُلِ اللَّهُمَّ رَبِّ شَهْرِ رَمَضَانَ وَ مُنْزَلِ الْقُرْآنِ هَذَا شَهْرَ رَمَضَانَ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ وَ أَنْزَلْتَ فِيهِ آيَاتٍ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانِ اللَّهُمَّ ارزُقْنَا صِيَامَهُ وَ أَعِنَّا عَلَى قِيَامِهِ

<sup>280</sup> Al Kafi – V 4 – The Book of Fasts Ch 4 H 1

<sup>281</sup> Al Kafi – V 4 – The Book of Fasts Ch 4 H 2

<sup>282</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 1

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa Al Sabaty who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Whenever it is the first night a Month of Ramazan, so say, ‘O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the Month of Ramazan, and the Revealer of the Quran! This is the Month of Ramazan in which the Quran was Revealed, and there descended in it clear Verses of the Guidance and the Criterion. O Allah<sup>-azwj</sup>! Grace us its Fasts and Aid us upon its establishing. O Allah<sup>-azwj</sup>!

اللَّهُمَّ سَلِّمْ لَنَا وَ سَلِّمْنا فِيهِ وَ تَسَلِّمْهُ مِنَّا فِي بُسْرِ مِنْكَ وَ مَعَاْفَاةٍ وَ اجْعَلْ فِيْمَا تَقْضِي وَ تَقْدِرُ مِنَ الْأَمْرِ الْمَحْتَمِمْ فِيْمَا يُفْرَقُ مِنَ الْأَمْرِ الْحَكِيمِ فِي لَيْلَةِ الْقَدْرِ مِنَ الْفَضَاءِ الَّذِي لَا يَرُدُّ وَ لَا يُبْدَلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حَجُّهُمْ الْمَشْكُورِ سَعْيُهُمْ الْمَغْفُورِ ذَنْبُهُمْ الْمَكْفُورِ عَنْهُمْ سَيِّئَاتُهُمْ وَ اجْعَلْ فِيْمَا تَقْضِي وَ تَقْدِرُ أَنْ تُطِيلَ لِي فِي عُمْرِي وَ تُوسِّعَ عَلَيَّ مِنَ الرِّزْقِ الْحَالِلِ .

O Allah<sup>-azwj</sup>! Give it as a safety for us, Keep us safe therein and Receive it back in safety from us in Ease from You<sup>-azwj</sup>, and Forgiveness, and Cause it what You<sup>-azwj</sup> have Judged and Ordained from the inevitable Commands, in what the Wise Commands are Made distinct during the Night of Pre-determination, from the Judgement which can neither be returned nor changed, if You<sup>-azwj</sup> could Write for me to be from the pilgrims of your<sup>-azwj</sup> Sacred House (Kabah), the ones whose Hajj is Accepted, whose Sa’ee (a ritual of Hajj) is Appreciated, ones whose sins are Forgiven, the ones who sins are Remedied, and Make to be in Your<sup>-azwj</sup> Judgement and Ordainment that You<sup>-azwj</sup> would Lengthen my life-span for me, and would Expand for me from the Permissible sustenance’.<sup>283</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ الْعَبْدِ الصَّالِحِ ( عَلَيْهِ السَّلَامُ ) قَالَ ادْعُ بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ مُسْتَقْبِلَ دُحُولِ السَّنَةِ وَ ذَكَرَ أَنَّهُ مَنْ دَعَا بِهِ مُحْتَسِباً مُخْلِصاً لَمْ تُصِبْهُ فِي تِلْكَ السَّنَةِ فِتْنَةٌ وَ لَا آفَةٌ يُصْرَبُ بِهَا دِينُهُ وَ بَدَنُهُ وَ وَقَاهُ اللَّهُ عَزَّ ذِكْرَهُ شَرَّ مَا يَأْتِي بِهِ تِلْكَ السَّنَةِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib,

(It has been narrated) from Al-Abd Al-Salih<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘Supplicate with this supplication during the Month of Ramazan, welcoming the entry of the (new) year’, and he<sup>-asws</sup> mentioned that the one who supplicates with it, in expectation, sincerely, would neither be hit during that year with ‘فِتْنَةٌ وَ لَا آفَةٌ’ strife nor an affliction by which his Religion and his body would be harmed, and Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, would Save him from the evil of what that year would be coming with.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي دَانَ لَهُ كُلُّ شَيْءٍ وَ بِرَحْمَتِكَ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ وَ بِعِزَّتِكَ الَّتِي فَهَزَتْ بِهَا كُلُّ شَيْءٍ وَ بِعَظَمَتِكَ الَّتِي تَوَاضَعَتْ لَهَا كُلُّ شَيْءٍ وَ بِقُوَّتِكَ الَّتِي خَضَعَ لَهَا كُلُّ شَيْءٍ وَ بِجَبَرُوتِكَ الَّتِي غَلَبَتْ كُلَّ شَيْءٍ وَ بِعِلْمِكَ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ

O Allah<sup>-azwj</sup>! I hereby Plead You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which every comes closer to it, and by Your<sup>-azwj</sup> Mercy which Extends over everything, and by Your<sup>-azwj</sup> Mighty by which everything is compelled, and by Your<sup>-azwj</sup> Magnificence to which everything is humbled, and by Your<sup>-azwj</sup> Strength to which everything is subdued, by Your<sup>-azwj</sup> Might which overcomes everything, and by Your<sup>-azwj</sup> Knowledge which everything is engulfed by.

<sup>283</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 2

يَا نُورُ يَا قُدُّوسُ يَا أَوَّلَ قَبْلَ كُلِّ شَيْءٍ وَ يَا بَاقِيَ بَعْدَ كُلِّ شَيْءٍ يَا اللَّهُ يَا رَحْمَانَ يَا اللَّهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي  
الدُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي  
تُدْبِلُ الْأَعْدَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَزِدُّ الدُّعَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي يُسْتَحَقُّ بِهَا نُزُولُ الْبَلَاءِ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي  
تَحْبِسُ غَيْثَ السَّمَاءِ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَكْشِفُ الْغَطَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُعْجِلُ الْفَنَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي  
تُورِثُ النَّدَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ وَ أَلْسِنِي دِرْعَكَ الْحَصِينَةَ الَّتِي لَا تُرَامُ وَ عَافِنِي مِنْ شَرِّ مَا أَحَازِرُ بِاللَّيْلِ  
وَ النَّهَارِ فِي مُسْتَقْبَلِ سَنَّتِي هَذِهِ

O Light! O Holy! O Foremost before everything, and O Existing One after everything!  
O Allah-azwj! O beneficent! O Allah-azwj, Send Blessings upon Muhammad-saww and the  
Progeny-asws of Muhammad-saww, and Forgive my those sins which change the  
Bounties, and Forgive for me the sins which bring down the Curses, and Forgive for  
me the sins which cut-off the hope, and Forgive for me the sins which cause the  
domination of the enemies, and Forgive for me the sins which repel the supplication,  
and Forgive for me the sins by which the descent of the afflictions is deserved, and  
Forgive for me the sins which withhold the rain of the sky, and Forgive for me the sins  
which uncover the privacy, and Forgive for me the sins which hasten the annihilation,  
and Forgive for me the sins which inherit the remorse, and Forgive for me the sins  
which rupture the innocence, and Clothe me with Your-azwj Fortified Shield which  
cannot be shot at (by the arrows), and Obliterate for me the evil of what I am cautious  
of at night and the day during this coming year of mine.

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ السَّبْعِ الْمَثَانِي وَ الْقُرْآنِ  
الْعَظِيمِ وَ رَبَّ إِسْرَافِيلَ وَ مِيكَائِيلَ وَ جِبْرَائِيلَ وَ رَبَّ مُحَمَّدٍ (صلى الله عليه واله) وَ أَهْلِ بَيْتِهِ سَيِّدِ الْمُرْسَلِينَ وَ خَاتَمِ النَّبِيِّينَ

O Allah-azwj! Lord-azwj of the seven skies and the seven firmaments, and whatever is in  
these, and whatever is between these; and Lord-azwj of the Magnificent Throne, and  
Lord-azwj of the seven doubles and the Magnificent Quran, and Lord-azwj of Israfeel-as,  
and Mikaeel-as, and Jibraeel-as, and Lord-azwj of Muhammad-saww, and his-saww family-  
asws, chief of the Mursil Prophets-as, and the seal of the Prophets-as.

أَسْأَلُكَ بِكَ وَ بِمَا سَمَّيْتَ يَا عَظِيمُ أَنْتَ الَّذِي تَمُنُّ بِالْعَظِيمِ وَ تَدْفَعُ كُلَّ مَحْذُورٍ وَ تُعْطِي كُلَّ جَزِيلٍ وَ تُضَاعِفُ مِنَ الْحَسَنَاتِ  
بِالْقَلِيلِ وَ الْكَثِيرِ وَ تَفْعَلُ مَا تَشَاءُ يَا قَدِيرُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَلْسِنِي فِي مُسْتَقْبَلِ هَذِهِ السَّنَةِ  
سِنْرَكَ وَ نَصْرَكَ وَ جِهِي بِنُورِكَ وَ أَحْبِبِّي بِمَحَبَّتِكَ وَ بَلِّغْنِي رِضْوَانَكَ وَ شَرِيفَ كَرَامَتِكَ وَ جَزِيلَ عَطَايِكَ مِنْ خَيْرِ مَا عِنْدَكَ وَ  
مِنْ خَيْرِ مَا أَنْتَ مُعْطٍ أَحَدًا مِنْ خَلْقِكَ وَ أَلْسِنِي مَعَ ذَلِكَ عَافِيَتَكَ

I hereby plead You-azwj by Yourself-azwj, and by what You-azwj have been Named with,  
O Magnificent! You-azwj are the One Who Favours with the Magnificence, and Repels  
every hazard and Gives everyone a lot, and doubles from the Rewards with the little  
and the more, and You-azwj do whatever You-azwj so Desire to. O Powerful! O Allah-azwj!  
O Beneficent! O Merciful! Send Blessings upon Muhammad-saww and his-saww family-  
asws, and Clothe me during this coming year with Your-azwj veil, and Freshen my face  
with Your-azwj Light, and Make me to be loveable with Your-azwj Love, and Make Your-  
azwj Pleasure to reach me, and the Nobility of Your-azwj Benevolence, and abundance  
of Your-azwj Grants from goodness of what is in Your-azwj Presence, and from goodness  
of what You-azwj have not Conferred upon anyone from Your-azwj creatures, and Clothe  
me along with that, with good health from You-azwj.

يَا مُوَضِّعَ كُلِّ شَكْوَى وَ يَا شَاهِدَ كُلِّ نَجْوَى وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا دَافِعَ كُلِّ مَا تَشَاءُ مِنْ بَلِيَّةٍ يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ  
تَوْفَّقْنِي عَلَى مِلَّةِ إِبْرَاهِيمَ وَ فِطْرَتِهِ وَ عَلَى دِينِ مُحَمَّدٍ وَ سُنَّتِهِ وَ عَلَى خَيْرِ وَفَاءٍ فَتَوْفَّقْنِي مُوَالِيًا لِأَوْلِيَانِكَ مُعَادِيًا لِأَعْدَائِكَ

O Place of every complaint, and O Witness of every whispering, and O Knowledgeable of every concealment, and O Repeller of everything what You-<sup>azwj</sup> so Desire to from the afflictions! O Benevolent, the Forgiver! O best of the Overlookers, Make me to die upon the nation of Ibrahim-<sup>as</sup> and his-<sup>as</sup> nature, and upon the Religion of Muhammad-<sup>saww</sup> and his-<sup>saww</sup> Sunnah, and upon a good death. So Make me to die as a friend of Your-<sup>azwj</sup> Friends, an enemy of Your-<sup>azwj</sup> enemies.

اللَّهُمَّ وَجِبْتِي فِي هَذِهِ السَّنَةِ كُلِّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُبَاعِدُنِي مِنْكَ وَاجْلِبْنِي إِلَى كُلِّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُقَرِّبُنِي مِنْكَ فِي هَذِهِ السَّنَةِ يَا أَرْحَمَ الرَّاحِمِينَ وَامْنَعْنِي مِنْ كُلِّ عَمَلٍ أَوْ فِعْلٍ أَوْ قَوْلٍ يَكُونُ مِنِّي أَخَافُ صَرَرَ عَاقِبَتِهِ وَ أَخَافُ مَفْتَكِ إِتَائِي عَلَيْهِ حَذراً أَنْ تَصْرِفَ وَجْهَكَ الْكَرِيمَ عَنِّي فَاسْتَوْجِبْ بِهِ نَفْصاً مِنْ حَظِّي لِي عِنْدَكَ يَا رُؤُوفُ يَا رَحِيمُ

O Allah-<sup>azwj</sup>, and Keep me aside during this year, from every work, or word, or deed which distances me from You-<sup>azwj</sup>, and Bring me to every work, or word, or deed which nears me to You-<sup>azwj</sup> during this year. O most Merciful of the merciful ones, and Prevent me from every work, or deed, or word which occurs from me which I fear its end result, and I fear cut-off from You-<sup>azwj</sup>, which is hazardous for me that You-<sup>azwj</sup> would Turn Your-<sup>azwj</sup> Benevolent Face away from me, so it would be Obligated by it a reduction from a share of mine in Your-<sup>azwj</sup> Presence, O Kind, O Merciful!

اللَّهُمَّ اجْعَلْنِي فِي مُسْتَقْبَلِ هَذِهِ السَّنَةِ فِي حِفْظِكَ وَجِوَارِكَ وَكَنْفِكَ وَجِلْنِي سِتْرَ عَافِيَتِكَ وَ هَبْ لِي كَرَامَتَكَ عَزَّ جَارُكَ وَ جَلَّ تَنَاءُ وَجْهَكَ وَ لَا إِلَهَ غَيْرُكَ اللَّهُمَّ اجْعَلْنِي تَابِعاً لِصَالِحٍ مَنْ مَضَى مِنْ أَوْلِيَائِكَ وَ الْحَقْنِي بِهِمْ وَ اجْعَلْنِي مُسْلِماً لِمَنْ قَالَ بِالصِّدْقِ عَلَيْكَ مِنْهُمْ

O Allah-<sup>azwj</sup>! Make me to be, in this coming year, to be in Your-<sup>azwj</sup> Protection, and Your-<sup>azwj</sup> Proximity, and Your-<sup>azwj</sup> Shelter, and Cover me with a Veil of 'عَافِيَتِكَ' good health (and peace of mind) from You-<sup>azwj</sup>, and Endow to me Your-<sup>azwj</sup> Prestige. Honourable is Your-<sup>azwj</sup> Proximity and Majestic is the Praise of Your-<sup>azwj</sup> Grace, and there is no god apart from You-<sup>azwj</sup>. O Allah-<sup>azwj</sup>! Make me a follower of the righteous ones from the past ones from Your-<sup>azwj</sup> Guardians-<sup>as</sup>, and Attach me with them, and Make me a submitter to the one who speaks with the Truthfulness upon You-<sup>azwj</sup> from them.

وَ أَعُوذُ بِكَ يَا إِلَهِي أَنْ تُحِيطَ بِهِ حَظِيْبَتِي وَ ظُلْمِي وَ إِسْرَافِي عَلَى نَفْسِي وَ اتِّبَاعِي لِهَوَايَ وَ اسْتِغَالِي بِشَهَوَاتِي فَيَحُولَ ذَلِكَ بَيْنِي وَ بَيْنَ رَحْمَتِكَ وَ رِضْوَانِكَ فَأَكُونُ مَنْسِياً عِنْدَكَ مُتَعَرِضاً لِسَخَطِكَ وَ تَقَمَّتِكَ

And I seek Refuge with You-<sup>azwj</sup>, O my God-<sup>azwj</sup>, that my sins should surround me, and my injustices, and my extravagance upon myself, and my following of my own desires, and my pre-occupation with my lustful desires, so they would end up as a barrier between my and Your-<sup>azwj</sup> Mercy, and Your-<sup>azwj</sup> Pleasure. Thus, I would end upon being Forsaken in Your-<sup>azwj</sup> Presence, presented for Your-<sup>azwj</sup> Wrath and Your-<sup>azwj</sup> Curse.

اللَّهُمَّ وَفَّقْنِي لِكُلِّ عَمَلٍ صَالِحٍ تَرْضَى بِهِ عَنِّي وَ قَرِّبْنِي بِهِ إِلَيْكَ رُفْقَى

O Allah-<sup>azwj</sup>! Incline me towards every righteous deed You-<sup>azwj</sup> are Pleased with and I can get closer to You-<sup>azwj</sup> by it in position.

اللَّهُمَّ كَمَا كَفَيْتَ نَبِيَّكَ مُحَمَّدًا (صلى الله عليه وآله) هَوْلَ عَدُوِّهِ وَ فَرَجْتَ هَمَّهُ وَ كَشَفْتَ غَمَّهُ وَ صَدَقْتَهُ وَعَدَاةً وَ أَنْجَرْتَ لَهُ مَوْعِدَكَ بِعَهْدِكَ اللَّهُمَّ بِذَلِكَ فَاجْعَلْنِي هَوْلَ هَذِهِ السَّنَةِ وَ آفَاتِهَا وَ أَسْقَامَهَا وَ فِتْنَتِهَا وَ شُرُورَهَا وَ أَحْزَانَهَا وَ ضَيْقَ الْمَعَاشِ فِيهَا وَ بِلُغْنِي بِرَحْمَتِكَ كَمَالَ الْعَافِيَةِ بِتَمَامِ دَوَامِ الْعَافِيَةِ وَ التَّعَمُّةِ عِنْدِي إِلَى مُنْتَهَى أَجَلِي

O Allah-azwj! Just as You-azwj Sufficed Your-azwj Prophet-as Muhammad-saww from the horrors of his-saww enemies, and Relieved his-saww worries, and Removed his-saww grief, and Ratified to him-saww Your-azwj Promise, and Completed for him-saww Your-azwj Appointment by the Covenant, so, O Allah-azwj! Suffice me by that, from the horrors of this year, and its afflictions, and its illnesses, and its evils, and its grief, and the constriction of the livelihood therein; and Make it reach me with Your-azwj Mercy, perfectly good health with completeness and continued good health, and the Bounties with me up to the end of my term (life-span).

أَسْأَلُكَ سُؤَالَ مَنْ أَسَاءَ وَ ظَلَمَ وَ اعْتَرَفَ وَ أَسْأَلُكَ أَنْ تُعْفِرَ لِي مَا مَضَى مِنَ الذُّنُوبِ الَّتِي حَصَرْتَهَا حَفْظُكَ وَ أَحْصَيْتَهَا كِرَامٍ مَلَائِكَتِكَ عَلَيَّ وَ أَنْ تُعْصِمَنِي إِلَهِي مِنَ الذُّنُوبِ فِيمَا بَقِيَ مِنْ عُمْرِي إِلَى مُنْتَهَى أَجَلِي

I hereby ask You-azwj by a begging of the one who has sinned and been unjust, and acknowledged. And I hereby ask You-azwj if You-azwj could Forgive for me what is past from the sins which Your-azwj Preservers (Recording Angels) have listed and Your-azwj Honourable Angels have numbered upon me, and if You-azwj could Exempt me, my Allah-azwj, from the sins in what is remaining from my life up to the end of my term.

يَا اللَّهُ يَا رَحْمَانُ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِ مُحَمَّدٍ وَ آتِنِي كُلَّ مَا سَأَلْتُكَ وَ رَغِبْتُ إِلَيْكَ فِيهِ فَإِنَّكَ أَمَرْتَنِي بِالِدُعَاءِ وَ تَكَفَّلْتَ لِي بِالْإِجَابَةِ .

O Allah-azwj! O Beneficent! Send Blessings upon Muhammad-saww, and upon the People-asws of the Household of Muhammad-saww, and Give me everything what I have asked for, and hoped to you with regards to it, for You-azwj have Commanded me with the supplication and Guaranteed me with its Answering'.<sup>284</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ قَالَ حَدَّثَنَا عَمْرُو بْنُ شِمْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا أَهَلَ هِلَالَ شَهْرِ رَمَضَانَ أَقْبَلَ إِلَى الْوَيْلَةِ ثُمَّ قَالَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْعَافِيَةِ الْمَجَلَّةِ اللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَ قِيَامَهُ وَ تِلَاوَةَ الْقُرْآنِ فِيهِ اللَّهُمَّ سَلِّمْهُ لَنَا وَ تَسَلِّمْهُ مِنَّا وَ سَلِّمْهُ فِيهِ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ali Bin Asbaat, from Al Hakam Bin Miskeen who said, 'Amro Bin Shimr narrated to me saying,

'I heard Abu Abdullah-asws saying: 'Amir Al-Momineen-asws, whenever the crescent of the Month of Ramazan commenced, used to face towards the Qiblah, then would say; 'O Allah-azwj! Commence upon us with the Favours, and the faith, and the safety, and Al-Islam, and the good spirited health. O Allah-azwj! Grace us its Fasts, and its establishment, and recitation of the Quran therein. O Allah-azwj! O Allah-azwj! Give it as a safety for us, and Receive it back in safety from us, and Keep us safe therein'.<sup>285</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ كَانَ إِذَا أَهَلَ هِلَالَ شَهْرِ رَمَضَانَ قَالَ اللَّهُمَّ أَدْخِلْنَا بِالسَّلَامَةِ وَ الْإِسْلَامِ وَ الْيَقِينِ وَ الْإِيمَانِ وَ الْبِرِّ وَ التَّوْفِيقِ لِمَا تُحِبُّ وَ تَرْضَى .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah-asws that he-asws used to say whenever the crescent of the Month of Ramazan commenced: 'O Allah-azwj! Enter it upon us with the

<sup>284</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 3

<sup>285</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 4

safety, and the conviction, and the faith, and the righteousness, and the inclination to whatever You<sup>-azwj</sup> Love and whatever You<sup>-azwj</sup> are Pleased with'.<sup>286</sup>

يُونُسُ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا حَضَرَ شَهْرُ رَمَضَانَ فَقُلِ اللَّهُمَّ قَدْ حَضَرَ شَهْرُ رَمَضَانَ وَ قَدْ افْتَرَضْتَ عَلَيْنَا صِيَامَهُ وَ أَنْزَلْتَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانَ اللَّهُمَّ أَعِنَّا عَلَى صِيَامِهِ اللَّهُمَّ تَقَبَّلْهُ مِنَّا وَ سَلِّمْهُ مِنَّا وَ تَسَلِّمْهُ مِنَّا فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا أَرْحَمَ الرَّاحِمِينَ .

Yunus, from Ali Bin Abu Hamza, from Abu Baseer, from Abu Abdullah<sup>-asws</sup> having said:

'Whenever a Month of Ramazan presents itself, so say, 'O Allah<sup>-azwj</sup>! A Month of Ramazan has presented itself, and its Fasts are Obligated upon us, and the Quran was Revealed therein, a Guidance for the people, and Clarifications of the Guidance and the Criterion. O Allah<sup>-azwj</sup>! Aid us upon its Fasts. O Allah<sup>-azwj</sup>! Accept it from us, and Secure us therein, and Receive it back from us in Ease from You<sup>-azwj</sup>, and good health, for You<sup>-azwj</sup> are Able upon everything, O most Merciful of the merciful ones!'<sup>287</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَدْعُو بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ اللَّهُمَّ إِنِّي بِكَ أَتَوَسَّلُ وَ مِنْكَ أَطْلُبُ حَاجَتِي مَنْ طَلَبَ حَاجَةً إِلَى النَّاسِ فَاتِي لَا أَطْلُبُ حَاجَتِي إِلَّا مِنْكَ وَ حَدِّكَ لَا شَرِيكَ لَكَ وَ أَسْأَلُكَ بِفَضْلِكَ وَ رِضْوَانِكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ

Ali, from his father, from Ismail Bin Marrar, from Yunus, from Ibrahim, from Muhammad Bin Muslim and Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> used to supplicate with this supplication during the Month of Ramazan: 'O Allah<sup>-azwj</sup>! It is to You<sup>-azwj</sup> I beseech, and from You<sup>-azwj</sup> I seek my needs. (There are) ones who seek needs to the people, but I<sup>-asws</sup> do not seek my<sup>-asws</sup> needs except from You<sup>-azwj</sup> and You<sup>-azwj</sup> Alone, there being no associates for You<sup>-azwj</sup>; and I<sup>-asws</sup> ask You<sup>-azwj</sup> with Your<sup>-azwj</sup> Grace and Your<sup>-azwj</sup> Pleasure, that You<sup>-azwj</sup> Send Blessings upon Muhammad<sup>-saww</sup> and upon the People<sup>-asws</sup> of his<sup>-saww</sup> Household.

وَ أَنْ تَجْعَلَ لِي فِي عَامِي هَذَا إِلَى بَيْتِكَ الْحَرَامِ سَبِيلًا حَجَّةً مَبْرُورَةً مُتَقَبَّلَةً رَاكِبَةً خَالِصَةً لَكَ تُفَرِّقُ بَيْنِي وَ تَرْفَعُ بِهَا دَرَجَتِي وَ تَرْزُقُنِي أَنْ أَعْصَى بِصُرِّي وَ أَنْ أَحْفَظَ فَرْجِي وَ أَنْ أَكْفَى بِهَا عَنْ جَمِيعِ مَحَارِمِكَ حَتَّى لَا يَكُونَ شَيْءٌ أَنْزَلَ عِنْدِي مِنْ طَاعَتِكَ وَ خَشْيَتِكَ وَ الْعَمَلِ بِمَا أَحْبَبْتَ وَ التَّرَكُّ لِمَا كَرِهْتَ وَ تَهَيَّبْتَ عَنْهُ

And if You<sup>-azwj</sup> were to Make for me<sup>-asws</sup>, in this year of mine<sup>-asws</sup>, a way to Your<sup>-azwj</sup> Sacred House for Hajj which is correct, Accepted, pure, sincerely for You<sup>-azwj</sup>, my<sup>-asws</sup> eyes would be delighted by it, and my<sup>-asws</sup> Level would be raised by it. Grace me<sup>-asws</sup> that I<sup>-asws</sup> should lower my<sup>-asws</sup> gaze, and that I<sup>-asws</sup> should preserve my<sup>-asws</sup> private parts, and that I<sup>-asws</sup> should refrain by it from the entirety of Your<sup>-azwj</sup> Prohibitions until there does not happen to be anything more preferable in my<sup>-asws</sup> presence that obedience to You<sup>-azwj</sup>, and fearing You<sup>-azwj</sup>, and acting with what You<sup>-azwj</sup> Love, and leaving what You<sup>-azwj</sup> Abhor and Forbid from.

وَ اجْعَلْ ذَلِكَ فِي يُسْرٍ وَ بَيْسَارٍ وَ عَافِيَةٍ وَ أَوْزِعْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ وَ أَسْأَلُكَ أَنْ تَجْعَلَ وَفَاتِي قِتْلًا فِي سَبِيلِكَ تَحْتَ رَايَةِ نَبِيِّكَ مَعَ أَوْلِيَانِكَ وَ أَسْأَلُكَ أَنْ تَقْتُلَ بِي أَعْدَاءَكَ وَ أَعْدَاءَ رَسُولِكَ وَ أَسْأَلُكَ أَنْ تُكْرِمَنِي بِهَوَانٍ مَنْ شِئْتَ مِنْ خَلْقِكَ وَ لَا تُهِنِّي بِكَرَامَةِ أَحَدٍ مِنْ أَوْلِيَانِكَ

<sup>286</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 5

<sup>287</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 6

And Make that to be in difficulty and ease, and good health, and Apportion gratefulness to me-asws for whatever You-azwj have Favoured with upon me-asws. And, I-asws ask You-azwj that You-azwj Make my-asws passing away as one killed in Your-azwj Way, under the flag of Your-azwj Prophet-saww, along with Your-azwj friends. And, I-asws ask You-azwj that You-saww Kill by me-asws, Your-azwj enemies and the enemies of Your-azwj Rasool-saww. And, I-asws ask You-azwj that You-azwj Honour me-asws by Humiliating whoever You-azwj so Desire to from Your-azwj creatures, and do not by Honouring anyone from Your-azwj friends.

اللَّهُمَّ اجْعَلْ لِي مَعَ الرَّسُولِ سَبِيلًا حَسْبِيَ اللَّهُ مَا شَاءَ اللَّهُ .

O Allah-azwj! Make a way to be for me-asws with the Rasools-saww. Sufficient for me-asws is Allah-azwj, whatever He-azwj so Desires to'.<sup>288</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ عَنْ بَعْضِ رِجَالِهِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) كَانَ يَدْعُو بِهَذَا الدُّعَاءِ فِي كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ اللَّهُمَّ إِنَّ هَذَا شَهْرُ رَمَضَانَ وَ هَذَا شَهْرُ الصِّيَامِ وَ هَذَا شَهْرُ الْإِنَابَةِ وَ هَذَا شَهْرُ التَّوْبَةِ وَ هَذَا شَهْرُ الْمَغْفِرَةِ وَ الرَّحْمَةِ وَ هَذَا شَهْرُ الْعِتْقِ مِنَ النَّارِ وَ الْقَوْزِ بِالْجَنَّةِ

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ja'far Bin Muhammad, from Ali Bin Asbaat, from Abdul Rahman Bin Bashir, from one of his men that,

'Ali-asws Bin Al-Husayn-asws used to supplicate with this supplication during every day from the Month of Ramazan: 'O Allah-azwj! This is the Month of Ramazan, and this is the month of the Fasts, and this is the month of the representation, and this is the month of the repentance, and this is the month of the Forgiveness and the Mercy, and this is the month of emancipation from the Fire and the success with the Paradise.

اللَّهُمَّ فَسَلِّمْهُ لِي وَ تَسَلِّمْهُ مِنِّي وَ أَعِنِّي عَلَيْهِ بِأَفْضَلِ عَوْنِكَ وَ وَفِّقْنِي فِيهِ لِطَاعَتِكَ وَ فَرِّغْنِي فِيهِ لِعِبَادَتِكَ وَ دُعَانِكَ وَ تِلَاوَةِ كِتَابِكَ وَ أَعْظِمْ لِي فِيهِ الْبَرَكَاتِ وَ أَحْسِنْ لِي فِيهِ الْعَاقِبَةَ وَ أَصِحِّ لِي فِيهِ بَدَنِي وَ أَوْسِعْ فِيهِ رِزْقِي وَ اكْفِنِي فِيهِ مَا أَهَمَّنِي وَ اسْتَجِبْ لِي فِيهِ دُعَائِي وَ بَلِّغْنِي فِيهِ رَجَائِي

O Allah-azwj! Therefore, submit it to me-asws and receive it from me-asws, and aid me over it with the Grace, and Incline me-asws in it for being obedient to You-azwj, and Free me-asws for Your-azwj worship, and Your-azwj supplication, and recitation of Your-azwj book; and Magnify for me-asws the Blessings in it, and better the end-results for me-asws in it, and correct my-asws body for me-asws in it, and Expand my-asws sustenance in it, and Suffice for me-asws for what concerns me-asws, and Answer my-asws supplication for me-asws in it, and Make my-asws hopes reach fruition in it.

اللَّهُمَّ أَذْهِبْ عَنِّي فِيهِ النُّعَاسَ وَ الْكَسَلَ وَ السَّامَةَ وَ الْفُتْرَةَ وَ الْفُسُوءَةَ وَ الْعَقْلَةَ وَ الْغِرَّةَ اللَّهُمَّ جَنِّبْنِي فِيهِ الْعِلَّالَ وَ الْأَسْقَامَ وَ الْهُمُومَ وَ الْأَحْزَانَ وَ الْأَعْرَاضَ وَ الْأَمْرَاضَ وَ الْخَطَايَا وَ الذُّنُوبَ وَ اصْرِفْ عَنِّي فِيهِ السُّوءَ وَ الْفَحْشَاءَ وَ الْجَهْدَ وَ الْبَلَاءَ وَ التَّعَبَ وَ الْعَنَاءَ إِنَّكَ سَمِيعُ الدُّعَاءِ

O Allah-azwj! Remove from me-asws therein, the laziness, and the indolence, and the tiredness, and the indifference, and the cruelty, and the negligence, and the deception. O Allah-azwj! Keep aside from me-asws therein, the aches, and the illnesses, and the worries, and the griefs, and the symptoms, and the diseases, and the errors, and the sins. And, Repel from me-asws, the evil, and the immoralities, and denials, and the

afflictions, and the exhaustion, and the tiredness, You-azwj are the Hearer of the supplications.

اللَّهُمَّ أَعِزِّي فِيهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ هَمَزِهِ وَ هَمَزِهِ وَ نَمَزِهِ وَ نَفْتِهِ وَ نَفْخِهِ وَ وَسْوَاسِهِ وَ كَيْدِهِ وَ مَكْرَهُ وَ حَيْلِهِ وَ أَمَانِيهِ وَ خُدَعِهِ وَ غُرُورِهِ وَ فِتْنَتِهِ وَ رَجْلِهِ وَ شَرْكِهِ وَ أَعْوَانِهِ وَ أَتْبَاعِهِ وَ أَحْدَانِهِ وَ أَشْيَاعِهِ وَ أَوْلِيَائِهِ وَ شُرَكَائِهِ وَ جَمِيعِ كَيْدِهِمْ

O Allah-azwj! Shelter me-asws therein from the Pelted Satan<sup>la</sup>, and his<sup>la</sup> slandering, and his<sup>la</sup> defaming, and his<sup>la</sup> whispering, and his<sup>la</sup> blowings, and his<sup>la</sup> indecisiveness, and his<sup>la</sup> traps, and his<sup>la</sup> plans, and his<sup>la</sup> tricks, and his<sup>la</sup> betrayals, and his<sup>la</sup> deceptions, and his<sup>la</sup> vanities, and his<sup>la</sup> 'فِتْنَتِهِ' strife, and his<sup>la</sup> infantry, and his<sup>la</sup> associates, and his<sup>la</sup> helpers, and his<sup>la</sup> followers, and his<sup>la</sup> deceivers, and his<sup>la</sup> adherents, and his<sup>la</sup> friends, and his<sup>la</sup> partners, and the entirety of his<sup>la</sup> plots.

اللَّهُمَّ ارْزُقْنِي فِيهِ تَمَامَ صِيَامِهِ وَ بُلُوغَ الْأَمَلِ فِي قِيَامِهِ وَ اسْتِكْمَالَ مَا يُرْضِيكَ فِيهِ صَبْرًا وَ إِيْمَانًا وَ يَقِينًا وَ احْتِسَابًا ثُمَّ تَقَبَّلْ ذَلِكَ مِنَّا بِالْأَضْعَافِ الْكَثِيرَةِ وَ الْأَجْرِ الْعَظِيمِ

O Allah-azwj! Grace me-asws in it, the completion of its Fasts, and the fulfilment of the deeds during its establishment, and the perfection of what Pleases You-azwj therein of patience, and faith, and conviction, and anticipation, then Accept that from us-asws with the abundant increase, and the magnificent Recompense.

اللَّهُمَّ ارْزُقْنِي فِيهِ الْجِدَّ وَ الاجْتِهَادَ وَ الْقُوَّةَ وَ النَّشَاطَ وَ الإِنَابَةَ وَ التَّوْبَةَ وَ الرَّغْبَةَ وَ الرَّهْبَةَ وَ الْجَرَاعَ وَ الرِّقَّةَ وَ صِدْقَ اللِّسَانِ وَ الْوَجَلَ مِنْكَ وَ الرَّجَاءَ لَكَ وَ التَّوَكُّلَ عَلَيْكَ وَ الثِّقَةَ بِكَ وَ الْوَرَعَ عَنْ مَحَارِمِكَ بِصَالِحِ الْقَوْلِ وَ مَقْبُولِ السَّعْيِ وَ مَرْفُوعِ الْعَمَلِ وَ مُسْتَجَابِ الدُّعَاءِ وَ لَا تَحُلْ بَيْنِي وَ بَيْنَ شَيْءٍ مِنْ ذَلِكَ بَعْرَضٍ وَ لَا مَرَضٍ وَ لَا هَمٍّ وَ لَا غَمٍّ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah-azwj! Grace me-asws in it, the struggling, and the striving, and the strength, and the activity, and the representation, and the repentance, and the desire, and the dread, and the dismay, and the tenderness, and the truthfulness of the tongue, and the scruples from You-azwj, and the wishing to You-azwj, and the reliance upon You-azwj, and the steadfastness with You-azwj, and the abstinence from Your-azwj Prohibition by the correct speech, and the Accepted works, and the raising of the deeds, and the Answering of the supplications. And, do not Permit between me-asws and anything from that, by an accident, nor an illness, nor a worry, nor a grief, by Your-azwj Mercy, O Most Merciful of the merciful ones'.<sup>289</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدَ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِذَا رَأَيْتَ الْهَالَالَ فَلَا تَبْرَحْ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الشَّهْرِ وَ فَتْحَهُ وَ نُورَهُ وَ نَصْرَهُ وَ بَرَكَتَهُ وَ طَهُورَهُ وَ رِزْقَهُ وَ أَسْأَلُكَ خَيْرَ مَا فِيهِ وَ خَيْرَ مَا بَعْدَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَ شَرِّ مَا بَعْدَهُ اللَّهُمَّ ادْخُلْهُ عَلَيْنَا بِالْأَمْنِ وَ الإِيْمَانِ وَ السَّلَامَةِ وَ الإِسْلَامِ وَ الْبَرَكَاتِ وَ التَّوْفِيقِ لِمَا تُحِبُّ وَ تَرْضَى .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Ibrahim Al Nowfaly, from Al Husayn Bin Al Mukhtar, raising it, said,

'Amir Al-Momineen-asws said: 'Whenever you see the crescent, so do not depart, (until you) say, 'O Allah-azwj! I ask You-azwj for goodness of this month, and its commencement, and its light, and its help, and its Blessings, and its purity, and its sustenance. And, I ask You-azwj of the goodness of whatever is in it, and goodness of whatever is after it, and I seek Refuge from the evil of whatever is in it, and the evil of

whatever is after it. O Allah<sup>-azwj!</sup> Let it come upon us with the security, and the faith, and the peace, and Al-Islam, and the Blessings, and the inclinations to what You<sup>-azwj</sup> Love and are Pleased with'.<sup>290</sup>

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<sup>290</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 8