

# **'Rizq' (Sustenance)**

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# **'How to Acquire it'**

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**Abbreviations:**

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم 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.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Rizq (Sustenance) – How to Acquire it’

### Summary:

Earning livelihood is essential in order to maintain a decent living and perform our social and religious duties. Some Ahadith are presented here related to ‘Rizq’ (sustenance/livelihood). We start with a beautiful Hadith of Rasool Allah<sup>saww</sup>:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص بَارِكْ لَنَا فِي الْخُبْزِ وَ لَا تُفْرِقْ بَيْنَنَا وَ بَيْنَهُ فَلَوْ لَا الْخُبْزُ مَا صَلَّيْنَا وَ لَا صُمْنَا وَ لَا أَدَّيْنَا فَرَأَيْتُمْ رَبَّنَا

A number of our people have narrated from Ahmad ibn Abu Abd Allah from his father from abu al-Bakhtariy in a marfu' manner who has said:

‘Rasool Allah<sup>saww</sup> has said: ‘O Allah<sup>azwj</sup>, Grant us blessings with our loaves of bread and do not take them away from us. Without bread we neither are able to perform Salat or fast, nor can we perform our obligations toward our Lord’.<sup>1</sup>

These days, a believer will find it difficult to acquire livelihood, so he/she will only manage to acquire the bare minimum, as also predicted by Rasool Allah<sup>saww</sup>:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الْعَزْرَمِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ الْمُلْكُ فِيهِ إِلَّا بِالْقَتْلِ وَ التَّجْبُرِ وَ لَا الْعِنَى إِلَّا بِالْغَصْبِ وَ الْبُخْلِ وَ لَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ الْهَوَى

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Al Arzamy, from

Abu Abdullah<sup>asws</sup> has reported that ‘Rasool-Allah<sup>saww</sup> said: ‘There would be coming such a time period upon the people that they would not be attaining a kingdom except by the killing and the tyranny, nor (attaining) riches except by the usurpation and the stinginess, nor the love except by the removal of the Religion and following of the personal desires.

<sup>1</sup> Al-Kafi, vol. 5, H. 8324, Ch. 3, h, 13

فَمَنْ أَدْرَكَ ذَلِكَ الرَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْعَيْ وَ صَبَرَ عَلَى الْبِعْضَةِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ وَ صَبَرَ عَلَى الدُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صِدِّيقاً مِمَّنْ صَدَّقَ بِي .

So the one who comes across that time period, and he observes patience upon the poverty despite being able upon the riches, and observes patience upon the hatred despite being able upon the love, and observes patience upon the humiliation despite being able upon the honour, Allah<sup>azwj</sup> would Give him the Rewards of fifty truthful ones from the ones who ratified me<sup>saww, 2</sup>.

Allah<sup>azwj</sup> always Helps the devout believers, if they are sincerely worshiping, in winning the rizq:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عُمَرَ بْنِ يَرِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِي التَّوْرَةِ مَكْتُوبٌ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبِكَ غَيْرِي وَ لَا أَكِلِكَ إِلَى طَلْبِكَ وَ عَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ وَ أَمَلًا قَلْبِكَ خَوْفًا مِنِّي وَ إِنْ لَا تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبِكَ شُغْلًا بِالدُّنْيَا نَمَّ لَا أَسُدَّ فَاقَتَكَ وَ أَكِلِكَ إِلَى طَلْبِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

Abu Abdullah<sup>asws</sup> has said: 'it is written in the Torah: 'O son of Adam<sup>as</sup>! Free yourself for My<sup>azwj</sup> worship, I<sup>azwj</sup> shall Fill your heart with riches and will not Fatigue you to your seeking (sustenance), and it would be upon Me<sup>azwj</sup> to Aim to excel you and fill your heart with fear from Me<sup>azwj</sup>, and that if you don't free yourself for My<sup>azwj</sup> worship, I<sup>azwj</sup> shall Fill your heart with a pre-occupation with the world, then I<sup>azwj</sup> will not Excel you and will Exhaust you to the seeking (of the livelihood)'.<sup>3</sup>

## Introduction:

Rizq (sustenance/livelihood/income) finds its owner, as we will see from Ahadith. It is difficult, under most circumstances, to predict from where and when Rizq will come and where it will be spent. We present some Ahadith on various aspects of interest on acquiring Rizq.

عنه عليه السلام قال: كلما ازداد العبد إيماناً ازداد ضيقاً في معيشته.

Imam Sadiq<sup>asws</sup> said: "As a servant's degree of Eman (belief) increases, his difficulties to provide for his living expenses will (also) increase (correspondingly)."<sup>4</sup>

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 12

<sup>3</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 1

<sup>4</sup> MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 637

## Rizq is not only a Worldly Income but also Gains for the Spiritual Elevation:

Rizq is generally related to the worldly income but it is more important to relate it to the religious gains as per the above Hadith, so that our spiritual level is elevated for the best rewards and recompensed in the Hereafter.

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا قَالَ يَعْنِي بِهِ وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام )

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer, from

Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic:

**And whoever ignores My Guidance will live a woeful life [20:124].** He<sup>asws</sup> said: ‘It Means ignoring the Wilayah of Amir Al-Momineen<sup>asws</sup>’.

قُلْتُ وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) قَالَ وَ هُوَ مُتَحَيِّرٌ فِي الْقِيَامَةِ يَقُولُ لَمْ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسَيْتَهَا قَالَ الْآيَاتُ الْأَيْمَةُ ( عليهم السلام ) فَنَسَيْتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى يَعْنِي تَرَكْتَهَا وَ كَذَلِكَ الْيَوْمَ تُتْرَكُ فِي النَّارِ كَمَا تَرَكْتَ الْأَيْمَةَ ( عليهم السلام ) فَلَمْ تُطِعْ أَمْرَهُمْ وَ لَمْ تَسْمَعْ قَوْلَهُمْ

**‘and We will Resurrect him on the Day of Judgement, blind [20:124].’** He<sup>asws</sup> said: ‘It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen<sup>asws</sup>. And he would be confused on the Day of Judgment.

**[20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you.** The Signs are the Imams<sup>asws</sup>, **but you forgot them; even thus shall you be Forsaken this Day.** He<sup>asws</sup> said: You forgot, meaning neglected them<sup>asws</sup>, and similarly you will be neglected in the Fire just as you neglected the Imams<sup>asws</sup>. So you did not obey their<sup>asws</sup> orders and did not listen to their<sup>asws</sup> speech’.

قُلْتُ وَ كَذَلِكَ بَحْرِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعْدَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى قَالَ يَعْنِي مَنْ أَشْرَكَ بِوَلايَةِ أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) غَيْرُهُ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ تَرَكَ الْأَيْمَةَ مُعَانِدَةً فَلَمْ يَتَّبِعْ آثَارَهُمْ وَ لَمْ يَتَوَكَّلْهُمْ

I said, **‘[20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting’.** He<sup>asws</sup> said: ‘It Means the one who associates with the Wilayah of Amir Al-Momineen<sup>asws</sup> someone else and does not believe in the Signs of his Lord<sup>azwj</sup>, and deliberately neglects the Imams<sup>asws</sup>. So he neither follows their<sup>asws</sup> Ahadith, nor acknowledges their<sup>asws</sup> Wilayah’.

قُلْتُ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ قَالَ وَلَا يَبُذُّهُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) قُلْتُ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ الْأَيْمَةَ نَزِدُ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا قَالَ يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِيهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْقَائِمِ نَصِيبٌ .

I said, **[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to**. He<sup>asws</sup> said: ‘Wilayah of Amir Al-Momineen<sup>asws</sup>’. I said, **[42:20] Whoever desires the gain of the Hereafter**. He<sup>asws</sup> said: ‘Recognition of Amir Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>, **We will give him more of that gain**. He<sup>asws</sup> said: ‘We<sup>azwj</sup> shall Increase him from it’. He<sup>asws</sup> said: ‘He would be fulfilled his share from their<sup>asws</sup> government. **and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion**. He<sup>asws</sup> said: ‘There wouldn’t be a share for him, in the government of the truth along with Al-Qaim<sup>asws</sup>’.<sup>5</sup>

## The Mystery of Rizq and its Distribution:

عَنْهُ عَنْ مُعَلَّى بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادٍ الْحَنَاطِ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لَا يُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ وَ لَا يَلُومُهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللَّهُ فَإِنَّ الرِّزْقَ لَا يَسْؤِفُهُ حِرْصٌ حَرِيصٍ وَ لَا يَرُدُّهُ كَرَاهِيَةٌ كَارِهِ وَ لَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَأَذْرَكَ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ

From him, from Moalla, from Al Hassan Bin Ali Al-Washa, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>,

and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Al Hannat, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘It is from the correctness of the conviction, the personality of the Muslim that he does not please the people by Angering Allah<sup>azwj</sup>, and does not accuse them upon what Allah<sup>azwj</sup> did not Give him, for his sustenance is neither ushered by the greed not the greedy one, nor is it repelled by the dislike of the dislike; and if one of you were to flee from his sustenance just as he flees from the death, his sustenance would come across him just as he would come across the death’.

ثُمَّ قَالَ إِنَّ اللَّهَ بَعْدَلِهِ وَ فِسْطَهُ جَعَلَ الرِّيحَ وَ الرِّاحَةَ فِي اليَقِينِ وَ الرِّضَا وَ جَعَلَ الهمَّ وَ الحَزْنَ فِي الشَّكِّ وَ السَّخَطِ .

Then he<sup>asws</sup> said: ‘Allah<sup>azwj</sup>, by His<sup>azwj</sup> Justice and His<sup>azwj</sup> Fairness, Made the spirit and the rest to be in the conviction and the pleasure, and Made the worries and the grief to be in the doubt and the anger’.<sup>6</sup>

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 92

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ خَطَبَ رَسُولُ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي حَجَّةِ الْوَدَاعِ فَقَالَ يَا أَيُّهَا النَّاسُ وَاللَّهِ مَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ الْجَنَّةِ وَ يُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ أَمَرْتُكُمْ بِهِ وَ مَا مِنْ شَيْءٍ يُبْعِدُكُمْ مِنَ النَّارِ وَ يُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا وَ قَدْ نَهَيْتُكُمْ عَنْهُ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> addressed (the people) during the farewell Hajj, so he<sup>saww</sup> said: ‘O you people! By Allah<sup>azwj</sup>! There is none from the things which brings you closer to the Paradise and distance you from the Fire except that I<sup>saww</sup> have ordered you with it; and there is none from a thing which brings you closer to the Fire and distances you from the Paradise, except that I<sup>saww</sup> have forbidden you from it.

أَلَا وَ إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ وَ أَجْمَلُوا فِي الطَّلَبِ وَ لَا يَحْمِلُ أَحَدُكُمْ اسْتِبْطَاءَ شَيْءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبَهُ بِغَيْرِ حِلِّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ .

Indeed! And the trustworthy spirit (Jibraeel<sup>as</sup>) blew into my<sup>saww</sup> person that not a soul would be dying until its sustenance is completed. Therefore, fear Allah<sup>azwj</sup> and be vigorous in the seeking (of the livelihood), and not one of you should bear indolence for anything from the sustenance if he seeks it without its Permissibility, for whatever is in the Presence of Allah<sup>azwj</sup> cannot be realised except being in His<sup>azwj</sup> obedience’.<sup>7</sup>

## Sustenance is Restricted for a Believer:

وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَوْ لَا إِحْتِاجُ الْمُؤْمِنِينَ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى حَالٍ أَضْيَقَ مِنْهَا .

And by his chain, said,

‘Abu Abdullah<sup>asws</sup> said: ‘Had it not been for the pleading of the *Momineen* to Allah<sup>azwj</sup> regarding seeking of the sustenance, He<sup>azwj</sup> would have Transferred them from a state which they were in to a state more constricted than it’.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانَ بْنِ عَبْدِ الْمَلِكِ قَالَ حَدَّثَنِي بَكْرُ الْأَزْهَرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ دَخَلَ عَلَيْهِ وَاحِدٌ فَقَالَ أَصْلَحَكَ اللَّهُ إِلَيَّ رَجُلٌ مُنْقَطِعٌ إِلَيْكُمْ بِمَوَدَّتِي وَ قَدْ أَصَابَنِي حَاجَةٌ شَدِيدَةٌ وَ قَدْ تَقَرَّرْتُ بِذَلِكَ إِلَى أَهْلِ بَيْتِي وَ قَوْمِي فَلَمْ يَزِدْنِي بِذَلِكَ مِنْهُمْ إِلَّا بَعْدًا قَالَ فَمَا آتَاكَ اللَّهُ خَيْرٌ مِمَّا أَخَذَ مِنْكَ

<sup>7</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 2

<sup>8</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 5



Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban Bin Abdul Malik who said, 'Bakr Al Arqat narrated to me, from Abu Abdullah,

(It has been narrated) from Shuayb, from Abu Abdullah<sup>asws</sup>, that he went over to him<sup>asws</sup> alone and he said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! I am a man who has been cut-off to you<sup>asws</sup> due to my cordiality and I have been hit by a severe need. I had approached with that to my family and my people but that did not increase me from them except for the distance'. He<sup>asws</sup> said: 'So whatever Allah<sup>azwj</sup> has Given you is better than what He<sup>azwj</sup> has Taken from you'.

قَالَ جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ لِي أَنْ يُعِينَنِي عَنْ خَلْقِهِ قَالَ إِنَّ اللَّهَ قَسَمَ رِزْقَ مَنْ شَاءَ عَلَى يَدَيْ مَنْ شَاءَ وَ لَكِنْ سَلِ اللَّهَ أَنْ يُعِينِكَ  
عَنِ الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلَى لِقَامِ خَلْقِهِ .

He said, 'May I be sacrificed for you<sup>asws</sup>! Supplicate for me that He<sup>azwj</sup> Makes me to be needless from His<sup>azwj</sup> creatures'. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Distributes sustenance to whoever He<sup>azwj</sup> so Desires to, upon the hands of the ones whom He<sup>azwj</sup> so Desires to. But, ask Allah<sup>azwj</sup> that He<sup>azwj</sup> Makes you to be self-sufficient from the needs which are making you desperate to the ignoble ones of His<sup>azwj</sup> creatures'.<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ  
دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ يُدْرُ الرِّزْقَ وَ يَدْفَعُ الْمَكْرُوهَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from

Abu Abdullah<sup>asws</sup> has said: 'A supplication of the man from his brother in his absence would cause the sustenance to flow and repel misfortunes'.<sup>10</sup>

## Sustenance is Veiled:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )  
الْأَيْدِي ثَلَاثٌ يَدُ اللَّهِ الْعُلْيَا وَ يَدُ الْمُعْطِي الَّتِي تَلِيهَا وَ يَدُ الْمُعْطَى أَسْفَلُ الْأَيْدِي فَاسْتَعْفُوا عَنِ السُّؤَالِ مَا اسْتَطَعْتُمْ إِنَّ الْأَرْزَاقَ  
دُونَهَا حُجُبٌ فَمَنْ شَاءَ فَتَى حَيَاءَهُ وَ أَخَذَ رِزْقَهُ وَ مَنْ شَاءَ هَتَكَ الْحِجَابَ وَ أَخَذَ رِزْقَهُ وَ الَّذِي نَفْسِي بِيَدِهِ لَأَنْ يَأْخُذَ أَحَدَكُمْ  
حَبْلًا ثُمَّ يَدْخُلَ عَرَضَ هَذَا الْوَادِي فَيَحْتَضِبَ حَتَّى لَا يَلْتَقِيَ طَرْفَاهُ ثُمَّ يَدْخُلَ بِهِ السُّوقَ فَيَبِيعَهُ بِمُدٍّ مِنْ تَمْرٍ وَ يَأْخُذَ ثَلَاثَةً وَ يَتَصَدَّقَ  
بِثَلَاثَتَيْهِ 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,

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 108 H 1

<sup>10</sup> Al Kafi V 2 – The Book Of Supplication CH 30 H 2

‘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 is 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 (this person) would enter a land of this valley, where 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>11</sup>

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

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

‘I heard Abu Abdullah<sup>asws</sup> saying that Allah<sup>azwj</sup> Mighty and Majestic Made the sustenance of the believers from where they are not reckoning, and in the case of a servant, when he does not know the direction of his sustenance, would supplicate frequently for it’.<sup>12</sup>

## The ‘Permissible’ and ‘Extensive’ Sustenance:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) جُعِلْتُ فِدَاكَ أَدْعُو اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرْزُقَنِي الْحَلَالَ فَقَالَ أَ تَدْرِي مَا الْحَلَالُ فَقُلْتُ جُعِلْتُ فِدَاكَ أَمَا الَّذِي عِنْدَنَا فَالْكَسْبُ الطَّيِّبُ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) يَقُولُ الْحَلَالُ قُوْتُ الْمُصْطَفَيْنِ وَ لَكِنْ قُلْ أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ .

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

‘I said to Abu Al-Hassan<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! Supplicate to Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> should Grace me the Permissible sustenance’. So he<sup>asws</sup> said: ‘Do you know what is the Permissible (sustenance)?’ So I said, ‘May I be sacrificed for you<sup>asws</sup>! (That) which is with the goodly earnings’. So he<sup>asws</sup> said: ‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying: ‘The Permissible livelihood is the food of the ‘Chosen Ones’ (only the Prophets<sup>as</sup> and the Imams<sup>as</sup>), but say, ‘I ask You<sup>azwj</sup> from the extensive sustenance’.<sup>13</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ وَ عَلِيِّ بْنِ مُحَمَّدِ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ الثَّانِي ( عَلَيْهِ السَّلَام ) قَالَ نَظَرَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِلَى رَجُلٍ وَ هُوَ

<sup>11</sup> Al Kafi – V 4 – The Book of Zakaat Ch 64 H 3

<sup>12</sup> Al Kafi – V 5 – The Book of Subsistence Ch 8 H 4

<sup>13</sup> Al Kafi – V 5 – The Book of Subsistence Ch 14 H 1

يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رِزْقِكَ الْحَلَالِ فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) سَأَلَتْ قُوتَ النَّبِيِّينَ قُلِّ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا وَاسِعًا طَيِّبًا مِنْ رِزْقِكَ .

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

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> the 2<sup>nd</sup> having said: ‘Abu Ja’far<sup>asws</sup> looked at a man and he was saying, ‘O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> of the Permissible sustenance’. So Abu Ja’far<sup>asws</sup> said: ‘You ask for the food of the Prophets<sup>as</sup>. Say, ‘O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> for extensive goodly sustenance from Your<sup>azwj</sup> sustenances’.<sup>14</sup>

## One Must Never Seize Buying:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ عُقْبَةَ قَالَ كَانَ أَبُو الْخَطَّابِ قَبْلَ أَنْ يَفْسُدَ وَهُوَ يَحْمِلُ الْمَسَائِلَ لِأَصْحَابِنَا وَ يَحْيَى بِجَوَابَاتِهَا رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ اشْتَرُوا وَإِنْ كَانَ غَالِيًا فَإِنَّ الرِّزْقَ يَنْزِلُ مَعَ الشَّرَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ali Bin Uqba who said,

‘Abu Al-Khatib, before he was spoiled, used to carry the questions of our companions, and come back with their answers, (he) reported from Abu Abdullah<sup>asws</sup> having said: ‘Buy, even though it may be expensive, as the sustenance descends for the buyer (when he spends)’.<sup>15</sup>

## Never Belittle Small Gains (from a business or a small job):

سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ رَجُلٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ طَلَبَ قَلِيلَ الرِّزْقِ كَانَ ذَلِكَ دَاعِيَةً إِلَى اجْتِنَابِ كَثِيرٍ مِنَ الرِّزْقِ [ وَ مَنْ تَرَكَ قَلِيلًا مِنَ الرِّزْقِ كَانَ ذَلِكَ دَاعِيَةً إِلَى ذَهَابِ كَثِيرٍ مِنَ الرِّزْقِ ] .

Sahl Bin Ziyad, from Yaquob Bin Yazeed, from Muhammad Bin Murazim, from a man, from Ishaq Bin Ammar who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘The one who seeks the little sustenance, that would be inviting him towards a lot (a bigger amount) of the sustenance; (and the one who neglects a

<sup>14</sup> Al Kafi – V 5 – The Book of Subsistence Ch 14 H 2

<sup>15</sup> Al Kafi – V 5 – The Book of Subsistence Ch 53 H 13

little (sale/project/income) from the sustenance, that would be inviting him to the going away of a lot of the sustenance’.<sup>16</sup>

## Rizq is 9 out 10 Parts in the Business:

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ شَرِيفِ بْنِ سَابِقِ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَتِ الْمَوَالِي أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فَقَالُوا نَشْكُو إِلَيْكَ هَؤُلَاءِ الْعَرَبَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يُعْطِينَا مَعَهُمُ الْعَطَايَا بِالسَّوِيَّةِ وَ زَوْجَ سَلْمَانَ وَ بِلَالَ وَ صُهَيْبًا وَ أَبَا عَلَيْنَا هَؤُلَاءِ وَ قَالُوا لَا نَفْعُ

Ahmad Bin Muhammad Al Asamy, from Muhammad Bin Ahmad Al nahdy, from Muhammad Bin Ali, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra, from

Abu Abdullah<sup>asws</sup> has said: ‘The partisans came over to Amir Al-Momineen<sup>asws</sup>, so they said, ‘We complain to you<sup>asws</sup> of these Arabs. Rasool-Allah<sup>sawww</sup> would give us the gifts along with them with the equality, and he<sup>sawww</sup> got Salman<sup>as</sup>, and Bilal, and Suhayb married, and they are refusing upon us, and they are saying, We will not do it’.

فَدَهَبَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَكَلَّمَهُمْ فِيهِمْ فَصَاحَ الْأَعْرَابُ أَبَيْنَا ذَلِكَ يَا أَبَا الْحَسَنِ أَبَيْنَا ذَلِكَ فَخَرَجَ وَ هُوَ مُعْضَبٌ مُجْرٌ رِدَاؤُهُ وَ هُوَ يَقُولُ يَا مَعْشَرَ الْمَوَالِي إِنَّ هَؤُلَاءِ قَدْ صَيَّرُوكُمْ بِمَنْزِلَةِ الْيَهُودِ وَ النَّصَارَى يَتَزَوَّجُونَ إِلَيْكُمْ وَ لَا يُزَوِّجُونَكُمْ وَ لَا يُعْطُونَكُمْ مِثْلَ مَا يَأْخُذُونَ فَاتَّجَرُوا بَارَكَ اللَّهُ لَكُمْ فَإِنِّي قَدْ سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ الرَّزْقُ عَشْرَةُ أَجْزَاءٍ تِسْعُهُ أَجْزَاءٌ فِي التَّجَارَةِ وَ وَاحِدَةٌ فِي غَيْرِهَا .

So Amir Al-Momineen<sup>asws</sup> went to them and he<sup>asws</sup> spoke among them. So the Bedouins shouted, ‘We refuse that, O Abu Al-Hassan<sup>asws</sup>! We refuse that’. So he<sup>asws</sup> went out and he<sup>asws</sup> was angered with his<sup>asws</sup> cloak dragging, and he<sup>asws</sup> was saying: ‘O group of partisans! They have considered you at the status of the Jews and the Christians. They are getting married to you (your daughters), but they are not marrying (their daughters) to you, and they are not giving you the like of what they are taking. Therefore, do business! Allah<sup>azwj</sup> will Bless for you, for I<sup>asws</sup> have heard Rasool-Allah<sup>sawww</sup> saying: ‘The sustenance is of ten parts. Nine parts are in the business and one is in something else’.<sup>17</sup>

## Marriage Expands Sustenance:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَشَكَا إِلَيْهِ الْحَاجَةَ فَقَالَ تَزَوَّجْ فَتَزَوَّجَ فَوَسَّعَ عَلَيْهِ .

<sup>16</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 29

<sup>17</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 58

Muhammad Bin Yahya, from Ahmad and Abdullah two sons of Isa, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A man came over to the Prophet<sup>saww</sup>, so he complained to him<sup>saww</sup> of the destitution (lack of resources), so he<sup>saww</sup> said: 'Get married'. So he got married, and it (sustenance) was expanded upon him'.<sup>18</sup>

## The Sustenance of the Less Clever is Extended:

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

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

'I heard Abu Abdullah<sup>asws</sup> saying that Allah<sup>azwj</sup> the Exalted has Expanded in the sustenances of the stupid ones in order for the intellectuals to learn a lesson, and they would know that the world and whatever is in it, cannot be achieved by actions nor means'.<sup>19</sup>

## Charity (Sadaqa) Brings in Rizq:

قَالَ وَ حَدَّثَنِي عَلِيُّ بْنُ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) 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>20</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ وَهْبَانَ عَنْ عَمِّهِ هَارُونَ بْنِ عِيسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِمُحَمَّدِ ابْنِهِ يَا بُنَيَّ كَمْ فَضَلَ مَعَكَ مِنْ تِلْكَ النَّفَقَةِ قَالَ أَرْبَعُونَ دِينَارًا قَالَ الْخُرُجُ فَتَصَدَّقْ بِهَا قَالَ إِنَّهُ لَمْ يَبْقَ مَعِيَ غَيْرُهَا قَالَ تَصَدَّقْ بِهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُخْلِفُهَا أَمَا عَلِمْتَ أَنَّ لِكُلِّ شَيْءٍ مِفْتَاحًا وَ مِفْتَاحَ 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

<sup>18</sup> Al Kafi – V 5 – The Book of Marriage Ch 10 H 2

<sup>19</sup> Al Kafi – V 5 – The Book of Subsistence Ch 7 H 10

<sup>20</sup> Al Kafi – V 4 – The Book of Zakaat Ch 52 H 4

charity with it’. He said, ‘There does not remain with me anything apart from it’. He<sup>asws</sup> said: ‘Give in charity with it, for Allah<sup>azwj</sup> Mighty and Majestic would Replace it. But, do you not know that for everything there is a key, and a key for the sustenance is the charity, therefore give charity with it’.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَادْفَعُوا الْبَلَاءَ بِالِدُّعَاءِ وَاسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ فَإِنَّهَا تُفَكُّ مِنْ بَيْنِ لُحْيِ سَبْعِمِائَةِ شَيْطَانٍ وَ لَيْسَ شَيْءٌ أَثْقَلَ عَلَى الشَّيْطَانِ مِنَ الصَّدَقَةِ عَلَى الْمُؤْمِنِ وَ هِيَ تَفْعُ فِي يَدِ الرَّبِّ تَبَارَكَ وَ تَعَالَى قَبْلَ أَنْ تَفْعُ فِي يَدِ الْعَبْدِ .

Ali Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abdullah Bin Al 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>21</sup>

## Worshipping Eases the Coming of the Sustenance:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ فِي التَّوْرَةِ مَكْتُوبٌ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلاً قَلْبِكَ غِنًى وَ لَا أَكْلِكَ إِلَى طَلْبِكَ وَ عَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ وَ أَمْلاً قَلْبِكَ خَوْفاً مِنِّي وَ إِنْ لَا تَفَرَّغْ لِعِبَادَتِي أَمْلاً قَلْبِكَ شُغْلاً بِالدُّنْيَا ثُمَّ لَا أَسُدَّ فَاقَتَكَ وَ أَكْلِكَ إِلَى طَلْبِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed, from

Abu Abdullah<sup>asws</sup> has said: ‘It is written in the Torah: ‘O son of Adam<sup>as</sup>! Free yourself for My<sup>azwj</sup> worship, I<sup>azwj</sup> shall Fill your heart with riches and will not Fatigue you to your seeking (sustenance), and it would be upon Me<sup>azwj</sup> to Aim to excel you and fill your heart with fear from Me<sup>azwj</sup>, and that if you don’t free yourself for My<sup>azwj</sup> worship, I<sup>azwj</sup> shall fill your heart with a pre-occupation with the world, then I<sup>azwj</sup> will not excel you and will Exhaust you to the seeking (of the livelihood)’.<sup>22</sup>

## Inviting Believers for Food Brings in Rizq:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ الرِّزْقُ أُسْرِعُ إِلَى مَنْ يُطْعِمُ الطَّعَامَ مِنَ السَّكِينِ فِي السَّنَامِ .

<sup>21</sup> Al Kafi – V 4 – The Book of Zakaat Ch 48 H 5

<sup>22</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 1

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>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ ( قَالَ مَا مِنْ قَبْضٍ وَلَا بَسْطٍ إِلَّا وَ لِلَّهِ فِيهِ مَشِيئَةٌ وَ قَضَاءٌ وَ اِتِّبَاءٌ .

Ali Bin Ibrahim Bin Hashim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hamza Bin Muhammad Al Tayyar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is no constriction (of sustenance) nor an extension (of sustenance) except for Allah<sup>azwj</sup> therein is a Desire, and Ordainment, and a Trial'.<sup>24</sup>

## Rizq, Misfortune and Sources:

ما كان لكم من رزق فسيأتىكم على ضعفكم و ما كان عليكم فلن تقدرُوا على دفعه بحيلة

The sustenance that is decided for you will reach you even if you are weak, and you will never stop the misfortune that is decided for you even if you exert all efforts.

الْأَمْدِيُّ فِي الْعُرْبِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ صُنْ دِينَكَ بِدُنْيَاكَ تَرْجُحُهُمَا وَ لَا تَصُنْ دُنْيَاكَ بِدِينِكَ فَتَخْسِرَهُمَا

Amir-ul-Momineen<sup>asws</sup> said: 'He who holds on to the religion through striving in the world secures his religion but that who earns sustenance through religion loses his religion all together'.<sup>25</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَبُيْهَا النَّاسُ إِلَيَّ لَمْ أَدْعُ شَيْئاً يُفَرِّقُكُمْ إِلَى الْجَنَّةِ وَ يُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ نَبَأْتُكُمْ بِهِ أَلَا وَ إِنَّ رُوحَ الْقُدْسِ [قَدْ] نَفَثَ فِي رُوعِي وَ أَخْبَرَنِي أَنَّ لَا تَمُوتُ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ وَ أَجْمَلُوا فِي الطَّلَبِ وَ لَا يَحْمِلَنَّكُمْ اسْتِنْبَاءُ شَيْءٍ مِنَ الرِّزْقِ أَنْ تَطْلُبُوهُ بِمَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ جَلَّ اسْمُهُ إِلَّا بِطَاعَتِهِ

Ahmad ibn Muhammad from has narrated from Ali ibn al-Nu'man from 'Amr ibn Shamir from Jabir who has narrated the following from Abu Ja'far<sup>asws</sup>:

'Abu Ja'far<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said: 'I have not left anything that can take you closer to Paradise or keep you away from Hellfire but that I<sup>saww</sup> have informed you

<sup>23</sup> Al Kafi – V 4 – The Book of Zakat Ch 79 H 10

<sup>24</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 27 H 1

<sup>25</sup> Mastadrak ul Wasail, vol. 12, ch. 6, h. 52 مستندرك الوسائل 6 12 -52 باب تحريم اختلال الدنيا بالدين

of all such matters. You must take notice that the Holy Spirit<sup>as</sup> has inspired my<sup>saww</sup> understanding and has told me that a soul does not die until it completes (depleting) its sustenance (Rizq). You must maintain piety before Allah<sup>azwj</sup> and work for your (earning) living painstakingly. Certain delays in reaching of sustenance (Rizq) must not take you to find sustenance by means of disobedience to Allah<sup>azwj</sup>, what is with Allah<sup>azwj</sup> can be achieved only by means of obedience to Him<sup>azwj</sup>.<sup>26</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّكُمْ فِي آجَالٍ مَقْبُوضَةٍ وَأَيَّامٍ مَعْدُودَةٍ وَالْمَوْتُ يَأْتِي بَعْتَهُ مَنْ يَزْرَعُ خَيْرًا يَحْصُدُ غِنًى وَمَنْ يَزْرَعُ شَرًّا يَحْصُدُ نَدَامَةً وَ لِكُلِّ زَارِعٍ مَا زَرَعَ وَ لَا يَسْبِقُ الْبَطِيءُ مِنْكُمْ حَظَّهُ وَ لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُعَدَّرْ لَهُ مَنْ أُعْطِيَ خَيْرًا فَاللَّهُ أَعْطَاهُ وَ مَنْ وُقِيَ شَرًّا فَاللَّهُ وَقَاهُ

A number of our people have narrated from Ahmad ibn Abu Abd Allah from ibn Faddal from those whom has mentioned (in his book) the following from Abu' Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'You live in a period of time that is depleting continuously and (was made available to you) in calculated days. Death comes suddenly. Whoever sows goodness will harvest what is very much sought after. Whoever sows evil will harvest regret. Every farmer finds what he has planted. The sustenance of the slow-moving ones among you will not move ahead of him and the greedy will not achieve what is not assigned for him. Whoever does good, Allah<sup>azwj</sup> Grants him good and whoever safeguards against evil, Allah<sup>azwj</sup> Protects him'.<sup>27</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَرَأَيْتَ لَوْ أَنَّ رَجُلًا دَخَلَ بَيْتَهُ وَ أَعْلَقَ بَابَهُ أَكَانَ يَسْمُطُ عَلَيْهِ شَيْءٌ مِنَ السَّمَاءِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hiaasen ibn 'Atiyah from 'Umar ibn Yazid who has said the following:

'Abu Abd Allah<sup>asws</sup> has said: 'Do you think the sustenance of a man who stays in his home and closes his door, his sustenance will not fall from the sky?'<sup>28</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُمَرَ بْنِ أَبِي زَيْدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ وَ خَلَقَ مَعَهُمْ أَزْوَاقَهُمْ حَلَالًا طَيِّبًا فَمَنْ تَنَاوَلَ شَيْئًا مِنْهَا حَرَامًا فَصَبَّ بِهِ مِنْ ذَلِكَ الْحَلَالِ

Ali ibn Ibrahim has narrated from Salih ibn al-Sindiyy from Ja'far ibn Bashir from. Umar ibn abu Ziyad from Ishaq ibn 'Ammar who has said the following:

'Abu' Abd Allah<sup>asws</sup> has said that Allah<sup>azwj</sup> has Created the creatures and with them He<sup>azwj</sup> has Created their sustenance of the lawful and beautiful kind. If anyone acquires a certain

<sup>26</sup> Al-Kafi, Vol. 5, H. 8366.

<sup>27</sup> Al-Kafi, Vol. 2, H. 3024

<sup>28</sup> Al-Kafi, vol. 5, H. 8344, Ch. 5, h, 2 : ص 78 الكافي ج : 5 : ص : 78



amount of unlawful sustenance, then the same (amount) is deducted from his lawful sustenance'.<sup>29</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ كَتَبَ أَبُو عَبْدِ اللَّهِ ع إِلَى رَجُلٍ مِنْ أَصْحَابِهِ أَمَا بَعْدُ فَلَا تُجَادِلِ الْعُلَمَاءَ وَلَا تُنَارِ السُّفَهَاءَ فَيُبْعِضَكَ الْعُلَمَاءَ وَ يَشْتِمَكَ السُّفَهَاءَ وَلَا تُكْسَلْ عَنْ مَعِيشَتِكَ فَتَكُونَ كَلًّا عَلَى غَيْرِكَ أَوْ قَالَ عَلَى أَهْلِكَ

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Saclaqah who has said the following:

'Abu Abd Allah<sup>asws</sup> once wrote to one of his companions the following: 'You must not excessively argue with the scholars, you must not verbally quarrel with the dimwitted ones; the scholars will hate you and the dimwitted ones will abuse you. You must not be lazy in the work for your sustenance; you will become a burden on the others or a burden on your family'.<sup>30</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ شَجْرَةَ عَنْ بَشِيرِ النَّبَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا رَزَقْتَ فِي شَيْءٍ فَالْزَمَهُ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from Ali ibn Shajarah from Bashir al-Nabbal who has said the following:

'Abu Abd Allah<sup>asws</sup> has said: 'When you (in a business) find sustenance in a certain item then you must continue with it'.<sup>31</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنْ مُوسَى بْنِ عُمَرَ بْنِ بَرِيْعٍ قَالَ قُلْتُ لِلرِّضَا ع جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ رَوَوْا أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَخَذَ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ فَكَذَا كَانَ يَفْعَلُ قَالَ فَقَالَ نَعَمْ وَأَنَا أَفَعَلُهُ كَثِيرًا فَافْعَلُهُ ثُمَّ قَالَ لِي أَمَا إِنَّهُ أَرْزَقُ لَكَ

A number of our people have narrated from Sahl ibn Ziyad from al-Haytham ibn abu Masruq al-Nahdiy from Musa ibn 'Umar ibn Bazi' who has said:

'I once asked Al-Reza<sup>asws</sup>, saying: 'I pray to Allah<sup>azwj</sup> to keep my soul in service for your cause, people narrate that whenever the Messenger of Allah<sup>saww</sup> walked on a road, he<sup>saww</sup> would not return from the same path, was this the case? The Imam<sup>asws</sup> said: 'Yes, that is how it was and very often I also do so and you should also do it.' The Imam<sup>asws</sup> said: 'It gives you a greater chance to increase your sustenance'.<sup>32</sup>

سفي المسجد بعد طلوع الفجر إلى طلوع الشمس أسرع في طلب الرزق من الضرب في الأرض

<sup>29</sup> Al-Kafi, vol. 5, H. 8360, Ch. 7, h, 5

<sup>30</sup> Al-Kafi, vol. 5, H. 8383, Ch.10, h, 9

<sup>31</sup> Al-Kafi, vol. 5, H. 8726, Ch. 67, h, 3

<sup>32</sup> Al-Kafi, vol. 5, H. 9349, Ch. 157, h, 41

(Amir-ul-Momineen<sup>asws</sup> says): Sitting in mosques from start of Fajr until sunrise is better for the acquisition of sustenance rather than running around in the world (to earn wages).<sup>33</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَظْطَانَ رَفَعَهُ إِلَيْهِمْ (عليهم السلام) قَالَ يَقُولُ الرَّجُلُ إِذَا فَرَّغَ مِنَ الْأَذَانِ وَجَلَسَ اللَّهُمَّ اجْعَلْ قَلْبِي بَارِعًا وَعَيْشِي قَارًا وَرِزْقِي دَارًا وَاجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ (صلى الله عليه وآله) قَرَارًا وَ مُسْتَقَرًّا .

Al-Hussain ibn Mohammed has narrated from ' Abd Allah ibn 'Amir from Ali ibn Mahziyar from al-Husayn ibn Asad from Ja'far ibn Mohammed ibn Yaqzan in a marfu, manner from the Imam who has said the following:

'The Imam<sup>asws</sup> has said: 'When one completes reciting Azan and sits down, he should say, "O Allah, make my heart virtuous, my livelihood constant, my sustenance to come continuously and assign for me a place near the grave of your Prophet<sup>saww</sup> to rest and dwell.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا جَلَسْتَ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ فَتَشَهَّدْتَ ثُمَّ قُمْتَ فَقُلْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقْوَمٌ وَ أَفْعَدُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Hammad ibn 'Isa, who from Hariz, who from Mohammed ibn Muslim, who has said the following:

'Abu 'Abd Allah<sup>asws</sup> has said: 'When you sit up straight after the first two Rak'at, say Tashahhud, then during standing up say, "By the means of Allah and His power I stand up and sit down.'

إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء في الدعاء و لينتصب فقال ابن سبأ يا أمير المؤمنين أليس الله بكل مكان قال بلى قال فلم نرفع أيدينا إلى السماء فقال ويحك أ ما تقرأ و في السماء رزقكم و ما تُوعَدُونَ فمن أين نطلب الرزق إلا من موضعه و هو ما وعد الله في السماء

(Amir-ul-Momineen<sup>asws</sup> says): When you finish your prayers, you should raise your hands upward for supplication and sit straight. Ibn Saba asked, "O Amir-ul-Momineen<sup>asws</sup>, it is true that Allah<sup>azwj</sup> is everywhere, is it not?" "Yes, it is true," answered Imam Ali<sup>asws</sup>. "Why do we then raise our hands to the heavens?" wondered Ibn Saba. The Imam<sup>asws</sup> answered him by reciting Allah<sup>azwj</sup>'s saying: In the heavens there is your sustenance and (it is) that which you were promised. We should seek the sustenance from its source. It is that of which Allah<sup>azwj</sup> promises in the heavens.<sup>34</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ حُسْنُ الْجَوَارِ يَرِيدُ فِي الرِّزْقِ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Isma'il ibn Mehran from Ibrahim ibn abu Raja' who has narrated the following from Abu Abd Allah<sup>asws</sup>:

<sup>33</sup> Ibid

<sup>34</sup> Al-Khasail, vol. 2, pg. 611

الحصائل ج : 2 ص : 611

'Maintaining good neighbourly relations increases one's sustenance.'<sup>35</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُفْصِ بْنِ الْبَحْتَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لِي تُحِبُّهُ  
فَقُلْتُ نَعَمْ فَقَالَ لِي وَ لَمْ لَا تُحِبُّهُ وَ هُوَ أَخُوكَ وَ شَرِيكَكَ فِي دِينِكَ وَ عَوْنُكَ عَلَى عَدُوِّكَ وَ رِزْقُهُ عَلَى غَيْرِكَ

Ali ibn Ibrahim has narrated from his rather from ibn abu Umayr from Hafs ibn al-Bakhtari who has said the following:

'Once I was in the presence of Abu Abd Allah<sup>asws</sup> when a man came in and the Imam<sup>asws</sup> asked me: 'Do you like him?' I said, 'Yes, I like him.' The Imam<sup>asws</sup> asked me: 'How would you not like him when he is your brother (in belief), your associate in religion, your supporter against your enemies and Someone<sup>azwj</sup> other than you Provides his sustenance!'<sup>36</sup>

لَا يَسْمَعُونَ فِيهَا لَعْوًا إِلَّا سَلَامًا وَ لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا {19:62}

***They shall not hear therein any vain discourse, but only: Salam, and they shall have their sustenance therein morning and evening.***

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ عَ قَالَ تَنْزِلُ الْمَعُونَةُ مِنَ السَّمَاءِ عَلَى قَدْرِ الْمَتُونَةِ

Mohammed ibn Ali ibn al-Hussain reports with references from Ishaq ibn Ummar:

Imam<sup>asws</sup> Al-Sadiq<sup>asws</sup> said: Sustenance comes from (the skies) in accordance with the burden of expenses.<sup>37</sup>

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرِيِّ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ  
مَنْ افْتَصَدَ فِي مَعِيشَتِهِ رِزْقَهُ اللَّهُ وَ مَنْ بَدَّرَ حَرَمَهُ اللَّهُ

Ahmad ibn 'Abd Allah has narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn Ali al-Sayrafiy from ibn Sinan who has said the following:

'Abu Abd Allah<sup>asws</sup> has said that the Messenger of Allah<sup>saww</sup> has said: 'Whoever maintains moderation, Allah<sup>azwj</sup> Grants him sustenance, but He<sup>azwj</sup> Deprives one who spends excessively.'<sup>38</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَ يَقُولُ الرَّفْقُ نِصْفُ  
الْعَيْشِ وَ مَا عَالَ امْرُؤٌ فِي افْتِصَادِهِ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr who has said the following:

<sup>35</sup> Al-Kafi, vol, 2, H. 3739, Ch. 24, h 3

<sup>36</sup> Al-Kafi, vol, 2, H. 2035, Ch. 68, h 6

<sup>37</sup> Wasail ul Shai, H. 21664, originally from Manla Yazar ul Faqih,

<sup>38</sup> Al-Kafi, vol, 4, H. 6183, Ch. 39, h 12

‘I heard abu al-Hassan, Musa<sup>asws</sup> say: ‘Easing off in spending is half of one’s sustenance, and with observance of moderation, one does not become poor.’<sup>39</sup>

## Rizq from Unexpected Sources:

عَلِيٌّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ الْكُنَاسِيِّ قَالَ حَدَّثَنَا مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ ذِكْرُهُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ قَالَ هَؤُلَاءِ قَوْمٌ مِنْ شِبَعَيْنَا ضَعَفَاءُ لَيْسَ عِنْدَهُمْ مَا يَتَحَمَّلُونَ بِهِ إِلَيْنَا فَيَسْمَعُونَ حَدِيثَنَا وَيَقْتَسِبُونَ مِنْ عِلْمِنَا فَيَرْحَلُ قَوْمٌ فَوْقَهُمْ وَيُنْفِقُونَ أَمْوَالَهُمْ وَيُنْعِبُونَ أَبْدَانَهُمْ حَتَّى يَدْخُلُوا عَلَيْنَا فَيَسْمَعُوا حَدِيثَنَا فَيَنْفُلُونَهُ إِلَيْهِمْ فَيَعِيهِ هَؤُلَاءِ وَتُضَيِّعُهُ هَؤُلَاءِ فَأَوْلِيكَ الَّذِينَ يَجْعَلُ اللَّهُ عَزَّ ذِكْرُهُ لَهُمْ مَخْرَجاً وَيَرْزُقُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ

Ali, from Ali Bin Al Husayn, from Muhammad Al Kunary who said:

‘It was narrated to us with an unbroken chain going up to Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Statement, Mighty is His<sup>azwj</sup> Mention: **“[65:2] and whoever is careful of (his duty to) Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine”**. He<sup>asws</sup> said: ‘These are our<sup>asws</sup> weak Shiites who do not have the means in order to take (Hadeeth) it (directly) from us<sup>asws</sup>. So they hear our<sup>asws</sup> Hadeeth and they try to accumulate from our<sup>asws</sup> Knowledge. A (collection of) people who are higher than them, who spend their wealth, tiring their bodies to the extent that they came up to us<sup>asws</sup>, hear our<sup>asws</sup> Hadeeth and transmit these to them. So these ones preserve them, whilst those ones waste them. So they are the ones for whom Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> Mention Makes an outlet for them and Gives them Sustenance (Hadeeth) from a source which they had not even considered beforehand.

وَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ قَالَ الَّذِينَ يَعْتَشُونَ الْإِمَامَ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ لَا يُسْمِنُ وَ لَا يُغْنِي مِنْ جُوعٍ قَالَ لَا يَنْفَعُهُمْ وَ لَا يُغْنِيهِمْ وَ لَا يَنْفَعُهُمُ الدُّخُولُ وَ لَا يُغْنِيهِمُ التُّعُودُ.

And with regards to the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **“[88:1] Has not there come to you the news of the overwhelming calamity?”** he<sup>asws</sup> said; ‘These are the ones who have cheated the Imam<sup>asws</sup>, – up to the Statement of the Mighty and Majestic: **“[88:7] Which will neither nourish nor satisfy hunger”**, said: ‘It will neither benefit them, nor free them from need, nor will it benefit them with the entering (marital relationships), nor free them from the need of sitting down’.<sup>40</sup>

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين، عن ابن محبوب، عن إبراهيم الجازي، عن أبي بصير، قال: ذكرنا عند أبي جعفر (عليه السلام) من الأغنياء من الشيعة، فكانه كره ما سمع منا فيهم،

Ibn Babuwayh said, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Ibrahim Al-Jazy, from Abu Baseer who said,

<sup>39</sup> Al-Kafi, vol, 4, H. 6184, Ch. 39, h 13

<sup>40</sup> Al-Kafi, Vol. 8, H. 14649

‘We mentioned the rich among the Shias, in the presence of Abu Abdullah<sup>asws</sup>, and it was as if he<sup>asws</sup> did not like what he<sup>asws</sup> heard from us, with regards to them.

قال: «يا أبا محمد، إذا كان المؤمن غنيا، رحيمًا، وصولًا، له معروف إلى أصحابه أعطاه الله أجر ما ينفق في البر أجره مرتين ضعفين، لأن الله عز و جل يقول في كتابه: وَ مَا أَمْوَالِكُمْ وَ لَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْعُرْفَاتِ آمِنُونَ».

He<sup>asws</sup> said: ‘O Abu Muhammad! When the Momin is rich, merciful, maintains good relations, well known amongst his companions, Allah<sup>azwj</sup> Would Give him the recompense for what he spent in the righteousness, twice, double the Recompense of the weak ones, because Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book: ***And neither your wealth nor your children would be those drawing you closer in Our Presence, except one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]***.<sup>41</sup>

في امالي شيخ الطائفة قدس سره باسناده إلى أمير المؤمنين حديث طويل يقول فيه عليه السلام: حتى إذا كان يوم القيامة حسب لهم ثم أعطاهم بكل واحدة عشر أمثالها إلى سبعمائة ضعف، قال الله عزوجل: (جزاء من ربك عطاء حسابا) وقال: (اولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون).

In Amaali of Sheykh Al-Taaifa, by his chain going up to

Amir-Al-Momineen<sup>asws</sup> – a lengthy Hadeeth – in which he<sup>asws</sup> is saying: ‘When it will be the Day of Judgement, they would be Reckoned with, then each one of them would be Given the like of ten times of it, up to seven hundred times the increase’.<sup>42</sup>

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ  
 {39}

**Say: ‘Surely my Lord Extends the sustenance for one He so Desires to from His servants, and He Straitens for him. And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن حدثه، عن أبي عبد الله (عليه السلام) قال: قلت: آيتان في كتاب الله عز و جل أطلبهما فلا أجدهما، قال: «و ما هما؟» قلت: قول الله عز و جل: ادْعُونِي أَسْتَجِبْ لَكُمْ، فندعوه و لا نرى إجابة!

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it to him,

<sup>41</sup> علل الشرائع: 73 / 604

<sup>42</sup> Tafseer Noor Al Saqalayn – CH 34 H 71

(It has been narrated) from Abu Abdullah<sup>asws</sup>, when ‘I said, ‘There are two Verses in the Book of Allah<sup>azwj</sup> Mighty and Majestic, I seek by these two but I do not find (a result from) these two’. He<sup>asws</sup> said: ‘And what are these two?’ I said, ‘(The first one is) the Words of Allah<sup>azwj</sup> Mighty and Majestic: **“Supplicate to Me, I will Answer you [40:60]**. So we supplicate to Him<sup>azwj</sup>, and we do not see an Answer!’

قال: «أفتري الله عز و جل أخلف وعده؟» قلت: لا. قال: «فبما ذلك؟» قلت: لا أدري.

He<sup>asws</sup> said; ‘Do you think that Allah<sup>azwj</sup> Mighty and Majestic is Opposing His<sup>azwj</sup> Own Promise?’ I said, ‘No’. He<sup>asws</sup> said: ‘So why is it like that?’ I said, ‘I do not know’.

قال: «و لكبي أخبرك، من أطاع الله عز و جل فيما أمره من دعائه من جهة الدعاء أجابه». قلت: و ما جهة الدعاء؟ قال: «تبدأ فتحمد الله و تذكر نعمه عندك، ثم تشكره، ثم تصلي على النبي (صلى الله عليه و آله)، ثم تذكر ذنوبك فتعترف بها، ثم تستعيذ منها، فهذا جهة الدعاء».

He<sup>asws</sup> said: ‘But, I<sup>asws</sup> shall inform you. The one who obeys Allah<sup>azwj</sup> Mighty and Majestic regarding whatever He<sup>azwj</sup> has Commanded him from the mannerisms of the supplication, He<sup>azwj</sup> would Answer him’. I said, ‘And what are its mannerisms of the supplication?’ He<sup>asws</sup> said: ‘You begin by the Praise of Allah<sup>azwj</sup> and mention His<sup>azwj</sup> Bounties which are with you. Then thank Him<sup>azwj</sup>, then send greetings upon the Prophet<sup>saww</sup>. Then recall your sins and admit having committed them, then seek Refuge from these. So these are the mannerisms of the supplication’.

ثم قال: «و ما الآية الاخرى؟» قلت: قول الله عز و جل: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُجْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ، و إني أنفق و لا أرى خلفا!

Then he<sup>asws</sup> said: ‘And what was the other Verse?’ I said, ‘The Words of Allah<sup>azwj</sup> Mighty and Majestic: **And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]**. And I spend but I do not see its replacement!’

قال: «أفتري الله عز و جل أخلف وعده؟» فقلت: لا. قال: «فمم ذلك؟» قلت: لا أدري.

He<sup>asws</sup> said: ‘Do you think that Allah<sup>azwj</sup> Mighty and Majestic Opposes His<sup>azwj</sup> Own Promise?’ So I said, ‘No’. He<sup>asws</sup> said: ‘So why is that then?’ I said, ‘I do not know’.

قال: «لو أن أحدكم اكتسب المال من حله و أنفقه في حله، لم ينفق درهما إلا أخلف عليه».

The Imam<sup>asws</sup> said: ‘If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, (you) would not spend a Dirham except that it would be Replaced’.<sup>43</sup>

<sup>43</sup> الكافي 2: 352 / 8.

محمد بن يحيى عن أحمد بن محمد بن عيسى عن يحيى عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: من بسط يده بالمعروف إذا وجده يخلف الله له ما أنفق في دنياه، ويضاعف له في آخريته.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa Bin Yahya,

'Abu Abdullah<sup>asws</sup> says that Amir-al-Momineen<sup>asws</sup> said: 'The one who extends his hand with the good deeds, he would find that Allah<sup>azwj</sup> has Replaced for him whatever he spent in his world, and would Increase it for him in the Hereafter'.<sup>44</sup>

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ هُم مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

**For Him to Recompense those who believe and do righteous deeds. They, for them is Forgiveness and an honourable sustenance [34:4]**

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَمَتَابِلٍ وَجَفَانٍ كَالْجَوَابِ وَقُدُورٍ أسيَاتٍ ۖ اَعْمَلُوا آل دَاوُدَ شُكْرًا ۖ وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ {34:13}

**They were making for him whatever he so desired, from the prayer Niches, and figurines, and bowls like the watering troughs, and fixed cauldrons. Work gratefully, family of Dawood, and few from My servants are grateful [34:13]**

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِيُنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى اَعْمَلُوا آل دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ

He<sup>asws</sup> said; 'So the one who is contented among you, should be thankful to Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying: **"If you are grateful, I would Increase it for you [14:7]**. And the Glorious and Exalted Said: **Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]**.

وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْبَيْسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْبَيْسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَقُونَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصُرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَّاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

And think good with Allah<sup>azwj</sup>, for Abu Abdullah<sup>asws</sup> used to say; 'The one who thinks about Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah<sup>azwj</sup> would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah<sup>azwj</sup> would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.<sup>45</sup>

<sup>44</sup> Tafseer Noor Al Saqalayn – CH 34 H 74

<sup>45</sup> Al Kafi – H 14993

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا  
لَهُ ۚ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ {15}

**Certainly, there was a Sign for Saba in their dwellings of two gardens on the right and left: "Eat from the sustenance of your Lord and be thankful to Him!" A good city and a Forgiving Lord [34:15]**

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {34:36}

**Say: 'Surely my Lord Extends the sustenance for whom He so Desires to and straitens, but most of the people are ignorant (don't want to learn)' [34:36]**

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ  
يُخْلِفُهُ ۚ وَهُوَ خَيْرُ الرَّازِقِينَ {39}

**Say: 'Surely my Lord Extends the sustenance for one He so Desires to from His servants, and He Straitens for him. And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]**

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «إن الرب تبارك و تعالى ينزل أمره كل ليلة جمعة إلى السماء الدنيا من أول الليل، و في كل ليلة في الثلث الأخير، و أمامه ملكان يناديان: هل من تائب يتاب عليه؟ هل من مستغفر فيغفر له؟ هل من سائل فيعطى سؤله؟»

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Abdullah<sup>asws</sup> has said: 'The Lord<sup>azwj</sup> Blessed and Exalted, His<sup>azwj</sup> Command Descends every Friday night to the sky of the world from the beginning of the night, and in every night in the last third of it. And in front of it are two Angels Calling out: 'Is there one who is repenting, so He<sup>azwj</sup> Turns toward him? Is there one who seeks Forgiveness so He<sup>azwj</sup> Forgives him? Is there one who asks, so He<sup>azwj</sup> Gives it to him?'

اللهم أعط كل منفق خلفاً، و كل ممسك تلفاً. فإذا طلع الفجر عاد أمر الرب إلى عرشه، فيقسم الأرزاق بين العباد.».

O Allah<sup>azwj</sup>! Give each spender its replacement, and Rectify to each holder its damage!' So when the dawn emerges, they return the Command of the Lord<sup>azwj</sup> to His<sup>azwj</sup> Throne, and He<sup>azwj</sup> Distributes the sustenance between the servants'.

ثم قال للفضيل بن يسار: «يا فضيل، نصيبك من ذلك، و هو قول الله: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ وَ يَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَ هَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ فتقول الملائكة: سُبْحَانَكَ أَنْتَ وَلِيْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ.».



The he<sup>asws</sup> said to Al-Fazeyl: 'O Fazeyl, your share from that, and these are the Words of Allah<sup>azwj</sup>: ***And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39] And on the Day He will Gather them all together, then He would be Saying to the Angels: "Are these who were worshipping you?" [34:40] They shall say: 'Glory be to You! You are our Guardian from besides them. But, they were worshipping the Jinn. Most of them were believing in them [34:41]'***.<sup>46</sup>

وعنه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن محمد بن عبد الحميد، عن سيف بن عميرة، عن منصور بن حازم، قال: سمعناه يقول: «من أتى عليه حول لم يأت قبر الحسين (عليه السلام) أنقض الله من عمره حولاً، و لو قلت أن أحدكم يموت قبل أجله بثلاثين سنة لكنت صادقا، و ذلك أنكم تتركون زيارته، فلا تدعوا زيارته يمد الله في أعماركم و يزيد في أرزاقكم، و إذا تركتم زيارته نقص الله من أعماركم و أرزاقكم،

And from him (Qulawayh) who said, 'Muhammad Bin Abdullah Bin Ja'far Al Humeiry narrated to me, from his father, from Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra, from Mansour Bin Haazim who said,

'I heard him<sup>asws</sup> saying: 'The one who comes around it (travels) but does not go to the grave of Al-Husayn<sup>asws</sup>, Allah<sup>azwj</sup> Reduces from his lifetime, around it. And if you were to say that death came upon a person thirty years too soon, it would be true, and that is when you leave his<sup>asws</sup> visitation (Ziyarat). Therefore do not leave his<sup>asws</sup> Ziyarat. Allah<sup>azwj</sup> would Extend your lifetime and Increase your sustenance. And when you neglect his<sup>asws</sup> Ziyarat, Allah<sup>azwj</sup> Reduces from your lifetime and your sustenance.

فسابقوا في زيارته، و لا تدعوا ذلك فإن الحسين بن علي (عليهما السلام) شاهد لكم في ذلك عند الله، و عند رسوله، و عند علي و فاطمة (عليهما السلام)».

You should therefore race (compete) in visiting him<sup>asws</sup>, and do not leave that, for Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> would testify for you in the Presence of Allah<sup>azwj</sup> for that, and in the presence of His<sup>azwj</sup> Rasool<sup>sawww</sup>, and in the presence of Amir-al-Momineen<sup>asws</sup> and Fatima<sup>asws</sup>.<sup>47</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى بْنَ عِمْرَانَ ع خَرَجَ يَفْتَبِسُ لِأَهْلِهِ نَاراً فَكَلَّمَهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَجَعَ نَبِيًّا مُرْسَلًا وَ خَرَجَتْ مَلَكَهُ سَبِيًّا فَأَسْلَمَتْ مَعَ سُلَيْمَانَ ع وَ خَرَجَتْ سَحْرَهُ فِرْعَوْنَ يَطْلُبُونَ الْعِرَّ لِفِرْعَوْنَ فَرَجَعُوا مُؤْمِنِينَ

A number of our people have narrated from Ahmad ibn abu ' Abd Allah from Ali ibn Muhammad al-Qasaniy from the one whom he has mentioned from' Abd Allah ibn al-Qasim ibn Muhammad from Abu Abd Allah<sup>asws</sup> from his father, from his grand father<sup>asws</sup> who has said the following:

<sup>46</sup> تفسير القمي 2: 204

<sup>47</sup> كامل الزيارات: 151.

'Abu Ja'far<sup>asws</sup> has said that Amir-ul-Momineen<sup>asws</sup> has said: 'Your hope for help from an unexpected source should be greater than an expected source. Musa<sup>as</sup><sup>48</sup> went to find fire for his family, Allah<sup>azwj</sup> Spoke to him<sup>as</sup> and he<sup>as</sup> came back as a Prophet. Queen of Sheba<sup>49</sup> went out and became a Muslim with Sulayman<sup>50</sup>. The magician went out to defend Pharaoh's majesty but they returned as believing people'.<sup>51</sup>

## One Must Always be Seeking Livelihood:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْمَنْقَرِيِّ عَنْ هِشَامِ الصَّيْدَلَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا هِشَامُ إِنْ رَأَيْتَ الصَّغِيرَيْنِ قَدِ اتَّقَمَا فَلَا تَدْعُ طَلَبَ الرِّزْقِ فِي ذَلِكَ الْيَوْمِ .

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

'Abu Abdullah<sup>asws</sup> said: 'O Hisham! Even if you were to see the two swords having met (in battle), so do not leave seeking the livelihood during that day'.<sup>52</sup>

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

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

'Abu Abdullah<sup>asws</sup> said to me: 'Even if you think, or it reaches you, that this matter (Rising of Al-Qaim<sup>asws</sup>) would be occurring the next morning, so do not leave seeking of the livelihood, and even if you have the ability to do both, so (still) do it (seek livelihood)'.<sup>53</sup>

## What Should One do to Seek Rizq?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ زِيَادِ الْقُنْدِيِّ عَنِ الْحُسَيْنِ الصَّحَّافِ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ عَلَى الرَّجُلِ فِي طَلَبِ الرِّزْقِ فَقَالَ إِذَا فَتَحْتَ بَابَكَ وَ بَسَطْتَ بِسَاطِكَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ .

<sup>48</sup> Prophet Moses

<sup>49</sup> Saba

<sup>50</sup> Prophet Solomon

<sup>51</sup> Al-Kafi, vol. 5, H. 8369, Ch. 8, h, 3 الكافي ج : 5 ص : 84

<sup>52</sup> Al Kafi – V 5 – The Book of Subsistence Ch 5 H 7

<sup>53</sup> Al Kafi – V 5 – The Book of Subsistence Ch 5 H 9

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

‘I said to Abu Abdullah<sup>asws</sup>, ‘Which thing is upon the man regarding seeking of the livelihood?’ So he<sup>asws</sup> said: ‘If you open your door (of shop) and spread out (neatly) your merchandise, so you have fulfilled what is upon you’.<sup>54</sup>

## Rizq that is more than what one needs is not Beneficial:

عن علي بن الحسين عليهما السلام قال: مرَّ رسول الله صلى الله عليه و اله و سلم براعي إبلٍ فبعث إليه يستسقيه، فقال: أما ما في ضروعها فصبوح الحلي وأما ما في آنتيتها فغبوقهم، فقال رسول الله صلى الله عليه و اله و سلم: اللهم أكثر ماله وولده، ثم مرَّ براعي غنمٍ فبعث إليه يستسقيه، فحلب له ما في ضروعها وأكفأ ما في إنائه في إناء رسول الله صلى الله عليه و اله و سلم وبعث إليه بشاةٍ، وقال: هذا ما عندنا، وإن أحببت أن نزيدك زدناك، فقال رسول الله صلى الله عليه و اله و سلم: اللهم ارزقه الكفاف، فقال له بعض أصحابه: يا رسول الله، دعوت للذي ردك بدعاء عامتنا نُحبه، ودعوت للذي أسعفك بحاجتك بدعاء كُننا نكرهه، فقال رسول الله صلى الله عليه و اله و سلم: إنَّ ما قلَّ وكفى خيرٌ ممَّا كَثُرَ وألهي، اللهم اجعل رزق محمدٍ وآل محمدٍ الكفاف.

Imam Sajjad<sup>asws</sup> said: "Rasool Allah<sup>saww</sup> passed by a cameleer. He<sup>saww</sup> sent someone to ask for some milk. The cameleer said: "What is in the pans is the dinner for the tribe and what is in their breasts is the breakfast for the tribe."

Rasool Allah<sup>saww</sup> said: "O' Allah<sup>azwj</sup>! Please increase his wealth and children."

Then he<sup>saww</sup> went on until they reached a shepherd. He<sup>saww</sup> sent someone to ask for some milk. The shepherd milked the sheep and gave all the milk in the pans plus that milk to the Prophet<sup>saww</sup>, along with one sheep and said: "This was what we had, and we will even give you<sup>saww</sup> more if you want."

Rasool Allah<sup>saww</sup> said: "O' Allah<sup>azwj</sup>! Please give him only his sustenance."

One of the companions said: "O' Rasool Allah<sup>saww</sup>! You<sup>saww</sup> prayed the way we all like to be prayed for, for the man who turned you<sup>saww</sup> down.

But you<sup>saww</sup> prayed the way none of us like to be prayed for the man who fulfilled your<sup>saww</sup> needs." Rasool Allah<sup>saww</sup> said: "What is available but is little is better than what is a lot but takes away one's peace of mind. O' Allah<sup>azwj</sup>! Please Provide for Muhammad<sup>saww</sup> and his family<sup>asws</sup> just their sustenance."<sup>55</sup>

<sup>54</sup> Al Kafi – V 5 – The Book of Subsistence Ch 6 H 1

<sup>55</sup> MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 1652

## Extraordinary Blessings of Allah<sup>azwj</sup> for Non-Believers in the World:

عن أبي عبد الله عليه السلام قال: إنَّ الله أهبط ملكاً إلى الأرض فلبث فيها دهرًا طويلاً، ثمَّ عرج إلى السماء فقيل له: ما رأيت؟ قال: رأيتُ عجائب كثيرة، ومن أعجب ما رأيتُ إنِّي رأيتُ مُتَقَلِّباً في نعمك يأكل رزقك ويدعي الرُّبُوبِيَّةَ لنفسه فعجبتُ من جرأته عليك ومن جلمك منه! فقال الله: أفمن جلمي عجبت؟ فإنِّي قد أملكته أربعمئة عامٍ لا يضرب عليه عرقٌ ولا يريد من الدنيا شيئاً إلا أتاه ولا يتغيَّر عليه مَطْعَمٌ ولا مشربٌ.

Imam Sadiq<sup>asws</sup> said: "Allah<sup>azwj</sup> Sent down an angel to Earth. He stayed on the Earth for a long time and then returned to the heavens. He was asked: "What did you see there?" He said: "I saw many amazing things there, but the most amazing thing that I saw was someone who abused Your<sup>azwj</sup> blessings. He ate of what You<sup>azwj</sup> Provided for his sustenance, but claimed to be god.

I was amazed at his boldness and Your<sup>azwj</sup> Patience." Allah<sup>azwj</sup> Said: "You were amazed at My<sup>azwj</sup> Patience? I<sup>azwj</sup> Let him live for four hundred years, and he never got ill. I<sup>azwj</sup> Granted to him whatever he wanted in the world, and I<sup>azwj</sup> never Changed his food and drinks."<sup>56</sup>

## A Supplication for Asking for Rizq:

There are several supplications for asking for Rizq, here we present two Ahadith, which also clarify the above Hadith.

أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَدْعُو بِهَذَا الدُّعَاءِ

Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to supplicate with this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الْمَعِيشَةِ مَعِيشَةً أَتَقَوَّى بِهَا عَلَى جَمِيعِ حَوَائِجِي وَ أَتَوَصَّلُ بِهَا فِي الْحَيَاةِ إِلَى آخِرَتِي مِنْ غَيْرِ أَنْ تُتْرِفَنِي فِيهَا فَأَطْعَى أَوْ تُفْتَنَنِي بِهَا عَلَيَّ فَأَشْتَمَى أَوْ سِعَ عَلَيَّ مِنْ حَلَالِ رِزْقِكَ وَ أَفْضُ عَلَيَّ مِنْ سَبَبِ فَضْلِكَ نِعْمَةً مِنْكَ سَابِعَةً وَ عَطَاءً غَيْرَ مَمْنُونٍ

'O Allah<sup>azwj</sup>! I plead before You<sup>azwj</sup> for good means of living with which I may gain power for all of my needs and continue my life to the next life, but not so affluently with which I may rebel, or such constraints that make me miserable. Expand for me Your<sup>azwj</sup> lawful sustenance and Increase for me Your<sup>azwj</sup> generous favour, a delightful bounty, and a charity for me without being burdened. Do not Cause me to be held back from paying thanks for Your<sup>azwj</sup> bounties (due to the abundance of them).

<sup>56</sup> MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 1692

تُمْ لَا تَشْغَلْنِي عَنْ شُكْرِ نِعْمَتِكَ بِإِكْتَارِ مِنْهَا تُلهِينِي بِهَجْتِهَا وَ تَفْتِي زَهْرَاتُ زَهْوَتِهِ وَ لَا بِإِقْلَالِ عَلَيَّ مِنْهَا يَقْصُرُ بِعَمَلِي كُدُّهُ وَ بِمَلَأْ صَدْرِي هَمَّهُ

Then do not Let me<sup>asws</sup> be too pre-occupied from thanking for Your<sup>azwj</sup> Bounties due to the abundance from it, and its delight would distract me<sup>asws</sup> and the blossoms of its flowers would tempt me<sup>asws</sup>, nor by the scarcity upon me<sup>asws</sup> from it, reducing my<sup>asws</sup> toiling for it, and filling my<sup>asws</sup> chest with its worries.

أَعْطِي مِنْ ذَلِكَ يَا إِلَهِي غِيَّ عَنْ شِرَارِ خَلْقِكَ وَ بَلَاغاً أَنَالُ بِهِ رِضْوَانَكَ وَ أَعُوذُ بِكَ يَا إِلَهِي مِنْ شَرِّ الدُّنْيَا وَ شَرِّ مَا فِيهَا لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْنًا وَ لَا فِرَاقَهَا عَلَيَّ حُزْنًا أَخْرِجْنِي مِنْ فِتْنَتِهَا مُرَضِيًّا عَنِّي مُقْبُولًا فِيهَا عَمَلِي إِلَى دَارِ الْحَيَوَانِ وَ مَسَاكِنِ الْأَخْيَارِ وَ أَبْدِلْنِي بِالدُّنْيَا الْعَانِيَةِ نَعِيمَ الدَّارِ الْبَاقِيَةِ

Give it to me<sup>asws</sup> from that, O my<sup>asws</sup> God, self-sufficiency from the evil of Your<sup>azwj</sup> creatures, and adequate (sustenance, so that) I<sup>asws</sup> can take Your<sup>azwj</sup> Pleasure with it, and I<sup>asws</sup> can seek Refuge with You<sup>azwj</sup>, O my<sup>asws</sup> God, from the evil of the world and the evil of whatever is in it. Make the prison to be a prison upon me<sup>asws</sup> and do not (Make) its separation to be a grief upon me<sup>asws</sup>. Extract me<sup>asws</sup> from its strife being Pleased from me<sup>asws</sup>, my<sup>asws</sup> deeds having been Accepted in it, to the house of (eternal) life and the dwelling of the Chosen ones, and Exchange for me with the perishable world, the Bounties of the House of the Remaining.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَرْهَابِنَا وَ زَلْزَلَاتِنَا وَ سَطَوَاتِ شَيْطَانِينَا وَ سَلَاطِينِنَا وَ نَكَالِهَا وَ مِنْ بَعْثِي مَنْ بَعَى عَلَيَّ فِيهَا

O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from its decline and its turbulence, and the hold-ups of its Satans<sup>la</sup>, and its ruling authorities, and its troubles, and the ones who rebel, the ones who rebel against me in it.

اللَّهُمَّ مَنْ كَادَنِي فَكِدْهُ وَ مَنْ أَرَادَنِي فَأَرِدْهُ وَ فُلَّ عَنِّي حَدٌّ مِنْ نَصَبٍ لِي حَدَّهُ وَ أَطْفِ عَنِّي نَارَ مَنْ شَبَّ لِي وَفُودَهُ وَ أَكْفِنِي مَكْرَ الْمَكْرَةِ وَ أَفْقَأْ عَنِّي عُيُونَ الْكُفْرَةِ وَ أَكْفِنِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ اذْفَعْ عَنِّي شَرَّ الْحَسَدَةِ وَ اعْصِمْنِي مِنْ ذَلِكَ بِالسَّكِينَةِ وَ أَلْسِنِي دِرْعَكَ الْحَصِينَةَ وَ اخْتَبِئْ بِي سِتْرَكَ الْوَاقِي وَ أَصْلِحْ لِي حَالِي وَ صَدِّقْ قَوْلِي بِفَعَالِي وَ بَارِكْ لِي فِي أَهْلِي وَ مَالِي .

O Allah<sup>azwj</sup>! The one who plots against me<sup>asws</sup>, Plan against him, and the one intends (to harm) me<sup>asws</sup>, so Harm him, and Neutralise from me a limit from the one who establishes a limitation to me<sup>asws</sup>, and Extinguish from me<sup>asws</sup> the fire of the one who lights it to me and fuels it; and Suffice me for the plots of the plotters, and Divert from me<sup>asws</sup> the spying eyes of the disbelievers, and Suffice me<sup>asws</sup> for the worries of the one who enters the worries upon me<sup>asws</sup>, and Repel from me<sup>asws</sup> the evil of the envy and Rescue me<sup>asws</sup> from that with the tranquillity, and Clothe me<sup>asws</sup> with Your<sup>azwj</sup> Fortified Shield, and Hide me<sup>asws</sup> in Your<sup>azwj</sup> Defensive Veil, and Correct my<sup>asws</sup> situation for me<sup>asws</sup>, and Verify my<sup>asws</sup> words with my<sup>asws</sup> deeds, and Bless for me<sup>asws</sup> in my<sup>asws</sup> family and my<sup>asws</sup> wealth".<sup>57</sup>

<sup>57</sup> Al Kafi V 2 – The Book Of Supplication CH 53 H 13

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ قَالَ أَخَذْتُ هَذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ( عليه السلام ) قَالَ وَكَانَ أَبُو جَعْفَرٍ يُسَمِّيهِ الْجَامِعَ

Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim, from

(It has been narrated) from Abu Hamza who said, 'I took this supplication from Abu Ja'far<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup>, and Abu Ja'far<sup>asws</sup> used to call it, 'The Comprehensive'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ آمَنْتُ بِاللَّهِ وَبِجَمِيعِ رُسُلِهِ وَبِجَمِيعِ مَا أَنْزَلَ بِهِ عَلَى جَمِيعِ الرُّسُلِ وَأَنَّ وَعْدَ اللَّهِ حَقٌّ وَ لِقَاءَهُ حَقٌّ وَ صَدَقَ اللَّهُ وَ بَلَغَ الْمُرْسَلُونَ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. I testify that there is no god except Allah<sup>azwj</sup>, Alone, there being no associate for Him<sup>azwj</sup>. And I testify that Muhammad<sup>sawww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>sawww</sup>. I believe in Allah<sup>azwj</sup> and in the entirety of His<sup>azwj</sup> Rasool<sup>as</sup>, and in the entirety of what He<sup>azwj</sup> Revealed with upon the entirety of the Rasools<sup>as</sup>, and that the Promise of Allah<sup>azwj</sup> is True, and His<sup>azwj</sup> Meeting is True, and Allah<sup>azwj</sup> Spoke the Truth and the Mursil Prophets<sup>as</sup> delivered (the Message).

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْئًا وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ

And the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, and Glory be to Allah<sup>azwj</sup> every time something Glorifies Allah<sup>azwj</sup>, and just as Allah<sup>azwj</sup> Loves that He<sup>azwj</sup> be Glorified. And the Praise is for Allah<sup>azwj</sup> every time something praises Him<sup>azwj</sup>, and just as He<sup>azwj</sup> Loves that He<sup>azwj</sup> be Glorified. And there is no god except Allah<sup>azwj</sup>, every time something Extols the Oneness of Allah<sup>azwj</sup>, and just as Allah<sup>azwj</sup> Loves that He<sup>azwj</sup> be Extolled. And Allah<sup>azwj</sup> is the Greatest, every time something exclaims the Greatness of Allah<sup>azwj</sup> and just as Allah<sup>azwj</sup> Loves that His<sup>azwj</sup> Greatness be exclaimed.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَ حَوَائِمَهُ وَ سَوَابِعَهُ وَ فَوَائِدَهُ وَ بَرَكَاتِهِ وَ مَا بَلَغَ عِلْمُهُ عِلْمِي وَ مَا قَصَرَ عَنِ إِحْصَائِهِ حِفْظِي اللَّهُمَّ أَنْهَجْ إِلَيَّ أَسْبَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي أَبْوَابَهُ وَ عَشِّنِي بِبَرَكَاتِ رَحْمَتِكَ وَ مَنْ عَلَيَّ بِعِصْمَةٍ عَنِ الْإِزَالَةِ عَنْ دِينِكَ

O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> for the Opening of the goodness, and for its completion, and for its pleasures, and its benefits, and blessings, and what my knowledge reaches it, and what my memory falls short of its counting. O Allah<sup>azwj</sup>! Draw closer to me the causes for its recognition, and Open its doors for me, and Overwhelm me with the Blessings of Your<sup>azwj</sup> Mercy, and Bestow upon me the infallibility from the decline from Your<sup>azwj</sup> Religion.

وَ طَهَّرْ قَلْبِي مِنَ الشُّكِّ وَ لَا تَشْغَلْ قَلْبِي بِدُنْيَايَ وَ عَاجِلِ مَعَاشِي عَنِ آجِلِ ثَوَابِ آخِرَتِي وَ اشْغَلْ قَلْبِي بِحِفْظِ مَا لَا تَقْبَلُ مِنِّي جَهْلَهُ وَ دَلِّلْ لِكُلِّ خَيْرٍ لِسَانِي وَ طَهَّرْ قَلْبِي مِنَ الرِّيَاءِ وَ لَا تُجْرِدْ فِي مَفَاصِلِي وَ اجْعَلْ عَمَلِي خَالِصًا لَكَ

And Purify my heart from the doubts, and do not Let my heart to be pre-occupied with my world and my immediate life from the deferred Rewards of my Hereafter, and Pre-occupy my heart with the preservation of what is not Acceptable from me from being ignorant of it, and Humble my tongue for every goodness, and Purify my heart from the showing off, and do not Cause it (showing off) to flow in my joints, and Make my deeds to be sincerely for You<sup>azwj</sup>.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَ أَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ظَاهِرِهَا وَ بَاطِنِهَا وَ عَفْلَاتِهَا وَ جَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ وَ مَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَيْدُ بِمَا أَحْطَتْ بِعِلْمِهِ وَ أَنْتَ الْقَادِرُ عَلَيَّ صَرِّفْهُ عَلَيَّ

O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from the evil and the varieties of the immoralities, all of them, its apparent ones and its hidden ones, and its neglectful ones, and the entirety of what the Pelted Satan<sup>la</sup> intends me with, and what the obstinate ruling authorities intend me with from what his knowledge encompasses, and You<sup>azwj</sup> are Able upon Exchanging it from me.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَ الْإِنْسِ وَ زَوَابِعِهِمْ وَ بَوَائِقِهِمْ وَ مَكَايِدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَنْ أُسْتَزَلَّ عَنْ دِينِي فَتَقْسُدَ عَلَيَّ آخِرَتِي وَ أَنْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرَرًا عَلَيَّ فِي مَعَاشِي أَوْ يَعْزِضُ بِلَاءً يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَيَّ اخْتِمَالِهِ

O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from the ways of the Jinn and the human beings, and their furies, and their noisy disputes, and their plots, and facing the mischief from the Jinn and the human beings and that they would waver me from my Religion so they would spoil my Hereafter upon me, and that would happen to be harmful upon me during my life-time, or they would present an affliction to hit me from them, there neither being any strength for me with it nor patience for me upon bearing it.

فَلَا تَبْتَلِنِي يَا إِلَهِي بِمُقَاسَاتِهِ فَيَمْنَعَنِي ذَلِكَ عَنْ ذِكْرِكَ وَ يَشْغَلَنِي عَنْ عِبَادَتِكَ أَنْتَ الْعَاصِمُ الْمَانِعُ الدَّافِعُ الْوَاقِي مِنْ ذَلِكَ كُلِّهِ أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا أَنْبَغْتَنِي مَعِيشَةً أَقْوَى بِهَا عَلَيَّ طَاعَتِكَ وَ أُبْلِغُ بِهَا رِضْوَانَكَ وَ أَصِيرُ بِهَا إِلَى دَارِ الْحَيَوَانِ عَدَاً

Therefore, do not Try me (through lack of Rizq), O my God, with its measures (small quantity) so that would prevent me from remembering You<sup>azwj</sup> and pre-occupy me from worshipping You<sup>azwj</sup>. You<sup>azwj</sup> are the Rescuer, the Defender, the Repeller, the Saver from all of that. I ask You<sup>azwj</sup>, O Allah<sup>azwj</sup>, for the ease in my living for what remains of my life-time, I can strengthen by being upon Your<sup>azwj</sup> obedience, and reach Your<sup>azwj</sup> Pleasure by it, and by it I can come to the House of (eternal) living tomorrow.

وَ لَا تَزْرُقْنِي رِزْقاً يُطْعِمُنِي وَ لَا تَبْتَلِنِي بِفَقْرٍ أَشْفَى بِهِ مُضَيِّقاً عَلَيَّ أَعْطِنِي حِطَاءً وَافِراً فِي آخِرَتِي وَ مَعَاشاً وَاسِعاً هَنِئِئاً مَرِيئاً فِي دُنْيَايَ وَ لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سَجْنًا وَ لَا تَجْعَلْ فِرَاقَهَا عَلَيَّ حُزْناً أَجْرُنِي مِنْ فِتْنَتِهَا وَ اجْعَلْ عَمَلِي فِيهَا مَقْبُولاً وَ سَعْيِي فِيهَا مَشْكُوراً

And do not Grace me with such a sustenance which would cause me to transgress, and nor Try me with poverty which I would be miserable with, being constrained upon me. Give me an abundant share in my Hereafter, and a capacious living, welcoming, pleasant in my world, and do not Make the world to be a prison upon me, nor Making its separation upon

me to be a grief. Rescue me from its strife and Make my deeds therein to be Acceptable, and my striving in it to be grateful.

اللَّهُمَّ وَ مَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ بِمِثْلِهِ وَ مَنْ كَادَنِي فِيهَا فَكِدْهُ وَ اصْرِفْ عَنِّي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ امْكُرْ بِمَنْ مَكَرَ بِي فَإِنَّكَ خَيْرُ الْمَاكِرِينَ وَ افْعَأْ عَنِّي عُيُونَ الْكُفْرَةِ الظَّلْمَةِ وَ الطُّغَاةِ وَ الْحَسَدَةِ

O Allah<sup>azwj</sup>! And the one who intends evil with me, Return it to him with the like of it, and the one who plots against me therein, so Plot (against) him, and Exchange from me its worries from entering upon me, and Plan against the one who plans against me, for You<sup>azwj</sup> are the Best of the planners, and Blind from me the eyes of the disbelievers, and the oppressors, and the arrogant ones, and the envious ones.

اللَّهُمَّ وَ أَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَ الْبِسْنِي دِرْعَكَ الْحَصِينَةَ وَ احْفَظْنِي بِسِتْرِكَ الْوَاقِي وَ جَلِّبْنِي عَافِيَتِكَ النَّافِعَةَ وَ صَدِّقْ قَوْلِي وَ فَعَالِي وَ بَارِكْ لِي فِي وُلْدِي وَ أَهْلِي وَ مَالِي

O Allah<sup>azwj</sup>! And Send down the tranquillity upon me, from You<sup>azwj</sup>, and Clothe me with Your<sup>azwj</sup> Fortified Shield, and Protect me with Your<sup>azwj</sup> Defensive Veil, and Wrap me with Your<sup>azwj</sup> goodly beneficial health, and Ratify my words and my deeds, and Bless for me regarding my children, and my family, and my wealth.

اللَّهُمَّ مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَعْفَلْتُ وَ مَا تَعَمَّدْتُ وَ مَا تَوَانَيْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَرْتُ فَاعْفِرْهُ لِي يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah<sup>azwj</sup>! Whatever I have sent forward, and whatever I have delayed, and whatever I neglected, and whatever I deliberated, and whatever I slackened, and whatever I (did) publicly, and whatever I (did) privately, so Forgive it for me, O Most Merciful of the merciful ones!”<sup>58</sup>

<sup>58</sup> Al-Kafi V 2 – The Book Of Supplication CH 60 H 26